

## A Qui Appartient Le Maroc

*A qui appartient le Maroc? L'immigration des intellectuels marocains en France British and Foreign State Papers Bulletin trimestriel de gographie et d'archologie Repertory of International Arbitral Jurisprudence La question des frontières terrestres du Maroc Dictionnaire général des Artistes de l'cole Franaise depuis l'origine des arts du dessin jusqu'à l'année 1868 inclusivement Architectes, Peintres Sculpteurs, Graveurs et Lithographes Oujda et l'Amalat (Maroc) Bulletin trimestriel African Boundaries Algeria: Moniteur algérien. Journal officiel de la colonie. nr. 532-880 (5 avril 1843-10 fevr. 1848) 2 v La question du Maroc Revue bleue Revue politique et littéraire Les artistes belges contemporains: leur vie, leurs œuvres, leur place dans l'art L'œuvre complet de Eugène Delacroix Revue algérienne, tunisienne et marocaine de l'islation et de jurisprudence... L'Alsace française Revue Timbouctou, voyage au Maroc Dictionnaire général des artistes de l'cole française continué par L. Auvray Moumen Diouri Bruno Laffort Great Britain. Foreign Office Vincent Coussirat-Cousteau Philippe Husson Emile Bellier de La Chavignerie L. Voinot Société de Gographie de la Province d'Oran Ian Brownlie Jean Hess Edmond Louis de Taeye Alfred Robaut Oskar Lenz mile Bellier de la Chavignerie*

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*si les études sur les étudiants étrangers en France sont nombreuses très rares sont celles qui intéressent leurs devenirs lorsqu'ils ont quitté les bancs de l'université pour la vie professionnelle l'auteur a choisi d'analyser les processus d'installation des étudiants marocains arrivés en France entre le milieu des années 1970 et le début des années 1980. Il a privilégié l'enquête qualitative en recueillant de nombreux récits de vie. Il montre que ces étudiants ne sont pas venus en France par hasard; qu'ils ont été encouragés par leur pays et accueillis dans des conditions beaucoup plus ouvertes qu'elles ne le sont aujourd'hui. Bruno Laffort s'attache à rappeler les nombreux signes qui témoignent de l'installation progressive et durable de ces Marocains en France. Il s'intéresse à leur manière de voir dans leur propre pays comme dans la société française, ainsi qu'ils deviennent comme tant devenus leur pays d'adoption. Parmi ces signes d'installation durable, il relève l'exercice d'une profession valorisée et valorisant la présence dominante des mariages mixtes, l'achat d'une maison en France dans des quartiers où se retrouve l'ensemble de la classe moyenne, l'investissement dans la sphère publique et associative ou encore l'acquisition de la nationalité française. Ces Franco-Marocains ou Marocains français nous invitent à passer le débat monolithique autour de l'intégration, tel qu'il est encore posé aujourd'hui. En France, on peut être français et marocain, mais également français et musulman voire musulman et laïc. Que en d'autres termes ces anciens étudiants qui se revendiquent d'une identité marocaine nous ouvrent le champ des possibles en nous proposant une troisième voie entre l'universalisme jacobin et le multiculturalisme anglo-saxon. Tous ces signes les distinguent fortement de l'immigration marocaine traditionnelle constituée par les primo arrivants installés en France dans des conditions beaucoup plus difficiles.*

*Vue de Tanger résidence du ministre d'Allemagne à Tanger, tour d'une mosquée et de Tanger porte de jardin du monte-prés de Tanger phare du cap Spartel groupe de vieux cactus vue générale de la cour de la maison de fez grande porte de Meknès*

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