



ISLAM, POLITICS AND IDENTITY: FRANCE, THE MAGHREB & WEST AFRICA

APA Program: Multi-Country: France, Morocco, Senegal

Language of instruction: French

US semester credits: 4.0

Number of hours: 36 hours (12 hours per host city) + Contact hours

Term: Fall Semester | Spring Semester

Instructors:

- **Paris** - M. Samir HAMOUDI AMGHAR
- **Rabat** - M. Abdelrhani MOUNDIB, University of Mohamed V, Rabat
- **Dakar** - M. Alioune DEME, Cheikh Anta Diop University

Course Description

This course investigates the complex relationship between Islam and politics in the contemporary period. As one of the world's major religions, Islam exerts significant global influence on the political stage both in the Muslim world and in Europe, where a sizable Muslim community lives. Yet, what Islam means to populations in various locations and the place it holds in defining identity and politics differs significantly. In this course, we will look at Islam from an ideological and identity point of view – not from a theological perspective – and seek to understand how the concept of Islam is deployed in politics in various contemporary contexts. The class is designed to understand the political dynamics of the Islamic revival by focusing on Islamic political movements in North Africa. What are their intellectual origins? How should we understand their relationship to colonialism, nationalism, democracy, liberalism, development, and women and gender?

The course starts by looking at Islam in France, where debates around the Muslim minority are strongly impacted by France's colonial past, notions of Laïcité (secularism) and concern with the rise of Islamic terrorism. The second part of the course examines the relationship between modern politics and Islam in Morocco and looks at the rise of Islamist parties in Morocco beginning in the 1990s. Finally, the third part of the course focuses on expressions of political Islam in Senegal while stressing the importance of Sufi and syncretic religious practice.

Learning Objectives

- Obtain knowledge about the dynamics that shape global Islamic movements and deepen students' understanding of the diversity and complexity of Islamic movements in international contexts
- Gain an understanding of the complex relationship between modernity, religion, and secularism
- Learn to think critically about the relationship between the Muslim world and the West as well as between various Muslim societies
- Engage in comparative analysis

Paris – France : Muslim Minorities and Identity Politics in France

Week 1 : The fundamentals of Islam: History, doctrines, and theology

- Reading : Olivier Hanne, « *Qui est Mahomet ?* », in *La grande histoire de l'islam*

Week 2 : History of the presence of Islam in France: From immigration to settling down

- Reading : Sadek Sellam, *Histoire de l'islam en France (1905-2005)*, Le Seuil.

Week 3 : Sociology of Islam in France: Who are the Muslims of France?

- Reading : Farhat Khosrokhavar, « Qui sont les jeunes jihadistes français », in *Rizhome*.

Week 4 : Institutionalization and religious movements in France

- **Educational Outing** : *La grande mosquée de Paris*
- Reading : Franck Frégosi, « *Formes de mobilisation collective des musulmans en France et en Europe* », in *Revue internationale de politique comparée*.

Rabat – Morocco ; Islam, politics and secularization in Morocco

Week 5 : the specificity of Moroccan Islam.

- Aspects, conceptualizations and theories
- Readings :
 - Laroui Abdallah. *Les origines sociales et culturelles du nationalisme marocain*. Centre culturel Arabe. 2001 (réédité).
 - Hammoudi Abdallah. *Genèse et fondements des pouvoirs autoritaires les sociétés arabes, essai d'anthropologie politique*. Maisonneuve et Larose. 2001

Week 6 : “Moroccan Islam” and Western Anthropological Literature

- Orientalist, colonial, and postcolonial heritage.
- Reading : Geertz Clifford. *Observer L'islam. Changements religieux au Maroc et en Indonésie*. La découverte 1992

Week 7 : Islamist movements and political protest

- Radicals and reformists.
- Reading : Okacha Ben ELMOSTAFA. *Les mouvements Islamistes au Maroc. les modes d'action et d'organisation*. L'Harmattan. 2007

Week 8 : Salafist Islam and Sufi Islam in Morocco

- Deference, Conflict, and Confrontation
- **Educational Outing** : Visite des sanctuaires de saints de la ville de Rabat
- Reading : Moundib Abdelrhani. « Culte des saints et santé au Maroc : les awliya guérisseurs ». In le Maroc au présent. Collectif coordonné par Baudoin Dupret et autres. Centre Jacques Berque et FRAS. 2015.

Schedule Dakar – Senegal : Islamic movements in Senegal

Week 9 : History of the penetration of Islam

Colonial and pre-colonial policies towards Islam and Arab-Islamic learning

- Readings :
 - Hill, M – *The Spread of Islam in West Africa: Containment, Mixing, and Reform from the Eighth to the Twentieth Century*
 - Robinson, D. – *The Islamization of Africa in Muslim Societies in African history. Cambridge University Press. pp 27 - 41*

Relations between the Muslim Brotherhood and politicians since independence in 1960: Religious and political figures in contemporary Senegal

- Reading : Coulon, C. (1981) – *Le marabout et le prince : Islam et pouvoir au Sénégal*

Week 10 : Islam in the socio-cultural and political spheres

Emergence of Muslim associations, movements, and policies

- Primary Muslim associations and movements in Senegal
- Reading : *Brossier, M. (2016): Senegal's Arabic literates: from transnational education to national linguistic and political activism, Mediterranean Politics*

Associative relations, Islamic movements, and power

- Reading: GONDOLFI, S. (2003). « L'enseignement islamique en Afrique noire », Cahiers d'études africaines, vol. XLIII, (1-2) : 261-277

Week 11 : Mosque visit

- **Educational Outing**: Massalikoul Djinane Mosque

Week 12 : Senegalese Islam Abroad

Senegalese Muslims in the West: adaptation and expansion

- Organization of Senegalese Muslims: *Dahiras* as identity tools
- The recruitment of the citizens of the countries as a symbol of the great dimension of the sheikhs
- Reading : Ross, E. – Globalizing Touba, Expatriate disciples in the World city network. In *Urban Studies*, 48(14) 2929–2952, November 2011

Conclusion and general discussion : Islam, identity, and politics in Senegal

- Reading : *D'Angelo, S. (2012): Politique et Marabouts au Sénégal 1854 – 2012. lire la conclusion seulement pp 291 - 308*

Assessment : Each host city professor will assign a grade based on the following components of a student's work. The final grade will be an average of the three grades.

Class participation (30%). Participation has several components: 1 attendance, informed oral contribution to class discussions throughout the semester and surprise quizzes (testing reading of the material). You are expected to come to all classes having completed the readings. Reading assignments listed under each class session should be completed before attending that class. Students may opt to submit an optional response paper on weekly readings for extra credit during the semester.

Oral Presentation (10%). Each student will prepare a 10-minute presentation requiring a moderate amount of research on a topic chosen from a list of possible subjects which the professor will assign.

Written assignment (60%).

- Students will be asked to write one 3-4 page analytical essay over the course of each four-week session of the course. A handout with more specific instructions for each assignment will be handed to students. The essays should draw on the assigned readings, lectures, and class discussions: no additional or outside research will be required.

OR

- Students will have an exam covering the entirety of the program

Further Readings

Paris

Adraoui, Mohamed Ali. "La hijra au service d'un projet de rupture intégral dans le salafisme français", *Ethnologie française*, vol. no 168, no. 4, 2017, pp. 649-658.

Bowen, John. *Why the French Don't Like Headscarves: Islam, the State, and Public Space*. Princeton UP, 2007.

Bowen, John. *Can Islam be French? Pluralism and Pragmatism in a Secularist State*. Princeton UP, 2011. Brulard, Inès. "Laïcité and Islam," in Sheila Perry, ed., *Aspects of Contemporary France*. London and New York: Routledge, 1997, pp 175-190.

Coller, Ian. *Arab France: Islam and the Making of Modern Europe*. University of California Press, 2010.

Eickelman, Dale and James Piscatory. *Muslim Politics*. Princeton, Princeton University Press, second edition, 2004.

Euben, Roxanne L. and Muhammad Qasim Zaman. *Princeton Readings in Islamist Thought: Texts and Contexts from al-Banna to Bin Laden*. Princeton: Princeton University Press, 2009.

Hargreaves, Alec. "French Muslims and the Middle East," *Contemporary French Civilization* 40, no. 2 (July 2015): 235-254.

Hefner, Robert W. "Muslim Modernities: Christianity, Islam, and Hinduism in a Globalizing Age."

Annual Review of Anthropology 27 (1998.): 83-104.

Hunter, Shireen, ed. *Islam, Europe's Second Religion: The New Social, Cultural, and Political Landscape*. Westport, CT: Praeger, 2002.

Jouili, Jeanette. *Pious Practice and Secular Constraints: Women in the Islamic Revival in Europe*. Stanford, 2015.

Katz, Ethan. *The Burdens of Brotherhood: Jews and Muslims from North Africa to France*. Harvard UP, 2015.

Rabat

Eickelman Dale. *Moroccan Islam, tradition and Society in a Pilgrimage Center*. University of Texas Press, Austin and London 1981.

Moundib Abdelrhani. "Interpretive Anthropology and Islam in Morocco: a Comparison between Geertz and Eickelman." In *Knowledge, authority and change in Islamic Societies*, 61-75,2021.

Moundib Abdelrhani. *Société et Religion au Maroc, approche socio-anthropologique de la religiosité au Maroc*. Afrique-Orient. 2010 (en Arabe).

Dakar

Alfred Le Chatelier, *l'islam dans l'Afrique occidentale* (Ed. 1899), Paris, G. Steiheil, Hachette.

Archives nationales du Sénégal, Rapport Paul Marty, J 86.

Bava, S. (2003) *LES CHEIKHS MOURIDES ITINÉRANTS ET L'ESPACE DE LA ZIYÂRA À MARSEILLE*.

Bava, S. (2005) *Variations autour de 3 sites mourides dans la migration*

Bava, S. et Guèye, C. (2001) : *Le grand magal de Touba: exil prophétique, migration et pèlerinage au sein du mouridisme*

Carter, Y. (2020) *Fisibilillah: Labor as Learning on the Sufi Path*

COULON, C. (1980). *Les musulmans et le pouvoir en Afrique noire*. Religion et contre-culture, Paris : Karthala.

Cissé, M. (2018) *Du daara à la diplomatie : Mémoires*. Edition Maguilen,

Diouf, M. (2009) : *New perspectives on Islam in Senegal, Conversion, Migration, wealth, power, and feminity* , Palgrave Macmillan

DRAME, D. (2013). *Enseignement et culture arabo-islamiques au Sénégal : École de Diamal 1910-2010*.-Th. Doc. : Lettres : Fac. Des L.et Sc. Hum. : UCAD de Dakar.

Mbacké,K. (1995) *Etudes islamiques n°4, Soufisme et Confréries religieuses au Sénégal*, presses de l'Imprimerie Saint-Paul, Dakar,

Mbacké, K. (2004), Le pèlerinage aux lieux saints de l'islam, participation sénégalaise, 1886-1986, presse Universitaire de Dakar

MBAYE, E. H. R. (1973). Contribution à l'étude de l'islam au Sénégal, mém. de maîtrise, Fac. Lettres et Sc. hum, Université de Dakar.

MBAYE, E. H. R. (1976). L'Islam au Sénégal, -Th. Doc. 3ème cycle, Lettres : Fac. Lettres et Sc. hum. : Université de Dakar

NDIAYE, M. (1982). L'enseignement arabo-islamique au Sénégal, -Th. Doc. 3ème cycle, Lettres : Fac. Lettres et Sc. hum. : Université de Dakar

SAMB, A. (1972). « L'éducation islamique au Sénégal », Notes africaines, n° 136.

Sow, Ab. (2013). Ibrahima Seydou Ndaw 1890-1969. Essai sur l'histoire politique du Sénégal, Harmattan, paris-Dakar, 2013