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Description générée automatiquement

**FMS**

**Introduction to France, Morocco, and Senegal: Three Worlds, One Language**

**Language of instruction: French**

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

**Term: Spring Semester / Fall Semester**

**US semester credits: 4.0**

**Instructors:**

* Paris - Mme Louise BARRE, Docteure en Histoire, Normalienne (ENS de Lyon)
* Rabat - M. Abdellah ROMLI, Université Ibn Tofaïl – Kénitra
* Dakar - M. Idrissa BA, Cheikh Anta Diop University & Coordinator of the Historical Studies

Laboratory on Cultural Inventions

**Course Description**

This course proposes an interdisciplinary exploration of the major social, political, and economic forces that shape contemporary France, Morocco, and Senegal. It begins with an overview of the major historical events that have fashioned each of these societies and surveys the natural and human landscape of the three countries. It then examines the political culture and main institutions of each country as well as the key social and economic challenges that they face. The course considers each society separately but also examines how they relate to each other through a shared colonial past, common linguistic and cultural features, and by studying how they fit into the larger global order.

**Learning Objectives**

* Introduce students to the key cultural, political, and social factors that have forged French, Moroccan, and Senegalese societies.
* Enable students to navigate effectively across these three societies.
* Reflect more broadly upon the notion of culture and its relation to politics and economics in order to develop analytical, reasoning, and writing skills.

**Evaluation**

Class participation (30%): Participation includes several elements: attendance, oral participation during class discussions, knowledge of readings and ability to discuss them in class. Students are expected to attend all classes having read the texts (with the exception of the first session). The readings for each course are listed in the syllabus and are to be prepared in advance of the session.

Analysis of a document, an intervention, a visit, or an exhibition (30%): Several visits or

source documents are suggested to students in the syllabus (film, literary extract,

...). The aim is to familiarize themselves with these and prepare an oral presentation on one of the documents or visit (subject, themes addressed, issues raised), contextualizing it:

author or organizer, context of creation. This may be linked to the third assessment.

Final assessment (40%): Students in France choose a topic from those proposed below or are free to define a new comparative topic of their own interest. The purpose of this topic is to

enable students to explore an issue of interest to them, and its application in the three countries. Each city should progressively help build a final essay. For further information, see the "Cross-curricular assignment" sheet.

Topic suggestions for assignment:

* Heritage, history, and colonial legacies
* Religion: religious experiences, religious institutions, the place of religion in the

public sphere.

* Historical construction of the 3 states
* Relations between states
* Governing diversity (ethnic, religious, cultural)
* Socio-religious minorities in the three countries
* What are the specific features and limits of each democracy?
* Challenges to political power: forms and manifestations in the three countries
* Transfers and circulation between the 3 countries: people, objects, capital
* Wealth and poverty in the three countries
* Development issues

**Section 1 of 3 – FRANCE**

**1 – The Basilica of Saint Denis, a visit to retrace the monarchic and Catholic origins of the French state, and the revolutionary break (2h).**

Guided tour: How is the myth of French territorial coherence constructed?

* The Basilica, an ancient Gallo-Roman site (reminiscent of Antiquity), adopted in 580 as the royal necropolis of the Merovingians.
* Abbé Suger (12th century), historian and manager of the kingdom: an example of the alliance between Church and monarchy
* The birth of the *Grandes chroniques* *de France*: the creation of a mythology around the Trojan ancestry of the kings of France
* *Gisants* and monarchical authority: representations of royalty in a context of territorial construction
* 1593: Henri IV abjures Protestantism: Saint Denis bears witness to the Wars of Religion
* 1793: The destruction of royal symbols, the rupture of the French Revolution
* Saint Denis in the 19th century: the cultural reallocation of places of worship.

**2 – How was new colonization in the early 19th century legitimized by the French Revolutionaries?**

* From the First Colonial Empire in the Americas to the Second Colonial Empire: chronology

and spaces

* The Enlightenment, the French Revolution, and the new colonialism
* Racialized modes of exploitation: from slavery to forced labor
* New and old colonies
* Merchant and colonial ports: prosperity, influences and colonial traces in

Metropolises

Readings:

* Loi n° 2001-434 du 21 mai 2001 tendant à la reconnaissance de la traite et de l'esclavage en tant que crime contre l'humanité – Légifrance
* Nicolas Sarkozy, candidat à la présidence de la république. le 17 avril 2007. Lire les 6 premières pages.
* Souleymane Bachir Diagne, « Penser depuis la colonie. Leçons de Simone Weil » Nicolas

Bancel, Pascale Blanchard, Sandrine Lemaire, Dominic Thomas, Histoire globale de la France coloniale, Edition Philipe Rey, Paris, 2022

**3 – From the apogee of empire to postcolony (early 20th century - 2000)**

How, in a post-colonial context, does the Fifth Republic allow the citizenship of its minorities?

* The post *SGM* era: decolonization, war and the birth of the Fifth Republic
* A Presidential Republic on the model of De Gaulle
* The environmental and health costs of high growth
* Labor migration: from European to postcolonial migration (*BUMIDON, ONI*)
* New geography of relegation and episodes of mobilization: suburbs (2005), island spaces (2020-2022)

Reading:

* Leonora Miano, « Les noires réalités de la France » conférence prononcée à l’université de Californie, Los Angeles, in Habiter la frontière, L’Arche, 2012.

**4 – *Jeunesses des quartiers, jeunesse en quartier*: social inequalities and the future**

* May 1968: a shift in mores, a new status for young people
* The democratization of education
* Neighborhood youth in the majority
* Social ascent through school seizes up
* Rites and rituals reconfigured: marriage, sexuality
* Youth cultures
* Activism and mobilization

Readings:

* Yassine Qnia, « Fais croquer », films courts de 20min

<https://www.youtube.com/watch?v=BAv9Vr4wFuQ>

* Maurice Pialat, « L’amour existe », film court de 19min

<https://www.youtube.com/watch?v=os9MhNRqbFo>

**5 – The evolution of political life: French racism and Islamophobia (theme of democracy)**

What new meanings being given to republican principles challenge democracy today?

* The security issue at the heart of French politics: the rise of the far right around the themes of terrorism and immigration
* The reconfiguration of French political parties
* The evolution of anti-clerical secularism: the face of French Islamophobia

Readings:

* François Héran, « Lettre aux professeurs d’histoire géographie ou comment réfléchir en toute liberté sur la liberté d’expression », site internet La vie des idées 30 octobre 2020.

<https://laviedesidees.fr/Lettre-aux-professeurs-d-histoire-geo-Heran.html>

* Jean-François Bayart, « La Laïcité, nouvelle religion nationale », Les fondamentalismes de l’identité, laïcisme versus djihadisme, Karthala, 2016.

**5 – Cultural influence, development aid and military intervention: the three complementary avenues of French power**

* How can France's heritage help it maintain its international power despite the current reorganization?
* A classic projection of French power since 1950: wars, interventions and armament
* Cooperation policy: supporting the development of former colonies or perpetuating

its economic presence?

* French singularity: cultural power

Reading:

* Extraits de Felwine Sarr et Bénédicte Savoy, « Rapport sur la restitution du patrimoine culturel africain. Vers une nouvelle éthique relationnelle », novembre 2018.

**Section 2 of 3 – MOROCCO**

**1 – Introduction to Moroccan History**

This will be a concise historical overview, tracing the history of ancient Morocco, and modern Morocco: its people and events, with a focus on the decisive moments of this history, namely the advent of Islam in Morocco and colonization.

Reading:

* Daniel Rivet, Histoire du Maroc de Moulay Driss à Mohammed VI. (Introduction)

**2 – Site visit to the Hassan Tower in Rabat**

It is an opportunity to step back in time, as the restored remains are of three dynasties. The religious and political symbolism clearly embodied in the architecture, shows this secular Morocco, still the same, albeit much transformed.

Note: The visit allows students to check their knowledge of history (Session 1) and to see the weight of religion in the official and popular imagination (Session 3).

**3 – The power of monarchy: historical and religious legitimacy**

We will discuss the configuration of a monarchical political system for which the question of religion is a foundation that ensures both its legitimacy and its relationship with the people. A relationship that goes back a long way and continues today.

Reading:

* Mohamed Chtatou, "Société, politique et religion dans le contexte marocain", Feb. 2022

**4 – Democratization**

Like all post-colonial societies, Morocco has to answer questions linked to its colonial legacy, the process of democratization, respect for human rights, the position of women and the and the establishment of a democratic institution where the law is applied. We will look at a transitional period between the end of King Hassan II's reign and the advent of King Mohamed V (inherited Morocco and Morocco rebuilt in the age of modernity).

Reading:

* John Hursh, En marche vers la démocratie au Maroc ? in ASPJ Afrique & Francophonie - 3e trimestre 2010.

**5 – Meeting with a UN human rights expert**

The expert will address the specific question of the experience of the *Instance d'Equité et de Réconciliation* (IER). For some background: the history of modern political power (under the monarch Hassane II) has been marred by attacks on individual freedoms (especially those of political opponents). After these leaden years, Morocco, following in the footsteps of South Africa, has courageously attempted to reconcile with its past. The guest in question accompanied the whole process, both as a civil society activist and as a UN expert.

Note: Documentation provided by the expert and given to students before the meeting.

**5 – The challenges of multilingualism and cultural diversity**

The language debate is still going strong in Morocco. One of its burning aspects is the presence of the language of the former colonial power, but which continues to shape economic, educational and political decision-making in Morocco. A true understanding of this issue can help to better understand language policy in Morocco. The cultural diversity underpinned by ethnic and religious diversity will also be highlighted.

Reading:

* Saïd Bennis, Politique linguistique au Maroc : enjeux stratégiques et défis futurs, 2018

**Section 3 of 3 – SENEGAL**

**1 – Senegal: the land of *Teranga***

How has Senegal, through its history marked by influences from the Sahara and the Atlantic, manage to create its own identity?

* Etymology, geographical data and historical debates
* Senegal and France: a connected history
* Senegal and Morocco: a connected history
* Living in Senegal: between teranga, ceebu jën and ataaya

Reading:

* Riley, Emily Jenan, “Teranga and the art of hospitality: engendering the nation, politics and religion in Dakar, Sénégal”, a dissertation submitted to Michigan State University in partial fulfillment of the requirements for the degree of Anthropology – Doctor of Philosophy, 2016, pages 8-47

**2 – The Senegalese exception**

The same debate, dating back at least to Donald Cruise O'brien, is still going on: is there such a thing as a Senegalese exception? Particularities, strategies for negotiating and resolving issues, that make Senegal a relatively stable country, a safe heaven ?

* Black Islam and Senegalese Islam
* Ethnic diversity and joking kinship
* Political balancing act

Reading:

* O’Brien, Donal B. Cruise, « The Senegalese exception, review article”, Cambridge, Africa (66, 3), 1996, pp. 458-464.

**3 – Viste of the *Place du souvenir africain***

Exhibition on great African figures, temporary exhibition, *musée de la femme*, library, etc.

**4 – Suffering democracy?**

* From one-party to multi-party system
* The elimination of progressive forces
* New forces and forms of protest

Reading:

* Dahou, Tarik et Foucher, Vincent (dir.), Sénégal 2000-2004, L’alternance et ses contradictions, Paris, Politique africaine, 2004 (96).

Recommended viewings:

* Fed Up (un documentaire sur l’histoire politique du Sénégal).
* Mbaye, Ousmane Willam, Président Dia.
* Kemtiyu, Cheikh Anta Diop
* Sène Absa, Mousas, L’affaire Sèye, le festin des vautours

**5 – Current challenges and prospects**

* The unbearable condition of minorities and outsiders
* A young and politically involved population
* The tragedy of emigration

Reading:

* Tall, Serigne Mansour. « L’émigration internationale sénégalaise d’hier à demain In La société sénégalaise entre le local et le global, 549-578, edited by Momar Coumba Diop. Dakar, Karthala, 2002.

Recommended visit:

* La fondation Yaayi Baayam Diouf à Thiaroye sur mer

Recommended viewing:

* Moussa Toure avec Souleymane Seye Ndiaye, Malamine Drame, La pirogue, 2012.

**6 – Oral presentations by students**