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CONGRESS

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Panel 39

Islamic practices in the professional field

The Islamic markets, as the production and the consumption of Islamic products and services, emerged in France for four decades with first the food halal market and then in other economical sectors as tourism, fashion, cosmetics, sport or finance (Bergeaud Blackler, 2015, 2017). With the Islamic markets emerge a new pious middle class who want to conciliate norms and practices issued from sharīa (Koran and Sunnah) with their professional activities and daily life. These French Muslims express in the professional field their multiple affiliations. This workshop will expose different studies on Islamic practices in the professional field. They show conflicts of norms and practices (Kammarti, 2017, 2019), social-economical and symbolic inequalities et discriminations (Benaissa, 2015) but also the interpenetrations (Göle, 2005, 2015) that permit to go beyond the conflicts. The papers of the researchers analyze the interactions and interrelations of this economical actors with the state, the society and the dominant cultural system but also the individual trajectories to better understand the encountered conflicts, the professional conversions observed and the articulation of the intimate to the public at the different scale or ordres de grandeurs (Ricoeur, 1991) that means professional, religious, ethical and the citizenship level to illustrate how they express their multiple affiliations.

Person in charge and discussant : Kammarti Bochra (Cespra-EHESS)

Program

Benaissa Hicham (GSRL-EPHE)

Muslim entrepreneurs in France: the ideology of a rising class

To do the sociology of Muslim entrepreneurs is to do the sociology of a rising class. Massively coming from the working class, they reach the middle class by their social status, their standard of living and/or their level of education. If it is sociologically impossible to bring together in a single name a set of social positions that have nothing to do with each other (Damon, 2012), I will focus here on the dynamics of emancipation of a part of Muslims from their original social conditions and the discourses that accompany it. From a vast quantitative and qualitative survey, three aspects of this emancipation emerge 1 / strategies for social advancement, 2 / moral and ethical life resources 3 / identity strategies. Critical of studies on «halal» or «market Islam», as places of analysis of the encounter between Islam and the economy, I will focus on the non-Islamic side of the economic activities of Muslim entrepreneurs. That is to say, on this «Islam» outside the market, which is not political Islamism either. An Islam that is used individually as a moral resource to emancipate oneself from one's original conditions and to assert one's rights collectively.

Karimi Hanene (University of Strasbourg)

When religious visibility determines the relationship to work: the case of Muslim women entrepreneurs

In France, the legislation governing religious visibility in the workplace states in Article 2 of the Labor Law of August 8, 2016, that «Internal regulations (within the company) may contain provisions enshrining the principle of neutrality and restricting the expression of employees' convictions if such restrictions are justified by the exercise of other fundamental rights and freedoms or by the needs of the proper functioning of the company and if they are proportionate to the goal sought». This article legalizes a practice already common since the first controversies over the wearing of the veil. However, the harmonization of practices at a European level is not without disagreement. The first-hand experience of having had one's religious visibility regulated in France has led to the use of entrepreneurship as a resource for women who do not want to negotiate their religious visibility at work. Recourse to entrepreneurship makes it possible both to circumvent a refusal to seek employment in the context of Article 2 of the Labor Law and to combine religious identity and work. In this paper, I will present both the different relationship types towards the employment of Muslim women who wear the veil and experiences of these women, framing these relationships and their attendant behaviors through the literature and epistemologies of the sociology of work.

Limam Wajdi (CRESPPA GTM University Paris 8)

"From objects of study to talking subjects: The case of "Muslim" social workers"

The social sciences are used to produce discourses and knowledge about subordinate and dominated categories which do not seem to have the place to express themselves. For example, a discourse is being made on popular categories, ethnic and religious categories which tends most of the time to exclude the main parties concerned from speaking out, to "speak instead of". To understand this question, we will take the case of professionals in the field of social intervention in France, who present themselves as Muslims. Social action professionals are most of the time registered in subordinate relationships with the public authorities but also concerning university disciplines which, in the absence of a science of social work, supply this professional field with methodological and theoretical references that professional actors use, also while relying on their self experiences, knowledge, including religious. Since then how we can elaborate an understanding theoretical framework that articulates the multiple knowledge of these professionals in the exercise of their profession? Which resources as values, knowledge, norms, practices, discourses and experiences, they employ to respond better to the public and the prerogatives of their job?

Willems Marie-Claire (University Paris Nanterre)

Islamic Ethics: Association and Social Entrepreneurship

An association that works to enable students of Muslim culture to access French Grandes Ecoles, and thus is committed against inequalities, a mosque labeled sustainable and ecological, a man who is setting up his own business of organic paint to be involved in the environment, a woman opening an organic and vegetarian restaurant, and another creating her line of organic cosmetics, all do so in the name of their Islamic ethics and citizenship. While Islam is constantly associated with the issue, particularly from a political and media point of view, at a time when radicalization and terrorism create a suspicious climate towards Muslims, associative and social entrepreneurship initiatives are reversing the stigma and showing on the contrary that Islam can be lived as positive, emancipatory and ethical in France. I, therefore, propose to analyze this new form of religious and citizen engagement in the professional field.

Yamamoto Mayuko (CESPRA-EHESS)

Muslim Private schooling as a New Market for Education? An Analysis of the New Islamic «Entrepreneurs of Cause» in the School Sector in France

Born in the early 2000s, Muslim private schooling has made its way into the French educational landscape as a public utility institution. Until recently, the construction of these schools was considered to be linked to the social issue of French Muslims in their public and school life. This being still the case, the generational change and the global transformation of the educational field are giving rise to new actors, who are investing in the construction of Muslim private schools. In this paper, through the analysis of the portrait of these actors, the «entrepreneurs of cause», who mobilize their economic and socioreligious resources for creating an alternative educational space, we will examine the entrepreneurial aspect of Muslim private schooling, which is emerging as a new educational market at the crossroads of the search for academic success and the formation of the Muslim habitus.