

**PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA MINISTRY OF  
HIGHER EDUCATION AND SCIENTIFIC RESEARCH  
UNIVERSITY OF MOHAMED BOUDIAF – M'SILA**

FACULTY OF LETTERS AND LANGUAGES

DEPARTMENT OF ENGLISH LANGUAGE

N°:.....



DOMAIN: FOREIGN LANGUAGES

STREAM: ENGLISH LANGUAGE

OPTION: LITERATURE & CIVILIZATION

**Lethal Crossings and Diasporic Shaping of the  
African Dream in Laila Lalami's *Hope and Other  
Dangerous Pursuits***

**Dissertation Submitted to the Department of Letters and English Language  
in Partial Fulfillment of the Requirements for Master's Degree in  
Literature and Civilization**

**Candidates**

**Ms. Ahlam MEKHALFIA**

**Ms. Abir BELKHIRI**

**Supervisor**

**Mr. Mohamed GOUFFI**

**2019**

**PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA**  
**MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH**  
**UNIVERSITY OF MOHAMED BOUDIAF – M'SILA**

FACULTY OF LETTERS AND LANGUAGES

DEPARTMENT OF ENGLISH LANGUAGE

N°:.....



DOMAIN: FOREIGN LANGUAGES

STREAM: ENGLISH LANGUAGE

OPTION: LITERATURE & CIVILIZATION

**Lethal Crossings and Diasporic Shaping of the  
African Dream in Laila Lalami's *Hope and Other  
Dangerous Pursuits***

Dissertation Submitted to the Department of Letters and English Language in Partial  
Fulfillment of the Requirements for Master's Degree in Literature and Civilization

**Candidates**

**Ms. Ahlam MEKHALFIA**

**Ms. Abir BELKHIRI**

|                             |                             |                    |
|-----------------------------|-----------------------------|--------------------|
| <b>Ms. Oumssaad BERKANI</b> | <b>University of M'sila</b> | <b>Chairperson</b> |
| <b>Mr. Mohamed GOUFFI</b>   | <b>University of M'sila</b> | <b>Supervisor</b>  |
| <b>Mr. Bachir SAHED</b>     | <b>University of M'sila</b> | <b>Examiner</b>    |

## DECLARATION

We hereby declare that the dissertation entitled: Lethal Crossings and Diasporic Shaping of the African Dream in Laila Lalami's *Hope and Other Dangerous Pursuits* is our own work and all the sources we have quoted have been acknowledged by means of references.

Signature

Date:

## **DEDICATION**

To my dear parents, sisters, friends Basma Marakchi,  
M'barka Refice, Bouchra Nouara, Khansa Bouzid and Mariem.

Ahlam

# DEDICATION

To my dear parents.

Abir



## **ACKNOWLEDGEMENTS**

In the name of Allah, the Compassionate, the Merciful

First of all, we faithfully thank Allah; the Most Grateful for blessing and helping us in realizing this work.

We are gratefully thankful to our supervisor, **Mr. Mohamed Gouffi**, for his time, patience, critical insight and intellectual guidance. The completion of this dissertation would not have been possible without his invaluable help and assistance.

We would like to express our sincere thanks to the panel of the jury for accepting to evaluate and read our work.

Last but not least, we would love to thank all the teachers at the department of English language for all those lessons that they supplied us with.

## **ABBREVIATIONS**

*HODP: Hope and Other Dangerous Pursuits*

## ABSTRACT

This study examines lethal crossings, or what is referred to as Harraga, in Lalami's *Hope and Other Dangerous Pursuits* (2005). In her short stories, the Moroccan writer depicts the socio-economic motives that cause illegal crossings of her young characters. Hence, the study attempts to explore illegal immigrants' strive for better chances and opportunity. Owing to the nature of this study, the dissertation in hand resorted to the socio-economic approach that is concerned with investigating the ways in which the socio-economic problems of a particular society influence the behaviour of its people. This research is important as it revolves around a very critical topic which is illegal immigration, notably in Moroccan society. The study demonstrates that unemployment, poverty, and corruption are the main determining factors that push the characters to engage in a perilous journey towards the unknown in pursuit of their hopes.

**Key words:** Illegal immigration, Harraga, Socio-economic Approach, Corruption.

## TABLE OF CONTENTS

|                           |     |
|---------------------------|-----|
| DEDICATION.....           | I   |
| ACKNOWLEDGEMENT.....      | III |
| ABBREVIATIONS.....        | IV  |
| ABSTRACT.....             | V   |
| TABLE OF CONTENTS.....    | VI  |
| GENERAL INTRODUCTION..... | 1   |

### Chapter One:

#### Illegal Crossings of Borders and the African Dream: A Historical and Epistemological Background

|  |    |
|--|----|
| 1. Illegal Immigration: A Worldwide Problem.....         | 6  |
| 2. The African Dream: The Other Side of Paradise.....    | 14 |
| 3. Displacement and Maghrebi Literature of Diaspora..... | 17 |
| 3.1 Laila Lalami's Mode of Writing.....                  | 22 |

### Chapter Two:

Legal Dream Vs Illegal Crossings in Laila Lalami's *Hope  
and Other Dangerous Pursuits*

|   |           |
|---|-----------|
| <b>1. Dream and Social Separation.....</b>                    | <b>25</b> |
| 1.1 Harraga as Dreamers: Fantasy or Day Dreaming.....         | 26        |
| 1.2 Social Separation and Disconnectedness.....               | 33        |
| <b>2. Socio-economic Invisibility of Women.....</b>           | <b>34</b> |
| <b>3. Displacement in Full and Dreamer's Tragic Fate.....</b> | <b>38</b> |
| <b>GENERAL CONCLUSION.....</b>                                | <b>45</b> |
| <b>WORKS CITED.....</b>                                       | <b>49</b> |

# **GENERAL INTRODUCTION**

## GENERAL INTRODUCTION

---

No one can deny the idea that the phenomenon of Harraga was and still be one of the sensitive issues around the world. Today, this phenomenon is becoming a threat to Moroccan society and is driving hundreds of young people to death and the unknown. Hence, death in this country is spread far and wide; many young people lose their lives at sea during a journey towards hope and happiness to the other side. However, those people perceive their salvation from the turbulent atmosphere across the ocean. Owing to the fact that literature is the warehouse of societies' inner and hidden conflicts, it has that unique capacity of unmasking tragic situations and bringing about changes that are necessary. In effect, African literature is no exception as it hews closely around such topics.

Laila Lalami is an author who is mainly concerned with the issue of Harraga in Africa, and more specifically in Morocco. She started publishing her writing in 1996. Her first short stories *Hope and Other Dangerous Pursuits* (henceforth *HODP*) won critical acclaim when it appeared in 2005. She is a journalist and editor of the blog MoorishGirl.com. Most critics admirably felt her success. Kathryn Mosler called Lalami a sharp observer of the human condition, as she infuses her characters with universal emotions that make her readers see themselves in the reflection of the characters. Lalami's characters strive to achieve extraordinary dreams such as happiness, wealth, and hope for a better life. This is why crossing the borders becomes their cry so as to free themselves from various financial issues and to attain wealth beyond their dreams.

Consequently, immigration is a topical issue, and illegal immigration has turned out to be one of the chief crises that governments and politicians enthusiastically discuss. In literature, this topic also got another dimension as many

## GENERAL INTRODUCTION

---

African writers are gradually showing deeper concern for this problem in their works of fiction. In *HODP*, Lalami tackles Harraga phenomenon; she insists on portraying the life of Harraga in Morocco and artistically deals with socio-economic conditions that led them to cross the frontiers illegally.

Morocco is suffering from different socio-economic hardships, which in turn encourage Moroccans to take a final decision. It has to do with fleeing the country legally or illegally. In so doing, illegal immigration has turned out to be a never-ending preoccupation of sociologists and an everlasting pain for writers.

There are different reasons that push the Moroccan Harraga forward to cross the borders in a risky journey that is full of skepticism. They are motivated by the African dream of reaching the other side of paradise that is Europe. Socially speaking, they seek success and fortune by living outside of their home country. The phenomenon of illegal immigration does not only reveal each individual's profound desire, but also the acute need for a prosperous future for themselves and their families. On this basis, this research is going to offer an analytical insight into the socio-economic reasons that encourage the dream of Moroccan Harraga to undertake the dangerous journey.

As a result, the research question that is going to give birth to this dissertation is: from a socio-economic perspective, what are the main motives for crossing the borders illegally in Lalami's *HOPD*? This research question can be dissected by an apparatus of sub-questions: is it the social dream that pushes these people to immigrate, or is it just a fantasy? How do the socio-economic conditions make Moroccan women seem invisible? Do Moroccan Harraga feel any sense of displacement upon completing their migratory journey?

## GENERAL INTRODUCTION

---

For this reason, this research is going to present an analytical assessment of Lalami's *HODP*. The study has a socio-economic approach, which is mainly concerned with the relationship between social and economic factors and their impact on society. These factors have a major influence on the behavior of particular groups or socio-economic classes. In the light of this approach, the study is intended to show how Lalami uses her work as an effective tool to demonstrate the different socio-economic challenges that lead her characters to immigrate illegally. Furthermore, the study attempts to elucidate the socio-economic conditions of four characters from Morocco.

Many researchers have shown interest in Lalami's *HODP*; numerous studies have been carried out for further comprehension of her short stories. In addition, many contemporary critics have tried to analyze the problem of illegal immigration discussed in Lalami's short stories. For example, this is illustrated in the article of Alami Ahmed Idrissi in "Illegal Crossing, Historical Memory and Postcolonial Agency" (2012). However, the focus has been more on the fact that in the past twenty years illegal immigration has evolved into a worldwide crisis. That being said, not only does it touch upon the economics of the countries involved, but also sheds light on several social and cultural issues. The relations between any two cultures become especially turbulent, when the first has colonized the latter, which is the case in Hispano-Moroccan relations. Whereas, Lalami's *HODP* investigates the impact of economic instability on Morocco's illegal immigration phenomenon to Spain; moreover, it highlights many of the socio-economic factors that lead to this phenomenon, it does so as it explores the challenges and emotions experienced by those immigrants during their dangerous journey. This is illustrated in the stories of several individuals in *HODP* (143-156).

## GENERAL INTRODUCTION

---

Additional work was presented by Abdellah Elboubekri. In his article entitled “the Dislocation of “home” in the Writing of Laila Lalami,” he states that Lalami’s short stories are discussed as risky journeys of the concept of impossible return. While illegal immigration opened new horizons for the immigrant’s personality and identity, those who cross seem to somehow reconnect to their roots to heal their damaged identities. Mainly the short stories of Lalami are engaged in a project of rebuilding. They dig up what is removed and forgotten from the dominant history. In the act of bringing to light marginalized stories, the author tends to suggest a better reality by filling the gap of absences and by presenting different histories instead of the dominant one. The one that gives no consideration to their locational ties (1).

On the other hand, Algerian scholar Fouad Mami devoted a part of his important book entitled *Introduction to Contemporary African Literature: A course handbook* to analyze Lalami’s short stories. He highlights the precariousness of Moroccan youth in their attempts at crossing to Spain. His research interests are in immigration and diaspora literatures. He tries to assess the significance of that crossing (35).

Structurally speaking, the works are divided into two main axes. The first chapter will be devoted to the theoretical foundations that are permanent in order to set the base of this study. It is under the heading, *Illegal Crossing of Borders and The African Dream: A Historical and Epistemological Background*. Therefore, due definitions and explanations of basic concepts will be included, notably: *Illegal immigration global pain, an overview of the African dream, and the relation between Displacement and Literature of Diaspora*.

The second chapter, *Legal Dream Vs Illegal Crossing in Laila Lalami’s*

## GENERAL INTRODUCTION

---

*HODP*, sheds light on legal dreams and social separation. It is divided *into* two. Part one: “Harraga as Dreamers: Fantasy or Day Dreaming”. Part two: “Social Separation and Disconnectedness.” Also, it will tackle another section which is “Socio-economic Invisibility of Women” and finally concluding the research with “Displacement in Full and Dreamer’s Tragic Fate”.

The general conclusion will be a synthesis of the main concern of this research. Hence, this part will provide a clear and concise summary of the main results obtained from various critical views analyzed through the body of work.

# **CHAPTER ONE**

# **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

Illegal immigration, or *Harraga* according to the Maghreb countries, is not a new phenomenon; nevertheless, it has exploded in recent years. It has expanded nearly to all corners of the globe. Hundreds of people, especially youths, are risking their lives to cross the border in order to reach Europe in makeshift boats. The journey often ends up in a dramatic life, lost and broken families (Fofana and Madigan 779-797). It may seem monstrous and terrible in the eyes of everybody; however, with the rise of oppression and the unreasonable laws against humans that only benefit corrupt governments with no regard to people's comfort and well-being. It may become the only resort and means of survival for many people who opt for it. Therefore, the general endeavor of this chapter is to supply the historical and epistemological background of the illegal crossings of borders. The first section, *Illegal Immigration: A Worldwide Problem*, provides an overview on the issue of the *Harraga* as a global phenomenon. It also explores the socio-economic motives that lead the immigrants to embark on the hazardous journey towards Europe and its impact on the immigrants themselves. The second section, *The African Dream: The Other Side of Paradise*, sheds light on illegal immigration in the Maghreb and more importantly Morocco. The final section, *Displacement and Maghrebi Literature of Diaspora*, illustrates the different perspectives of diasporic Moroccan authors who are concerned with the *Harraga* and Laila Lalami as point of focus.

## **1. Illegal Immigration: A Worldwide Problem**

Illegal immigration is a global-scale phenomenon that reaches far across the world. It is caused by many reasons which all aim at improving life conditions, pushing people to cross borders by any means necessary, leading to dire

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

consequences such as death, due to the poor choice of immigrating through the hazardous sea in simple boats and rafts.

Hence, illegal immigration is a source of worldwide concern, and a heavily debated topic that politicians and human rights activists always discuss. It represents a potential risk that threatens any government and individual. Darsky defines immigration as: “the territorial displacement of individuals in order to remain either permanently or temporarily in the destination country” (Ertesito 405). Actually, if a person is residing at a place where he was not born for the sake of ameliorating his situation, he is regarded as an immigrant (407). So, immigration is an outlet for people living in less developed areas to make the best of their potential in a more developed land, and benefit from more rights and better life conditions. Rima Yerenatovna, a law professor, also defines illegal immigration as: “Illegal immigration is a socially dangerous, dynamic phenomenon that threatens the national security interests of a country and the international community as a whole.” In fact, clandestine immigration is becoming an overwhelming issue and a global problem. Each year, millions of people cross the border. Some immigrants do it legally and the rest illegally. Unfortunately, illegal immigration represents all kinds of obstacles and challenges that affect both the home and the host states. According to the International Organization of Immigration,

Illegal immigration is the movement that does not meet the administrative or the regulatory norms of migration for both the sending and the receiving countries. In fact, for the destination country, it is the settlement without the necessary authorization or required documents. For the sending country, the illegality lies in the fact that the person crosses the border without a valid passport, or the required travel document (Kostas 421).

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

Immigrants fail to provide entire documents deemed necessary by both the receiving and host countries. Illegal immigration can be devastating to individuals, families as well as countries and their economies, compounded by problems of racism and humiliation that immigrants suffer in the host country. That is why illegal immigration is unlawful from both perspectives of the sending and receiving countries. In addition, Morehouse and Bloomfield point out that illegal border crossing is a multistep complex process that includes principles in which authorized non-natives become unauthorized migrants. First of all, entry using legal documentation but providing false information. Second, overstaying a visa providing a temporary residence permit. Third, the loss of status as a result from the non-renewal of a permit (Perkowska 188). For instance, illegal immigration is a widespread phenomenon in many European countries where people start with a temporary scholarship or work residence then never return to their countries after the validity of the visa expires.

In a more inclusive sense, Harraga is a term from North African countries; they are those who “burn” the frontiers, sea and their ID cards (Souiah 95-101). They attempt to immigrate illegally in makeshift boats from third world countries to Europe and violate the migration law (Haphsaoui 6). Obviously, the process of crossing using boats is not safe because boats are not designed for open sea and ocean crossing, and the death rates for Harraga are very high. Moreover, smugglers have an effective role in encouraging and facilitating the process of illegal border crossings.

Immigration has been a feature of human existence for centuries. Humans have always migrated in the form of groups or individuals to find food, to seek

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

freedom from wars and conflicts, or to flee from harsh climate and environment. In fact, the purpose is to survive or to discover a suitable environment for their ambitions and needs. From ancient times until now, various groups of people from different parts of the world have moved from one area to another. In fact, countries like USA, Canada, Latin America and Australia have been developed thanks to the large number of immigrants from different areas of the globe. Recently after all the countries had established their racial, political and religious identity and determined their boundaries, they established internal laws and applied conventions to regulate the rights of entry as well as the rights of work and residency. Indeed, anyone who wants to enter any country out of these norms is considered an illegal immigrant. He could be arrested or deported at any moment (Haphsaoui10-11).

From a historical standpoint, historians identified some distinct immigration periods and events. First, before 1985, European countries still needed more employees from the south. Since the period is known by the absence of European legal system of immigration, the number of the southern migrants increased (Riss8). From 1985 to 1995, there was a conflict between legal migrants and natives as a result of coal mines of France and Belgium shutting down. In truth, both countries assimilated many immigrants which led to the rise of desire of southern citizens to migrate toward the northern countries resulting in frontiers closure (Riss9). In 1990, there was an international convention to protect immigrant employees and their families which was approved by nine countries from the south. In 1995, The Schengen convention was signed by France, Germany, Luxemburg and the Netherlands which declared that people belonging to Schengen spaces benefit from free movement within Schengen space, but with the introduction of Spain and

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

Portugal to the space, immigration took an unexpected turn especially after Madrid had imposed more precarious procedures regarding any new immigration as an attempt to provide its citizens more integration into the European union (Riss 9).

The last stage from 1995 till now has taken strict security measures in which European states have resorted to implement new immigration laws which are based on the adoption of strict procedures on family reunification and striking agreements with southern countries to deport illegal immigrants (9-10). The purpose of changing locations has always been the same throughout history and illegal immigration has only come to life after countries set out their borders, regulations and migration laws. Therefore, it has become difficult for people to roam around freely as they used to and that resulted in crossing the border illegally. This kind of crossing is caused by many reasons and it may be followed by enormous dangerous effects on both the home and the host state.

Illegal immigrants tend to cross borders because of a range of push and pull factors. The push factors include: First, unemployment, poverty and misery as central motives for illegal border crossings. In fact, the rise of unemployment within a large section of the population, especially youths and educated people has caused various governments' adaption of the private sector policy. Secondly, the decline in living standards in native countries in comparison to the western world has resulted in low income of the individual (Khatou 81). The lack of investment reduces economic growth, deepens poverty, and leads to marginalization. Political factors include: war, weakness of political representation for people, corruption and waste of resources (Khatou 28). Jean-Dominique Giuliani asserted that: "The number of displaced persons in the world is constantly rising. Violence and conflict are the

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

leading causes of this Europe, which is neighbor to many war zones takes in more than a million legal migrants yearly” (1). Climate change which leads to natural disasters and environmental degradation. International Organization of Immigration states that: “acute and protracted political crises as well as natural disasters and environmental degradation are the key drivers of forced migration to, from and within the Middle East and North African region.”(Browne 4). Finally, it is important to note that the geographic proximity of Europe facilitates illegal immigration (Khatou 82). Immigrants might be faced with the tough choice of staying and suffering from problems such as unemployment, horrible life conditions, lack of basic human rights, subjugation, humiliation, and oppression by local governments and authorities, or risk everything and give in to the temptation of crossing the sea in hope of finding a better life.

The pull factors that have sparked illegal immigration include the world-wide immensity of economic and demographic differences. Sociologist Bonifaz and economist Golini argue that the population density in the developing world produces a proportion of youth aspiring to immigrate illegally as this category is capable of working in infrastructure fields because of the high wages in the western world (Haphsaoui 17). Indeed, the difference in income and the value of currency are direct motives to the Harraga. Similarly, the emergence of networkers called professional niches specializes in attracting laborers who are able to work for a lower price and resist harsh conditions (Hafsaoui 17). Receiving countries, especially European nations suffer from a lack of laborers because of the rise in the level of agedness; as a result, it allows illegal immigrants to stay and work (Khatou 36). Moreover, the process of globalization and technological modernization have stimulated and

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

increased illegal crossing of borders, targeting countries known worldwide for respecting human rights, freedom, and securing the demographic system. Information exploitation contributes to the growth of this phenomenon, in which it allows the comparison of ways and styles of living in various cultural and political systems. For example, the increasing professionalism of smuggling services and greater availability of information online and on social media also facilitates illegal crossing of borders (Cummings 5). Similarly, the influence of social media through the image of social success promises living in a fantasy world and in doing so, it strengthens their desire to cross the border illegally (Shuwaikh155). Evie Browne argues that:

Social networks are generally recognized as playing a strong role in immigration. The existence of networks in a destination country increases the chance of choosing to migrate there. The information received through social networks is usually considered more trustworthy than that from other sources. As noted above, the stories told by returnees and the visibility of their success have strong influences on migration choices. (9)

In general, the country of origin's inability and failure to provide its citizens with modern, secure and decent life conditions is the reason behind the insistence on immigration at any price (khatou 87). Additionally, there is also a difference at the level of social development. Individuals are more likely to move to another side, where the level of education is better than the home country (Khatou 81). Consequently, Harraga is a drain of on the economy of the receiving state. Unemployment has led to the establishment of fake projects causing money laundering, the disruption of labor markets and the creation of an imbalance in supply and demand as a result of labor force infiltration. It has also added a burden

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

on the host country as its principles and values have declined as a result of the social crisis. On top of that, the appearance of random housings has led to pollution. In addition, illegal immigrants can be infested with diseases, they are mostly unable to pay for treatment, and most of them do not have health insurance (Barkan 58).

On the other hand, Harraga is a security threat as illegal immigrants commit crimes such as drug dealing, terrorism, theft as a resort to satiate their basic needs, human trafficking as a form of modern slavery, and humiliation to man himself (59). Finally, its effect touches on the immigrants themselves. Indeed, the immigrant's feelings are described in successive steps. First, the feeling of isolation and lack of harmony. Second, is the psychological access. It is characterized by stress, depression, excessive self-interest and isolation unlike the previous stage with some feelings of hostility and doubt when he/she feels angry and lost. The last stage is the relative and gradual adjustment (61). There are many tempting factors that could lure someone to leave their homeland and cross the border to a country that seems to offer a better life, which is the case in Europe. These factors include- but are not limited to- a better chance to get a job, because most European countries need young and capable workers, high wages and the chance to live more comfortably, security and more respect for human rights. However, these factors may not always be true and could just be fantasies, as it is very difficult to cross and arrive safely. Once one arrives to their desired destination he is not welcomed with flowers and feathered beds. As a matter of fact, it is almost always the contrary since life conditions can be extremely hard on illegal immigrants, which can be psychologically devastating and leads to illegal practices as a means of survival. The most popular regions of illegal crossing are the Mediterranean Sea between

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

North Africa and the South of European countries, the Mexican frontier between the United States and Latin America, East Asia, and from Africa toward Europe, North America, Australia and Brazil (Haphsaoui 16).

### **2. The African Dream: The Other Side of Paradise**

Clandestine attempts to enter Europe are mostly practiced by North African youth. Added to this, the Maghreb is a gateway in the illegal immigration process. For centuries, the Sahara was the only route for trading between Sub-Saharan Africa and North African countries (Hassene and Dourgnon 11). These activities led to the establishment of trading routes across the desert. Although the creation of modern states in Africa and the Maghreb after The Second World ancestral paths (11), territorial dynamics do not develop by chance; routes are used because there are roads, staging areas and trade with new realities of these trans- Saharan crossings. The Maghreb is no longer simply a zone of origin for migrant smuggling, but also a transit and destination zone. The migratory flow towards the Maghreb, and occasionally further into Europe is caused by a number of factors. First of all, the current differences in living conditions, demographics and economic structure between these countries of the Maghreb and sub-Saharan Africa. Secondly, it is caused by the recent global financial crisis and the structural adjustment measures which are implemented in different Sub- Saharan countries. In addition, the Sahel is also confronted with recurrent food crises, terrorist and security threats, trafficking in arms, drugs and human beings. In plain words, the illicit trafficking of the illegal immigrants' products continues uninterrupted. The geographical space of the Sahara, despite its harshness, is considered the central space of considerable human

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

mobility (Kassar and Dourgnon 12). Besides, the Saharan transition toward the Maghreb was due to wars and droughts. Impoverished nomads and traders, such as the Tuareg, migrated as a means of survival, finding work at construction sites and oil fields. The recurrent warfare provoked the exodus of thousands of refugees. This type of immigration was often welcomed. Moreover, Sub-Saharan migrants filled the gap in the shortage of labor and fitted in with national policies (12).

Morocco has progressively become a transit country of border crossers. Mixed groups of asylum seekers, refugees, and an increasing number of illegal labor immigrants are of Sub-Saharan origin, or from other nationalities to a lesser extent. They transit via Morocco to reach Spain. The majority of illegal immigrants who fail in their attempts to reach Europe prefer staying in Morocco rather than returning to unstable and considerably poorer countries of origin. Evie Browne points out that:

Many irregular migrants routing through Morocco, stay years in a state of semi-permanent migration, causing a shift from a transition country to a destination country. Within Europe, border states such as Greece and Italy have received the largest numbers of irregular migrants from, or who have passed through North Africa.(3)

It is likely that several immigrants have settled permanently to find work in the informal services sector, small trade outlets or the building trade. Also, education is used as a justification for illegal immigrants to acquire status at one hand, and to prepare their immigration projects on the other hand. However, because of the lack of legal status, they are more prone to social and economic marginalization (Hassene and Dourgnon 14). Unfortunately, most boat migrants are young men and teenagers; they have high levels of education, they are employees,

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

traders, commerce and financial intermediaries or have different manual jobs (15). Women were also able to migrate following different routes and strategies, their motives for illegal immigration were not exclusively material, but for personal as well. In addition to the political crisis in Morocco, company bankruptcies and the crisis in the tourism sector resulted in a non-negligible amount of them ending up dying in shipwrecks in the Mediterranean Sea (15). Finally, illegal border crossings induce North African countries to share close public policy concerns with European countries (11). It changes the legal and political context. Previously, implemented international rules and policies were the following: First and foremost, the 1974 immigration laws that halted legal immigration to Europe. Secondly, the introduction of French entry visas for all African nationals in 1986. Third, the 9/11 terrorist attack that led to international campaigns against terrorism and the tightening of political and security policies. The last policies were the signing of the security convention and the hardening of sanctions against smugglers transporting illegal immigrants and the migrants themselves. In fact, the Maghreb countries agreed to respect the conventions with Africa against free circulation of persons in North Africa and into Europe. On the other side of the spectrum, countries of the Maghreb adopted repressive laws between 2003 and 2004. The laws target migrants and even those who organize the shipment of illegal immigrants, provide lodgings, supplies and any person involved in facilitating operations (Hassene and Dourgnon<sup>12</sup>). In brief, North Africa has become a settlement for Sub-Saharan Africans and a transit point for both Sub-Saharan Africans as well as North Africans themselves to flee the turbulence of war, oppression, and unemployment among other miserable conditions which they survive on a daily basis. Therefore, illegal immigration has

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

become the only resort for some who know no better and have little to no other alternative but to escape all the misery in hope of finding a better future, a less hostile environment, and superior life conditions. All were motives that have been depicted in the Maghrebi literature of diaspora. Though most literary and fictional works offer a valuable and varied glimpse into what life is like on the other side, many of them emphasize familiar themes.

### **3. Displacement and Maghrebi Literature of Diaspora**

Diaspora is the dispersal from the original homeland to foreign regions in pursuit of trade, or to further colonial ambitions as a result of collective memory and myth about its location, history and achievements (Raggazi 3). Likewise, diasporic literature is the literary work associated with the native country and background. It is the fruit of the authors' personal experience with immigration as well as the experience with the host society (Madhukar 42). Diasporic literature is different from other forms of literature because it concerns authors residing in their new destinations and their personal experiences there. Thus, it deals with the country of origin and the host country at the same time, as experienced from the author perspective.

Many contemporary Maghrebi diasporic writers elaborate narratives of Harraga as one of the crucial social, political and ethical topics of our time. Drawing their rough material from the real world of illegal immigration and refining it through their visionary prose, abrasive wit, and compassionate look (Marchi 623). Abdelmalek Sayed's *Suffering of the Immigrant* presents the strongest possible arguments for recognizing the different aversive and inherent structural conditions

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

and their tragic consequences on immigrants (Augustin 703-704). Sayed aims to raise the reader's awareness to consider more serious and unpredictable outcomes. In other words, migrations are continuous structural elements of never ending colonial power relationships. His case study is in the Algerian migration to France in the second half of the twentieth century, where many Algerian Harraga passed from being French citizens of the colony to Algerian citizens of an independent Algeria and back to French as legal workers and residents and most of them were Amazigh farmers. The colonial relationships are noticeable in the subordination of the economic and social life of rural colonies, to the industrial activity of the country in which farmers become official workers. Furthermore, he demonstrates that the receiving countries' discourse focuses on the situation of immigrant and the immigration and the fact that it is deemed as their own social problem because immigrants are always lacking the necessary skills and culture. Sayed insists on the necessity of starting a research for transnational migration studies. In addition to the problem which is the origin countries' participation in the negative construction of their economic good of their own citizen abroad and counting them as simply absent, treating them as traitors who are contaminated by another culture. If they do manage to return, it will difficult to reintegrate into society. He debunks the category of migration imagined to be separate in which settler migrants supposedly value families and domestic morality more than labor migrants. Also, the idea of labor migrations is transitory and without a political dimension. Rather, he suggests that all migrants are united by being far from their homeland, sharing the burden of guilt and wishing they had never left. Though they may achieve legal status, they are always treated as foreign by their host country.

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

They fail to perceive the social, medical and other helping sectors as being on their side (Augustin703-704).

Tahar Ben Jelloun is a well-known Moroccan novelist and one of the most prolific and important writers of recent years. His work is an artistic combination of fact and fiction. Tahar Ben Jelloun's *Leaving Tangier* presents a story of Moroccan protagonists who are burning with desire to migrate to attain a better life. The achievement of their dreams is reached at the expense of some compromises and sacrifices that end with physical and emotional failure and annihilation. It represents the issues of wounded displacement, alienation, discrimination, assimilation and cultural identity by focusing on the problems of Harraga and their inevitable traumatic results on the migrants (Emir 25).

Tunisian born Salah Methnani's *Immigration* is a classical novel. Methnani is a migrant writer who has contributed to re-configuring Italy's national literary identity. Although it was predominantly a country of immigration after its unification, it became a popular destination for people from different parts of the world. His novel follows a double path. On the one hand, Italy is a country imagined through TV and books read in school; on the other hand, it is the country of illegal immigration. It is the destination country of the majority of the immigrants. Methnani discusses several issues in his book such as the standard Italian language learned at university in Tunis being different from what true Italians speak. The tough reality of everyday life and the immigrants' dreams being crushed and turning into nightmares. His ultimate quest is to consider that by leaving the mother land either he is as a North African migrant or he is just another young man able to know the world first hand. He not only portrays the epic journey of the new migrant from

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

the Mediterranean, but he also offers a profound reflection on the conditions of the modern man (Di Maio89-106).

Youssouf Amine Elamy's *Sea Drinkers* uncovers the barriers confronted by those who illegally cross the border between Morocco and Spain or Harraga. The characters tell the tales of those who become stateless. They die in the Mediterranean. However, Elamy notices that his novel extends toward the idea of fatal crossing: "My novel does not talk about clandestine emigrants but rather people who are, in general, clandestine." He asserts the fact that those who leave because they are marginalized by poverty, illiteracy, and despair in the country offers them few means to make a living: "what needs to be understood is that those who leave are clandestine, on the contrary." What these men and women want, Elamy explains, "to emerge definitively from the clandestine state in which they find themselves. They have diplomas, are out of work, are illegitimate children or live in the Houlioud (poor district); they all want to be recognized" (Orlando12 ). According to him, the decision to write on the subject of illegal immigration emerged after seeing an article in 1998 in a Moroccan newspaper. Reports on bodies washed up on shore with no ID papers, he realized that this trivial news item should be taken into consideration. These were real people with parts who would not be acknowledged if they had not embarked on that one hazardous journey. The irony that death makes one "known" at least as a victim, is a central theme in Elamy's novel. Yet, even in death, some of these people have no papers or identities, their bodies are rarely found on the shores of Morocco or Spain. Youssouf Amin Elamy's story is portrayed as a range of pictures and scenes that visually fit on the page. It compels readers to stop and acknowledge objects and people who do. Elamy's novel

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

is a place where people live, make love and life. This community should be either hidden behind walls or ignored in the contemporary sociopolitical dialogues of a country (11-13). To consider their importance to progressive living, Elamy's prose emphasized that a worm on an apple is beautiful as the moon shining on the water because they form the living world and have a stake in it. Elamy's novel compels readers to realize the injustice of the human condition. His small glimpse into one night, on one beach solicits us to ponder another world, another possibility for a fate that is our own (13).

Boualem Sansal's *Harraga* has created a beautiful, provocative, and poignant representation of the Harraga who prepare to make the treacherous journey across the Mediterranean Sea to a land which will challenge their humanity, geopolitical coherence, and recognition of rights both publicly and privately (Cusato6). The sociocultural context of the novel is affected by troubles such as French colonialism, the process of decolonization and the modern system which governs Algeria after independence and terrorism in the eighteenth century until now. They designate the invention of an entity that is cultural, political, economically open and dependent on the openness of the host population. They describe the creation of a new nation and a new world. The central aspect of the Harraga is the desire to leave home which forces them to stay despite not having a place for them. Therefore, they escape it to look for something new, something greater than a nation, a new world (5-6). Harraga connotes a past featured by frustration, pain, and missed opportunity. It takes up the problems associated with the difficulties in finding a new home, the integration of identity in a host country (7). It is nevertheless deeply connected to questions of the past, native land,

## Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background

---

nationality and emergence of national identity within a host country distinct from the mother land (8). Lalami in her short stories has also emphasized the precariousness of illegal immigration.

### 3.1 Laila Lalami's Mode of Writing

Moroccan American author Lalami's *HODP* came into being, according to the author herself<sup>1</sup>, as a result of great human tragedy in the Mediterranean, as desperate immigrants make a dangerous crossing in the pursuit of a magical future. The focus of the short stories is not the crossing itself but rather the characters themselves and their perceived place vs. their desired place in society. As Stephanie Abou puts it "Less the stories than a set of finely detailed portraits, this book given outsiders a glimpse of some of Moroccan society's strata and the desperation that underlies many ordinary lives."<sup>2</sup> She moves harmoniously from the specific to the general idea. She skillfully portrays with gritty realism in an omniscient narration<sup>3</sup>. Her short stories are full of lessons.<sup>4</sup> She relies on imaginative empathy to create characters very different from herself. She said: "The only thing that connects me to the characters is my own capacity to imagine their emotions and their thoughts, and that is, my imaginative empathy." (Lalami 147-148). Lalami's book is a narrow polemic selectively citing events and anecdotes that fit one paradigm only (Mersal85). Each character represents a flaw where their representation provides the spectator with the luxury of being outside the show (86). She is more interested in

---

<sup>1</sup> <https://bookpage.com/reviews/4487-Laila-Lalami-hope- written by Lacey Galbraith>

<sup>2</sup> <https://www.publishersweekly.com/978--1-56521-493-6 written by Stephanie Abou.>

<sup>3</sup> <https://www.kirkusreviews.com/book-reviews/Laila-Lalami.>

<sup>4</sup> <https://lematin-ma/journal/2005/Laila-Lalami-presente-sonroman-a-newyork/55919-html written by Lacey Galbraith.>

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

plots and characters than in subjects. Although she is writing in European language, she has conveyed full and multi-faceted characters to her readers (Perry 124-125). Her writings transcend the restriction of exceptionalism. She relates the emotional complexity of a character in a plausible, complex reality (Aphasi 7). Lalami says: “Maybe there are no true stories, only imagined ones. Vague reflections of what we saw and what we heard, what we felt and what we thought. Maybe if our experiences, if all their glorious and magnificent colors were somehow added up, they would lead us to the blinding lights of truth” (27).

Lalami’s writing is therefore perceived as innovative, if only for granting a personal glimpse inside the actual lives of migrants who are often remembered as story less tragedy. In this sense, *HODP* which perhaps granted her a large audience is a story about a Moroccan written by Moroccan, a story about migrants written by a migrant. To conclude, history shows that illegal immigration is a result of setting international rules and borders to accommodate legal immigration. Illegal immigrants have been victims of push and pull factors. Misery, struggles and oppression in the host country contributed largely to the population factors from the host one. Morocco has always been viewed as a transit point towards the other side of immigration dreams. Lalami pictured illegal crossing via her four characters in her collection of short stories. The second chapter will explore the different motives that drive the characters to Harraga in *HODP*. Socio-economic approach is used to examine Lalami’s short stories.

### **Conclusion**

The three sections discussed earlier are closely interrelated. That

## **Illegal Crossing of Borders and the African Dream: A Historical and Epistemological Background**

---

interrelatedness stems from the nature of the socio-economic circumstances of Lalami's short stories. Socio-economics, therefore, can be used since it focuses on social class, economic power, race, and often struggles of the poor or oppressed. Lalami was one of the many writers who were influenced by the socio-economic conditions of Morocco that pushed her to depict it in her characters. Her short stories depict private and public issues. She invites the audience to show the reasons that led millions of people to cross the borders as a gateway to exit their wretched lives; the audience becomes privy to the crisis of Harraga in Moroccan society.

The coming chapter offers an analytical reading of Lalami's *HODP* in light of the socio-economic approach so as to uncover the ways in which socio-economic conditions have a link with what was happening with the leading character, and motives that led them to immigrate as well as how these reasons are responsible for their decision to illegally immigrate and a deeper analysis of her four characters.

## **CHAPTER TWO**

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

In recent years, the most popular idea in the Mediterranean Sea has been that of the overloaded migrants' boat linked with the saddening story of shipwrecks and lives perished. Lalami's short stories expand on this tragic image (Abunasser 1). She shows how hope exists in the most perilous situations and at the same time she emphasizes the double-edged nature of the phenomenon. Accordingly, Lalami stresses the contradictions that dwell in this hazardous, often risky, clandestine expedition. She brings to light the pros and cons of the trip, which is a means towards experimentation and creativity for some people and a route towards dislocation for others. Illegal immigrants are obliged to wander around the world for the sake of seeking superior chances in life and breaking all barriers. Indeed, the burdened existence that these people endure forces them toward immigration as a central aim of their lives. They seek freedom, and they like defying challenges, and choose the sea to achieve their goal in spite of the dangers that the sea harbors (Bouallegue103-4). Moreover, *HODP* denounces the destiny of a group of young Moroccans, including four Moroccans; Faten, Halima, Aziz, Murad and other Africans who cross the sea to Spain in an inflatable raft in an attempt to flee life's harsh conditions (Ricci 26). They creep beneath the gates of Europe to achieve their imagined futures which are based on migratory fantasies. Hence, chapter two is going to analyze the socio-economic struggle of those characters in Lalami selected short stories.

### 1. Dreams and Social Separation

The most pressing matters and leading causes to Harraga are misery and socio-economic struggles, which lead to social problems and anxiety, and ultimately to social separation.

### 1.1 Harraga as Dreamers: Fantasy or Day Dreaming

The journey of Harraga is extremely perilous with nothing to assure the safe arrival of the individuals in the inflatable raft toward the desired destination. Nothing tempts one to leave their home more than hope. Hence, Lalami expresses from the very beginning the danger of illegal immigration by focusing on the fact that immigrants are in control of their own lives, as well as the effect of the raft which is a hazardous means of transportation that could sink at any moment (Ricci42). She describes the scene as follows: “the six-meter inflatable zodiac is meant to accommodate eight people. Thirty huddles in it now, men, women, and children all with the anxious look of those whose destinies are in the hands of others, the captain, the coast guards, God” (*HODP* 1). Nonetheless, it does not stop immigrants from risking their lives, although they know what awaits them along the route and beyond it to reach imaginary paradise, which they expect will change their lives, transforming them into rich and happy people (Ricci 42).

There are several social and economic motives that drive the Harraga toward this kind of risk. In the first example, the opening passage of the short stories entitled “The Trip” sheds light on the hopeful expectations and dreams of one of Lalami’s protagonists, a young Moroccan man named Murad,

Fourteen kilometers. Murad has pondered that number hundreds of times in the last years, trying to decide whether the risk was worth it. Some days he told himself that the distance was nothing, a brief inconvenience that the crossing would take as little as thirty minutes if the weather was good. He spent hours thinking about what he would do once he was on the other side, imagining the job, the car, the house; other days he could think only about the coast guards, the ice-cold water, the money he had to borrow, and he wondered how fourteen kilometers could separate not just two countries but two universes. (*HODP*1)

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

Murad ponders upon the idea of crossing the fourteen kilometers that separate Morocco from Spain and he imagines a future for himself full of hopes, riches, and a superior life than what he used to live previously in Morocco. He imagines all his misery vanished once he was on the other side, in his mind those fourteen kilometers between Spain and Morocco are a gateway to a new universe, full of happiness and new opportunities (Bratt et al 186). Therefore, the journey towards Europe is not geographical but rather mental, conceptual; it is the difference in life conditions and privileges between Morocco and Spain, the fourteen kilometers of seawater represent a mental bridge that separates a horrible past life from a hopeful future one.

Unemployment is a key factor among the socio-economic motives as the motherland fails to provide educated youth with decent positions. According to Yousef Awad and Ghada Tayem, “The substantial unemployment rate among educated workers is attributed in part to the shrinking of job opportunities in the public sector since educated workers typically work in the public sector” (76). In the collection of short stories; Murad is a college graduate with a degree in English. Nevertheless, that does not offer him any salvation from unemployment (Bouallegue 108). Murad, who also speaks several languages fluently, struggles to make a living. Similarly, he is stuck inside a corrupt political and social environment. Despite his credentials, Murad is never able to find any stable employment, and is forced to the competitive position of working as a tour guide in Tangier. After a day in which numerous tourists reject his request, Murad returns to the apartment he shares with his mother and siblings (Montuori 126). The unemployed feel inadequate, as they do not even have basic life conditions to survive, which is the case with Halima. It is

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

due to the state's failure to contain unemployment that people like Murad, Halima, and Aziz would rather take a big risk just like the Harraga, than to stay home and suffer. For instance, in Lalami's *Hope*, Aziz, a skilled worker, finds himself planning to immigrate to Spain because he has been unable to find a job. He has been living off his wife's money. In Spain, he works in farming then in a restaurant (Awad and Tayem 80). Unemployment is a dangerous cause of depression and anxiety among individuals whom despite their credentials, qualifications and skills, when they fail to acquire a suitable job, they also fail to secure a normal life in the motherland which leads a lot of people to leap toward what is believed to be the last option of Harraga. Also, when Aziz returns from Spain and during his short visit to Morocco, he noted that unemployment increased in his motherland: "One afternoon, he goes to a café in Casablanca, and notices that all the people there are men and wonders why the place was so packed in the middle of the afternoon on a Wednesday, but the serious expression on everyone's face provided an answer to his question. They were unemployed" (*HODP* 173). In a similar context, Sater argues: "The substantial unemployment rate among educated workers is attributed in part to the shrinking of job opportunities in the public sector since educated workers typically work in the public sector" (Awad and Tayem 79). In a similar context, the Moroccan Minister of Labor and Social Affairs Abdeslam Seddiki states that:

Youth employment challenge is a global policy issue, but the situation is of serious concern in North Africa, which has one of the highest rates of youth unemployment in the world. Although the unemployment rates in Morocco have declined over the past decade, youth unemployment is still twice that of the total population.<sup>5</sup>

---

<sup>5</sup> <http://amp.theguardian.com/global-development-professionals-network/2014/aug/20/youth-unemployment-interactive-abdeslam-seddiki-morocco>.

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

Morocco has seen a noticeable rise of joblessness that will affect the country's stability. This problem also affected young people and led them flee their country to look for prosperous future.

Unemployment resulted in low earning and so leading to poverty. Many of the characters live in slums such as Faten and Halima. Faten lives with her mother in the *Douar* Lhajja slum, "the kind of place where couscous pots were used as satellite dishes" (*HODP* 135). Poverty is the inability to afford simple life requirements, such as an appropriate house, which is why the poor live in slums and for some it is a good enough reason to leave the motherland in search for a better life overseas.

Corruption is undeniably a widespread issue, which has many shapes and forms, and can be found everywhere, from individuals, to administrations, and governments. Harraga is the fruit of corruption among other social problems. As it is seen in the stories of Halima and Faten, who both struggle with patriarchal systemic corruption (Abunasser 6). Halima's story is rooted in a legal system that binds her to a violent and alcoholic husband. Faten's story deals with her expulsion from the university due to cheating and insulting the king. "Bus Rides" begins shortly after Halima's husband, "Maati, has beaten her with an extension cord which had left swollen welts on her arms and face" (*HODP* 52) Both Halima and Faten are victims of broad, systemic patriarchal corruption and abuse at the hands of male figures in their respective lives which is why they quickly exhaust all their available funds to escape (Abunasser 8). In a world where corruption rules as the only law, bribery becomes a means to an end for the oppressed to claim their rights. Halima struggles with patriarchal corruption, and as a solution, she resorts to bribery, as it is

---

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

illustrated in Lalami's short stories. Halima takes the bus to visit a judge in his villa by the seaside resort of Anfra, having saved enough money to bribe him for the sake of securing a divorce and custody over her children. Halima makes her decision after enduring another physical assault at the hands of her husband whose violence stems from his joblessness. Halima's struggle and regret are clearly demonstrated in her thoughts in the following passage:

The judge readjusted his jellaba and told her not to worry. Be on time at the hearing. You will get your divorce this week. He tapped her back and she realized it was over and he was pushing her toward the door. Suddenly she wished the exchange of money had taken a little longer... What if he did not give her custody? She wondered. She turned around, why did she give him the money all at once? She could have given him half and promised him the rest after he had granted her the divorce and custody. (*HODP* 28)

Just like Murad and Aziz, Maati is unable to maintain a steady job and feels humiliated by his unemployment. Maati resorts to alcoholism due to a deep sense of inferiority that he struggles with; the idea that a man is not man enough unless he has a job continues to live on in Moroccan society, which leads to conflict between Maati and Halima. When she asks him what they are going to do without his job, the shame is noticeable on his face (Montuori 137). Because of domestic violence, government corruption, patriarchal dominance, a voiceless woman finds herself out of options. After several attempts, including bribing a corrupt judge to ensure her divorce and custody. As well as her regrets of not achieving her desired results, she resorts to one last option that offers her hope; illegal immigration to Spain, to flee not only her abusive husband, but also the entire corrupt system by escaping from the country. In similar vein, Dr. Ali Al-Shaabani as a sociologist shares the same opinion where he states that "the crises experienced by the Moroccan people are

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

rooted in Moroccan history. The initiative was launched by the king as an attempt to reduce the poverty rate that prevails in Morocco and which was a proactive initiative. It could result from the rise of social inequality in Morocco. Although, he believes that these initiatives "have blocked some of the vacuum and have revived some institution, especially those associated with civil society and social solidarity works" Like all initiatives Morocco has known it is not enough to reduce the phenomenon of poverty associated crises."<sup>6</sup>

Faten's story is not different from that of Halima. It is one of courage to give her voice and challenge the status quo, as a young female; she is unwilling to accept the subordinate role within patriarchal society by remaining silent. Her criticism of the social and political norms in Morocco has forced her to leave the country (Ali-Kareem17). In "The Fanatic" Faten is a young veiled Islamist student who endures a hard life with her mother in Shantytown in Rabat. Because of cheating in an exam and making a derogatory comment about King Hassan II within earshot of a snitch, she is expelled from the university.

Even the academic sector, which is a platform for intellect, reason, and ethics, is not safe from corruption. Schools and universities have become a site of corruption, as it is shown in Amrani's story; Larbi Amrani, a high-ranking official at the University of Education, is responsible for deciding where newly graduated teachers would perform their two years of civil service. Larbi is aware that "he is not

<sup>6</sup> Trans. Ours. 2

الأزمات التي يعاني منها الشعب المغربي متجذرة في التاريخ المغربي، والمبادرة التي أطلقها عاهل البلاد كمحاولة للتقليص من نسبة الفقر التي تطغى في المغرب كانت مبادرة استباقية لما يمكن أن يسفر عنه ارتفاع التفاوت الاجتماعي في المغرب. "و على الرغم من أنه يعتبر أن هذه المبادرات" سدّت بعض الفراغ و أنعشت بعض المؤسسات خاصة المرتبطة بالمجتمع المدني و العمل الاجتماعي التضامني غير أنها كسائر المبادرات التي عرفها المغرب غير كافية للحد من ظاهرة الفقر وما يرتبط منها من الأزمات."

<http://www.iraasawtak.com/a/المغرب-في-صادمة-الفقر-حقائق-328482.html>.

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

above taking the occasional bribe" (*HODP* 23). "He has no qualms moving a friend's niece up the list though he knows that this would require creative handling of the paperwork. Although he knows that this is unscrupulous, Larbi rationalizes that he did not create the system; he was just getting by, like everyone else" (*HODP*24).

Similarly, the health sector does not secure healthcare as public hospitals are decrepit and lack doctors, equipment and medicine. Few Moroccans have insurance coverage." In Lalami's *Hope*, a number of poor people suffer from the shortage of health services offered by the government. For instance, "while on the bus in route to see a judge in the posh neighborhood in Anfa, Halima sees a passenger who boards the bus at a stop near a hospital, and upon lifting his shirt, he reveals a square pouch taped to his abdomen. The liquid inside looked like urine" (*HODP* 69). The man begs people to help him pay his hospital bills (70). Moreover, Halima's mother is another victim of suffering from the deteriorating health services offered by the government "having no money to pay the doctors" (*HODP* 131). Halima's mother, Fatiha, resorts to alternative medication, travelling to Rabat where a bleeding tree is said to offer her a remedy for chronic pain of arthritis (123).

Another public sector where people suffer is the disastrous transportation system. Lalami depicts transportation as depleted. The bus that Halima takes to Anfra is "an old bus, its front bumper hanging loose, roaring up a billowing cloud of black smoke" (*HODP* 69). The only means of transportation that seems to be modern is the Casablanca Airport shuttle train which people nicknamed "Aouita" after the Olympic gold medalist, because it was fast and always on time (*HODP* 157).

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

Harraga is the poisonous fruit that many countries harvest due to sowing several seeds of social issues that oppressed people endure and try to escape. These issues as depicted in *Hope* are unemployment, poverty, and corruption in several sectors which lead to broken dreams and lost hope for people who become socially damaged and isolated after leaving the motherland.

### 1.2 Social Separation and Disconnectedness

Immigration is also separation from people and things a person used to love driven by the misery from years of joblessness, poverty, and corruption that those four characters have been long enduring. In Lalami's *Hope*, Murad has to say goodbye to his mother, brother and his dear home, for there is nothing he can do there. Aziz has to leave his wife, the woman he loves. Not to mention that he leaves his best friend too, "Aziz Ammor had spent the week saying goodbye so far, he had visited two sets of aunts and uncles, four friends, and several neighbors, but none of them offered him good wishes for the trip" (*HODP* 31). In addition, Halima is escaping her husband and patriarchal abuses lost dreams of a happy family life, she is very hopeful because she already has two brothers who left the country and succeeded in their lives, as it is clarified as follows: "Halima thought about her brothers; Tarik leaving one morning when she was still a young girl and Abdelkrim following him only months later, and how there had been no word from either of them for a year."

Faten tries to get away from injustice in a corrupt school system and society, but even when she succeeds in reaching the other side she cannot help but feel homesick during Eid time due to her separation from her mother, despite not having much to be homesick about as it is depicted in the following passage:

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

The Eid holiday was coming up and Betoul had circled the date, probably so she could remember to send a check to her family. It made Faten nostalgic for celebrations, even as she knew there was not much to be nostalgic about. After she had moved back in with her mother in Rabat, Eid amounted to an extra serving at dinner. There were never any new clothes to wear or a barbecued lamb to eat or shining coins to feel in her pocket. Still, she had a certain fondness for those special times because at least her mother did not work on Eid and they could spend the day together. She pushed the memories out of her mind and shuffled over to the living room. (*HODP* 58)

Harraga is a thorny flower. It is the last solution for immigrants to flee from the burden of socio-economic problems in different domains in the motherland and ensure a better and successful life. On the other hand, it is a painful experience since it leads to social separation. As it is depicted in Lalami's short stories, all of the characters leave not only their countries, but themselves too, as they leave their old selves and find new lives in new lands; they are socially separate from their communities and families, despite feelings of nostalgia, they do not really belong to their motherland any longer. Social separation is due to several socio-economic factors such as unemployment, poverty, and corruption. And so is the invisibility of women within Moroccan society, which is caused by a different set of social and economic factors. So oppressed and invisible women opt for illegal immigration to rid themselves of being invisible.

### **2. Socio-economic Invisibility of Women**

Lalami's storytelling illustrates the liberating potential of women and their gradual emancipation. They choose traditional and modern experiences to achieve a greater sense of determination within their Moroccan communities while they aim for enabling and conceptualizing a stronger role for themselves as women in their

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

communities (De La Cruz Guzman 123-124). So, they reject fixity and passivity (Bouallegue 105). Escaping the homeland becomes a necessity from this rejection. The author's female characters declare themselves liberated from patriarchal chains, tradition, and home. If home is regarded as a space of imprisonment and obedience, the female characters stand against the widely accepted norms as they symbolically challenge and destroy the pre-accepted concept by leaving home then the country, and transcend geographical, historical, and cultural boundaries through the act of migration (Montuori 11).

Some of these women sought to break the wheel of silence and marginalization of females by the state and tradition through different traditional strategies, as is the case of two female characters in Lalami's short stories who are Halima and Faten. Halima does not give into the norms of her society. Her choice for silence is a kind of refuge and a sort of escape from challenging circumstances toward socio-economic invisibility. Her quest for divorce is a reaction to domestic violence that she cannot endure since she deserves a better life. However, as it is stated in Lalami's short stories, no one can support her views. Her mother does not view divorce as a solution because Moroccan civil law will reject her demand (Bouallegue 105). Hence, the impeding Moroccan civil law and the strict legal requirements against woman seeking divorce obliged her to opt for escaping the homeland. In her search for support and solace from her mother Fatiha who responds, "the lord is with those who are patient." Prompting Halima to wonder whether all The Lord ever wanted from his people was patience. Had she not suffered long enough? (*HODP* 53). Being patient with abuse and suffering as Halima's mother insists has become a tool that leads to negative silence and

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

disempowerment. Halima is imprisoned to immobility beyond poverty and subsistence. She is also deprived of safety, opportunities, support, justice and legal protection. Additionally, patriarchal corruption and abuse at the hand of her husband and males in general never grant her freedom. As her mother said: "Child, be patient with your man. Look what happened to Hadda." who was Halima's neighbor in the Zenata Shanty. Her husband had taken up with another woman but refused to divorce her. She had gone to court, but he had not shown up at any of the hearings. Now she lives alone. She is neither married, really, nor free to marry." (*HODP* 54)

In the cases of Hadda and Halima, if the husband simply refused to grant the wife a divorce, the woman would lose her legal status for divorce (Abunasser 8). Instead of supporting her daughter's right to an independent and autonomous life, Fatiha recommends a tradition of visiting a sorceress to cure the problem. She informs her daughter "Look, I am going to get you a little something from a new sorceress I went to the other day; make sure you put it in Maati's food this time. "He will become like a ring on your finger. You can turn it any way you want." (*HODP* 54).

Despite feeling disempowered because of his inability to meet the expectation of the bread winner, Maati still strives to maintain power in the relationship through the use of physical violence. After enduring another attack, Halima knows that the only way to escape his wrath will be through a divorce and then migration (Montuori12).

In this light, the act of migration empowered her to seek more egalitarian gender role in both males and females process authority (27). Halima who endures a lot of hardships as a Moroccan female living under the dominance of a patriarchal society, and she tries to escape her fate by opting for several options to flee the tyranny of her abusive husband; she tries to get a divorce, which she does not get, after that she

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

turns to her mother for comfort and support, which she does not find, as her mother only urges her to be patient and recommends she use the help of a sorceress instead of getting a divorce. Finally, Halima decides to flee the country and leave the entire circle of oppression and problems behind her, as a final solution.

Another representation of women's invisibility in Moroccan society is Faten. Her circumstances embody those of one who is also subdued to the state authority which excludes and erases the woman's voice (Abunasser 6). She does not speak in her voice. Rather, she merely exists and lacks agency. She is a victim of systemic corruption. In Lalami's selection, the marginalization of women led Faten to embrace religion in order to escape her atrocious fate (Abunasser 7). Her discussion of political Islam related to the monarchy and its influence over youths who are deprived of basic rights. Faten turns to political Islam in a search for justice and individual agency. She is ironically placing herself in a more socially vulnerable position. She wears the veil as a tool to resist their oppression (Ricci 28). She poses a threat to the Moroccan Europeanized elite by contesting their westernized lifestyles through her appearance and convictions (Ricci 43). In "Fanatic" after cheating in the exam and making a derogatory comment about king Hassen II within earshot of a snitch (*HODP* 129) she is expelled from the university. Faten is consequently urged by her Imam to leave the country because the police are looking for her (Ricci 44). Faten's rebellious tendencies, which push her to refuse her reality, led her to Islam as a resort and an escape from the invisibility that Moroccan society and state cast upon women. Moroccan society did not approve of her "revolt" therefore, it tried to punish her by excluding her from the university, and then chase her for criticizing the monarch. As a result, Faten fled the country in

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

search of freedom. Harraga remains the latest solution for marginalized and oppressed women, who struggle against societal exclusion and invisibility to seek out better life chances.

### 3. Displacement in Full and The Dreamer's Tragic Fate

Harraga is not always a successful endeavor. As a matter of fact, even after successfully reaching the desired land, further problems would arise. Due to socio-economic struggles many opt for illegal immigration as an act of resistance and agency, but once they arrive in the new land they're faced with a new set of challenges. As an example, in Lalami's short stories, Faten and Aziz successfully access their desired destination while Halima and Murad are sent back to Morocco on the spot.

In the chapter dealing with Murad, the narrator of the short stories, as he enters Spanish territory fantasizing about his new great life there, his dreams are cut short, as an officer catches him, the moment he set foot on Spanish soil (Bouallegue 109). As an illustration from the short stories, it is presented as follows:

He is taken to the holding station, the sand from the beach still stuck on his pants. On his way, he sees a body bag on the ground. A sour taste invades his mouth. He swallows but cannot contain it. He doubles over, and the officer lets go of him. Murad stumbles to the side of a building and vomits. It could have been in that body bag; it could have been Faten, maybe Aziz or Halima. (*HODP* 15)

Driven by several socio-economic factors that many people struggled with, they choose to flee the country to pursue a dream life somewhere else. What leads certain people to make such a drastic decision are several key factors stemming from various problems in their mother country, such as; oppression, corruption,

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

unemployment, and poverty. In Murad's case unemployment and poverty was especially harsh on him because he is an intellectual and a college graduate, consequently, Murad tried to flee his past life in Morocco, where he had no job, happy to go to Spain. But his happiness was short lived as he immediately got caught by a Guardia Civil officer and deported on the spot back to Morocco, after which he felt depressed, humiliated and ashamed. Despite the fact that he did not succeed to attain the desired result from his venture, Murad was still able to imagine a new life back in Morocco, through constructing his own world amidst the oppressive conditions (Bouallegue 109). He decided to become a writer, after he heard a claim made by a tourist that: "Paul Bowles knows Morocco better than the Moroccans themselves" (*HODP* 174). In doing so, he decided not to retell the stories of Paul Bowles. Murad used culturally centered stories to concretize his own depiction of his homeland and rejected imitations. The decision to write brings Murad's success and his new becoming to light (Ricci 52). The failure in Harraga projects and reorients his understanding of time (Bouallegue 109). Writing is a tool and an act of resistance, empowerment, and agency as a result of failure of the immigration project. After deportation and forced immobility. It is an effective way that led to the transformation into something new in which one can experiment and discover new aspects of himself and his own existence. It is an occasion to rupture with past structures of domination. Murad experiments the act of writing as a way of resistance and from the failure in achieving his dreams and ambitions through the process of Harraga. The latter participates in his identity construction. As an illustration to that:

Now, he realized, he had it wrong. He had been so consumed with his imagined future that he had not noticed

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

how it started to overtake something inside him, bit by bit. He had been living in the future, thinking of all his tomorrows in a better place. Never realizing that his past was drifting. He moves to the other end of accountable and re-countable time, he wondered if one is always to sacrifice the past for the future, of if it was something he had alone, something peculiar to him, an inability to fill himself with too much, so that for every new bit of imagined future, he had to forsake a tangible past. (*HODP*166)

The passage portrays Murad's reflections on time. In the past, he was restricted by the conditionality of an imagined future. In his new temporal equation, he redirects his attention from the future to the past. It goes back to the past and not to living and experiencing his present. He recognizes that the desire to move was a threat to his own past. At the same time, he estimates his past as more valuable, something to celebrate. However, he realizes the imagined future and turns to the past by recreating life in Tangier. He rebuilds a livable life in Tangier through coping strategies that the past appears as something tangible rather than an imaginary future. The past becomes grounding rather than the tragic and slippery present. The past also becomes a resource for reconfiguring himself. The final chapter of *HODP* entitled the *storytelling* extends Murad's reflections on time. Here his celebration of the past becomes a reflection on the significance and value of stories:

When he was a little boy, Murad remembers, his father would sit at night, cross legged on the raffia mat, his back to the wall, and tell stories for him and his sister Lamia. He remembered the stories only in fragments, pieces of a puzzle that he could not reconstruct. Realizing this, he felt sad at once, as though he had just discovered that a part of him was missing. (*HODP* 163)

Harraga affects the identity of the immigrant. The act of writing represents a weapon to show the inner conflicts and struggles of the oppressed and the victimized

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

and to reconstruct and reshape the ruptured identity from both sides from the mother, and the foreign land along with the misery, struggle, and marginalization within the foreign land.

Halima's failure to enter Spain does not make her lose hope. On the contrary, Halima's enthusiasm multiplies with every barrier she is faced with. Her deportation which is considered a humiliating fiasco for lot of immigrants has only given strength to her. Her rebellious existence has a strong effect on her husband who decides to finally grant her a divorce (*HODP* 116). As a new woman, Halima is not ashamed or humiliated to bear the stigma of divorce. Her divorce brings her a feeling of pride and optimism that were entirely new to her (*HODP* 116). This feeling of happiness is incarnated in a new strength that sparks Halima's creativity. She challenges poverty (Bouallegue 109). As she starts a successful small "beghrir" business (*HODP* 122), her new-found economic independence solidifies her status of an autonomous woman (Bouallegue 110). Halima was caught and sent back to her country, just like Murad, and each of them was forced to rebuild their identities at home, given strength and experience by the transnational journey they failed to complete. All the characters in Lalami's short stories, however, live in amalgamated spaces of diaspora within which their identities are in a constant process of reshaping, renovation, and reconstruction. "Be stuck here till the day we die. Soon we will be begging at the door of the mosque on the Fridays" (*HODP* 59). Halima thinks about her condition of forced return and immobility. She is frightened of having to resort to begging at the gates of a mosque, which is the ultimate symbol of poverty and deprivation. Halima decided to leave her country precisely because she could no longer wait out and patiently endure poverty and violence in the first place.

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

Halima's resilience is challenged as she struggled and fought against patriarchal, systemic corruption. Her migration was an attempt to find justice, obtain a divorce from her abusive husband and live a more livable and suitable life. Halima's prompt departure represents a desire to cross barriers rather than to endure and silently suffer (Palladino 9). In brief; Halima's story is one of persistence and resilience. As an oppressed and abused woman, she attempted to flee her husband, and country's tyranny regardless of the price. fled the country, as she saw no other means of salvation other than illegal immigration, after which she suffered the terrible fate of being deported immediately on arrival. Then, she struggled again when she made it back to Morocco, so she embraced her new-found identity and accepted her becoming.

Faten, driven to migration by patriarchal corruption and abuse, does not succeed in getting the life she longed for in Spain (Montuori 141). Later, after Faten makes it past the straits of Gibraltar, gaining access to Spain after being raped by a number of the Guardia Civil due to the traumatic experience and being jobless in Spain, Faten turns into a professional prostitute. The determination that led her to flee from Morocco is turned into passivity and subjugation. Faten's deteriorated state is the direct result of her subjugation. It is the outcome of her inability to keep her new becoming. Although she manages to escape imprisonment in Morocco and leave that territory behind, Faten imprisons herself in the smooth open space of Spain. In Spain, Faten is able enjoy the freedom of speech and she is also able flee her country's pressures. However, these images of freedom can only further her marginalization. Faten becomes a prostitute. She flees from Morocco in search of a voice. Faten's decadence takes direction into a dangerous fate when she accepts to

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

internalize the stereotypes that her client, Martin, has about Arab woman (*HODP* 142). She tries to fulfill Martin's fantasies, so he would help her get her immigration papers (142). Despite this deal, Faten is no longer free, she turns to be a passive, sensual woman that fulfills the orientalist whims of her client. Faten is bound into the void and utter nothingness. For Faten, Spain represents yet another bounding space that she has to smooth out (Bouallegue 110). She seems to embrace her role as a fallen woman. So, Faten has a story of enslavement and subjugation; she went from a religious woman who used her Islamic views to stand against the oppressive government, to a professional prostitute fulfilling the whims and fantasies of a client who has his own stereotypical view of Arabic women.

Aziz returns to find Casablanca in a sorry state, a depressed city, filled with unemployment, poverty, and backwardness. During an emotional reunion with his wife Zohra and his mother, he tries to convince Zohra to go back to Spain with him, but he fails. He paints a beautiful picture of friends and family in Spain to his wife to persuade her to depart with him, leaving out the negative details and the fact that he is basically invisible in the eyes of Spanish people. Aziz, then decides to go back to Spain alone (Ricci 51-52). In a way, Aziz's story reflects on the state of diaspora and culture shock in general, Aziz, finds his mother land in a desolate state, which he cannot bear, however, he suffers being an outcast in Spain, as he has no place there, nor in his motherland.

Moving from one country to another illegally in search of freedom does not make for successful endeavor for everybody. While physical displacement represents a gateway for creativity and freedom for some individuals, others view their venture as a failed experience. Freedom and creativity should not necessarily

## Legal Dream Vs Illegal Crossings in Laila Lalami's *HODP*

---

be bound to physical movements because smooth and familiar spaces exist everywhere. Freedom depends on the individual's ability to create a smooth space for themselves within the oppressive place of either the homeland or the host country (Bouallegue 111). After having made the journey to Spain and either returning or staying there. Although they had different hardships and fate, all four characters have something in common; they come to the conclusion that through their experiences they had to accept and learn to live with who they are in the present moment and redefine their evaluation of Spain as the promised fantasy land they dreamed about for long (Montuori 147).

### Conclusion

This chapter has offered a critical reading to Lalami's *HODP* in light of the socio-economic approach. Throughout the careful analysis of the major characters, it is noticeable that the Harraga ending is the result of Morocco's hardships. Therefore, domestic problems derive them to cross the borders. The provided analysis shows that the social and economic conditions are the key determining features that push the Harraga to flee from their miserable lives seeking hope for better living standards. Referring to Europe as a paradise, Lalami's characters perceive their salvation across the sea. Yet, this dangerous journey causes them pain and makes them suffer from identity crisis.

# **GENERAL CONCLUSION**

## GENERAL CONCLUSION

---

Laila Lalami is one of the established African writers who have a strong belief in the power of printed material to bring about changes, and to reflect the ills of her country. She uses her writing to depict the misery of the Moroccan society faced with many socio-economic problems. On this basis, Lalami chooses to tackle the phenomenon of Harraga in her short stories *HODP* and to highlight the problems of Morocco.

In fact, the story of those Harraga who undertake deadly immigration toward Europe has proved to be an everlasting pain to Lalami. Hence, this severe problem is recalled and tackled through the short stories in question.

Of more importance is the fact that the present study has sought to delve into the various socio-economic conditions that obliged Lalami's characters to cross the borders and to achieve their dreams. The study has approached the selected stories through Socio-economic approach which is meant for the characters' analysis and also their situation behind taking the wrong decision to reach Spain. It is a kind of mixture between social and economic circumstances of characters. It has helped find socio-economic status such as unemployment, lack of health, poverty and education. These motives are the causes behind illegal immigration.

The present study is divided into a general introduction, two chapters, and a general conclusion. The introduction has supplied insights about the topic in focus. The first chapter has supplied the historical and epistemological backgrounds of this research. It has shed light on illegal immigration as a worldwide problem. In fact, this chapter has revolved largely around the notion of migration as a whole and the process of illegal immigration in particular. Here, it should be noted that the term Harraga is associated with some African countries, notably the Maghrebian ones.

## GENERAL CONCLUSION

---

Moreover, it has focused on the major determining factors that lead people to think of crossing borders, such as: unemployment, health shortage, lack of education, and bad transportation. In addition, it has identified the result of perilous immigration which is manifested in severe identity crises and separation from their beloved ones. Added to this, it has demonstrated the notion of the African Dream as one paramount motive which leads the Moroccan Harraga to risk their lives just to accomplish their dreams by crossing the borders. For this reason, Morocco has become a transit country of border crossers.

In the same vein, the present chapter has sought to draw parallels between the concept of displacement and the Maghrebi literature of diaspora. Therefore, countless writers like Taher Ben Jellon, Abdelmalk Sayed, and Youssef Amine Elamy consider the issue of Harraga as one of the crucial topics of present times. The aforementioned writers rendered this problem of fatal immigration in their factious works. Referring to Lalami's *HODP*, she does not insist on the act of Harraga itself, but on the characters and their suffering in their homeland and this can be noticed through analyzing her modes of writing.

The second chapter has explored the three main socio-economic factors that push Moroccan people to cross the borders. To start with, education is one of the main factors behind crossing to the other side. Hence, the country houses many educated people, yet the government remarkably fails to contain this category to develop Morocco. The phenomenon of unemployment of university graduates in Morocco is well-known and difficult to ignore. The fact that unemployed people are increasing points to the failure of the Moroccan educational system. This side is shown in Lalami's characters; well-educated, yet jobless.

## GENERAL CONCLUSION

---

Thus, unemployment is one of the most serious problems facing Morocco. The gravity of this problem is highlighted by the increasing number of unemployed people. It is at the forefront of Moroccan economics and social consequences which are increasing year after year and have serious social consequences that could endanger the stability of the country. Unemployment in Morocco is particularly affecting women, youth and University graduates. Hence the government has failed to play a dynamic role that would enable a better investment of human resources. In addition, the role of the state in development declined and the role of the public sector has become weak. Also, public investment was in decay, so was the level of employment in the public sector. Besides, the growing number of unemployment is a waste of human labor as well as presenting economic and social problems. The exacerbation of unemployment among young people undoubtedly has serious consequences for the growth of violence in society. Moreover, the inability of the Moroccan government to develop the human sector reduces available of job opportunities. Also, high population rates in Morocco led to a growing problem of unemployment.

On the other hand, joblessness is also the main cause of high poverty and low standards of living in Morocco society. It is rampant in Morocco. Poverty contributed to the creation of many problems such as disease. There is no doubt that poverty has become one of the most serious problems leading to economic, social and security threats to stability in Morocco.

Socio-economic problems are a recurring theme and major inspiration in literature. On this basis, through the analytical study of literature, it may be possible to infer and devise solutions. Lalami takes on the responsibility of dealing with the

## GENERAL CONCLUSION

---

problem of Moroccan society. To cure the problem of Harraga, authorities are required to take care of their people especially youths and their needs in order to limit illegal crossings and to create future generations of devoted and loyal subjects to the country in which they live. Families are advised to raise their children's awareness and protect them from outside risks. Therefore, caring for families and their necessary education in social skills and every field of life is of paramount importance. When families are educated and cultured enough, they will inescapably beget educated and cultured future generations on the rise to prosperity.

As a future prospect, the presented study may be used in the field of socio-economic circumstances for further investigations about the Harraga issue. Literature can produce informative text to read about people's misery. It is one of the gateways to portray human tragedy. As Lalami did, she wants to highlight the suffering of Moroccan society through her writing.

## **WORKS CITED**

## WORKS CITED

---

### ➤ **Primary Sources:**

Lalami, Laila. *Hope and Other Dangerous Pursuits*. North Carolina: Algonquin Books of Chapel Hill, 2005.

### ➤ **Secondary Sources:**

#### **A-Books**

Bratt, Kirstin Ruth, et al. *Vitality and Dynamism: Interstitial Dialogue of Language, Politics, and Religion in Morocco's Literary Tradition*. Leiden University Press, 2014.

Elamy, Yousouf Amine. *A Moroccan in New York and Sea Drinkers*. Lexington books: Casablanca, 2008.

Orlando, Valerie. *Two Novellas By Yousouf Amine Elamy: A Moroccan in New York and Sea Drinkers*. Casablanca: Lexington Books, 2008.

#### **B-Articles**

Abunasser, Rima. "The Deterritorialized Self in Laila Lalami's *Hope and Other Dangerous Pursuits*." *The Journal of North Africa Studies*, vol. 21, no. 2, 2016, pp. 1-17.

Aghasi, Maya. "Women, Gender, and Women's Fiction: The United States". *Women and Islamic Cultures*, vol.14, 2016, pp.1-31.

ALI kareem, Ali-Jayikh. "Gender and The Dark Side of The Border In Laila Lalami's *Hope and Other Dangerous Pursuits*." *Gender Studies*, vol.15, no.1, 2016, pp. 229-236.

Augustin, Laura Maria. "The Suffering of the Immigrant." *International Journal of Urban and Regional Research*, vol. 29, no. 3, 2005, pp. 703-704.

Di Maio, Alessandra. "Salah Methnani's Immigration: Portrait of a

## WORKS CITED

---

- Migrant as a Young Man. *Maghrebian Expressions*, vol. 11, Issue. 2, 2012, pp.8
- Di Maio, Alessandra. "Salah Methnani's Immigration: Portrait of a Migrant as a Young Man. *Expressions Maghrebian*, vol. 11, no.2, 2012, pp 89-106.
- Emir, Derya. "Discrimination, Assimilation, and Cultural Identity in Tahar Ben Jelloun's Leaving Tangier. *European Journal of Social Sciences, Education and Research*, vol. 1, no. 2014, pp25-33.
- Emir, Derya. "Discrimination, Assimilation, and Cultural Identity in Tahar Ben Jelloun's Leaving Tangier. *European Journal of Social Sciences, Education and Research*, vol. 1, no. 2014, pp.25-33.
- Ertesito, Foldrajzi. "Concepts and Meaning of Migration". *Human Migration. Concepts and Approaches*, vol.3-4, 2005, pp. 403-414.
- Fofana, Amadou, and Madigan Kathleen. "Harraga and The Pirogue: The Crucible of Clandestine Crossings". *The Journal of North African Studies*, vol. 22, no.5, 2017, pp. 779-797.
- Kassar Hassene, and Dourgnon Paul. "The Big Crossing: Illegal Boat Migrant in The Mediterranean". *Europe Journal of Public Health*, vol.24, no.1, 2014, pp. 11-15.
- Kostas, Stylianos. "Irregular vs. Illegal Immigration: Setting the Definition. An Overview of European Practise". *Essays/ Discussion*, vol. 65, Issue. 4, 2017, pp. 420-426.
- Lalami, Laila. "Writing Muslims ". *Religion and Literature*, vol. 43, Issue. 1, 2011, pp.144-148.
- Mersal, Iman. "Eliminating Diasporic Identities". *Modern Language Association*, vol.123, no. 5, 2008, pp. 1581.
- Palladino, Mariangela. "Immobility and Mediterranean Migrations: Journey's between The Pleasures of Wealth and the Desires of The Poor". *The*

## WORKS CITED

---

- Journal of North African Studies*, vol. 23, no.(1-2), 2018, pp. 71-89
- Perkowska, Magdalena. "Illegal, legal, Irregular or Regular-who is The Incoming Foreigner?" *Studies in Logical, Grammar and Rhetorical*, vol.45, no.58, 2016, pp. 187-197.
- Perry, Catherine. "Migrant Muslim Writers Challenging Western Preconceptions". *Religion and Literature*, vol.43. no.1, 2011, pp. 122-123.
- Rhtesito, Foldrajzi. "Concepts and Meaning of Migration". *Human Migration. Concepts and Approaches*, vol.3-4, 2005, pp. 403-414.
- Ricci, Cristian H. "The Reshaping of Postcolonial Ibero: Moroccan and Amazigh Literature in The Peninsula". *Hispanofina*, vol.180, no.1, 2017, pp. 21-40.

### C-Thesis:

- Berkane, Faiza. *The Strategies of Fighting Illegal Immigration*. Thesis, University of Batna, 2012.
- Cusato, Mary and Anne Lewis. *Alien Nation and Algerian Harraga: The Limits of Nation-Building and Cosmopolitanism as Interpretive Models for the Clandestine Immigrant*. Thesis, Ohio Wesleyan University, 2018.
- De La Cruz- Guzman, Marlene. *Of Masquerading and Weaving Tales of Empowerment : Gender, Composite Consciousness, and Culture-Specificity in the Early Novels of Sefi Atta and Laila Lalami*. Thesis, Ohio University, 2014.
- Haphsaoui, Ismail. *Harraga: The Concepts and Psychology*. Thesis, University of Oran, 2012.
- Khatou, Faiza. *The Legal Dimension of Illegal Immigration in Euro-Meghrebian Relations*. Thesis, University of Algeria, 2011.
- Khatou, Faiza. *The Strategies of Fighting Illegal Immigration*. Thesis,

## WORKS CITED

---

University of Batna, 2012.

Madhukar, GM. *Indian Diasporic Literature in English*. Thesis,  
University of India, 2015.

Montuori, Chad. *Gendering Migration from Africa to Spain: Literary  
Representation of Masculinities and Femininities*. Thesis, university  
of Missouri, 2011.

Riss, Hicham. *The Media and Illegal Immigration*. Thesis, Tanta University, 2017.

Souiah, Farida. *The Harraga in Algeria: Emigration and Objection*. Thesis,  
Institute of Political Studies, 2014.

### **D-Electronic Sources:**

Bouallegue, Nadjiba. "The Modern Nomad in Laila Lalami's *Hope and Other  
Dangerous*." Accessed on 2018. <<http://dSPACE.univmsila.dz:8080/xmlui/handle/123456789/7125>

Clare, Cummings. "Why People Move: Understanding The  
Drivers and Trends of Migration to Europe." 5 December 2015.  
<[https://www.odi.org/publications/10217-why-people-move-  
understanding-drivers-](https://www.odi.org/publications/10217-why-people-move-understanding-drivers-)

Galbraith, Lacey. "Hope and Other Dangerous Pursuits".

February 2006. <https://bookpage.com/reviews/4487-Laila-lalami-hope->

Khani, Mariam Aziz. "Literature of Diaspora and Its Schools and Poets".  
Diwan of the Arab. 16 January 2014.  
<http://diwanalarab.com:spip.php?article38791>

"Laila Lalami Presents her Short Stories in New York". 08  
November 2005. [https://lematin.ma/journal/2005/laila-  
lalami-presente-son-roman-a-NewYork/55919.html](https://lematin.ma/journal/2005/laila-lalami-presente-son-roman-a-NewYork/55919.html)

Ragazzi, Francesco. "The Concept of Diaspora and The Transnational  
Social Space". Theoretical and Methodological Challenges. 10-  
11 April 2008. <https://scholar.google.com/scholar?client=ms->

## WORKS CITED

---

android-

Singh, Shaleen. "Diaspora Literature-A Testimony of Realism". 28 July 2008. <https://ezinearticles.com/?Diaspora-literature---A-Testimony-of-Realism&id=1362004>

Yerenatovna, Rima and Sholpan Baltabekovna."The Definition of Illegal Migration". 19 May 2019.<https://cyberleninka.ru/article/n/the-definition-of-illegal-migration>

## المخلص

تتناول هذه الدراسة الهجرة الغير الشرعية أو بما يسمى الحراقة للروائية لعلامي في مجموعة القصص القصيرة الأمل و الدروب الخطرة الأخرى. ترصد الكاتبة المغربية في قصصها القصيرة الأسباب الاجتماعية و الاقتصادية التي دفعت شخصياتها المغربية إلى ركوب قوارب الموت و الهجرة بطريقة غير شرعية. ولهذا، تهدف هذه الدراسة إلى اإماطت اللثام عن الدوافع الهجرة غير شرعية في الرواية المختارة. نظرا لطبيعة هذا الموضوع، استعانت الدراسة بالمقاربة السوسيواقتصادية التي تهتم بدراسة الطرق التي تؤثر بها المشكلات الاجتماعية و الاقتصادية لمجتمع معين على سلوك أفراده. تكمن أهمية هذا البحث في أنه يتمحور حول موضوع ذا نقاشات محتدمة وهو الهجرة الغير شرعية لا سيما في المجتمع المغربي. و خلصت الدراسة إلى نتيجة مفادها أن البطالة و الفقر و الفساد من بين أهم العوامل التي تدفع شخصيات مجموعة القصص الصغيرة إلى خوض رحلة نحو المجهول لتحقيق مساعيهم و أهدافهم.

الكلمات المفتاحية: المعابر غير القانونية، الهجرة غير الشرعية، المقاربة السوسيواقتصادية، الفساد.