

Dounia et Lyliia Bouzar

Allah a-t-il sa place dans l'entreprise ?




Albin Michel

Allah Atil Sa Place Dans Lentreprise

Felice Dassetto



Allah Atil Sa Place Dans Lentreprise:

La Prise en compte du fait religieux par les organisations: vers l'émergence de nouvelles pratiques managériales

Abdelmourhit Bennani, 2015-04-09 Il s'agira ici non pas d'étudier la religion en tant que telle mais plutôt d'étudier travers des cas concrets l'exercice par le salarié de sa liberté religieuse dans l'entreprise Il convient préalablement de préciser que si la religion peut être entendue comme un ensemble de croyances et de dogmes définissant le rapport de l'homme avec le sacré la liberté religieuse peut se définir comme la liberté de croire en une réalité transcendante et la liberté de pratiquer sa foi La liberté religieuse revêt ainsi deux aspects distincts mais complémentaires La liberté religieuse implique une liberté de conscience constituant cet aspect une variante des libertés d'expression et d'opinion ainsi qu'une liberté de culte L'association de ces deux concepts travail et religion cesse alors de surprendre de surcroît dans un État où la liberté ne signifie pas indifférence mais est le symbole d'un État qui protège et garantit le respect des croyances de chacun La non confessionnalité de l'État français n'empêche pas en effet celui-ci de proclamer et d'assurer le respect de la liberté religieuse Discrimination et la liberté galit et identité droit mais encore évolution du management autant de concepts que recouvre le thème du fait religieux dans le cadre de l'entreprise Et autant d'enjeux que souligne le travail flexible et d'enquête d'A Bennani qui se confronte un sujet d'actualité c'est dire sensible cause de crispations et parfois brulant Interrogeant plus spécifiquement le cas de l'islam cette tude pionnière d passionnée avec tact les débats stériles pour mieux se focaliser sur les solutions et négociations que peuvent trouver salariés et sociétés

Intercultural Competences in Social Services Council of Europe. Directorate General III--Social Cohesion, European Commission. Directorate-General for Employment, Social Affairs and Inclusion, 2011-01-01 If we are to build an inclusive institutional culture within the increasingly pluralist societies of 21st century Europe focusing solely on the development of skills and knowledge is not enough There have to be changes in the way in which administrative authorities and the organisations providing services to the public view their role and in the action they take While it is essential for migrants to learn the language of their host country understanding the codes of conduct standards allegiances rules and exceptions is perhaps an even greater challenge This clearer understanding of the institutional fabric is an inevitable part of what is termed integration and also applies to minorities Since this process does not occur unassisted this guide puts forward a number of proposals to help acquire the institutional skills which are vital for understanding dialogue guidance negotiation and conflict resolution to name but a few These are all aspects inherent in interaction processes and essential for respecting diversity This guide is an indispensable tool for public and private operators social workers mediators and all other stakeholders aware of the need to incorporate these aspects into their exchanges particularly when rights and human dignity are at stake This will help nurture confidence in public institutions and avoid the development of fear or any other barrier which could lead to unequal access or indeed no access to social health care or other services Through this work the Council of Europe reminds us that in pluralist societies the most effective guarantee of successful integration and harmonious co

existence is social justice Why Muslim Integration Fails in Christian-Heritage Societies Claire L. Adida, David D. Laitin, Marie-Anne Valfort, 2016 Amid mounting fears of violent Islamic extremism many Europeans ask whether Muslim immigrants can integrate into historically Christian countries In a groundbreaking ethnographic investigation of France's Muslim migrant population Why Muslim Integration Fails in Christian Heritage Societies explores this complex question The authors conclude that both Muslim and non Muslim French must share responsibility for the slow progress of Muslim integration Using a variety of resources research methods and an innovative experimental design the authors contend that while there is no doubt that prejudice and discrimination against Muslims exist it is also true that some Muslim actions and cultural traits may at times complicate their full integration into their chosen domiciles This book is timely more so in the context of the current Syrian refugee crisis its insights keen and astute the empirical evidence meticulous and persuasive and the policy recommendations reasonable and relevant A Ahmad Choice Allah a-t-il sa place dans l'entreprise ? Dounia Bouzar, Lylia Bouzar, 2009-11-04 Un salarié peut-il revendiquer de disposer d'un local de prière sur son lieu de travail refuser de serrer la main des collègues féminines ou des clientes imposer au service ses congés pour le ramadan Inversement le DRH peut-il interdire le port du foulard une chef de service ou celui de la barbe un commercial Ces questions et cent autres du même genre auraient une réponse assez claire dans le secteur public mais qu'en est-il dans les entreprises privées qui ne sont pas soumises au principe de neutralité Paradoxalement alors que la question de la visibilité des pratiques religieuses revient régulièrement dans les médias le plus grand flou règne dans le monde du travail L'enquête passionnante de Dounia et Lylia Bouzar anthropologues du fait religieux montre que l'on oscille en général entre un dangereux laxisme par crainte de paraître raciste ou islamophobe et des pratiques discriminatoires Or il existe des règles de droit précises en la matière et des balises laborieuses par la Halde Mais très peu de salariés et même de syndicalistes ou de DRH les connaissent vraiment Elles sont ici décrites très clairement et expliquées par des exemples concrets Se fondant sur les réalités du terrain ce livre est donc aussi un guide proposant une grille de critères objectifs outil indispensable pour gérer sereinement ces situations **L'Intelligence interculturelle** Michel Sauquet, Martin Vielajus, 2014-04-24 D'une culture à l'autre quels rapports entretenons-nous avec la nature la maladie le statut social le genre ou encore la hiérarchie Un Français et un Japonais ont-ils la même perception du je et du nous Aux États-Unis en Inde ou au Sénégal a-t-on tendance à se représenter le temps de manière plutôt cyclique ou linéaire Qu'est-ce qu'être riche ou pauvre en Afrique en Europe ou en Amérique latine Articulé autour de 15 thèmes clés de cliniques en 130 questions cet ouvrage explore l'extraordinaire variété des représentations culturelles et leurs conséquences sur nos comportements respectifs Pour guider le lecteur les auteurs puisent dans la sociologie l'anthropologie ou la linguistique Ils présentent également une grande variété de témoignages d'enquêtes et d'exemples de pratiques venues des quatre coins du monde et tirent les leçons de leur propre expérience Concédé comme un guide L'intelligence interculturelle est destinée à tous ceux qui vivent ou travaillent au contact de personnes issues d'univers culturels différents

du leur humanitaires travailleurs sociaux cadres expatriés étudiants diplomates etc Il propose au lecteur une série de réflexes de questionnement qui permettent de revisiter des notions trop vite supposées communes et d'éviter de trop nombreux malentendus Cette plongée dans la diversité des univers géo culturels et socio professionnels bouscule nos évidences et offre un détour qui nous éclaire sur nos propres fonctionnements

Post-beur Cinema: North African Emigre and Maghrebi-French Filmmaking in France since 2000 Will Higbee, 2013-07-31 Since the early 1980s filmmakers of Maghrebi origin have made a key contribution to the representation of issues such as immigration integration and national identity in French cinema However they have done so mostly from a position on the margins of the industry In contrast since the early 2000s Maghrebi French and North African emigre filmmakers have occupied an increasingly prominent position in on both sides of the camera announcing their presence on French screens in a wider range of genres and styles than ever before This greater prominence and move to the mainstream has not automatically meant that these films have lost any of the social or political relevance of Beur cinema of the 1980s or the banlieue film of the 1990s Indeed in the 2000s these films have increasingly questioned the boundaries between national transnational and diasporic cinema whilst simultaneously demanding either implicitly or explicitly a reconsideration of the very difference that has traditionally been seen as a barrier to the successful integration of North African immigrants and their descendants into French society Through a detailed study of this transformative decade for Maghrebi French and North African emigre filmmaking in France this book argues for the emergence of a Post Beur cinema in the 2000s that is simultaneously global and local in its outlook An absorbing introduction to this key development in contemporary French cinema Post Beur Cinema is essential reading for students and scholars in Film Studies French Studies and Diaspora Studies

L'iris et le croissant Felice Dassetto, 2011-11-15 L'Iris symbole de la Région bruxelloise et le Croissant symbole de l'islam Bruxelles comme dans toute l'Europe la présence de l'islam est désormais définitive Comment appréhender cet espace urbain sous l'angle de la présence de l'islam

Secularism, Islam and public intellectuals in contemporary France Nadia Kiwan, 2019-11-30 This book examines the thought of Abdennour Bidar Malek Chebel Leila Bab Abdelwahab Meddeb and Dounia Bouzar In doing so it investigates how these five figures all contribute in their diverse and varying ways to broader understandings of the relationship between Islam and secularism in contemporary French society

Bulletin universel des sciences et de l'industrie, 1831 *Bulletin universel des sciences et de l'industrie*. 7, 1831

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