

## Identity

*planète Mars*, was released in 1991, expressing youngsters' growing sense of EXCLUSION and their resistance to the *FRONT NATIONAL*. Named best group in 1995, they are now big business, but remain faithful to Marseilles, investing in young talent whilst pursuing solo careers. (Samantha Neath)

**Identity** See CULTURAL IDENTITY; NATIONHOOD/NATIONALISM.

**Ieng Sary** Cambodian KHMER ROUGE leader, related to POL POT by marriage.

**Imalayen, Fatima-Zohra** See DJEBAR, ASSIA.

**Imazighen** See BERBERS.

**Immigration** See MIGRATION.

**Indian Ocean** See thematic index.

**Indochina War** 1946–54. Known as the First Indochina War or the Franco-Viet Minh War, and fought predominantly in VIETNAM, this war of independence between France and the colonised peoples of the south-east Asian peninsula, was lost by the French after the battle of DIEN BIEN PHU in 1954. American support for the French army and fears of Communism spreading led to the 'American war' in Vietnam (1965–75). The 1946 uprising, led by the Communist HO CHI MINH, was sparked by a minor incident in Haiphong bay and was initially a guerrilla war. The Chinese Revolution of 1949 then encouraged the Viet Minh forces to recruit more widely. American aid now flowed to France, to the tune of US\$3 billion by 1954. The Geneva Conference, trying to find peace in Korea and Indochina, started just weeks before the Dien Bien Phu defeat. This defeat, and Mendès-France becoming French Prime Minister, forced France to talk directly to the Vietnamese leadership. The Geneva Accords divided Vietnam in two along the 17th parallel, the North controlled by Ho Chi Minh's Communists and the South by Ngo DIEM's anti-Communist puppet government. This parallel became the dividing line for the American war. Though led by the astute Nguyen Van GIAP, the Viet Minh forces nevertheless had lost by 1954 an estimated 200,000 troops, France 93,000. Testimonies of the war are found in the photojournalism of Robert Capa, Pierre Schoendoerffer – who subsequently made a film of the war, *Dien Bien Phu*, considered problematic for its point of view (Cooper, 2001, 212–16) – and other photographers, who disappeared in combat. Opposition in France to the war was slow to emerge, but crystallised by the *affaire Henri Martin*. Martin was a sailor who was jailed in 1950 for refusing to fight, and, defended by Sartre, released in 1953. (Andy Stafford)

### Further reading

Ruscio (1987) – good overview, which sees the Franco-Indochina War in its relationship to French decolonisation.

**Insertion** See ASSIMILATION.

**Intégration** See ASSIMILATION.

**Islam, France** France's second religion, Islam is largely the result of (post)colonial MIGRATION. French colonialism saw Islam as its radical 'other', and constructed French identity and CITIZENSHIP in opposition to it. The noun *Musulman(e)* ('Muslim') has always operated as an ethnic and/or racial rather than purely religious marker. Accordingly, estimates of the numbers of 'Muslims' in France (most of whom are Sunnite) vary greatly from 1.75 million to 4 million. The widest definitions include all those in France from majority Muslim countries (ALGERIA, MOROCCO, Pakistan, TUNISIA, Turkey), Africa (especially MALI, MAURITANIA, SENEGAL) and the COMOROS, plus their descendants. More succinct assessments define 'Muslims' by regular religious worship and/or cultural or ethnic identification (Césari, 1994). There are also sizeable Francophone Muslim minorities in Belgium.

Whilst Islam in France has a long history, only since the 1970s has it gained greater social and political visibility. Firstly, Muslims themselves have demanded more rights (prayer space in factories and hostels, planning permission for mosques), following the decision by most Muslim migrants to stay in France permanently: temporary migration had previously largely dispensed with formal religious practice. The transnational, diasporic *Umma* (community of Islam) has provided symbolic support for its followers (of whatever generation) against widespread RACISM. Secondly, this greater visibility has also been imposed from the outside: metropolitan French public perceptions of Islam have generally been hostile, equating usually apolitical French Islam with radical 'political' Islam, political violence, conflict in Algeria, and essentialised 'racial' and 'cultural' 'DIFFERENCE' (see HEADSCARF AFFAIR, *FRONT NATIONAL*, RACISM, ANTRACISM). The absence of a single, institutionally recognised Muslim representative body – notably due to French Islam's great national and ethnic diversity has also delayed the obtaining of greater religious rights. However, following ratification of an agreement (2000–01) between the state and the main Muslim organisations in France, Islam is very slowly integrating a similar, more equitable legal framework alongside Catholicism, Protestantism and Judaism (see LAÏCITÉ). (Jim House)

### Further reading

House (1996) – an overview of the main contemporary themes set within an historical perspective; Césari (1998) – an accessible guide to how young Muslims in contemporary France view their religion.

**Islam, Maghreb** Islam spread to the MAGHREB very quickly after the death of the Prophet Muhammad in AD 632. The early conversion of the BERBER population generated an energy which saw a Muslim army led by a Berber general begin the conquest of Spain in AD 711. Political change in the eastern part of the Muslim world and the establishment of a new dynasty enabled the Maghreb and Spain under the Umayyads to create an independent and dynamic cultural and economic centre in the western MEDITERRANEAN that became a conduit for scientific and artistic ideas into Europe. The early establishment of an independent Muslim power in the Maghreb was accompanied by a cultural synchronism in which different traditions within Islam were typified by the region's adhesion to Malikism. Of particular importance were the emergence of *tariqa* with their charismatic leaders and the development of local religious centres or *zawiva*. These offered alternative routes to spirituality to that of the