The emancipation of diverse voices in Morocco is not limited to those of women. In recent years, voices once absent from public discourse have begun to be heard. Sociocultural and religions traditions and taboos regarding sexuality are challenged by the authors presented in this chapter. They engage in a discourse that reflects what Abdelkébir Khatibi designates as a pensée-autre, an-other way of thinking about otherness and marginality.

Today’s francophone libertine literature interrogates the conscience of Moroccan society. Authors question and explore sexual deviance and the social marginalization of those who refuse to kowtow to the norms of sociocultural traditionalism. Their narratives explore the desire to break away from the burden of family and tradition. The journeys of these authors reveal a “desire to ‘be’” and to “exist as a person recognized in his individuality as in his autonomy within society” (Alaoui, 112). Their stories embrace transformational views about sexuality that confront men and women in Moroccan society at the dawn of the twenty-first century. The sexual freedom depicted in novels such as L’Enfant ébloui (1995), L’Amande (2004), Une vie à trios (2000), and Le rouge du tarbouche (2005) express the non-dit—the unsaid or that which often cannot be uttered as openly gay Rachid O. stipulates: “[La sexualité] est un sujet tabou et tellement tabou que justement, aussi bizarre que ça puisse paraître, c’est ce qui permet plein de choses” (Sexuality is a taboo subject and is so taboo that, as bizarre as it may seem, it is what permits many things) (Ménager, 117). Rachid O. and others challenge the mores of a puritanical country where the conventions of “la religion, la loi, tout un système”
(religion, law, and a whole system) make it difficult to approach the topic of sexuality (Daureil, n.p.).

Questions concerning gender, sexual freedom, and women’s emancipation from traditionalism in these works break away from earlier ideas of nationalism and patriarchy. These authors “recognize the problematic nature of roots,” as they challenge the parameters of early nationalist, and later postcolonial, rhetoric that sought to found a uniform and homogenous identity for newly independent countries (Hayes, 15). Libertine writers bring to the foreground those who have been marginalized, excluded, and even exterminated in the official discourses of nationalism and the dominant patriarchal, postcolonial elite of post-independent Morocco (15). Their alternative views about sexuality counter the status quo and attempt to rearticulate the space of those who operate on the boundaries of contemporary Moroccan society, therefore bringing margins to center.

The atypical roles and alternative lifestyles for men and women promoted in the homoerotic novels of Rachid O., Nedjma, Bahaa Trabelsi, and Abdellah Taïa also exemplify new loci of identity, metaphorically alluding to what Réda Bensmaïa defines as “experimental nations” (6). Not only are the conventional limits of social acceptability questioned, new forms of society are proposed. These authors, much like Driss Chraïbi in the 1950s, promote original models and act as “agent[s] of illumination” who found a dialogue to discuss new possibilities in society (Bensmaïa, 7).

In particular, Nedjma’s *L’Amande* and Rachid O.’s *L’enfant ébloui* lead us down paths that entreat postcolonial Moroccans to take a long hard look at the underbelly of the *non-dit* of sociocultural convention. Their novels contextualize new versions of nationhood that are not rooted in past traditions, communities, or geographies (Lazarus, 139–140). Although the communities proposed by these authors are often the “imagined” ones that Benedict Anderson so deftly characterizes in his work of the same title, they are important to consider because they propose a form of society that is all-inclusive. In the experimental nation, new sociocultural possibilities are explored, rooting authors’ *raison d’être* in what Anderson notes is “a limitless future” for communities that, in the past, had no voice (14–15). The new nation for these authors is grounded in refuting the patriarchal systems that have dictated the parameters of Moroccan life for centuries.

The novels analyzed in this chapter, as those of the 1950s, rely on resistance and revolt to dispute the status quo. Similar to Chraïbi’s challenging the paradigms of colonization, these third generation