

# Race, Gender and Migration

CONCEIVED AND ORGANIZED BY  
THE CENTER FOR MAGHRIB STUDIES  
ARIZONA STATE UNIVERSITY

DECEMBER 15-17, 2019

HOSTED BY  
INLAC INSTITUTE  
FEZ, MOROCCO



# MISSION

The Center for Maghrib Studies (CMS) at Arizona State University produces knowledge and understanding of the Maghrib. The Maghrib region is constituted of North African countries West of Egypt, specifically Morocco, Algeria, Tunisia, Libya and Mauritania. CMS focuses on the historic roles of the Maghrib region over the centuries with the intention of increasing understanding of and insight into this understudied and pivotal region. CMS's mission, conferences and workshops will particularly emphasize the Maghrib's African identity by advancing our understanding of North Africa that connects with the Sahara and sub-Saharan Africa, as well as with the trans-Atlantic African diaspora. Moreover, CMS has a pedagogical mission to promote educational innovation, research and dialogue between the US and the Maghrib region. CMS will implement these goals through conferences, newsletters and collaborations with scholars in different disciplines and institutions of learning in the US and North Africa.



Thank you to our co-sponsors for making this event possible:

Université Nice Sophia Antipolis,

Centre international de recherches sur les esclavages et post-esclavages  
(CNRS)

And

Special thanks to INALC, Fatima Sadiqi and Moha Ennaji for his assistance  
with accommodations



# SCHEDULE

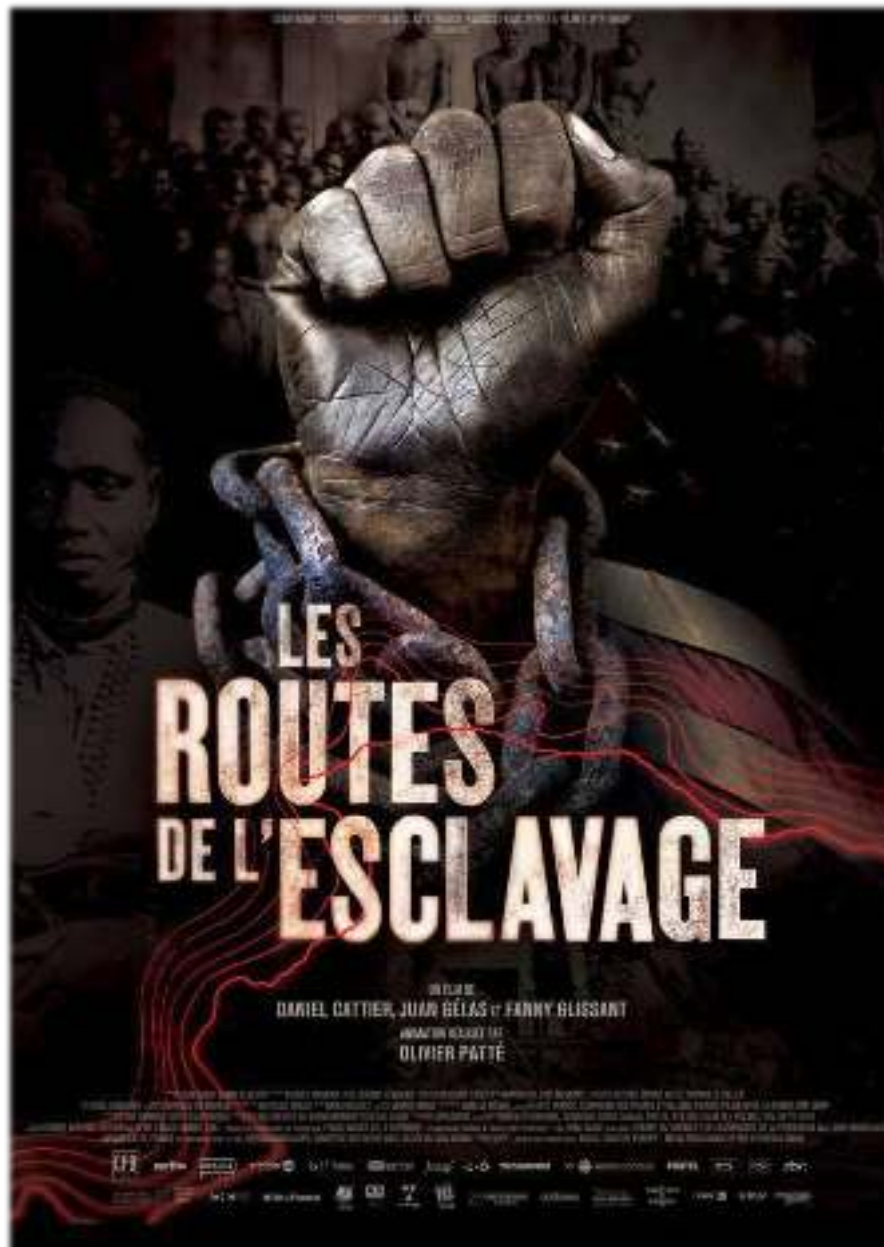
SUNDAY, DECEMBER 15<sup>TH</sup> 5 PM – 9 PM

Sunday 15, 5:00pm

**Opening Session:** Introductions by Moha Ennaji, Fatima Sadiqi and Chouki El Hamel

**Discussion Panel on the ARTE film on Slavery:** Myriam Cottias, Catherine Coquery-Vidrovich, Salah Trabelsi, Klara Boyer-Rossol, Suzanne Schwarz and Chouki El Hamel.

**Slavery Routes - Documentary screening & discussion.** *Slavery Routes* is a documentary in four parts, co-directed by Daniel Cattier, Juan Gélas and Fanny Glissant, with historical advisor Catherine Coquery-Vidrovitch, Professor Emeritus at the University of Paris-Diderot.



# SCHEDULE

MONDAY, DECEMBER 16<sup>TH</sup> 9 AM - 6 PM

9:00 - 10:45am

## **Panel One: Race and Immigration Policy in the Maghrib I**

Chair: Jason Robert, Director of the Lincoln Center of Applied Ethics at Arizona State University

1. Kheira Arrouche, University of Leeds. *Algerian Institutionalization of Racial Immigration Policies*
2. Lorena Gazzotti, Cambridge University. *The Race of Illegality: Border Control, Racialized Bodies and the Policing of Future Illegality in Morocco*
3. Leila Tayeb, Cornell University. *Bousaadiya's House: Race and Movement in Libyan Cultural Politics*
4. David R. Goodman, Nassau Community College. *Mapping 20<sup>th</sup> Century Domestic Servitude in Fez: Movements, Color, and Gender*

11:00 - 12:30pm

## **Panel Two: Race and Immigration Policy in the Maghrib II**

Chair: Marie-Pierre Ballarin, IRD/URMIS

5. Nora El Qadim, Université de Vincennes. *Moroccan Migration Policy at the Crossroads: Geopolitical Usages of African and European Identities*
6. Hassan Ould Moctar, SOAS University of London. *Mauritania, the EU border, and the Colonial Shadow of Race*
7. Yossef Ben-Meir, High Atlas Foundation. *Promoting the Inclusion of Migrants in Fes through Capacity-Building, Dialogue, and Legal Aid*

2:00 - 3:30pm

## **Panel Three: Maghreb-Europe I (Late Medieval History)**

Chair: Salah Trabelsi, Université Lumière Lyon 2

8. Gretchen Head, Yale-NUS College. *The Rhetoric of Race in Morocco's 1591 Invasion of West Africa*
9. Hannah Barker, Arizona State University. *'Abīd, Saraceni, Nigri: Racial Categorization in the Late Medieval Maghribi-Italian Slave Trade*
10. Timothy Cleveland, University of Georgia. *The Trans-Saharan Slave Trade and the Gendered Construction of Race: Comparative Concubinage in Morocco and the United States*

4:00 - 5:45pm

## **Panel Four: Maghreb-Europe II (Early Modern History)**

Chair: Shadee Abdi, San Francisco State University

11. Suzanne Schwarz, University of Worcester. *Reinterpreting Cultural Encounters: European Mariners in Morocco in the Late Eighteenth Century*
12. Mariana P. Candido, University of Notre Dame. *A Portuguese Colonial Officer in Captivity: (Forced) Circulation the Atlantic and the Mediterranean Worlds*
13. Mohammed Bashir Salau, University of Mississippi. *Nineteenth-Century North Africa: The Views of Dorugu Kwage Adamu and Nicholas Said*
14. Yacine Daddi Addoun, *The Abolition of Slavery in the Context of Colonialism. The Case of Algeria*

# SCHEDULE

TUESDAY, DECEMBER 17<sup>TH</sup> 9 AM – 7 PM

9:00 - 10:30am

## **Panel Five: Trans-Saharan Migrations**

Chair: Marie Rodet, SOAS University of London

15. Ismael Montana, Northern Illinois University. *Al-Timbuktawi's 'Sudani-Tunis: Their Demographic Profile and Regional Origins*
16. Cynthia Becker, Boston University. *Gnawa Performances: Shared Suffering & Trans-Saharan Migration*
17. Moha Ennaji, Sidi Mohamed B. Abdellah University. *The City of Fez and Migration Processes on the Move*

10:45 - 12:15pm

## **Panel Six: Film and Literature (Immigration in 21st-Century Popular Culture)**

Chair: Klara Boyer-Rossol, CIRESC & URMIS

18. Touria Khannous Louisiana State University. *Haptic Aesthetics, Gender, Race and Migration in Yamina Benguigui's Film Inshallah Dimanche*
19. Valerie K. Orlando, University of Maryland. *Globalization, Illegal Immigration, Race and Ethnicity in the Algerian Films Harragas (Merzak Allouache 2010) and Frontieres (Mostefa Djadam, 2002)*
20. Afifa Ltifi, Cornell University. *The Psychic Hold of Slavery: Black Bodies in Tunisian Cinema*

2:00 - 3:45pm

## **Panel Seven: Gender and Sexuality**

Chair: Stanlie James, Arizona State University

21. Malika Azaoum, Sidi Mohamed Ben Abdellah University. *The Question of African Women in Morocco: Between Historic Slavery and the Present*
22. Shadee Abdi & Fatima Zahrae Chrfi Alaoui, San Francisco State University. *Behind Virginity: An Analysis of MENA Women's Racial and Sexual Performances of Purity and their (Re)articulations of Bodies as Sites of Resistance*
23. Fatima Sadiqi, Sidi Mohamed Ben Abdellah University. *The Syntax of Carpet-weaving A Hidden Legacy of Berber Women's Migrating Art*
24. Zaynab El Bernoussi, Al Akhawayn University. *Women and Self-Exile in Morocco*

4:00 - 5:30pm

## **Panel Eight: Identities (Contemporary Haratin Identity and Politics)**

Chair: Myriam Cottias (CIRESC)

25. Catherine Therrien, Al Akhawayn University. *It's more Complex than Black or White: Social Perception of Mixed Parentage Children in Morocco*
26. Moyagaye Bedward, Rutgers University. *Locating Bodies Without Voices: the National Liberation Struggle and the Haratin Proletariat*
27. Chenise Calhoun, Towson University. *Exploring Gender Dynamics Among Migrants: A Focus on West African Migrant Women along the Western Mediterranean Route*

5:45 - 6:30pm

**A keynote address by** Catherine Coquery-Vidrovich, Université Paris Diderot

6:30 - 7:00pm:

**Closing Comments and Feedback**

# KEYNOTE

CATHERINE COQUERY-VIDROVICH



## “Slavery and African Studies”

Dr. Catherine Coquery-Vidrovich is Professor Emeritus at the University Paris-Diderot. She is best known as the author and editor of numerous books on historical and contemporary Africa. She is also a contributor to more than fifty books and about eighty articles to professional journals. Professor Coquery-Vidrovitch began teaching in 1971 at the University Paris Diderot. Ten years later, she founded a laboratory on the comparative dynamics of Southern societies (History, Geography, International Relations Laws); the laboratory "Third World, Africa" (LTMA), associated with the National Center for Scientific Research (CNRS), which she co-directed for twelve years. During her prolific career of over half a century, Catherine Coquery-Vidrovitch has considerably contributed to renewing the historiography of Sub-Saharan Africa, especially on the social and gender history and on slavery in Africa. She has written and directed many books, such as *L'Afrique noire de 1800 à nos jours* (in coll. With Henri Moniot), Paris, PUF, 1974; *Histoire des villes d'Afrique noire des origines à la colonisation*, Paris, Albin Michel, 1993; *Les Africaines. Histoire des femmes d'Afrique noire du XIX<sup>e</sup> au XX<sup>e</sup> siècle*, Paris, Desjonquères, 1994; *L'Afrique et les Africains au XIX<sup>e</sup> siècle. Mutation, Révolutions, Crise*. Paris, Colin, 1999; *Petite histoire de l'Afrique. L'Afrique au Sud du Sahara de la préhistoire à nos jours*, Paris, La Découverte, 2010; *Être Esclave. Afrique-Amériques, XVe-XIXe siècles* (in coll. with E. Mesnard), Paris, La Découverte, 2013. One of her recent books is *Les routes de l'esclavage. Histoire des traites africaines, Vie-XXe siècle*, Albin Michel, Arte editions, 2018. It is a synthesis of her work as historical Advisor for a series of four films entitled « Les Routes de l'Esclavage », which has been broadcasted the same year in 2018 on the Franco-Germain channel ARTE.

# FOUNDING DIRECTOR

CHOUKI EL HAMEL



Chouki El Hamel, Founding Director of the Center for Maghrib Studies is a professor of history in the School of Historical, Philosophical and Religious Studies at Arizona State University, specializing in West and Northwest Africa. His training and doctoral studies in France at the Centre de Recherches Africaines (University of Sorbonne, Paris I & VII) were in African history and Islamic societies. He taught courses in African history at North Carolina State University in Raleigh and at Duke University in Durham, N.C. In 2002, he was a scholar in residence at the Schomburg Center for Research in Black Culture in New York City (NEH fellowship) and he was a visiting professor at Nice University, France in 2016. In the academic year of 2016-17, he was awarded a Fulbright grant for research in Morocco. His research interests focus on the spread and the growth of Islamic culture and the evolution of Islamic institutions in Africa. He is particularly interested in the subaltern relationship of servile and marginalized communities to Islamic ruling institutions. His research into these relationships revolves around issues of power/class, slavery, race/ethnicity, gender and social justice.



## INALC Hosts



**Dr. Fatima Sadiqi** is a former Fulbright Scholar and recipient of a Harvard Fellowship. She is Senior Professor of Linguistics and Gender Studies at the University of Fes and director of the Isis Centre for Women and Development. She is the director of AMEWS and an active member of numerous international bodies that deal with women and gender issues. Fatima Sadiqi has written extensively on Moroccan languages and Moroccan women's issues. She is the author of *Women, Gender, and Language in Morocco* (Brill, 2003), *Grammaire du Berbère* (L'Harmattan, 1997), *Images on Women in Abdullah Bashrahil's Poetry* (The Beirut Institute: 2004). *Moroccan Feminist Discourses*. Palgrave, 2014. Her most recent books include: *Moroccan Feminist Discourses*. New York: Palgrave Macmillan, 2014, *Women's Movements in the Post-"Arab Spring" North Africa*. Editor and Contributor. Palgrave, 2016, *Women and Knowledge in the Mediterranean*. Routledge, 2013, *Femmes et Médias dans la Région Méditerranéenne*. Editor and Contributor. Fez: Imprimerie Pub Neon, 2012.



**Dr. Moha Ennaji** is Professor of Linguistics and Cultural Studies at the International Institute for Languages and Cultures. He is currently affiliated to Sidi Mohamed Ben Abdellah University of Fès. He has published over fifty academic and newspaper articles. His many books include *Muslim Moroccan Migrants in Europe* (Palgrave) and *Multiculturalism, Cultural Identity, and Education in Morocco* (Springer). He has edited several books the most recent of which are *The Maghreb-Europe Paradigm* (Cambridge Scholars), *Minorities, Women, and the State in North Africa* (Red Sea); *Multiculturalism and Democracy in North Africa* (Routledge). Ennaji has been a visiting scholar at Rutgers University and at the universities of Pennsylvania, Arizona, and Essex. His areas of research cover, language, gender, migration, and ethnicity in North Africa.

# CHAIRS



**Dr. Salah Trabelsi** Salah Trabelsi is senior lecturer (HDR) at Université Lumière Lyon 2 and a researcher in the National Scientific Research Centre (CNRS) Université Lumière Lyon 2 History, archaeology, literature of the medieval Christian and Muslim worlds (CIHAM). He is also a member of the CNRS/EHESS (School of Higher Studies in the Social Sciences) Scientific Council of the priority thematic network on slavery.



**Dr. Marie-Pierre Ballarin** is researcher at the Institute of Research on Development, based at the University Nice Antipolis in Nice), and coordinator of the European project SLAFNET, an international research network dedicated to the legacy of slavery in Africa and Europe. Her recent published works include *Slave Heritage and Identity at the Kenyan Coast* (with Nyanchoga S., Kiriama H., Abungu P., Moenga S., 2014, CUEA Press); *Traites et Esclavages en Afrique orientale et dans l'océan Indien* (with Medard H., Derat M.L., Vernet T., 2013, Karthala), and *Sacred Natural Sites and Cultural Heritage in East Africa*, (with Kiriama H., Pennacini C. *The Uganda Journal*, Kampala, 2013).



**Dr. Marie Rodet's** principal research interests lie in the field of modern gender and migration history in francophone West Africa. My current research offers a historical overview of emancipation strategies in the context of the end of slavery in Africa. she analyses how slave resistance, rebellions and mobility disrupted supposedly fixed relations of gender and power hierarchies leading to complex renegotiations for kinship, marriage, religious practices and, more generally, for notions of belonging in Mali and Senegal.



**Dr. Shadee Abdi** is a critical cultural communication scholar whose research interests include intercultural, international, and diasporic communication, sexuality studies, family communication, performance studies, and performances of Iranian diaspora. Broadly, her work explores how conflicting discourses complicate and enhance our intersectional understandings of identity and power relative to race, culture, sexuality, gender, nationality, religion, ability, class, and family. She is specifically interested in narratives of resistance within familial and mediated contexts. Prior to SFSU, she was an Assistant Professor of Communication at Arizona State University.



**Klara Boyer-Rossol** is a doctor in History of Africa at Université Paris Diderot, her research focuses on the Makoa in western Madagascar, descendants of slaves deported during the nineteenth century from Mozambique to the Great Island. Winner of the 2015 thesis prize of the National Committee for the Memory and History of Slavery (CNMHE), K. Boyer-Rossol has participated in several books (Madagascar and Africa, Karthala, 2007; Slave Trades and Slavery). Historical and Contemporary Perspectives, Karthala, 2010) and is currently preparing the book that will come out of her thesis.



**Dr. Stanlie James** is the vice provost for inclusion and community engagement in the Office of the University Provost. She is also a professor of African and African American studies in the School of Social Transformation in The College of Liberal Arts and Sciences. In addition, she has a joint appointment to the Women and Gender Studies Program and is affiliated with Justice and Social Inquiry.



**Dr. Jason Robert** holds the Lincoln Chair in Ethics and is director of the Lincoln Center for Applied Ethics at Arizona State University. He is also Dean's Distinguished Professor in the Life Sciences. A bioethicist and philosopher of biology, Professor Robert's research and teaching is animated by the question of what is 'good' science - that is, science that is both efficacious and ethical. His approach is to work against reductionist tendencies in biological/biomedical science, as well as in ethics, to surface and explore the profound complexity of our biological and moral systems. He has published widely on topics such as stem cell biology, translational research, genetics, evolutionary and developmental biology, and genetics, with a particular focus on the neurosciences. As director of the Lincoln Center for Applied Ethics, he works to create the conditions under which students, faculty and staff of the university can achieve the good they want to see in the world.



**Dr. Myriam Cottias** is a historian of slavery, and a senior researcher at the National Center for Scientific Research (CNRS) at the LC2S, Université des Antilles. She heads the International Research Centre on Slavery and Post-slavery (CIRESC) associated with the CNRS. She was also the scientific coordinator of the European FP7 project Slave Trade, Slave Abolitions and their Legacies European Histories and Identities (EURESCL). Her published works include: *D'une abolition, l'autre. Anthologie raisonnée de textes sur la seconde abolition de l'esclavage dans les colonies françaises* (Agone Editeur, 1999); *De la nécessité d'adopter l'esclavage en France: un texte anonyme de 1797* and *La question noire* with Arlette Farge. Her most recent book is *Relire Mayotte Capécia, une femme des Antilles dans l'espace colonial Français*, with Madeleine Dobie and *Distant Ripples* with Marie-Jeanne Rossignol. She is co-editor of "Esclavages & post-esclavages".

# PARTICIPANTS

1. **Shadee Abdi, San Francisco State University**
2. **Fatima Zahrae Chrifi Alaoui, San Francisco State University**
3. **Kheira Arrouche, University of Leeds**
4. **Malika Azaoum, Sidi Mohamed Ben Abdellah University**
5. **Marie-Pierre Ballarin, IRD/URMIS**
6. **Hannah Barker, Arizona State University**
7. **Cynthia Becker, Boston University**
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9. **Yossef Ben-Meir, High Atlas Foundation**
10. **Chenise Calhoun, Towson University**
11. **Mariana P. Candido, University of Notre Dame**
12. **Timothy Cleaveland, University of Georgia**
13. **Myriam Cottias, (CIRES)**
14. **Yacine Daddi Addoun, Center Ibadica**
15. **Moha Ennaji, Sidi Mohamed Ben Abdellah University**
16. **Zaynab El Bernoussi, Al Akhawayn University**
17. **Chouki El Hamel, Arizona State University**
18. **Nora El Qadim, Université de Vincennes**
19. **Lorena Gazzotti, Cambridge University**
20. **David R. Goodman, Nassau Community College**
21. **Gretchen Head, Yale-NUS College**
22. **Stanlie James, Arizona State University**
23. **Touria Khannous Louisiana State University**
24. **Afifa Ltifi, Cornell University**
25. **Ismael Montana, Northern Illinois University**
26. **Hassan Ould Moctar, SOAS University of London**
27. **Valerie K. Orlando, University of Maryland**
28. **Jason Robert, Arizona State University**
29. **Marie Rodet, SOAS University of London**
30. **Klara Boyer-Rossol, Université Paris Diderot**
31. **Mohammed Bashir Salau, University of Mississippi**
32. **Fatima Sadiqi, Sidi Mohamed Ben Abdellah University**
33. **Suzanne Schwarz, University of Worcester**
34. **Catherine Therrien, Al Akhawayn University**
35. **Salah Trabelsi, Université Lumière Lyon 2**
36. **Catherine Coquery-Vidrovich, Université Paris Diderot**
37. **Leila Tayeb, Cornell University**

# THANK YOU FOR YOUR PARTICIPATION IN THE RACE, GENDER, AND MIGRATION CONFERENCE.

**Shadee Abdi**

**San Francisco State University**

***Behind Virginity: An Analysis of MENA Women's Racial and Sexual Performances of Purity and their (Re)articulations of Bodies as Sites of Resistance***

## **Abstract**

World over, sex is known to be an essential facet of the human experience that is implicitly understood as a paradox between a profoundly personal ritual and a heavily regulated societal convention. As such, countless scholars have attempted to uncover and understand the “normative” sexual mores and attitudes of Middle Eastern and North African (MENA) women. One of the primary goals of this research is to delineate from those essentialist interpretations. By de-centering the emphasis of Islam as ‘the problem,’ we hope to offer a richer analysis of the MENA region that is divergent from research relying solely on contextual religiosity. In this work, we engage in a case study of the Islamic Republic of Iran and the Kingdom of Morocco that contends that ubiquitous Orientalist knowledge about the region coupled with inadequate religious pretexts. Ultimately, our aim is not to create generalizable conclusions about how Iranian, Moroccan, or other MENA women properly negotiate and perform their sexualit(ies), but rather it is to document the unique and distinctive ways that women are reclaiming agency and resisting long-standing cultural traditions, expectations, and governances.

## **Biography**

Dr. Shadee Abdi is a critical cultural communication scholar whose research interests include intercultural, international, and diasporic communication, sexuality studies, family communication, performance studies, and performances of Iranian diaspora. Broadly, her work explores how conflicting discourses complicate and enhance our intersectional understandings of identity and power relative to race, culture, sexuality, gender, nationality, religion, ability, class, and family. She is specifically interested in narratives of resistance within familial and mediated contexts. Prior to SFSU, she was an Assistant Professor of Communication at Arizona State University.

## **Contact Information**

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# Yacine Daddi Addoun

Center Ibadica

## *The Abolition of Slavery in the Context of Colonialism. The Case of Algeria*

### **Abstract**

Most scholars of the abolition of slavery see the abolition in Algeria as a consequence of the 1848 Revolution in France and the advent of the Second Republic. I argue in this paper that this is far from reality, as the said Revolution and Republic rather made French colonialism more aggressive as the conquered territories of Algeria became part of France, rather than just a colony. Articulated to the context of conquest and colonialism, the 1848 appear a contradictory decree as revolutionary ideas and ideals could not be imported, and even less forcibly imposed. From the vantage point of the colonized, “the indigènes” the French were enslaving them in their homes. This was highlighted by the critics of the abolition decree applied to different parts of the Islamic world. These authors underline specifically the inherent contradictions between the abolition principles and the colonial situation. This conundrum could be resolved only through a revolutionary war.

### **Biography**

Yacine Daddi Addoun received his Ph. D. degree from York University, Toronto, Canada, his M.A. From l'INALCO in Paris and his B.A from the University of Algiers in Algeria. His research focuses on issues of slavery and its abolition in Algeria. He taught courses on African history from 1800 to the present, slavery in the Middle East and North Africa, and Islam in Africa. He is the co-editor of SHADD (Studies in the History of the African Diaspora Documents) of the Harriet Tubman Institute for Research on the Global Migrations of African Peoples. He is currently a member of the Center Ibadica.

### **Contact Information**

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# **Fatima Zahrae Chrifi Alaoui**

**San Francisco State University**

## ***Behind Virginity: An Analysis of MENA Women's Racial and Sexual Performances of Purity and their (Re)articulations of Bodies as Sites of Resistance***

### **Abstract**

World over, sex is known to be an essential facet of the human experience that is implicitly understood as a paradox between a profoundly personal ritual and a heavily regulated societal convention. As such, countless scholars have attempted to uncover and understand the “normative” sexual mores and attitudes of Middle Eastern and North African (MENA) women. One of the primary goals of this research is to delineate from those essentialist interpretations. By de-centering the emphasis of Islam as ‘the problem,’ we hope to offer a richer analysis of the MENA region that is divergent from research relying solely on contextual religiosity. In this work, we engage in a case study of the Islamic Republic of Iran and the Kingdom of Morocco that contends that ubiquitous Orientalist knowledge about the region coupled with inadequate religious pretexts. Ultimately, our aim is not to create generalizable conclusions about how Iranian, Moroccan, or other MENA women properly negotiate and perform their sexualit(ies), but rather it is to document the unique and distinctive ways that women are reclaiming agency and resisting long-standing cultural traditions, expectations, and governances.

### **Biography**

Alaoui’s research and teaching engage international and intercultural communication, critical rhetoric, media studies, political communication, gender studies and social change in a variety of contexts, including social movements, political discourse and pop culture. More specifically, her scholarship considers how vernacular voices of resistance work to change their communities, with a focus on the Middle East and North Africa. She also investigates issues of Arab and Muslim representation, performance and identity in the United States, Middle East and North Africa.

### **Contact Information**

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# **Kheira Arrouche**

**University of Leeds**

## ***Algerian Institutionalization of Racial Immigration Policies***

### **Abstract**

Over the last decade, Algeria has become a country of transit or final destination of many nationals from West and Central Africa. Although, the evolution of this pattern of migration, which altered the political and security responses by the European and North African countries, Algeria remains a resilient country to the current politics founded on closing borders, readmissions, and probable social and economic development as opposed to its neighbouring countries. However until recently, under the European pressure, Algeria succumbed to this pressure by legally adopting a repressive security and control-oriented approach to curb immigration at any cost with a certain degree of autonomy especially on how they choose to use and implement the European migration policies. Yet, the sub-Saharan migrants have become the new official target of these new policies, portrayed as illegal migrants that represent a threat to the national security and a source of diseases and criminology. Thus, Algeria adopted a new absurd racist law relating to foreigners, which gives the right and allows the government to expel anyone deemed a threat to public security regardless of their status as voluntary migrants, refugees or asylum seekers. In this paper, I aim to explain the Algerian state-level framework to govern immigration, particularly of sub-Saharan migration. I argue that, in combination with the EU pressure, Algeria has created an institutionalisation of a repressive treatment of these migrants under the cover of government sovereignty, anti-terrorist and security operations. Through the lens of (de)-colonizing migration, the growing securitisation approach of migration and repression performed against the migrants seem to be based on 'racial' social categorisation of the world population and part of the rhetoric of modernity and logic of coloniality of power. Moreover, I aim to highlight the impact of the absence of formal human rights reforms and national asylum system that could be contributing to repressive and abusive experiences of detention, deportation, exploitation in human trafficking and smuggling that sub-Saharan migrants endure in the country. Furthermore, I aim to examine the domestic and social variables to explain the mistreatment of the sub-Saharan migrants and the growing sentiment of xenophobic and nativist attitudes towards them.

### **Biography**

Kheira Arrouche is a PhD student at Leeds University, School of Sociology and Social Policy.

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# **Malika Azaoum**

**Sidi Mohamed Ben Abdellah University**

## ***The Question of African Women in Morocco: Between Historic Slavery and the Present***

### **Abstract**

It looks like that history is approximately full of different aspects of immigration that enriched cultures with all their varied human texture either sexually or ethnically. Therefore; I find myself facing a very momentous yet problematic question which revolves around the real identities of people side by side with their coexisting and social involvement; and other cases which have been established throughout history. Morocco was considered as a country that has witnessed a very vivid movement of immigration during the era of middle ages; in which the slave trade has known a high increasment after the end of wars and the Islamic expansions, to become as main sources of slaves from different eras of the world, particularly from the southern African countries like Sudan, Ghana, and Mali... It is a clear fact that Islam has set up and confirmed on the emancipation of slaves in its legislations, but the question here; is to what extent, Muslims applied this law in their lives especially that history tells their possession of a lot more of slaves throughout many periods of ancient times; those slaves who played multiple roles in diverse fields like the social, economic, and political ones, Not forgetting to give a special attention on the roles of females as; the house management, the family care, and the fulfillment of the masters sexual appetite, as the core research of my paper. On the basis of what has previously been mentioned, my research acquires the introduction of female slaves in general, those of Africa particularly, the diverse roles and functions designated to them, and all what they have been facing of misery and difficulties through their lives, then; my attempt to relate this topic with modern times that showed another different kind of slavery; represented in the forced transactions, the compulsive marriages and the sexual exploitation.

### **Biography**

Malika Azaoum is currently finishing her PhD on “the thought of Maimonides: ideology and religious heritage.” She has Master’s degree « Comparative approach of Religions », Department of Arts and Humanities, Mohammed V University, Agdal Rabat. She is responsible for social services and coordination with the external establishments of the Ministry of housing, management and metropolitan policy.

### **Contact Information**

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# Hannah Barker

Arizona State University

## *'Abīd, Saraceni, Nigri: Racial Categorization in the Late Medieval Maghribi–Italian Slave Trade*

### Abstract

This paper will explore how people enslaved in the Maghrib ended up serving in northern Italian households in the thirteenth through fifteenth centuries. Studies of the trans–Mediterranean exchange of captives and slaves have tended to focus on connections between the Maghrib and Iberia. Scholars such as Daniel Hershenson have focused particularly on logistical and financial organization by both Iberians and Maghribis to find captives and bring them home. My paper will instead address connections between the Maghrib and Italy, particularly the trading hubs of Genoa and Venice. I will examine the trade networks that imported and exported slaves rather than the ransom networks devoted to redeeming captives. My analysis will draw on sources in both Latin (notarial documents) and Arabic ('Abd al-Bāsiṭ ibn Khalīl's *Al-Rauḍ al-bāsim fī ḥawādith al-'amr wa-al-tarājim* along with advice manuals for slave buyers). Rather than logistical or financial aspects of the slave trade, I will consider its racial aspects. Both Maghribi and Italian traders used racial categories to describe their slaves. Why? What functions did racial categories serve, and how did the categories used to describe slaves change as those slaves were carried from Maghribi markets into Italian ones?

### Biography

Hannah Barker is an assistant professor of history at Arizona State University. She received bachelor's degrees in history and physics from the University of Chicago and master's and doctoral degrees in history from Columbia University. Her research interests center around ideologies and practices of slavery in the medieval Mediterranean, especially the slave trade from the Black Sea to the markets of Cairo, Genoa, and Venice during the thirteenth through fifteenth centuries. She is particularly interested in the merchants who conducted this trade and in the processes of shipping, marketing, and purchasing slaves. Her book on this topic is *That Most Precious Merchandise: The Mediterranean Trade in Black Sea Slaves, 1260-1500*.

### Contact Information

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# Cynthia Becker

Boston University

## *Gnawa Fraja Performances: Shared Suffering and Trans -Saharan Migration*

### **Abstract**

This paper examines the practices of enslaved Sahelian Africans, emphasizing a unified “Bambara” identity and a connection to Timbuktu. They historically rectified the erasure of lineage due to enslavement and created a narrative of homeland. Fraja performances protested the slavery system and provided black Moroccans with a means to grapple with their situation as minorities. But such suffering is not only historical. In contemporary Morocco, the significance of fraja performances has changed, along with the designation “Gnawa.” Gnawa identity has diffused to include those who do not self-identify as black and do not have slave ancestry. Since blackness was historically associated with marginality and otherness, self-identification as Gnawa provides a means for underclass men to express their frustrations at failing to thrive in Morocco’s current socioeconomic climate. This paper analyzes how trans-Saharan migration is portrayed in fraja performances. It asserts that the history of enslavement conveyed through song lyrics, dance movements, and costumes serves as a metaphor for shared suffering and a sense of being devalued due to race and class, as well as concomitant animosity towards those in power.

### **Biography**

Cynthia Becker (BA, University of New Orleans; MA, PhD University of Wisconsin-Madison) is Associate Professor of African art history in the History of Art & Art Department at Boston University. Her book *Amazigh Arts in Morocco: Women Shaping Berber Identity* (University of Texas Press, 2006) won a Choice book award in 2007. She has written numerous articles about such topics as the Sahara as a cultural and artistic zone, Amazigh identity politics, Black Indians in New Orleans, as well as counter-monuments to the Confederacy in New Orleans. Her writings on North Africa have been included in numerous museum exhibitions, including those organized by the Musée berbère du Jardin Marjorelle, the Institut du Monde Arabe, the Block Museum at Northwestern, the Newark Museum, and the University of Florida Harn Museum. She has publications in such journals as *African Arts*, *RES: Anthropology and Aesthetics*, *Critical Interventions*, the *Journal of North African Studies*, *de arte*, and *Contemporary Islam*. Her research has been supported by grants from Fulbright, the Council of American Overseas Centers, Fulbright-Hays, the Radcliffe Institute for Advanced Study and the American Institute of Maghreb Studies.

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# Moyagaye Bedward

Rutgers University

*Locating Bodies without Voices: the National Liberation Struggle and the Haratin Proletariat*

## Abstract

This paper explores the methods and sources for locating the Haratin within the migrations from the Anti-Atlas to the bidon villes of Casablanca. Migration from the Oued Noun-Masa-Draa region of southern Morocco constituted a significant portion of the migration into northern port cities. These new arrivals consequently became the bedrock of the modernizing projects of the city. Amongst this population were the Haratin. Through participation in wage labor, these newcomers became subsumed within the anti-colonial and nationalist struggles. I discuss how migration, labor politics, and various nationalist sites of protest can be instructive about the Haratin in northern Morocco.

## Biography

Moyagaye Bedward is a doctoral candidate with specializations in the history of the Modern Middle East and Africa. Her dissertation, " 'They say that we are from Africa': Race, Slavery, and Haratin Identity Formation in the Struggle for Moroccan Nationalism " interrogates the processes belonging for the Haratin in 20th century Morocco. Her work has been supported by the Center for Arabic Studies Abroad (CASA), Fulbright IIE, and AIMS.

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# **Yossef Ben-Meir**

**High Atlas Foundation**

## ***Promoting the Inclusion of Migrants in Fes through Capacity-Building, Dialogue, and Legal Aid***

### **Abstract**

As a result of the European Union's tightened border security measures, Morocco is increasingly becoming a destination of passage and residence for migrants and displaced persons, primarily from sub-Saharan Africa. In recognizing this emerging role, Moroccan authorities have taken a series of progressive steps since 2011 to incorporate more humanitarian and rights-based stances into the country's new constitution and revised migration policy. However, years post-reform, many migrants and refugees continue to live in clandestine conditions, suffer unemployment, face tension within local communities, and remain unaware of their rights under Moroccan law. In 2016, law students at University Sidi Mohamed Ben Abdellah in Fez diagnosed the need to help refugees and asylum seekers and improve the conditions for their societal integration. They proposed a Law Clinic to strengthen CSOs to better integrate vulnerable migrants, build the capacity of law students and migrant groups through business development and legal aid, and advance community cohesiveness and sustainability. An initial program is being implemented by the High Atlas Foundation throughout the 2019- 2020 academic year. University officials identified 10 CSOs, 40 law students, and 100 migrants and refugees to participate in joint workshops. Participants are cooperating to assess the situation and discuss their experiences and perspectives through participatory sessions and dialogue. Students are gaining experience delivering legal counsel, associations are navigating legal challenges to engage in more effective advocacy, and migrants are learning their rights and responsibilities while gaining entrepreneurial skills. The Law Clinic is a solid bridge for fostering intercultural, societal, and economic dialogue essential for perpetuating a harmonious future of coexistence for Morocco's growing diversity. An easily adaptable program, it has the potential to serve as a model by which Moroccan academia and civil society can grow to play a crucial role in the increased inclusion of migrants and refugees throughout the country.

### **Biography**

Yossef Ben-Meir has been dedicated to the field of international development since he joined the Peace Corps as a volunteer in the High Atlas Mountains of Morocco in 1993. In 2000, he co-founded the High Atlas Foundation and served as president of the Board of Directors until January 2011, and since has been leading its operations. Dr. Ben-Meir was a member of the faculty at the School of Humanities and Social Sciences at Al Akhawayn University in Ifrane, Morocco (2009-10). In 2003, he was a research fellow at the American Institute of Maghrib Studies in Morocco. Yossef was also an Associate Peace Corps Director (1998-99), managing the agriculture and environment program in Morocco. He writes and publishes on the subject of promoting human development in the Middle East and North Africa. Dr. Ben-Meir holds a Ph.D. in sociology from the University of New Mexico (2009) where he also taught, an MA in international development from Clark University (1997), and a BA in economics from New York University (1991).

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# **Chenise Calhoun**

**Towson University**

## ***Exploring Gender Dynamics Among Migrants: A Focus on West African Migrant Women along the Western Mediterranean Route***

### **Abstract**

The existing literature on West African migration revolves primarily around demographic statistics, estimated numbers of emigrants, and route theories. The faces behind said numbers are rarely discussed, while the few outlets which seek to humanize the issue tend to focus on the male migrant's point of view. The scholarly discourse that does seek to represent women inaccurately portrays them as exceptional cases, leading the public to believe that women only migrate in exceptional circumstances. Due to their lack of coverage in the media and a serious focus by academia, there is a false belief that women do not need to be accounted for in the discourse; though, this is far from the truth. This paper acknowledges this lack of literature on West African migrant women using gathered narratives--both fiction and nonfiction--of West African migrant women, specifically focusing on Senegal and Ghana. The material gives voice to the women who migrated along the Western Mediterranean route to reach European destinations. The material also addresses the complexities of what has been called the "migrant crisis" while debunking the myths that only West African men migrate and that women do not need to be represented in the discourse. In light of independence in many West African countries from their former colonizers, this paper seeks to answer how human trafficking of women, women operating in the low-waged markets, and the need for women to leave their home country proves that globalization has failed many African women. The reality of migrant women's day-to-day lives, which is made clear in the source material, debates and challenges the belief that globalization is solely a positive process that promotes unity and internationalism. This is done by contextualizing globalization into the lives of these women as well as into colonial history.

### **Biography**

Chenise Calhoun is a Youth Development Specialist in Peace Corps Morocco. She graduated from Towson University with Bachelor's degrees in French and International Studies, and a minor in Women and Gender studies. Her research on West African migration to Europe centers women's experiences, using gathered narratives to situate West African women's mobility into their social, political, historical and economic contexts.

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# Mariana P. Candido

University of Notre Dame

## *A Portuguese Colonial Officer in Captivity: (Forced) Circulation the Atlantic and the Mediterranean Worlds*

### **Abstract**

This paper examines the life experience of a Portuguese slave trader captured by Ottoman forces in the mid-eighteenth century. It relies on an individual case to explore the centrality of slavery and the slave trade in the Portuguese and Ottoman empires, as well as discuss the importance of race and gender in both empires. Luis Pedro de Araujo e Silva was a Portuguese officer who participated actively in the empire building enterprise in the eighteenth century. He was a colonial officer in Cape Verde, the Atlantic islands where the experiment with plantation economies started. His initial experience in the archipelago, pushed him to aim for a more profitable position, as a captain of an inland fortress in Angola, where the bulk of the slave trade was going on during the eighteenth century. Yet, he never made it to Muxima, in Angola's interior. The ship where he sailed was seized by an Algerian corsair, under Ottoman rule. This event altered his experience from an Atlantic to a Mediterranean one. In Algiers he remained captive for 19 years, although not much is available in the sources about his life there. A colonial representative from a state with a strong anti-Muslim feeling, which based its expansion and seizure of Africans in the 15 and 16th centuries on religious justifications, Luis Pedro de Araujo e Silva became a Portuguese captive in Algiers. It is ironic that someone who was involved in the transatlantic slave trade ended up enslaved under Muslim rule. Inspired by Catherine Coquery-Vidrovitch scholarship on slavery, empire, and gender, I will examine this single case and its articulation with race and religious classification in the eighteenth century. Despite his ability to write, Luis Pedro de Araujo e Silva did not write about his experience in Algiers, unlike many of the European who faced captivity in Ottoman hands. In fact, most of the information on his capture and captivity in Algiers is offered by his wife, a woman in the brink of bankruptcy, who requested state support to maintain herself and their child. Yet, Dona Apolonia de Oliveira e Silva did not write and had to rely on a man to get her petition through the state bureaucracy. The Silva's couple story bridges the Atlantic and Mediterranean worlds, usually studied in isolation. This case reveals the strengths and limitation of historical evidence, stressing the power of silence in the archives. Has Luis Pedro de Araujo e Silva written about his experience in Algiers? If so, where are these documents? If not, why, considering these was a popular literary form in the eighteenth century, ranging from the memoirs of African slaves in the Americas to the captivity narratives in North Africa. Does the absence of his writings reflect the silence surrounding slavery in the Portuguese empire, where no slave narratives were published, unlike their counterpart in the Anglophone world? Silva's case put historians in the limit of historical research and imagination, allowing us to fill up the gaps with the abundant number of documents available for the places he lived and visited.

### **Biography**

Dr. Mariana Candido is an associate professor at the History department of the University of Notre Dame. Her research focuses on the history of West Central Africa during the era of the transatlantic slave trade, and her research interests include the history of slavery; forced migration and labor; the South Atlantic world; and the African diaspora. Mariana Candido has three books and more than thirty articles and book chapters, and she is one of the editors of the academic journal *African Economic History*.

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## Timothy Cleaveland

University of Georgia

### ***The Trans-Saharan Slave Trade and the Gendered Construction of Race: Comparative Concubinage in Morocco and the United States***

#### **Abstract**

This paper compares nineteenth-century concubinage in Morocco and the United States in order to analyze the differences in the way the two countries constructed race and slavery. I argue that while concubinage was a much smaller component of US slavery than Moroccan slavery, it was nevertheless the driving force in the way both societies constructed their racial categories and regulated inter-racial social relations. The historic role of concubinage in the US has been an understudied aspect of slavery that has recently gained more attention, in part because of the women's movement and in part because of new evidence made available through technological innovations in genetic testing. While US slavery in the colonial and post-revolutionary period focused on the production of cash crops on large plantations, the slave-owning male elite was nevertheless heavily invested in concubinage. These plantation owners erected laws and customs that cloaked their sexual exploitation of female slaves but also shielded their 'white' family members from dealing directly with the children produced by those concubinal relationships. By contrast, concubinage was a large and publicly acknowledged component of Moroccan slavery and the trans-Saharan slave trade that fed it. For both religious and practical reasons, the Moroccan slave-owning elite almost always embraced the children they fathered with concubines, and those children generally became full members of their fathers' slave-holding families. The male elite publicly acknowledged the blood ties between their 'bidan' families and their 'sudan' slaves, but they constructed these racial categories in a way that would include the 'mixed' children of concubines in the slave-holding 'bidan' class. On the other side of the Atlantic, American slave holders rarely confessed the paternity of their concubines' children, and often separated those children from their mothers, or subjected them to especially harsh treatment. To protect the privilege of their slave-holding 'white' families, these patriarchs defined as 'black' any child with a 'drop' of African blood, and enforced a rigid social segregation between the racial categories they constructed, even when that segregation required them to abandon their own children.

#### **Biography**

Timothy Cleaveland was the student of the late John Hunwick at Northwestern University. He is the author of *Becoming Walata: A History of Saharan Social Formation and Transformation*. He has also published essays on the history of the Sahara and West Africa's relations with the Maghrib, including "Ahmad Baba al-Timbukti and his Islamic critique of racial slavery in the Maghrib" in *The Journal of North African Studies* (Vol. 20, Issue 1). He is currently working on a history of race, gender and slavery in Islamic West Africa, and is particularly interested in how milk-kinship affected the social relations of slavery.

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# **Moha Ennaji**

**Sidi Mohamed Ben Abdellah University**

## ***The City of Fez and Migration Processes on the Move***

### **Abstract**

Fez, as a medieval city and spiritual capital of Morocco, has been since its foundation a host city to migrants and refugee families most notably from Spain and the Maghreb. It was also a major trading center serving Europe and Africa. As a locus of study, Fez is a strategic choice for exploring the migration phenomenon in a profound way. Its geographic position has enabled it to be a significant receiving location for migrants. It is characterized by multiple complex migration flows: Sub-Saharan but also internal as well as European. It has always had alliances with countries of the South of the Sahara in several domains and activities: learning, cultural, religious and spiritual quests, most notably in connection with the Zaouiya Tijania, in addition to trade with West Africa, especially Senegal, Niger, and Mali, as well as other countries in the region. The new waves of migration flows have been pushed by conflicts ravaging the sending regions (Middle East and Sub-Saharan Africa) and by the search for more stable living prospects. The paper aims to analyze migration through novel lenses, aiming to emphasize the need and potential for innovative ways of tackling issues raised by migration in urban settings. The paper will adopt a new perspective concentrating on the city where migration flows take shape and where the dynamics of social and political interaction take place. It proposes an attempt to shift the current lenses through which migration processes are customarily looked at, by focusing on race and gender dimensions of migration flows as reflected by cities of the Maghreb. This de-centering of the analytical lenses would eventually open up new theoretical and empirical horizons for migration studies. I draw on the work of Joseph Carens (1992, 1995), who affirms that immigration restrictive laws are incoherent with fundamental liberal democratic values, namely freedom, equal opportunity, and social justice.

### **Biography**

Moha Ennaji is a Moroccan linguist, author, political critic, and civil society activist. He is a university professor in the Department of English Language and Literature at Sidi Mohamed Ben Abdellah University at Fes, where he has worked for over 30 years. In addition to his publications in linguistics, he has written on language, education, migration, politics, and gender, and is the author or editor of over 20 books.

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# **Zaynab El Bernoussi**

**Al Akhawayn University**

## ***Women and Self-Exile in Morocco***

### **Abstract**

In this article, I bring perspectives on political and economic development in the region of the Arab world. The idea here is to see how women's role has been displaced strategically by the two phenomena of Islam and Modernity. First, I would like us to see Fatima Mernissi and her "Crusade", her struggle with tradition: in a nutshell, she does not think that Islam is unfair or detrimental to women but Islamic tradition, promoted by the companions of the Prophet and even religious scholars reflects a pre-Islamic misogynistic culture of the Arab Mediterranean that kept serving the interests of a male elite. Second, I would like to delve into the importance of tradition in Islam. Why Islam is quite unique in staying immune to reform. Part of the answer is what I argue to be a fundamental drive in Islam for targeting universality. The problem is that universality cannot really capture all the complexities of even societies of the past, so imagine now with our growing societies that are increasingly interdependent. Lastly, I would like us to assess the role of Women in Islam currently. I have a keen interest in global political economy so I want us to keep in mind in this discussion the role of politics, the role of the economy (not only economic growth or other indicators but most importantly the management of scarcity, including the scarcity of power), and lastly the need in societies for moral justification to our roles.

### **Biography**

Zaynab El Bernoussi is a professor of international relations at the School of Humanities and Social Sciences at Al Akhawayn University and a member of the Hillary Clinton Center for Women's Empowerment (HCC). She holds a bachelor of business administration from Al Akhawayn University, a master in finance from IE Business School, a master of public administration from Columbia University, and a PhD in political and social Sciences from the Université catholique de Louvain under the supervision of Dr. Vincent Legrand and Dr. Baudouin Dupret. Dr. El Bernoussi was a Carnegie visiting scholar at the Carolina Center for the Study of the Middle East and Muslim Civilizations under the mentorship of Dr. Charles Kurzman. She is now a visiting scholar at the Weatherhead Center for International Affairs at Harvard University under the advisorship of Dr. Donna Hicks and an associated researcher at the History of Human Freedom and Dignity in Western Civilization project by the European Union. Dr. El Bernoussi's research is at the intersection of postcolonial theory and dignity politics in the case of Egypt. She is now working on the constitutional process of post-Arab Spring Tunisia, on global understandings of dignity and development paradigms, and on Sino-Arab relations.

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# **Nora El Qadim**

**Université de Vincennes**

## ***Moroccan Migration Policy at the Crossroads: Geopolitical Usages of African and European Identities***

### **Abstract**

The influence of European externalization policies on Moroccan migration policies is undeniable, so much so that some have dubbed Morocco a policeman or doorkeeper to Europe. This characterization has been questioned: first the instrumentalisation of the European obsession with border control by Moroccan authorities in international negotiations has been underlined. Second, the relative autonomy of Moroccan migration policy, especially its concerns with other regional partners, has been highlighted. In addition, over the recent years, a number of analyses have underlined the role of migration policy in Morocco's growing African diplomacy. These discussions have often proposed a characterization of Morocco's migration policy as "Euro-African". In this paper, I will explore this "Euro-African" character, in particular the hesitation between "European-ness" and "Africity" in diplomatic discourses on migration. I look at how political actors, diplomatic actors and civil servants involved with migration policies describe them in interviews and in speeches, as well as how they are presented in the press. The first section of the paper looks at the transformations of migration policies in Morocco: from the management of emigration to its combination with repressive "transit" and emigration control. The second section looks at how a "European" identity of Morocco has been privileged in this field. Finally, the third section explores Morocco's African migration diplomacy and shows its ambiguities, in particular in a context where blackness is stigmatized on a day to day basis. The paper shows how categories of European-ness or Africity of Morocco have been used strategically in the framework of diplomatic negotiations and in international economic policies.

### **Biography**

Nora El Qadim currently works at the Département de Science Politique, Université de Vincennes - Paris 8 and at the CRESPPA-LabTop research centre.

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# **Lorena Gazzotti**

**Cambridge University**

## ***The Race of Illegality: Border Control, Racialized Bodies and the Policing of Future Illegality in Morocco***

### **Abstract**

What makes and unmakes illegality in Maghrebi societies? Migration scholars have apprehended illegality as a construed category, produced by immigration policies and laws aimed at “illegalizing” established mobility flows. What scholars have overlooked, however, is that law enforcement is not neutral, and that “illegality” is re-interpreted by border bureaucrats according to racial and class considerations. Building on qualitative data gathered between 2012 and 2019, this article questions the category of “illegality” as it is policed at the street-level and as it affects different groups of migrants (Sub-Saharanans, Europeans, and Moroccans) in Morocco. Building on literature on law enforcement, preventive politics and racialised space, this article argues that “illegality” is deeply intertwined with racialised hierarchies that structure societies according to notions of dangerousness, privilege and deservedness. Border bureaucrats therefore alter and racialize the category of “illegality”, adopting a tough policing approach against racialised individuals (Sub-Saharanans and Moroccans) and a tolerant, almost indifferent stance against privileged ones (Europeans), at times independently from an individual’s own administrative status.

### **Biography**

Dr. Lorena Gazzotti is the Lucy Cavendish Alice Tong Sze Research Fellow at Lucy Cavendish College and CRASSH, University of Cambridge. Her work explores the containment of people deemed “dangerous” to the security of late liberal societies. She mainly focuses on the Spanish-Moroccan border as a space of inquiry and on border control as an analytical frame to investigate the emergence of new tools to contain marginalised and racialised populations at the frontiers of inequality.

She obtained her PhD in Development Studies at the University of Cambridge in 2019. Before Cambridge, she completed a BA and MA in Foreign Languages at the University of Bologna, where she benefitted from the financial and pastoral support of the Collegio Superiore. She held visiting positions at the Ecole Normale Supérieure in Paris and at the Centre Jacques Berque pour les Etudes en Sciences Sociales in Rabat.

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**David R. Goodman**  
**Nassau Community College**

***Mapping 20th Century Domestic Servitude in Fez: Movements, Color, and Gender***

**Abstract**

This paper will discuss several transitions and continuities throughout the extended historic overlap of the decline of domestic slavery and the simultaneous rising preponderance of employed servants in Fez. It will draw heavily upon original legal evidence gathered in order to present a detailed foundational documentation of the interrelated transformations of Fesi slaves and servants between 1913 to 1985. In addition to providing an overview of the most relevant migrations, key details of the shifting human geographic contours of household, family and domestic labor across this period will be probed, with focused attention upon patterns of attitude and expectation related to color and gender within slavery and beyond.

**Biography**

R. David Goodman is an Assistant Professor at Nassau Community College within the State University of New York. His publications and ongoing research agenda focus on the end and aftermath of slavery in Morocco.

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# Gretchen Head

Yale-NUS College

## *The Rhetoric of Race in Morocco's 1591 Invasion of West Africa*

### Abstract

In the spring of 2016, the Moroccan photographer and video artist Leila Alaoui released a forty-second clip on social media that went viral within 48 hours of its posting. It opens with a close-up of a young girl's face set against a black background (see Figure 1). Looking directly into the camera with an expression serious beyond her years, she says in French, "In the neighborhood, all the kids call me azzia." The girl is a migrant from sub-Saharan Africa and the word azzia a racial slur generally translated as Negro in English. Her image is quickly followed by that of another girl of the same age, this time Moroccan (see Figure 2). Smiling and speaking in the local Arabic dialect, she talks about her school as a secure and comfortable space where she is surrounded by friends. The video proceeds through the repetition of similar pairs: a speaker of sub-Saharan African descent expresses a feeling of marginalization through a moment taken from his or her daily life, the image immediately juxtaposed with that of a Moroccan peer describing their sense of well-being and belonging in a similar situation. The speakers' identities are coded both visually and aurally. As the images alternate between those with origins north and south of the Sahara, skin tones become noticeably darker and the language spoken switches from Arabic to French, the former signaling inclusion, the latter social alienation. I start with this video because it raises important questions of language and community in the Arabic-speaking world that gesture to the historical tensions between North and sub-Saharan Africa. The clip ends with an assertion of shared African identity expressed in the statement, Bledi Bladek, tous Africains (my country, your country, all Africans), but the message it subliminally reinforces is one of a difference intimately tied to who is entitled to the Arabic language and the important cultural identity categories it carries. While the video's immediate context is the current migration crisis whereby Morocco has become a site of emigration for the continent, it draws on debates over belonging to the Arabic-Islamic community that have taken place across the Sahara for centuries. To draw out the continuities between past and present, this paper will connect the rhetoric of Alaoui's video to the textual tradition that memorializes Morocco's 1591 invasion of the famous hubs of Arabic literary production, Timbuktu and Djenné. Like the video, these chronicles contest prevailing assumptions of who has the right to Arabic. This paper will ultimately turn its attention to the most important text of the Moroccan historiographical tradition to come out of the 19th century, Aḥmad al-Nāṣirī's (1897) Kitāb al-Istiqṣā, but will first refer back to the earlier chronicles recounting the invasion that constituted al-Nāṣirī's sources. My reading will be contrapuntal, also considering one of the central chronicles written in Timbuktu covering the same event, the difficult to date text referred to as the Tārīkh al-Fattāsh (Chronicle of the Researcher). Linked by a marked investment in claims to membership within the shared Arabic literary community, the texts that remember the invasion both from the Moroccan and West African sides implicitly articulate who has the right to Arabic and the tradition to which it is attached.

### Biography

Assistant Professor Gretchen Head is originally from the New York area and has a Bachelor's degree in English and Middle Eastern Studies from Rutgers University. After spending a year in Egypt on a Fulbright fellowship, she completed her MA and PhD in Arabic literature at the University of Pennsylvania. She has lived, studied, and worked in Palestine, Cairo, and multiple cities in Morocco. After finishing her PhD in 2011, she joined the Department of Comparative Literature at the University of California, Berkeley in 2012 as a Mellon Postdoctoral Fellow and Visiting Assistant Professor. She has been the recipient of fellowships and research grants from the Center for Arabic Studies Abroad, the American Institute for Maghreb Studies, and the EUME.

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# Touria Khannous

Louisiana State University

## *Haptic Aesthetics, Gender, Race and Migration in Yamina Benguigui's Film Inshallah Dimanche*

### Abstract

This paper examines Yamina Benguigui's film *Inshallah Dimanche*, which is set in the context of France's recruitment of male guest workers. Due to the Family Reunification Act instituted in 1974, Zouina, her children and her mother-in-law are able to join her husband in France. The film highlights not only gender dynamics in immigrant families, but also the complex aesthetics of race relations in France. Being caught between an oppressive environment at home, and a racist French neighbor, Zouina's only refuge is Sunday when she is able to venture outside with her children. This paper looks at how the protagonist's experience with migration and race is manifest through the materiality of cinematic form as well as body aesthetics. Zouina is bodily affected by the experience of migration and racism. Her haptic scars, as a result of her husband's abuse, and her physical fight with the racist neighbor show how the experience of migration and race is imprinted on her body. The French neighbor's gazing into Zouina's backyard is embedded in the racism that constructs the Algerian immigrant's body as an object of disgust and fear. Zouina's ventures to the outside make her more aware of the gazes, and other elements of the visual that are in opposition to oppression. In analyzing the film and its haptic aesthetics, the paper draws on the work of Jacques Derrida, Deleuze and Stuart Hall as well as the work of film critic Mary Ann Doane.

### Biography

Touria Khannous is currently focused on research regarding women's literature and film from Africa and the African diaspora, Postcolonial literature, African cinema, Black diaspora studies.

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# Afifa Ltifi

Cornell University

## *The Psychic Hold of Slavery: Black Bodies in Tunisian Cinema*

### **Abstract**

In their fugitive screen appearances, black Tunisians fail to shed a perennial cinematic gaze that relentlessly relegates them to the yet to be articulated history of slavery in the country. Parallel to their over-romanticization about a diverse past of Jewish, Italian and Greek presence in the country, renowned Tunisian filmmakers consistently poeticize about a bygone era of slavery, summoning archival historical subjects to fill for the role of the living. This absent complex incarnation of the black body provokes urgent questions about signified meanings of blackness and its overall conceptualization in the Tunisian creative imaginary. Through the sparse scenes of black appearances in four Tunisian films, this paper meditates on the generational cinematic transmissions in which prejudiced notions of race are reproduced. I opine that the few depictions of blacks in Tunisian films are usually reminiscent and nostalgic if not sustaining a fictional rhetoric that congeals the black subject in the past and denies him or her any past, present or future complexity of being. The films examined are: Omar Khelifi's *Howling* (Surakh) Salma Baccar's *Flower of Oblivion*, Nawfel Saheb Etaba's *Blackmoon* (Al-Ziara), and Leyla Bouzid's *As I Open My Eyes*. Looking at the time line from *Howling*, released in 1974, to the recent award winning *As I Open My Eyes*, I gauge the pace of synchronicity between the black characters' portrayal and the historical era depicted in those internationally acclaimed cinema d'auteur films.

### **Biography**

Afifa Ltifi is a Tunisian third year PhD student who works on the implications of trans-saharan slavery and colonialism on conceptualizations of race and blackness in North Africa, particularly in countries of the Maghreb. Through an interdisciplinary approach, her project examines the micro- histories of black North Africans, their representations in cultural production and the complex processes of their racial formation within the "African" milieu. In addition to her academic research, she is an occasional writer for various Arabophone and Anglophone media outlets such as *Manshoor*, *Aljazeera English*, *Urban Africa*, *OpenDemocracy* and *7iber*. A 2017 Mellon Urbanism Fellowship recipient, Ltifi earned a B.A. in English and an M.A. in cross-cultural studies from the Higher Institute of Languages of Tunis (Bourguiba School).

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# Ismael Montana

Northern Illinois University

## *Al-Timbuktawi's 'Sudani-Tunis: Their Demographic Profile and Regional Origins*

### **Abstract**

The subject of my paper is ‘Sudan-Tunis,’ or enslaved West African community of nineteenth-century Regency of Tunis. In a broader sense, ‘Sudani-Tunis’ can be described as some enslaved and ex-slaves community brought to Tunisia as a result of the trans-Saharan slave trade. The history of this community was first made known to us by the Timbuktu Muslim jurists a scholar, Ahmad ibn. Al-Qadi b. Yusuf b. Ibrahim al-Timbuktawi who observed their religious manners and communal identity and dogmatically distinguished them from ancient and pre-existing black groups whose history predated the ‘Sudani-Tunis’ in Tunisia. Like al-Timbuktawi’s dogmatic discourse and damnation of the ‘Sudani-Tunis’ community at the turn of the nineteenth century, few of the secondary literature that make reference to the ‘Sudani-Tunis’ community up to the present time have succeeded in placing them in their proper historical context. Drawing upon previously unused archival materials relating to the administration of the enslaved black population of Tunisia during the nineteenth century, this paper intends to discuss the servile, ethnic, regional origins, urban, and life experience of the enslaved West African community al-Timbuktawi coined at the turn of the 19th century as ‘Sudaani-Tunis.’ Indeed, compared to the numerous studies on ethno-cultural communities such as Italian, Maltese, Andalusians and so forth, research on the black population in Ottoman North Africa and Middle East is scarce. The paper thus hopes to contribute to the emerging literatures that aspire to fill this research gap in the Muslim West and North Africa.

### **Biography**

My research interests center on the social and economic history of slavery in Northwest Africa and the Mediterranean Islamic world in the 18th and 19th centuries. My first book, *The Abolition of Slavery in Ottoman Tunisia*, (University Press of Florida, 2013), examines the trans-Saharan slave trade in a broader historical and regional contexts by exploring how European capitalism, political pressure and evolving social dynamics throughout the western Mediterranean region shaped debates over abolition of slavery in Tunisia.

My current research projects draw on comparative studies of slavery, cultural transplantation and creolization in the Americas and examine their parallel trajectories within the broad sphere of Muslim West Africa, North Africa and the Mediterranean rim. I am presently working on a new project on African slavery, displacement, the development of culture and citizenship in the western Mediterranean from the eighteenth to the twentieth centuries.

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# Hassan Ould Moctar

SOAS University of London Mauritania

## *Mauritania, the EU border, and the Colonial Shadow of Race*

### **Abstract**

Between 1989 and 1991, tens of thousands of Senegalese nationals and Afro-Mauritanians were deported from Mauritanian state territory during what is now termed 'the events,' a period of racialised violence within and between Mauritania and Senegal. The year 2006 saw the greatest number of deportations since 'the events', with 11,637 people being expelled from Mauritanian state territory over the course of the year. Using this comparison as an analytical entry point, this presentation will draw a connection between European Union (EU) bordering practices as they have been implemented in Mauritania and the racialised legacies of colonialism. It makes this argument in two phases. Firstly, it will highlight the racialised effects of the drawing of the colonial border between the territories of Mauritania and Senegal in 1905, demonstrating how this spatial delineation prefigured racial tension and conflict within and between the two societies. It then goes on to illustrate how the production of migrant 'illegality' in Mauritania in recent years by the EU border regime has re-articulated these legacies. This is evidenced by the racialised manner in which deportations sanctioned by the EU and implemented by the Mauritanian state are carried out. From this perspective, EU bordering practices appear as a contemporary manifestation of a more deep-seated colonial relationship.

### **Biography**

Hassan Ould Moctar is a fourth year PhD candidate in the Department of Development Studies at SOAS, University of London. He holds an MSc in Migration and Ethnic Studies, which he obtained from the University of Amsterdam. His PhD project focuses upon the encounter between EU border externalisation processes and nation-state boundaries in Mauritania. It is supported by the National University of Ireland. More broadly, his research interests concern borders and boundaries, EU migration policy, urban informal economies, capitalism and migrant labour, with a particular interest in Mauritania and the Maghreb. He is also a Graduate Teaching Assistant in the SOAS Department of Development Studies on the MSc in Violence, Conflict and Development core module.

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# Valerie K. Orlando

University of Maryland

## *Illegal Immigration, Race and Ethnicity in the Algerian Films Harragas (Merzak Allouache 2010) and Frontières (Mostefa Djadam, 2002)*

### Abstract

This paper uses two Algerian films, *Harragas* (Merzak Allouache 2010) and *Frontières* (Mostéfa Djadam, Algeria, 2002), as exemplary of cinematic works made by Maghrebi filmmakers that illustrate the depth and scope of illegal immigration across the Mediterranean as it is influenced and contextualized by race and geographical origins. As these films demonstrate, Black Africans forced to cross the deserts of North Africa to arrive at the Mediterranean Sea, are doubly compromised subjects, victims of not only millennial global-capitalist systems of exploitation and insular national crises, but also racism and xenophobia once they make it to North Africa. Both narratives posit not only Europeans' but also North African Arabs' contributions to black slavery that for centuries has meant, "the exploitation of black bodies....all the processes which remind us of what Frantz Fanon termed 'the [abject] existence of the negro.'" Exploitation due to race is a constant factor that adds an additional layer of abjection to the experience of sub-Saharan harragas. Black skin in Morocco and Algeria draws smugglers like flies, suggesting that sub-Saharan Africans are considered only for one thing: a money-making opportunity as goods to be shipped illegally to Spain and France. The subject of black bodies trafficked by Arabs (Algerians and Moroccans) widens the harraga narrative (one that is usually contextualized in terms of Maghrebis). These films reveal that contemporary slave narratives persist, but, ironically, as one of the protagonists in *Frontières* notes, they require that "maintenant c'est les esclaves qui paient le transport" (now it's the slaves who pay for transportation).

### Biography

Valérie K. Orlando is Professor of French & Francophone Literatures in the Department of French & Italian. She is the author of six books: *The Algerian New Novel: The Poetics of a Modern Nation, 1950-1979* (UVAP, 2017), *New African Cinema* (Rutgers UP, 2017), *Screening Morocco: Contemporary Film in a Changing Society* (Ohio UP, 2011), *Francophone Voices of the 'New Morocco' in Film and Print: (Re)presenting a Society in Transition* (Palgrave-Macmillan, 2009), *Of Suffocated Hearts and Tortured Souls: Seeking Subjecthood Through Madness in Francophone Women's Writing of Africa and the Caribbean* (Lexington Books, 2003) and *Nomadic Voices of Exile: Feminine Identity in Francophone Literature of the Maghreb*, (Ohio University Press, 1999). She has written numerous articles on Francophone women's writing from the African diaspora, African Cinema, and French literature and culture. She has co-edited with Sandra Messinger Cypess, *Re-Imagining the Caribbean: Conversations among the Creole, French, Spanish and English Caribbean* (Lexington Books, 2014) and most recently with Pamela Pears, *Paris and the Marginalized Author: Treachery, Alienation, Queerness, and Exile* (Lexington Books, 2018).

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# Mohammed Bashir Salau

University of Mississippi

## *Nineteenth-Century North Africa: The Views of Dorugu Kwage Adamu and Nicholas Said*

### **Abstract**

Migration was a significant factor that connected North African societies and West African societies for centuries. By the nineteenth century, migrants that helped link these two broad regions of Africa included Europeans, Arabs and Africans of diverse backgrounds. Although considerable attention has traditionally focused on the views of Europeans, Arabs and North Africans about precolonial West African societies and although the views of some West Africans on North Africa were recorded in different nineteenth century sources including in European accounts and in autobiographies; the views of West Africans on nineteenth century North Africa has received very little attention in scholarly works. To contribute to addressing this gap, this paper will compare and analyze the views of two West Africans, Dorugu Kwage Adamu and Nicholas Said, about trans-Saharan crossing and North Africa during the nineteenth century. In primarily focusing on the views of these two West African migrants this paper mainly draws on the autobiographies left behind by the two subjects. The paper will attempt to show that although the experiences of Dorugu and Said along trans-Saharan trade routes and in North Africa differed, both of their views stressed the dangerous desert crossing, the agency of West African migrants, the mixed and complex nature of North African societies, the presence of Hausa peoples and communities in Northern Africa, and also the attitudes of North Africans toward women and West African migrants.

### **Biography**

Mohammed Bashir Salau received his Ph.D. from York University, Canada, in 2005. He taught at Whitman College in Walla Walla, Washington State and served as a visiting scholar at Kwara State University in Nigeria. His works focus on slavery, Islam, labor, European imperialism and African diaspora history. Salau's primary research focuses on Hausaland, Nigeria and other parts of West Africa, mainly nineteenth and twentieth centuries. He is the author of two books. The first book, *The West African Slave Plantation: A Case Study* was published by Palgrave Macmillan in 2011. Salau's second book, *Plantation Slavery in the Sokoto Caliphate: A Historical and Comparative Study* (University of Rochester Press, 2018), is a work of synthesis that engages with major debates on internal African Slavery, on the meaning of the term "plantation," and on comparative slavery. Presently, Salau is working on the biography of one Dorugu Kwage Adamu, a Hausa man who was enslaved in West Africa during the early years of his life in the mid-nineteenth century, and he teaches the African history survey— "Introduction to African History" as well as courses on Islam in Africa, Nationalism in Africa, Africa and World War II and the history of slavery in Africa.

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# **Fatima Sadiqi**

**Sidi Mohamed Ben Abdellah University**

## ***The Syntax of Carpet-weaving A Hidden Legacy of Berber Women's Migrating Art***

### **Abstract**

The syntax of Berber women's carpet-weaving is hidden in the understudied motifs that do not only carry the history of Berber culture but also the basic texture of its language. This chapter considers both dimensions and aims at drawing attention to the fact that this ancestral female art may well be at the source of the codification of the Berber language in the absence of linguistic records

### **Biography**

Sadiqi received her primary education in Nador, junior secondary school education in Taourirt, and high school education in Oujda. From 1971 to 1976, she studied English language and literature at the Faculty of Letters, Rabat. She earned a Teaching and Pedagogy Certificate from L'Ecole Normale Supérieure, Rabat in 1977. From 1979 to 1982, she studied Theoretical Linguistics at Essex University, Great Britain, where she earned an MA and a PhD on The Verb in Berber and The Syntax of the Complex Sentence in Berber, respectively.

Sadiqi is a Senior Professor of Linguistics and Gender Studies at Sidi Mohamed Ben Abdellah University in Fez. She taught syntax, morphology, phonology, gender studies, transnational feminisms and media. Sadiqi also taught at US universities such as the University of Mansfield in 2003, Harvard University in 2007, California State University at Pomona (2013-2014), and Visiting Professor, Gender Studies, Institute of Asian and Oriental Studies, University of Zurich. Sadiqi was a Woodrow Wilson Center Global Fellow (2015-2016).

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# **Suzanne Schwarz**

**University of Worcester**

## ***Reinterpreting Cultural Encounters: European Mariners in Morocco in the Late Eighteenth Century***

### **Abstract**

Analysis of narratives written by European mariners held captive in Morocco in the late eighteenth and early nineteenth centuries typically focuses on how those individuals reacted to their circumstances. Their experiences are often interpreted within a framework of contemporary European attitudes to race, slavery and freedom, and emphasis is placed on how those held in captivity viewed the people with whom they came into contact. In the case of some British mariners held captive on the 'Barbary Coast' in the 1790s, they considered it an inversion of the natural order to be denied their freedom by people they regarded as 'savages' and 'infidels'. This paper will approach the evidence from a different vantage point, and probe what these captivity narratives reveal about the reactions of local inhabitants to the presence of these forced immigrants. As the narratives include accounts of meetings with people of different cultural and social origins, it is possible to read against the grain and draw some conclusions about how local groups viewed the European captives they encountered.

### **Biography**

Suzanne Schwarz's teaching at the University of Worcester focuses on the transatlantic slave trade and West Africa in the eighteenth and nineteenth centuries. She also focuses on developing historical research skills for students through the study of regional and local history. She was the recipient of two student-led teaching awards in 2013 and 2014.

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# Catherine Therrien

Al Akhawayn University

## *Black or White: Social Perception of Mixed Parentage Children in Morocco*

### **Abstract**

When an outsider enters a group, social cohesion comes into play and a whole system of social control (normative and legislative) is deployed to preserve the group identity. The various ethnographic fieldworks I conducted in the last fifteen years allowed me to observe that social cohesion, in Morocco, is first and foremost linked to the majority religion – Islam – but that other elements, like racial categories, significantly contribute in delimitating the symbolic boundaries of the group identity. Mixed couples, by definition, transgress symbolic boundaries whether in terms of nationality, ethnicity, race, religion and/or social class. The most important boundary for Europeans in the Moroccan context is religion. The negative reactions of Moroccan families regarding European partners are most of the time related to the fact that he/she is not Muslim. Sharing the same religion as the majority group (Islam) is clearly perceived as a key point of common identity in Morocco. However, in this paper, I will argue that sharing the same religion is not always an element of rapprochement, and that racial categories are difficult symbolic boundaries to overcome in the Moroccan context (Therrien 2015). Sub-Saharan migrants often suffer from racial discrimination (Alexander 2019) whereas Europeans clearly benefit from something Lundström (2017) calls “white privilege”. They are most of the time welcomed to the country, well-perceived by Moroccans in general (Therrien 2016) and, if we compare with other ethnic groups, Moroccans are more open to marrying them (Harrami 2016). In other words, race matters, and white skin is generally seen as something more positive (and less of a transgression) than dark skin. This distinction reveals a clear hierarchy in the perception, and thus, in the classification of - and the behavior towards - « the other ». This paper will show that nationality, religion, and phenotype influence the way foreigners in mixed unions are generally perceived and welcomed in Morocco, and that the differences in terms of social class, age and gender also have an impact on social perception. I will also argue that the decisive factor which will have the biggest impact on the duration of the couple is not related to the reactions and the welcoming of the family (symbolic boundaries). These are clearly challenging elements but the decisive factor is rather the couple’s capacity to navigate (Vigh 2009) social perception. I will present the “ability to negotiate”, the “flexibility” and the “adaptability” of foreigners in mixed couples as indispensable elements for their continued journey (Therrien 2014).

### **Biography**

Catherine Therrien currently works at the school of humanities and social sciences, Al Akhawayn University. She does research in Cultural Anthropology. Her current project is on Migration (most specifically on Sub-Saharan migration in Morocco) and on Mixedness (comparison between descendants of mixed couples in Morocco and descendants of mixed couples in Quebec)

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# Leila Tayeb

## Cornell University

### *Bousaadiya's House: Race and Movement in Libyan Cultural Politics*

#### **Abstract**

A children's call-and-response in 1940s Benghazi led its singers and listeners on a search without end: "Where is Bousaadiya's house?" "Just go forward a little more" [wain 7osh bousa3dia? gaddam lagaddaam shwaya]. Moving in a group as they followed the repeated instructions, kids stepped forward in rhythm, snaking through the streets around their own houses. Oral histories of the time report that sometimes Bousaadiya himself would show up, a dark-skinned man with a large round drum or smaller percussive instruments, singing in a language these Arabic-speaking children did not understand. In the proposed work, I take the figure of Bousaadiya, performed in varying iterations throughout central North Africa, as an entry point through which to approach shifting discourses around blackness and trans-Saharan movement in contemporary Libya. I start with recent references to the Bousaadiya performance tradition in Libyan popular culture, in which performances of local pride are linked with childhood memories of Bousaadiya. From there I narrate a series of scenes, from the legend of Bousaadiya's endless search for his enslaved daughter to the twinned remembering and forgetting through which Bousaadiya is attached to successive generations raised in Libya. I end again in the present, linking this Bousaadiya performance history to ongoing contestations in Libya surrounding the presence of Others. What work does the continued collective memory of these performances do in Libyan cultural politics? How do these cultural politics inflect and reflect broader circulations of racial meaning in the current period?

#### **Biography**

Leila Tayeb's research centers on performance and politics in Africa and the Middle East with a primary focus in contemporary Libya. Her interests revolve around sound and militarism, political authority in daily life, performance ethnography, questions of indigeneity and race in/and northern Africa, Islam and the state, and state-sponsored performance. She also has a background in dance studies.

Tayeb's writing has appeared in *Communication and the Public*, *The Journal of North African Studies*, *Walker Reader*, and *Ethnomusicology Review*. Her research has been supported by the Buffett Institute for International and Comparative Studies at Northwestern University, the John Hunwick Fund for Research on Islam in Africa, and the Arab Fund for Arts and Culture (AFAC). She has received support in language training from the Center for Arabic Study Abroad (CASA), the Foreign Language and Area Studies (FLAS) Fellowship, and the Critical Language Scholarship (CLS).

She holds a B.A. in Politics from UC Santa Cruz (2004), M.A.s in International Affairs from the New School (2006) and in Performance Studies from NYU (2011), and a Ph.D. in Performance Studies from Northwestern University (2018).

As a Stanford H. Taylor Postdoctoral Associate in Music and Islam in the Contemporary World at Cornell, Tayeb will teach courses at the intersection of Islamic studies, music, and performance studies.

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