



مختبر القيم والمجتمع والتنمية  
Laboratoire de Recherche Valeurs,  
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CAMPUS UNIVERSITAIRE - AIT MELLOUL

# THE 1ST INTERNATIONAL CONFERENCE MOBILE IDENTITIES

SUB-SAHARAN MIGRATION TOWARDS WESTERN EUROPE  
MULTIPLE SOUTHS  
MULTIPLE NORTHS

المملكة المغربية  
ROYAUME DU MAROC  
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CONSEIL DE LA COOPÉRATION MAROCAINE À L'ÉTRANGER  
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**MARCH 10-11 2017**

**CAMPUS UNIVERSITAIRE - AIT MELLOUL**

# THE 1ST INTERNATIONAL CONFERENCE

## MOBILE IDENTITIES

SUB-SAHARAN MIGRATION TOWARDS WESTERN EUROPE

MULTIPLE SOUTHS

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كلية الآداب والعلوم الإنسانية  
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Faculté des Lettres et des Sciences Humaines



## ■ RATIONALE

Quite a pack of Sub-Saharan in-land migration literatures produced within Western Europe and without seems to register two main absences: an absence of serious efforts to formally investigate the distinct origins, cultures, ethnicities, languages, and nationalities of the immigrants, on the one hand, and an effacement of the distinct transit routes they ‘trouble’ towards Western Europe, on the other.

Several unknown trodden geographical and unfamiliar cultural territories that the Sub-Saharan migrants towards Western Europe are crossing or re-crossing, or avoiding, or (il)legally deciding to temporarily or permanently stay in rest unnamed. This outmoded matrix, that several discourses on sub-Saharan migration seem to attend to, is closed against the appropriate and sensible designation of the several ‘Souths’ from which the various groups of immigrants originate and the multiple ‘Norths’ that they cross on their routes to Western Europe. The generic analytical mechanisms that serve the Sub-Saharan issues of migration seem to sketch this complex movement as if it were a single flight from a one same point of departure (the troublesome ‘Africa’) cruising across untroubled heights landing in one same destination (the troubled ‘Europe’). Since this is not the case, the issue needs to unpack into careful newer modes of scrutiny that may be contributed to by voices from within the bipolar (both south and north) transit geographical locations. Researching the myriads of in-land traces of the cultural groups and individuals who unplug national, or tribal, or family umbilical



cords and throw them behind signifiers far more complicated than just an essentialized ‘African Economicus’ shall assist in the desired mapping out and close reading of the patterns born from the unnatural and upsetting multiple crossed and re-crossed borders by numerous languages, nationalities, cultures, religions, ethnicities, genders, etc.

The multi-faceted patterns that must be recurrent and may serve as cached data that may upgrade contemporary approaches seem to be lost because of the absences that we seek to contend and register here. What correlates from the short or extended encounters (indirect or proximate) with the migrants and the countries they cross in transit (or is it?) are deserving of not only different research paradigms, but also courageous narratives that can break away from Western Europe’s concern with migration as nothing else but an protracted geo-economic discomfort. We seek to tell a different story of the migrants in and through the foreign lands they cross towards the rich promised lands they more often than not never reach.

To this end in view, we invite abstracts from any discipline that address these concerns from a variety of perspectives and disciplinary angles. Submissions in literature, sociology, cultural and media studies illustrative of these emergent discourses are especially welcomed. We are particularly interested in research on the new directions in scholarship engendered by current patterns of global migration.

## ■ GUEST SPEAKERS

- Wali of Region Souss Massa, Ms. Zineb El Adaoui
- Dr. Abdellah Boussouf, Secretary General of the Council of the Moroccan Community Abroad, Morocco
  - The Ambassador of Finland, Ms. Anne Vasara
  - Minister Plenipotentiary of Federal Republic of Nigeria in Rabat: Mr. I.F. AJADI
  - The Ambassador of Italy, Ms. Roberto Natali
  - The Ambassador of Spain, Mr. Ricardo-Diez-Hochleitner Rodriguez
  - Professor Omar Halli, the President of Ibn Zohr University
  - Professor EL Hassan Ben Abbou, the President of Laboratory Values, Society, and Development

## ■ KEYNOTE SPEAKERS

- Professor Yassine Rachida

Dr. Rachida Yassine is professor of English and Cultural Studies at Ibn Zohr University, Morocco. She is Coordinator of the Phd program in « Race, Ethnicity, and Alterity in Literature and Culture ». She has a Phd in Critical Theory and Cultural Studies from the University of Nottingham, UK; an MA in Linguistics and Translation from the University of Bath, UK; an MA in English and American Literature and a Post-Graduate Diploma in Comparative Literature from the University of Essex, UK. She is the author of *Re-writing the Canon: Aspects of Identity Reconstitution in Postcolonial Contexts* (2011). She has been invited and appointed as a research group leader at the Institute of World Literature, Harvard University, USA where she has conducted extensive collaborative research. She has published many articles and book chapters on colonial and postcolonial literatures, postcolonial feminism, and cultural studies. She has participated in many international conferences in the UK, the USA, Europe the UAE, and the middle East. Her present research interests include critical theory and cultural studies, gender and women's studies, Comparative literature. Her latest publication is a book chapter in a forthcoming edited book: Claire Eldridge and Rabah Aissaoui, eds. *Algeria Revisited: History, Culture and Identity*. London: Bloomsbury. (See [Amazon.co.uk](http://Amazon.co.uk) for the details of the book cover and the table of contents)

- Professor Nyman Jopi

Dr. Nyman Jopi is Professor and Head of English at the University of Eastern Finland, Joensuu Campus. He has doctoral degrees in English (PhD, University of Joensuu 1996; and Sociology (DSocSc, University of Joensuu, 2005) and carries out interdisciplinary research in the fields of literary and cultural studies. He is the author of several books, including the monograph *Displacement, Memory, and Travel in Contemporary Migrant Writing* (Leiden and Boston: Brill, 2009), and the recent co-edited collections *Racial and Ethnic Identities in the Media* (Palgrave Macmillan 2016), *Affect, Space and Animals* (Routledge 2015), and *Mobile Narratives: Travel, Migration, and Transculturation* (Routledge, 2014). His current research interests include transcultural and border narratives and human-animal studies. He directed the research project *CONIMAL: Companion Animals and the Affective Turn* for the Academy of Finland (2011-2015). He is the current Programme Chair of *MESEA: Multi-Ethnic Studies in Europe and the Americas* and the current President of the Finnish American Studies Association for American Studies.



- Professor Oucho, O. John

Dr. John Oyaro Oucho, professor at the population studies and research Institute, University of Nairobi since 2010. Since August 2008, he is founder and executive director at African Migration and Development Policy Centre (AMADPOC), Nairobi, Kenya. He gained his PhD from U of Nairobi. His scholarly grants includes the Marie Curie Chair, Centre for Research in Ethnic Relations, School of Health and Social Studies, University of Warwick, United Kingdom. His interest focusses mainly on African migration and development. He is an active member within African continent with his statements of expertise. His recent publication includes an edited book entitled: Migration in the Service of African Development

## ■ PANELISTS AND ABSTRACTS

### • **Sub-saharan renegade communities: from transnationality to transition-ality:** **Prof. A. Ridouane (CLSH – Ibn Zohr University)**

The trends that can be roughly identified in current research on Sub-Saharan migration are the following: an overwhelming focus on the political and economic instability provoking the last decade's staggering increase in the number of immigrants; the smuggling and trafficking that occur in the Nigerien town of Agadez, one of the most notorious meeting points wherefrom irregular migrant groups dispatch cross the desert routes; death tolls across inland and Atlantic and Mediterranean sea borderlines; the transit hubs in and during temporary (both short and long) stays in the countries south and north of the Sahara desert; the security measures devised by both African and Western European authorities; and the detention centers which are today housing thousands of migrants after they arrive to Europe.

To the dismay of any postcolonial scholar, these trends can be redistributed under the same recalcitrant binary oppositional model that the postcolonial legacy has, for the last three decades, sought to dismantle into grayness (without much success it would seem): the glorious rich Europe rises again versus poor Africa that sinks in pools of economic and political failures. Today, this reality is not primarily based on research. Rather, evidence of this reality comes from the countless testimonies of the African subjects, who paradoxically are being used by the media of the very countries that close their borders against them.

I am, therefore, not especially concerned with the prevalent researches about the trends sketched above, though I will intermittently refer to them. I will, especially, try to 'migrate' in the opposite direction. I will try to tell the story of the migrants as invisible communities in-transit, not as pseudonym-ed individuals summoned to indict the African plagues in return


of acceptance and philanthropy. Even if these testimonies, broadcasted to discourage potential migrants, do contribute to the ongoing research about Sub-Saharan migration.

The communities in transit in question are quite particular. They have their members ooze in from different regions of Africa, different religions, languages, tribes, and social, marital and multi-levelled educational categories only to congregate as an ephemeral invisible community that lives in temporariness. A short lived community that, while striving to unbind into individuality in the gradually xenophobic new locations, paradoxically devises communal codes of conduct, mini-social structures, surviving strategies. It would be helpful to debate on what scholarship and academia can make of the ephemerality and instability of these communities in transit, and to what extent these communities reflect the crises in postcolonial studies, cosmopolitan ideals, nationalist creeds, and neo-liberal economies, all at once. To what extent are these renegade communities' transition-ality a tool to debate one of the crises of celebrated transnationality? Asked differently, are these communities in transit a paradigm of globalization's economical transnationality on account of cultural transition-ality. Is their being closed against media access while in-transit a sign of their invisibility or a metaphor of how cultural fusion and tolerance could effortlessly be improvised among multi-national, multi-ethnic groups without the supreme guardianship of academia and authoritative institutions, or is it simply a metaphor of the gradual demise of the communal under the neo-liberal order? Does these transit communities' opaque ephemerality not jeopardize individual testimonies credibility and reliability?

Keywords: Transit migration, Postcolonialism, Transnationality, Liberalism, Globalization, Identity.

## **Moroccan Migration and Integration Policy: The Intersection of Culture and Public Policy Making: Dr. Mohammed Ouhemou (Hassan II University)**

Abstract: The 1990s represented a landmark in Morocco's migration policy. The signing of Schengen agreement, and the subsequent securitization of European borders through the "fortress Europe" policy has changed Morocco's status from a country of emigration into a country of transit. Morocco has become the final destination for thousands of regular and Irregular Sub-Saharan migrants (SSM). The Moroccan state responded through a security approach. It declared war against irregular migration, and legal frameworks such as law 0203- were adopted. However, such approach created intense international criticism which highlighted the limitation of Morocco's policy. Criticism that was given further legitimacy by the recurrence of incidents such that of Ceuta and Melilla 2005 event and the shooting of immigrants near the cities' fences. In response to such criticism Morocco initiated a new migration policy in 2013, to address the escalating problems of its immigrants. This policy was framed in the context of the new constitution, as well as the royal instructions. Yet, the over-celebratory attitude and rhetoric subdued serious debates about the possible success of the newly born policy, and the future of the Sub-Saharan community. The new policy is built on a homogenizing assumption about SSM. The richness, diversity and cultural engagements that exist within the migrant community are overlooked in a way poses serious questions about the relevance of culture to policy making. Henceforth, the linguistic differences between Anglophone and Francophone SSM are not considered at any stage of policy making. Therefore, while Francophone migrants such as the Senegalese were included at all levels of policy formation, adoption, and implementation. Anglophone migrants such as the Nigerians were marginalized. Put differently, the French assimilationist model with its ethnocentric




attitude seems to have had its effect on Morocco's policy. A state which claims to be "country whose roots are in Africa and its branches stretch towards Europe" and therefore more capable to understanding the nuances in the Sub-Saharan migration experience. Such problem is further exacerbated by failure to integrate thousands of Sub-Saharan children in the educational system. An issue is likely to exacerbate in the future, and create an ill-adapted second generation immigrants. Consequently, the social, cultural, and economic gap between the migrants and the host community will further expand. The participation of civil society and local NGOs in the burden sharing through efforts such as literacy classes and vocational training does fill gaps neglected by official policy makers, but does not address the institutional and structural problems that hamper integration. The aim of this paper is to investigate the cultural aspect of the Moroccan migration policy. Its limitations in addressing issues of social and cultural integration. By linking the formulation and implementation of the policy with the prevailing political culture and popular perception of Sub-Saharan Africans, the paper explores the intersection of mode of cultural perception and public policy making.

**New Start Finland aims to develop novel, effective models to promote health, well-being and social integration of refugees: Dr. Tiina Ahonen and Dr. Csilla Veszteg (University of Eastern Finland).**

Abstract: New Start Finland is a sub-project of wider PROMEQ consortium. PROMEQ aims to promote health and well-being of vulnerable groups. The central aims of the PROMEQ are: (1) to provide a better understanding of health inequalities (2) to develop novel methods to promote health and wellbeing in cooperation with the target groups (3) Integrate HWP actions, social-, health- and employment services and social marketing as a functional ensemble in the models (4) test these models for a year and evaluate the effectiveness and cost-effectiveness by scientific methods (5) produce policy recommendations, validated indicators, models of good practice and future strategies based on the results to support evidence based policies and better informed decisions.

Refugees are one of the vulnerable groups and the target group of New Start Finland. As the growing body of empirical research indicates, refugees face significant barriers to social integration i.e. language acquisition, access to educational opportunities, employability and social inclusion, which results in negative outcomes for health and wellbeing. However, the scoping of the needs of the refugees and development of new models based to their needs to strengthen the social integration are lacking. The objective of the study is to improve health, wellbeing and early stage of resettlement of refugees through the evaluation of innovative social marketing interventions i.e. pilots.



Research setting includes two-part-survey, inclusive pilots between surveys and evaluation of the pilots' effectiveness and cost-effectiveness with mixed method design. Local pilot partners design and implement pilots with social marketing framework and therefore the pilots will be eventually tailored based on the needs of the actual group. Themes of the pilots are: 1) access to education 2) social participation 3) work preparedness and 4) language acquisition. First round of the survey will be conducted in the beginning of 2017. Survey participants who will participate also to inclusive pilots, are the experiment group of the study, whilst group which will not participate in the pilots, will be the comparative control group of the study. Second round of the same survey is conducted approximately one year after the first survey. Two survey rounds and two groups (experiment and control) allow comparative analysis and will therefore provide information of effectiveness of the pilots and new knowledge of the well-being and the needs of the target group to create future strategies and practices.

**Crossing Borders: Home, Identity and Belonging in NoViolet Bulawayo's We Need New Names (2013) and Brian Chikwava's Harare North (2009): Dr. Tembi Charles (Stellenbosch University, South Africa)**

The political instability that appears to be the norm in most African post-colonial states has resulted in the destabilisation of economies forcing many citizens to leave their countries to escape political persecution, hunger and disease. Although there is movement within the African continent, this paper argues that migration to the Americas and to Europe is perceived by many to be the solution to the problems citizens face in their home countries and the fulfilment of dreams for 'civilisation' and wealth. Through a reading of two novels *We Need New Names* (2013) by NoViolet Bulawayo and *Harare North* (2009) by Brian Chikwava, this paper explores how the two writers represent the lived-experiences of Zimbabwean migrants in the United Kingdom and America. The paper proposes that, through particular narrative devices, such as the manipulation of language and the use of child narrators, the texts expose the difficulties of living in foreign lands and present the West as an alien space. The paper begins by mapping out the impact of the Zimbabwean political, economic and social crisis and how it has negatively affected citizens' rights and forced them to leave the familiar for the unfamiliar. It then traces the main protagonists in each text showing how these new voices are narrating life in the diaspora from a different perspective. Ultimately, the paper is a critique of the idea that movement to the West is a solution to the problems currently being experienced within the African post-colonial state.





**Sub-Saharan Immigrants' Satire on Moroccans and Europeans in Transition Zones:  
Prof. Abdelghani ELkhairate (CLSH – Ibn Zohr University)**

This paper is about the intercultural properties of satire and how it functions in modern world of mobility and immense intercultural contacts. Based on the idea that satire is a mode of representation and performance that can expose the forms of power which are at work in transition zones, like that of Morocco, this study theorizes on the role of racial satire in relation to its cultural condition to show the impact of satire as an instrument of attack and its cultural repercussions. The focus will be on how different forms of racial satire represent the relationship between the sub-Saharan Self and the Other, either in countries of transition or target destinations. It also seeks to analyze how this representation changes due to mobility, cultural encounters, politics and new media.

**Rewriting Otherness: The Alter(native) Discourse of Difference in Mohammed As-saffar's Sudfat Liqae Maa al Akhar (1845-1846) and Mohammed Al Maqdadi Wartatani's Al bournous fi Baris(1913):**

**Dr. Tritha Abdelaziz (Chouaib Doukkali, El Jadida)**


North African travels to the West during 19th and 20th centuries, as put on aesthetic grounds and written out of history, remain valuable archival material that stand as alter(native) discourses of difference; they subvert, challenge and write back from their own perspectives. My particular focus is on Mohammed As-saffar's Sudfat Liqae Maa al Akhar (1845-1846) and Mohammed Al Maqdadi Wartatani's Al bournous fi Baris(1913). I argue that these travel accounts are occidentalist parallel discourses that tend to rewrite North African cultural historiography beyond parochial manichean binarism and stand as valuable documents that chronicle North African travelers' presence not as silent interlocutors but rather as active participants and eye-witnesses from within Western contexts. This paper considers the importance of these archival accounts as historical backgrounds that tend to go beyond the orientalist compartmental mindset which, however, fuels tension and draws divisive boundaries between the Self and the Other. Using a postcolonial micro-historicist approach, this paper aims at undermining both the orientalist discourse and the occidentalist thesis premised upon Hassan Hanafi's Muqaddima fi Ilm al-Istighrab (An Introduction to Occidentalism).

## **Mobilising identities. The internet as a transcultural contact zone for Malian-diasporic identity construction: Dr. Syntia Hasenöhl (University of Vienna)**

Considering the current racialised im/mobility regime (Turner, 2007) and the simultaneously increasing importance of the internet for diasporic communication (Damome, 2011; Kissau & Hunger, 2009), my submission outlines how diasporic user interactions in social media contribute to the construction of mobile identities between and across multiple Norths and Souths.

Western discourses tend to construct essentialising static and denigrating identities of people in and from African countries (Hall, 1994; Said, 1978). This is still exacerbated by the current mobility discourse that celebrates a mobile cosmopolitan elite in opposition to a sedentarist perspective on people from the Global South (Bakewell, 2007; Nicholson & Sheller, 2016). Postcolonial and diaspora studies, on the other hand, emphasise the hybrid nature of identifications emerging in transcultural contact zones (Bhabha, 1994; Brah, 1996; Braidotti, 1993; Mudimbe, 1997). Their claims receive support from mobility studies as they stress physical movements of people and goods as well as imaginative, virtual and communicative mobilities as integral characteristics of contemporary societies (Urry, 2007) – and the identities constructed therein (Easthope, 2009).

My contribution builds on these considerations and argues that analysing diasporic identity construction in social media can enhance our understanding of mobile identities and challenge essentialising binaries. As an example, I draw on observations of transnational user interactions on the Malian news portal Maliweb.net. In Malian society, mobilities are an




important demographic feature (Bocquier & Diarra, 1999; Whitehouse, 2012). Moreover, social media use is increasing, based on the traditional experiences of a highly liberal media sector (MfWA, 2013). This also enhances the emergence of transnational identities as, for instance, based on a common entrepreneurial spirit by the ethnic group Soninké (Galtier, 2011). Maliweb, as the first online news portal for information cussion on Mali offers a broad range of articles from diverse Malian and international media. With a discussion function and the connection to Maliweb accounts in central social media platforms (Facebook, Twitter, YouTube, Google+), it encourages user participation.

My methodology is informed by ethnography in digital social contexts and critical discourse analysis. By combining diverse discursive practices, I analyse how they contribute to identity constructions of and by Maliweb users. The integration of mobilities, moreover, helps me to identify oscillations between a national focus on Mali and transnational elements. Thereby, I explore how these practices can challenge essentialising representations and promote mobile identity constructions.

**Faqir's Willow Trees Don't Weep: a transmodern journey of deserted femininity:  
Prof. Dallel Sarnou (Mostaganem University)**


Recent years have been marked by an alarming rise of fundamentalist terrorism worldwide. At the same time, in many Western countries, xenophobia, Arabo-phobia, Islamophobia and many forms of racism have sternly increased to act in response to terrorist attacks that have hit major cosmopolitan cities like Paris, Brussel, London, Madrid and New York. As a backlash to generalizing all Muslims and people coming from the Middle East as terrorists, Anglophone Arab writers have assumed responsibility for uncovering truths about Arabness, Islam-related issues and women treatment in the Middle East through their works of fiction to a Western readership that is orientalist par excellence. By celebrating trans-modernity (Rosa María Rodríguez Magda, 1989) and glocality (Robertson 1992), these writers attempt to re-localize Muslims and Arabs within the international community. The British Jordanian author Fadia Faqir is considered as a leading figure in transnational literature. After having published her fifth novel, Faqir's books' reception in the West have reached an important increase due to the rise of interest in understanding the Other who is considered as a threat to the West. In Willow Trees Don't Weep, Faqir has defeated censorship-phobia and decided to write about the life of a terrorist and his deserted family. The novel exposes the mess contemporary world is experiencing. While some people think they are fighting for saving humanity, they end up horrifying people. This is the case of the protagonist's father who



begins a journey to save the Islamic world but winds up as a terrorist. As for Najwa, his daughter, she sets out to save herself, but she eventually ends as a dislocated immigrant in Durham. Her journey, I contend, is a transmodern one since she visits places from the South of the globe, and others from the north of this globe to realize beauty in the Burqaa of Afghani women, to be captivated by the majesty of the Trees of Durham and to fall in love with the Pakistani cuisine. A story of hatred and love, forgiveness and accusation, secularism and fundamentalism, broken promises and dreams, and father and daughter, Willow Trees don't Weep takes the reader in an epic journey with the protagonist to discover the mysterious country of Afghanistan and to learn untold truths about Jihad and Islamism. The present paper offers a transmodern reading of Faqir's latest novel Willow Trees Don't Weep (2014).

**“Ah Cain’t see me!” The “Black Atlantic Culture” as a Corrective to Modernity:  
Prof. Lahoussine Hamdoune (CLSH – Ibn Zohr University)**

The present paper advances that the “Black Atlantic culture” constitutes a genuine revision of Modernity in that such culture, akin to the European’s initial encounter with the African, demonstrates the essentialist racialized aspect of Modernity’s enunciations. The presence, since the 17th century, of people of African origin in Europe, North America, and the Caribbean isles together with their incessant forging and exchange of ‘compound’ forms of culture, nurtured in the North hemisphere but preserving signs of African ancestry, represent a “counterdiscourse” of Modernity. As the “Middle Passage” comes posterior to Enlightenment, and hence incorporated within Modernity as Paul Gilroy (1993) posits, the related Western practices of, respectively, enslavement, colonialism, and racial segregation in modern national state all undermine the ‘universal’ claims of Modernity. While standing as the first group to uncover, by being subjected to massive deportation, ‘material violence’ as an inherent character of Modernity, the Africans in the West have demonstrated, throughout the black Atlantic history, that they are the group that has virtually subverted most discursive enunciations of the Enlightenment discourse. One concern of this paper is to demonstrate that the European encounter with the African, a literally violent encounter, has led to Hegelian discursive production of the African as “Man in Nature” and “Man without history” which maintains, rather than displaces, the notion of the African as a “cannibal”. I argue hence that the definition of ‘man’ that is supposed to be ‘universal’ shows, once measured through the African, to be in fact racialized and caught in the binary opposition (white)Man/cannibal. Another concern, following from the previous one, is that if “Man in Nature” presupposes an inability to produce culture and entails as well the black man’s standing as an antithesis of history, then the Black Atlantic culture is a “counterculture” of Modernity in a manner that is




twofold. First, it displays, within the West, cultural products and practices testifying to the creativity of diasporic Africans. A telling marker of such a creativity is the associated processes of “syncretizing” or “creolizing” that imply, I argue, a subversion of both the racialized view of culture rooted in Modernity and its by-product of ‘national culture,’ a fixed entity, devised by the national state. Second, the ‘performative’ character of the Black Atlantic culture and the fact that in it the aesthetic is largely not separated from the ethical or the political, bring about a “vernacular intellectual,” an entity being both similar to and different from Gramscian “organic intellectual”. This paper will ultimately demonstrate that by disturbing the universalized notions of Man, History and Culture as grounded in Modernity, the Black Atlantic culture and history are to be seen as a corrective to Modernity and the Enlightenment project.



**The Politics of Recognition and Cosmopolitanism: For an Ethic of Global Citizenship:  
Dr. Ait abdelmoumen Rachid (University of Mohamed V-Rabat)**

It is quite conceivable now that in a world which faces global risks (of an ecological, political, economic, epidemic, criminal and terrorist character) and in the rise of crude right-wing nationalism which surges across Europe once more, alt-right and white supremacy movement in the United States, a transnational and a cosmopolitan concept of society needs to be reconsidered again both on the part of the individual and on the part of the state; a concept of society which acknowledges and defends the right of all human beings to have universal rights. The plight of pariah peoples--the plight of today's undocumented immigrants, asylum seekers and exiles—who lost their rights of home and nation, and, as cosmopolites, who resist the imaginary status of these concepts and endorse a world citizenship, is also our plight as violence and barbarism continue to be the real motors of human history. This paper aims to argue that now the conditions are ripe for us to elaborate new transnational forms of society which go beyond the tradition of “methodological nationalism” as an approach which naturalizes the existence of the nation-state and vulgar national ideology as a normative form of solidarity and social integration, and which simultaneously do not negate nationalism but presuppose it and hence transfigure it into both a “cosmopolitan nationalism” and a “cosmopolitan patriotism” which recognize difference and cross-cultural heterogeneity. It is enough to look at the mass migrations, diasporas and involuntary exiles around the world to realize that we need to develop a new consciousness of solidarity and social integration and to recognize that cosmopolitanism has reality on its side. Likewise, liberal cosmopolitanism renounces homogenous global cultural forms and defends




cultural deference and autonomous decisions of free individuals as long as such decisions do not violate the rights of other people no matter how their race, color, gender, religion, country, sexual orientation, and identity are. The recognition that identity endures through difference—indeed, that it only endures by difference—will be a useful touchstone for everyone involved. In attempting to defend such an ethic of difference attached to cosmopolitanism and transnationalism, this paper draws on the works of many cosmopolitan thinkers and philosophers among whom are Kwame Anthony Appiah, Martha Nessbaum, Jacques Derrida, Ulrich Beck and Robert Fine.

**Islamophobia, Racism and the Vilification of the Muslim Diaspora:  
Prof. Rachid Acim (FLSH- – Ibn Zohr University)**

Is Islamophobia a new phenomenon? Are Islam and the Judeo-Christian West still hateful of and hostile toward each other? Do Muslim women constitute a threat to the West's secular and liberal values? What has fuelled the sudden rhetoric of Islamophobia in the United States of America and Europe? How are the persecutions, prejudices and discriminatory practices against male and female students, along with the social exclusions of the Muslim diaspora in general, reported in the Anglophone print and digital media? These are critical questions that need a thoughtful coverage and concentration in academia. It is believed that most of the grievous and painful stories experienced, for example, by Muslim immigrants – be they legal or illegal, asylum seekers, refugees, or whatsoever, still do not find a room in scholastic research. This paper utilizes the narrative research method to study and probe into the problem of Islamophobia, the vilification and racism against Muslim diaspora in the United States of America and Europe. The use of human stories, people's personal experiences and narrative accounts or recounts of Islamophobic incidents (real or imagined) as the basis of this inquiry is particularly suitable for research because it can help understand the status quo of Muslim diaspora in the United States of America and Europe. Narrative data will be retrieved from three major US-news publications and press elite (e.g., The Foreign Policy, The New York Times and the Washington Post); the analysis of these data can be used to improve the situation of Muslim diaspora and their interaction with non-Muslims all over the world. The mediums cited above have been chosen because they are the major source of information for intellectuals and policy-makers; decidedly, they construct and build up ample epistemologies on Islamophobia and epiphenomena of racism.

**RIACE MODEL: The Intelligration:  
Ms. Anna Di Giusto (Italian Society of Historian Women)**

Mimmo Lucano is one of the World's 50 Greatest Leaders, according to Fortune. He is the mayor of Riace, a little town in Calabria. In 1998 his village welcomed a boat with Kurdish refugees: from that moment everything changed, and many migrants has arrived from all around the world: Ethiopia, Eritrea, Ghana, Mali, Togo, Nigeria, Somalia, these are just some of the countries of origin of the new inhabitants of Riace. This region has been plagued for centuries by emigration, but now lots of migrants are being accepted in the human and demotic fabric. Here they can have a house, a job, education and health care (Bennis 2009). The major's goal was to redeem depopulated buildings, engaging a transformation prospect marked by intercultural coexistence (Guarracino 2016). This is a successful attempt to naturalize globalization, starting from the ancestral predisposition to reception that people of the South of Italy have inherited from archetypal Greek ancestors and Basilian monasticism (Aria 2008). To define this phenomenon, we can use the neologism intelligration: if integration and melting pot are hinged on an economiccentric subjectivity, based on the contractual relationship and focused on cultural assimilation in separated spaces, intelligration means that the other is invited to be part of a fabric which must be recovered (Ricca 2010). This way, the pressure on the borders by worldwide migration flows becomes an opportunity for the local rebirth. Migrants are called to translate themselves into physical and symbolic spaces of the country




landing (Sedda 2003). Convinced by this example, the region Calabria has signed a law after the intuition of Riace's mayor, funding each project of refugees' reception which aims to promote handcrafted production, local traditions, responsible tourism and solidarity economy (Zolin 2015). My research is focused on the study of this reality, with the intention of offering a practical solution to a situation that, up to now, European countries and institutions are trying to buffer as an emergency, and not as an opportunity (Remotti 2009).

## **The invisible crossings: Identity politics and the politics of destabilizing the new diasporic space in the Mediterranean:**

**Prof. Sbiri Kamal (CLSH – Ibn Zohr University)**

For centuries, the Mediterranean has been a space for multiple crossings of fluid identities. The “Mediterranean space” suggests distinctive images of ambivalence, representations, and today is deemed the desired, the uncanny. This uncanny space is now in need of political actions toward the flow of illegal migration, engendered by the “humanitarian crises”. The significance of this ambivalent space has now become visible and remained at the fore of border-crossings and European security. The extensive political, economic, and cultural changes taking place over the Mediterranean space has made it necessary to think of the multiple processes estranging the new wave of “diaspora” delineating a new “new diasporic space” in the Mediterranean. The intensification of mass illegal migration has also deranged the stability of a strategic migration policies in Europe, and the focus on new rules of securing borders from those who once considered as, and still are, “others” is yet to be implemented. Rather, the advent of mass-media technologies have made blurred the space between both shores of the Mediterranean and the culturally identified spaces as North and South, since the illegal migrant or refugee needs to cross different heterogeneous “norths” in order to reach the north of “norths”— i.e., Europe. In this paper, I seek to examine how is the Mediterranean space culturally constructed and represented by illegal migrants and refugees. Today, owing to the current flow of illegal migrants –from the southern shore of the Mediterranean –residing in Europe, new migration policies are enforced to re-assess social and cultural politics in Europe. An example of these is the new decision made by both Germany and Sweden to deport illegal



migrants to the North African countries such as Morocco and Algeria. This being said, it is no longer possible to imagine the Mediterranean as a space of different homogeneous imagined communities. The flux of identities and the intensity of migration processes toward the north of “norths” made it impossible to think inside the imagined community only. Rather, it is imperative to think of the Mediterranean space as an inner fact of global geography that need take into consideration the economical, political, and cultural changes happening in both shores at large.

**The Plane has Departed from Africa:  
Identity, Language, and Border Crossing in Postcolonial African Writing:  
prof. Bouchra Benlemlih (FLSH – University Ibn Zohr)**

This paper takes as its focal point the interrelations between home, identity, and language in postcolonial African Literature. The paper seeks to illuminate and interrogate the relationship between identity and language in Anouar Majid's novel *Si Yussef*, Leila Aboulela's *Minaret*, and Abdelkbir Khatibi's *Amour Bilingue*. The study seeks to interrogate how these works serve as resistance narrative that seeks to create a new literary space within the larger matrix of postcolonial African literature. Answers to these questions provide the focus for discussion: What kind of identity do these novels produce through language use and in the very structure of the texts? How do they express otherness and alienation? How do they become a statement of decolonization, deconstructing Eurocentrism and subverting all oppressive orient and occident? How do the writers celebrate nationalism and re-create national landscape? By raising these and other questions, I settle for an unsettled state in reading Majid, Aboulela, and Khatibi, giving insights into the complexities and realities of postcolonial identity. The remainder of the paper highlights a multi-faceted perspective, connecting these elements to postcolonial undercurrents in Majid, Aboulela, and Khatibi's works.




**Migration between Reality and Illusion: Gender Approach:  
Dr. Siham Marroune (University Sidi Mohammed Ben Abdellah University)**

International relations and borders have entirely triggered the aspirations and therefore affected the perceptions of Moroccan women since the physical and psychological movement that migration entails is regarded as dissolution from the indigenous patriarchal customs. Besides, the process of mobility from Morocco to Western countries holds the potential of engaging women in a more authentic itinerary of self- recognition that rebukes not only the inherent stereotypes of their counterparts' social power but also the prevalent Western discourses as a whole. Contemplating the lives of Moroccan women in a more complex light, helps to rethink the conceptualization of migration in transnational terms; that is to say, Moroccan female migrants are no longer caught in the trap between either assimilation or nostalgia and the 'myth of return;(Anwar,1979) rather, they are actors with agency of their own. A plethora of literary representations of migration offer meticulous glimpses on the interior world of the male migration. Yet, scarce attention has been given to the 'female aware' which plays a pivotal role in the process of mobility and must seamlessly be considered as intrinsically linked to migration. For the purpose of contextualizing the feminized migration, I single out Tahar Benjelloun's *With Downcast Eyes* and laila Lalami's *Hope and Other Dangerous Pursuits*. Informed by gender and migration theories, this paper seeks to address the representation of female migration into modern spaces as a push factor in the development of identity and agency. I shall further contend that even though migration might be perceived as an empowering experience, it acts as a catalyst for occluding the process of empowerment.

**Refugee narratives from Eastern Africa:  
Revitalizing the Indian Ocean's Traumatic past :  
Dr. Mustapha Kharoua (University of Eastern Finland)**

The notion of multiple souths in this study emphasizes the importance of bringing the Indian Ocean to the attention of contemporary readers. I use Abdulrazak Gurnah's novel *By the Sea* (2001) as it helps rethink the scholarly tradition overemphasizing what Paul Gilroy dubs "the Black Atlantic" (cf Steiner 2009/2010-; Hofmeyr 2007/2012-). Out of historical responsibility, the novel partakes in the scholarship that documents the links between Africa, the Middle East and South Asia with the aim to critique the race politics in post-independence Zanzibar and Britain.

By deploying trauma as a critical framework, I read the text as an instance of "literary witnessing" that rethinks the history of the Indian Ocean through the lens of two Zanzibari refugees' experiences. I thus argue that the anxieties of unbelonging submit the refugee narrators to the same ideological structures that made colonialism and slavery possible. The prefix "post" in "postcolonial" and "post-slavery" is thus linked to the posttraumatic in African cultures since the devastating consequences of racism, state oppression and imprisonment are enduring aftereffects of the colonial enterprise.



As a displaced Zanzibari refugee of Arab descent, Omar Saleh is the older narrator who has dwelled in the two houses by the Atlantic and the Indian Oceans in both Zanzibar and England. For the elderly man, this transoceanic displacement has revitalized the memory of the rich and manifold culture of the Indian Ocean. Implied in such a movement is a barbed critique of the nationalist race politics that caused Zanzibar to lose its multicultural aspect as the epicenter for the “musim” trade. The narrative also documents the violence instigated against the Zanzibaris of Arab descent and draws attention to the pressing need to rethink the “Black Atlantic” as a benchmark for the African diasporic experiences. More broadly, therefore, Saleh’s grim tale can be read as an attempt to relate the marginality of his status as a refugee to the necessity to revive the memory of the Indian Ocean.



**Transnational Families across Africa: Constructions of Family Networks between Morocco and the Other African countries:**

**Prof. Abderrahim Anbi (FLSH – Ibn Zohr University)**

The notion of family is never regarded as homogeneous. The cross-cultural mobilities among south-north syndrome threaten the predominant configuration of home and family in its traditional ways. Globalization has forced the new diasporic to belong elsewhere: a place where stability is motivated. Taken these new contemporanities, it is demanded that new approaches must be reconfigured so as to measure how new familial alterities affect to a certain degree the homogeneity of traditional definition of family. To this end, the aim of this paper is to delve into questions of home and family in their transnational context. In so doing, I would like to shed light on the new transnational families and how these new modes of belonging help in deconstructing the segments of social relations in one's constructed home. It will also help in enforcing the aspect of Benedict Anderson's view of the communities as imagined.

## **Edward Said's "Between Worlds" and The Dilemma of Home: Identity from a Middle-Space Encounter:**

**Dr. Latifa Safoui (University Ben'nsik, Casablanca)**

Edward Said is acclaimed as the father figure of postcolonial theory, the architect of much of what today's scholars refer to as issues of identity, displacement, alterity, self and other, inbetweenness, and other jargon that has brimmed writings in the second millennium. Said's ingenious invention of a whole theory that stands out with vigor as the most controversial and unsettling narrative that human thought has ever produced in its extensive history, and the credibility it has garnered, so far, and which is the very reason behind the division it sparked among scholars rests heavily on the fact that Said spoke from immediate, personal experience. Said's biography which he penned towards the end of his life lifts the veil on the driving motives that fuelled his early interest in the self and other duality, in the dilemma of home and "the out of place" trope, in the linguistic and physical displacement, and in the center and the periphery that authoritatively marked his academic career. I intend to investigate these concepts in light of his article "Between Worlds", published in the "London Review of Books". Said's "constant restlessness", as he himself labels it, worked on shaping his career both as an academic and as a committed intellectual with genuine concerns about the historical right of subordinated groups to representation and recognition on an international scale. The systematic, sustainable alienation of peripheral groups, Palestinians for that matter, and the persistent muffling of their voices in the media and in academia at large, put Said on the defensive and made him spell the articles of faith of what came to be worldly known as postcolonial theory.

**Afro-American Prison Writings: Undoing Race Trouble and Trauma Recovery:  
Dr. Ismail FROUINI and prof. Abdelkader Sabil (Chouaib Doukkali University)**

Race is a discursive-performative construct. It is the by-product of the knowledge and power relations dynamics. Afro-American dissidents have been once shaped by these power relations and therefore have been subject to these race dynamics. Afro-American prison writings are counter-discourses and testimonies against the atrocities of “white” (wo)men during the Civil Rights movement era. Since their historical trauma of enslavement, Afro-American (prison) writers have left testimonies and diaries about the ordeal of their captivity. The corpus of prison writings documents an important historical period of activism and state repression. This paper investigates the notion of race as a discursive construct and how such discourse perpetuates power relations underlying the oppressed and the oppressor, the dominant and the subaltern in Afro-American prison writings. It also analyses how Afro-American prisoners reveal and recover from the trauma they have undergone in the “white” ideological state apparatus, prison. It is premised upon offering a reading from a cultural studies perspective to Eldridge Cleaver’s *Soul on Ice* (1992), Assata Shakur’s *Assata* (1987). Both detainees have witnessed the trauma caused by the atrocities committed against coloured people by the “white” racists outside and inside prison during the era of Civil Rights Movement.

**Diasporic Women's Narratives: Women's Sexuality and Religion As Conflicting Forces In Najat El Hachmi's The Last Patriarch:  
Dr. Fatima Zahra Abid (Mohamed V University)**

Moroccan women's literary writings have been widely acknowledged since the 1990s for breaking the silence over women's issues and voicing their concerns and those of their compatriots from an Islamic feminist perspective in postcolonial modern Morocco. Their literary texts audaciously draw on issues of identity, religion, gender, sexuality and immigration. This paper would address these issues from a feminist postcolonial lens that will unveil the complexities of a female immigrant's identity in Najat El Hachmi The Last Patriarch. This article would argue how religion and sexuality constitute the controversial world that the female character becomes aware of while living in an exotic land and in a host society that cherishes individual autonomy and religious freedom. The article will examine how she becomes open to the contradictory religious perceptions of the female sexuality. The boundaries of gender, religion and women's sexuality demonstrate a new path for migrant women writers who transgress social, cultural and religious norms and foreground for a feminist sexual revolution in the Arab world, in Mona Eltahawy's terms.



**The Ontologies of Border Crossing:  
Prof. Mohammed Nouhi (ENSA – University Ibn Zohr)**


This article seeks to re-examine the complex epistemologies of migration from Africa to Europe. It argues that crossing the border from the South to the north provides insightful meanings to theorize the multidimensional ethics and politics of migration. In the first place, Moving beyond borders registers a process of de-territorialization involving a new subjectivity in perpetual transit and transformation. It forges a subject of multiple belonging and consciousnesses inhabiting the third space of liminality, in-betweenness, and cross-cultural interconnectedness. Secondly, it is deeply-rooted in human agency and resistance. Beyond the shackles of geographical, historical, social, and cultural boundaries, border crossing becomes an emancipatory project which opens up a liberating outlet from the confines of subalternity and marginalization towards change, empowerment, and better living conditions. Finally, immigration is a constitutive condition of uneven development and a powerful site to deeply question the ideological and institutional legacies of colonialism and to deconstruct the rigid dichotomies implicated in the hegemonic discourse of the centers and margins of power.



## **Sub Saharan Women in Morocco and their relationship to their transnational children:**

**Cynthia Magallanes-Gonzalez (Occidental College, Los Angeles)**

In this article, I draw from 30 interviews with Sub Saharan migrant women in Morocco to analyze how their migration affects their ties to their transnational children. These women leave their children because they are pursuing better economic opportunities in Europe. Sub Saharan women in Morocco are ‘transit migrants,’ which means that Morocco is not their final destination but rather the gateway into Europe. Although Sub Saharan migrants see their stay in Morocco as temporary, most are stuck for longer periods than anticipated due to Europe’s tightening of its borders (Lahlou 2015). Although previous research shows how the migration of women affects their relationship with their (transnational) children, most studies focus on the migration of women from poor countries to rich countries (Hondagneu-Sotelo 2013). There is no empirical study that looks at migrant mothers who get ‘stuck’ in transit countries. This article fills the gap in the literature by examining the experiences of Sub Saharan migrant women en route to Europe. My findings have broader implications on transit migrant women in other countries. The racism Sub Saharan migrants face in Morocco negatively impacts their stay there (GADEM 2013). For example, because of racism it is harder for them to find (well-paid) employment (GADEM 2013). Thus, Sub Saharan migrant women are unable to financially provide for their children while they ‘wait’ to enter Europe. Ultimately the lack of financial means also undermines their reason for migrating--economic advancement. Previous



literature on transnational mothers in post industrialized countries states that migrant women fulfill their role as mothers, despite their geographical distance from their children, by maintaining regular communication and by sending money to them. I find that transit migrant women are unable to send money and regularly call their children because they lack the financial means to do so. I argue, however, that Sub Saharan women still attempt to live up to the expectations of a good mother by emphasizing that they will provide financial security to their children when they reach Europe.

## **The Translation of Culture from a Postcolonial Perspective in Season of Migration to the North:**

**Dr. Hassan OU-HSSATA (Sultan Moulay Slimane University)**

Despite the varied research made about translation, little is known about the relationship between translation studies and postcolonial discourse. The first impressions highlight that the two disciplines are too distinct, but in fact they are not. This study is a descriptive inter-disciplinary work that brings together the interconnections that exist between the fields of post-colonialism and translation studies. The prime objective of this research is to investigate the translation of culture from the postcolonial viewpoint, especially by describing the strategies used in the translation of culture-bound elements in Tayeb Salih's novel "Season of Migration to the North", and by providing an interpretation of the cultural value of choosing a translation strategy rather than another and the significance of that choice. Within the same line of thoughts, the study introduces Venuti's concepts of domestication and foreignization global translation strategies. Practically, a mixed method (quantitative and qualitative) was used in the investigation. Instruments used to collect data were picking words directly from the novel, comparison and detection of the used strategy and analysis of the intention of the translator and the resistance functions of translation. Results from the study signify that the novel is foreignized, and maintain that translation is influenced by some nonlinguistic factors, precisely in the way it can be used as a form of decolonization, promotion of the visibility of the marginalized cultures and inversion of the power hierarchy between the colonizer and the colonized. Hence, translation can be more than a linguistic activity; it is a means to make heard the voices of the marginalized.

## **The Itinerary of a Hyphenated Writer: Arab-American Identity and Memory in Laila Halaby's West of the Jordan:**

**Dr. Hind Youssefi (Sultan Mulay Sliman University Beni Mellal)**

The events of September 11th and the current conflicts in the Arab world and in the whole world served as a watershed moment in recent memory of Arabs' engagement with discrimination. That is why the identity of hyphenated Arabs, living particularly in the United States, becomes decidedly more challenging. All these factors have acted as strong motivators for contemporary Arab American writers to express their identities, their dislocation and longing for their original homelands. Many of these writers and novelists have always been compelled to privilege one half over the other. To bring the Arab-American identity to the forefront, this proposed study is designed to address the problematic of the hyphenated identity and cultural memory in contemporary Arab-American fiction. Hence, it will lay out both a theoretical and a practical analysis of the Arab-American writer Laila Halaby's *West of the Jordan* and to explore how this writer's personal experience, in addition to the historical and socio-political contexts of her text, have influenced her characters' identities and homes. In the pursuit of its goal, this paper tries to answer some critical question such as: How do they identify themselves first? Are they Arab first or American first? How does the genre of fiction negotiate a space for the Arab-American characters within their communities and how do they mediate between their two halves? How does memory become the key for surviving in the mainstream America?.

**(Re)framing Trauma, Home, Race and Diasporic Identity in (Post-)9/11 Fiction :  
Laila Halaby's Once in a Promised Land (2007) as a Case Study: Dr. Brahim  
BENMOH and Prof. Hamza TOUZANI (Chouaib Doukkali University)**

This paper investigates the politics of trauma, home and identity in (post-)9/11/ fiction. 9/11/ trauma has contributed to the emergence of a new evolving literary genre known as 9/11/ fiction or 9/11/ literature. By and large, this type of literature centers on 9/11/ and its repercussions on the identity of individuals and societies alike. Based on 9/11/ trauma fiction, this paper examines closely Laila Halaby's *Once in a Promised Land* (2007) as a post-9/11/ and postcolonial fictional narrative by a diasporic Jordanian-American novelist. It is through an analysis of this literary work of art that the concepts of historical trauma, 9/11/, political violence, cultural identity, otherness, diaspora and home are investigated, in their varying ramifications. In so doing, this work examines the extent which Laila Halaby fictionalizes and reinterprets 9/11/ trauma and its impact on diasporic-Arab-Americans who have, in Nadine Naber's terms, undergone a kind of paradigm shift, that is, a shift from 'invisible citizens to visible subjects.' Drawing upon trauma studies and postcolonial approaches, the present paper argues that Halaby's fictionalizing of 9/11/ in her aforementioned postcolonial diasporic trauma narrative unveils the way in which 9/11/ trauma results a sense of deterritorializing and a sense of becoming of the notions of diasporic identity, race and home in post-9/11/ context.

## **Ontogenesis and diagnoses of the Immigration sub-Saharan Africa to Western Europe : the case of Cote d'ivoire.**

**Prof. Firmin Ahoua, University Felix Houphouet Boigny.**

The parameters for the assessment of the state of the illegal immigration (Fichet 1993), immigration transit, its ontogenesis and its diagnosis are more or less well known in the literature (cf. Akindés 2003, Battegay et al. 1993, Mouyaud 2005)

The purpose of the present study is to examine the case of the Ivory Coast. It will show the close correlation between the growth in the rate of immigration and the various crises that Côte d'Ivoire has gone through since the coup of 2000. While the figures are alarming (1500 and 2000 immigrants per year), we attempt to describe and analyze the sociological factors, politico-economic backgrounds based on reports from the Ministry of the Interior and published works highlighting the elements which have contributed to accentuate the illegal immigration of young people between 20 and 30 years, from the Ivory Coast as from the whole of West Africa, in agreement with Gnabéli (2002, 2005), the Pope (2003), who documents that Morocco is the preferred transit (f. Audrey 2009, Khachani 2008, Haas 2006).

We will try to show that the security situation with a precise description of the political crises, in particular the lack of employment and the pessimism about policies are some of the determining factors entering into account. Some cultural factors are however also useful for understanding the phenomenon, because regional migration was already a current phenomenon. The present study will propose possible schemes to curb that scourge that has been devastating for the Ivorian youth, and very likely for most sub-Saharan youth in disarray.

## **Names and jokes that create an identity:**

### **Moroccans and the African other in contact and transition zones**

**Prof. Mifdal Mohamed ,Chouaib Doukkali University, El Jadida.**

Morocco is no more a stopover for some African immigrants but has become a destination. Moroccan government has given residence permits to thousands of Sub-Saharan Africans making their stay in Morocco legal. However, sub-Saharan immigrants claim they face racism, name-calling and attacks from Moroccans.

This paper is an attempt at understanding the cultural and social origins of the representation of the African other through the study of the satirical name-calling and ethnic jokes in Morocco. Basically, the African other is a stereotypical figure in the Moroccan culture and particularly in jokes and has different names that reveal the social and cultural status given to him or her by Moroccans. It should be noted that this stereotypical representation of the “Black” existed in Morocco before Morocco has become a transition zone for Sub-Saharan Africans to Europe. The study of the jokes and name-calling draws on certain theories in humor studies that contend that the key explanation of this kind of satirical humor is always the centre-edge relationship of the jokers and the butts of their jokes. It can be argued that the attitudes of Moroccans towards Sub-Saharan immigrants in contact and transition zones have already been shaped through history and cultural schemata and are only activated to categorize these immigrants socially as an emerging minority living at the periphery of the social order.

## ■ CONFERENCE PROGRAMME

### Day I March 10, 2017

- 08:30 – 12:00 Registration
- 10:00 – 10:10 Opening Speech (conference Chair: Prof. Kamal Sbiri)
- 10:10 – 11: 30 Guest speakers

#### **11:30 – 12:15 Keynote Speaker (Room BC2)**

*Professor Rachida Yassine: Prévu and Déjà vu : Sub-Saharan Migration to Europe Through the Visionary Lens of Sembène Ousmane (Moderator: Prof. A. Ridouane)*

#### **- 12:15 – 14:30 Lunch**

#### **14:30 – 16:00 Session I (Room BC1) (Moderator: Prof. N. Trimasse)**

- Sub-Saharan Renegade Communities: from Transnationality to Transition-ality: Prof. A. Ridouane (CLSH – Ibn Zohr University)
- Moroccan Migration and Integration Policy: The Intersection of Culture and Public Policy Making: Dr. Mohammed Ouhemmou (Hassan II University)
- New Start Finland Aims to develop Novel, Effective Models to Promote Health, Well-Being and Social Integration of Refugees: Dr. Tiina Ahonen and Dr. Csilla Veszteg (University of Eastern Finland).
- Crossing Borders: Home, Identity and Belonging in NoViolet Bulawayo's *We Need New Names* (2013) and Brian Chikwava's *Harare North* (2009): Dr. Tembi Charles (Stellenbosch University, South Africa)



**14:30 – 16:00 session II (Room BC2) (Moderator: Prof. L. Hamdoune)**

- Sub-Saharan Immigrants' Satire on Moroccans and Europeans in Transition Zones: Prof. Abdelghani ELkhairate (CLSH – Ibn Zohr University)
- Rewriting Otherness: The Alter(native) Discourse of Difference in Mohammed As-saffar's Sudfat Liqae Maa al Akhar (1845-1846) and Mohammed Al Maqdadi Wartatani's Al bournous fi Baris (1913): Dr. Tritha Abdelaziz (Chouaib Doukkali, El Jadida)
- Mobilising Identities. The Internet as a Trans cultural Contact Zone for Malian-diasporic identity construction: Dr. Syntia Hasenöhrl (University of Vienna)
- Faqir's Willow Trees Don't Weep: A Transmodern Journey of Deserted Femininity: Prof. Dallel Sarnou (Mostaganem University)

**- 16:30 Bus-Shuttle**

**- 19:00 Social Event + Dinner**

## Day II March 11, 2017

09: 00 – 09:45 Keynote Speaker (Room BC2)

- Professor Jopi Nyman: *Narrating Forced Migration: Negotiating Mobility in Contemporary Writing* (Dr. M. Kharoua)

- 09:45 – 10:00 Coffee Break

### 10:00 – 11:30 Session III (Room BC1) (Moderator: Prof. A. Ridouane)

- “Ah Cain’t See Me!” The “Black Atlantic Culture” as a Corrective to Modernity:

Prof. Lahoussine Hamdoune (CLSH – Ibn Zohr University)

- The Politics of Recognition and Cosmopolitanism: For an Ethic of Global Citizenship: Dr. Rachid Ait abdelmoumen (University of Mohamed V-Rabat)

- Islamophobia, Racism and the Vilification of the Muslim Diaspora: Prof. Rachid Acim

- RIACE MODEL: The Intelligration: Ms. Anna Di Giusto (Italian Society of Historian Women)

### 10:00 – 11:30 Session IV (Room BC2) (Moderator: Dr. M. Kharoua)

- The Invisible Crossings: Identity Politics and the Politics of Destabilizing the New Diasporic Space in the Mediterranean: Sbiri Kamal (CLSH – Ibn Zohr University)

- The Plane Has Departed from Africa: Identity, Language, and Border Crossing in Postcolonial African Writing: Bouchra Benlemlih (FLSH – University Ibn Zohr)
- Ontogenesis and diagnoses of the Immigration sub-Saharan Africa to Western Europe : the case of Cote d'ivoire. Prof. Firmin Ahoua, University Felix Houphouet Boigny.
- Migration between Reality and Illusion: Gender Approach: Dr. Siham Marroune (University Sidi Mohammed Ben Abdellah University)
- Names and jokes that create an identity: Moroccans and the African other in contact and transition zones: Prof. Mifdal Mohamed (Chouaib Doukkali University, El Jadida)

*11:30 – 13: 00 Roundtable (Teacher 's Room)*

*Professor. Dorothea Fischer-Hornung: Atlantic Studies: Global Currents:" The Journal's Changing Publication Focus in the Past Decade and Future Potential"(Moderator: Prof. A. El Khairat)*

**- 13:15 – 14:30 Lunch**

*14:30 – 15:15 Keynote Speaker (Room BC2)*

*Professor John Oucho: Emigration from Africa to Multiple Norths: Varied stories (Moderator: Prof. K. Sbiri)*

**15:15 – 17:00 Session V (Room BC1) (Moderator: Prof. A. El Khairat)**

- Refugee narratives from Eastern Africa: Revitalizing the Indian Ocean's Traumatic past: Dr. Mustapha Kharoua (University of Eastern Finland)
- Transnational Families across Africa: Constructions of Family Networks between Morocco and the Other African Countries: Abderrahim Anbi (FLSH – Ibn Zohr University)
- Edward Said's "Between Worlds" and The Dilemma of Home: Identity from a Middle-Space Encounter: Dr. Latifa Safoui (University Ben'msik, Casablanca)
- Afro-American Prison Writings: Undoing Race Trouble and Trauma Recovery: Dr. Ismail FROUINI and prof. Abdelkader Sabil (Chouaib Doukkali University)
- Diasporic Women's Narratives: Women's Sexuality and Religion as Conflicting Forces In

Najat El Hachmi's *The Last Patriarch*: Dr. Fatima Zahra Abid (Mohamed V University)

**15:15 – 17:00 session VI (Room BC2) (Moderator: Prof. N. Trimasse)**

- The Ontologies of Border Crossing: Prof. Mohammed Nouhi (ENSA – University Ibn Zohr)
- Sub Saharan Women in Morocco and their Relationship to their Transnational Children: Cynthia Magallanes-Gonzalez (Occidental College, Los Angeles)
- The Translation of Culture from a Postcolonial Perspective in Season of Migration to the North: Dr. Hassan OU-HSSATA (Sultan Moulay Slimane University)
- The Itinerary of a Hyphenated Writer: Arab-American Identity and Memory in Laila Halaby's *West of the Jordan*: Dr. Hind Youssefi (Sultan Mulyay Sliman University Beni Mellal)
- (Re)framing Trauma, Home, Race and Diasporic Identity in (Post-)9/11 Fiction : Laila Halaby's *Once in a Promised Land* (2007) as a Case Study: Dr. Brahim BENMOH and Prof. Hamza TOUZANI (Chouaib Doukkali University)

**17:00 Recommendations and Closing (Moderator: Prof. K Sbiri)**

**Departur**

## ■ ROUND TABLE

Prof. Fischer-Hornung Dorothea

Dorothea Fischer-Hornung is recently retired Senior Lecturer in the English Department at the University of Heidelberg, Germany, and faculty member of the Heidelberg Center for American Studies. She is the author of numerous publications in the field of African and Native American literature and culture, with an emphasis on dance and performance studies. Among her most recent book-length publications are *Aesthetic Practices and Politics in Media, Music, and Art: Performing Migration* (edited with Rocio Davis and Johanna Kardux; Routledge, 2010) and *Vampires and Zombies: Transcultural Migrations and Transnational Transformations*, (edited with Monika Mueller; University Press of Mississippi, 2016). She was a founding executive of MESEA, The Society for Multi-Ethnic Studies: Europe and the Americas and acted as President between 2006 and 2014. She is a founding editor of the journal *Atlantic Studies: Global Currents*, Routledge U.K.

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