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Faculté des Lettres et des Sciences Humaines - Rabat



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**MIGRATION, HUMAN RIGHTS,
AND THE POLITICS OF
IDENTITY IN A GLOBALIZED WORLD**



ABSTRACTS



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...in a society with low percentages
the Arab Spring movement made a successful combination of traditional media and modern
social media to spread their message and mobilize the masses. The paper ends with reflections on the situation in Mo-
rocco, concerning social networks and communication systems. In this concluding part, we look at the discourse of
grassroots and the official discourse, to unravel the degree of their similarity in exploiting power distance and other cul-
tural norms in the society.

Andrew R. Smith

Calamities, Refugees, and the Global Mobility Regime

According to Shamir (2005), the global mobility and security regime operates according to biosocial profiling and actuarial tables of risk that predict relative threat of displaced persons and rationalize administrative control, restriction of access, detention and deportation based on a conflation of immigration with crime and terrorism. The objective of this regime is to contain those who seek entry to "hyper-mobility" states of the north, and to detain, confine and deport those who seek to escape or exit. Of particular concern in this multi-billion dollar security and mobility industry, is the legitimization of a globalized political economy that sees in vulnerable populations' forced movement within and across borders, an opportunity for greater capitalization and expansion. The stock of companies such as GeoGroup rises with each human calamity—whether politically, economically or naturally induced. The paper investigates how refugees (including many from the MENA region) are being differentiated and classified, variously deported or restricted, marked as secure risks or suspicious persons, by and through the global mobility regime. The integrated management systems employed by this regime are in radical contradistinction to the practices of hospitality characteristic of the human rights regime, through which refugees are resettled or facilitated in their efforts to return to their homes in peace. Ways to effectively enhance the latter and counter the former will be considered.

Aparajita De

Calamities, Refugees, and the Global Mobility Regime

Balram Halwai's tortured childhood, his chequered 'education' (literally and metaphorically) in rural Bihar, and his subsequent migration to the urban center of Delhi as a chauffeur in an influential, moneyed, upper caste household to his eventual career in deceit, covetousness, crime, and corruption leading to his meteoric rise to a self-proclaimed entrepreneur based in Bengaluru, form the corpus of Arvind Adiga's epistolary novel, *The White Tiger* (2008). Halwai is a self-styled visionary and confesses of his (mis)deeds in his unabashedly satirical address to the Chinese premier, Jiabao. In reading Halwai's story, I want to focus on examining the real, tangible, and global exposé of labor migration from the peripheries of nation-state onto urban metropolitan centers.

Interrogating these migrations, with a representative in Balram Halwai, I argue, shows the trajectory of labor movement and inflects it along indices of gender, class, caste, race, which help reconfigure the nature of a corporatized and globalized nation-state. I suggest that this understanding is significant since the journey to socio-cultural development is implicitly and always already enmeshed in a culture of corruption where any upward mobility is a violent enactment in corruption. The trajectory of this corruption, I argue, is an inextricable mechanism underscoring and (re)-interrogating the state mechanisms of belonging and identity. It remaps the cartographies of belonging in the modern nation-state, and Adiga seemingly cautions his readers that as workers and migrants like Balram bounce between 'home' and the sites of work they bring back conversions of belonging and identity formation, as well as expectations of their national identities, into both localities. Ultimately, I examine the course of the discursive constructions of the modern nation-state through corruption resulting from translocal migrancy.

Moha Ennaji

Muslim Immigrants' Associations and the Quest for Identity and Integration

Islam has become part of the cultural, social, and political panorama of many European countries, mainly France, England, and Germany. The rise of Islam in Europe is associated with the proliferation of immigrants' associations since the 1980s. These associations reflect the wide variety of the Muslim communities in Europe. They have been created partly to support the public authorities and partly to defend the sociocultural interests of migrants at the local and the national levels. These associations aim to satisfy the needs of individuals who seek identification and to meet the expectations of governments in order to gain their recognition. They negotiate ways to integrate into national institutions, which entails negotiating the inclusion of 'difference' into European societies and into their political systems, which involves the negotiation of citizenship.

Until recently, associations have been held in distrust; attitudes have become favourable to them nowadays because they are usually considered "to develop civic virtues among their members, to teach them democratic principles and values, to socialize them to politics and to be stepping stones towards political involvement" (Hamidi 2005: 219). At times, these associations are thought to be a means of integration for immigrants, and they are a way of knowing and understanding the problems of migrants. Most of these associations are apolitical, for they are not affiliated to any political party and they present themselves as apolitical, for people prefer to stay away from politics, enjoy the feeling of belonging to a community, participate actively in the community life, and give thus a meaning to their own lives.

The quest for identity and integration presents itself in religious terms, "challenging secularism and its judicial organization" (Kastoryano 2005:183). For the Muslim immigrants, it is a matter of getting organized around their religion, which is viewed as culture, and as a symbol of their cultural identity. In this paper, I explore how all this constitutes a challenge to the democratic states which prone equality and justice to all, including migrants and minorities.

Fadoua Loudiy

Reclaiming ethics in the political sphere: Reflections on the MENA uprisings.

The mass protests and revolutions that swept the MENA region in 2011 have common themes and claims, such as abolishing systemic corruption and nepotism and securing socio-economic, civic and political rights for all. In most countries hit by this revolutionary wave, citizens have begun expressing national pride and enacting a new national ethos as they braved fear and threats to take charge of their destiny. This paper provides a framework for thinking about MENA revolutions as struggles for new national ethos through a re-writing of (tomorrow's) history. Actions of citizens such as Bouazizi and others become the text that serve as the narrative for a new national ethos founded on solidarity, responsibility and hope that challenge essentialist conceptions. The intimate relationship between politics and ethics, as articulated by Paul Ricoeur, will be explored in relation to the MENA uprisings.

Khadija Elmadmad

Human Rights, Migration and Legal Reforms in Morocco

Since the year 2000, Morocco has introduced quite a few legal reforms guarantying the rights of both Nationals (who live inside or outside the country) and Non Nationals.

Thus, the new Constitution of July 2011, the new Nationality Code of March 2007, the new Family Code of February 2004 as well as the Registration Code of October 2002 have introduced various stipulations affirming rights for all the inhabitants of the country (citizens and non citizens).

An important symbolic effect of these legal reforms was the acknowledgement that Moroccan laws and regulations were not fixed and were required to change in response to social and political changes in Morocco and abroad.

