

Journée d'étude Sahara Occidental – 12 novembre 2020

Recherches en cours de doctorants et post-doctorants

En visioconférence, de 14h à 19h30

Inscriptions obligatoires : contact.ouiso@gmail.com

Organisée par Meriem Naïli (University of Exeter) et Sébastien Boulay (CNRS - Institut des Mondes africains)

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Auteur	Statut	Titre et Résumé
ALMENARA NIEBLA Silvia	Doctorante Departamento de Sociología y Antropología Instituto Universitario de Estudios de las Mujeres (IUEM) Université de La Laguna (Tenerife, Îles Canaries, Espagne) salmenar@ull.edu.es	Mujeres saharais en la diáspora: normas de género y pertenencias en el espacio público digital Esta presentación analiza los procesos migratorios atravesados por dinámicas de género dentro del panorama de los medios digitales contemporáneos a través del caso particular de las mujeres saharais. La experiencia migratoria y la importancia de mantenerse en contacto con sus familiares y amigos ha creado una nueva diáspora digital debido a las posibilidades que ofrecen las nuevas tecnologías para mantener contacto inmediato. Basándonos en la investigación cualitativa en redes sociales, se analizan las narrativas de 61 participantes saharais (en los campamentos de refugiados, España y Mauritania), así como los datos recogidos en una etnografía virtual en Facebook y WhatsApp. Los resultados muestran que las experiencias particulares de las mujeres saharais para relacionarse con otros miembros de la comunidad a través de las tecnologías digitales han resignificado la noción de hogar que se moviliza en términos físicos y simbólicos, relacionados con los campamentos, pero también con sus propias pertenencias personales y colectivas.

BLALACK July PhD Candidate
SOAS, University of London
j_blalack@soas.ac.uk

Saharan Before the Western Sahara: Geography and Authority in an 1885 Fatwa as Compared to the 1975 International Court of Justice Ruling

The disputed Western Sahara is one of many cases where African colonial boundaries did not effectively translate into a single nation-state. While other studies have touched on the role that narratives of the precolonial past play in this conflict, this article brings a neglected Saharan legal ruling into the discussion. *Hidāyat man ārā fī amr al-Na āra* was written in 1885 by a central figure in Morocco's nationalist narrative, Sufi scholar and resistance leader al-Shaikh Mā al-'Aynayn (1831- 1910). While the Shaikh collaborated with the Moroccan sultans in matters of both the pen and the sword, his geographies belie easy assimilation into any nationalist narrative. As the fatwa at hand was addressed to the central figure of Mauritania's territorial claim, this text also offers new insights into how authority and legitimacy were negotiated between Saharan rulers on the eve of colonialism. The fatwa's geographies are compared to the historical narratives presented at the International Court of Justice in 1975.

DRURY Mark Mark Drury / Lecturer /
Anthropology
125 Aaron Burr Hall / Princeton
08544

mdrury@princeton.edu

An Anthropology of Decolonization in Western Sahara: Beyond Nationalist Frameworks

This presentation argues that approaching the disputed geopolitical territory of Western Sahara in terms of decolonization, rather than nationalist conflict, provides greater insight into the complexity of Saharan social and political formations. Ethnographic and historical material drawn from several pivotal moments and sites of Saharan decolonization – 1950s Tan Tan, 1970s Zouérate, 1990s Laâyoune/El Aaiún, and contemporary Nouadhibou – foregrounds dynamics of borders, belonging and authority that defy methodological nationalism. Each moment situates the disputed geopolitical territory of Western Sahara in a broader, regional – and, sometimes, global – history, illustrating the lasting effects of the multiple, unresolved political projects generated by decolonization in this region of the Sahara. Pushing beyond the scale and timeframe of the Moroccan-Sahrawi political conflict provides a framework for rethinking decolonization as a “disorderly” process, while also highlighting how matters of political

autonomy, identity, and belonging across northwest Africa remain entangled with, and also irreducible to, nation-state formations.

FLIERVOET
Feike

PhD Researcher
European University Institute |
Department of Social and Political
Sciences
Badia Fiesolana, Via dei Roccettini
9, 50014 San Domenico di Fiesole
(FI), Italy
Feike.Fliervoet@eui.eu

Explaining Movement Cohesion in Western Sahara

While the majority of self-determination movements is marred by internal factionalism, the liberation movement in Western Sahara has maintained a remarkable sense of unity. Soon after its creation in 1973, the Polisario Front obtained the support of the majority of the Saharawi population, gaining dominance over the 'alternative' organizations created by Spain and Morocco. How did the Polisario Front come to be recognized as the sole representative of the Saharawi people, thus establishing unity in the Saharawi liberation movement? And how did it manage to maintain this status, despite the lack of progress in bringing the occupation of Western Sahara to an end? In this chapter, I examine the role of four different factors on movement cohesion: (1) external support; (2) internal dynamics of violence; (3) the interaction between the movement and its constituency; and (4) the interaction between the movement and the occupying state.

LAFONTAINE
CARBONI
Julien

École Polytechnique Fédérale de
Lausanne, École Doctorale en
Architecture et Sciences de la
Ville, Institut d'Architecture

julien.lafontainecarboni@epfl.ch

Un nomadisme immobile. Mémoires et savoirs architecturaux des camps de réfugiés sahraouis de 1975 à 1991.

Les polarités sédentaires/nomades sont aujourd'hui questionnées comme des constructions occidentales (Salzman 1980 ; Isidoros 2018). Leur déconstruction est nécessaire lorsque des populations nomades s'immobilisent pour des raisons climatiques, politiques ou économiques.

A plusieurs occasions, les camps de réfugiés sahraouis ont été étudiés en relation aux modes de vie nomade pastoral (Wilson 2014 ; Caratini 2002 ; Isidoros 2018). En effet, l'histoire des camps n'est pas linéaire ; la population s'est déplacée à travers la Hamada de Tindouf à de nombreuses reprises entre 1975 et 1991, et les spatialités ont beaucoup évolué. En analysant les gestes et mouvements qui leurs donnent lieu en relation à ceux des populations sahraouies au cours du XXème siècle, nous souhaitons contribuer à ce débat en émettant l'hypothèse de l'existence d'un nomadisme immobile.

Ainsi, nous soutenons l'urgence de comprendre la multiplicité des échelles de temps et des amplitudes de mouvements qui compose le nomadisme sahraoui, permettant de penser l'immobilisation dans les camps comme une stratégie temporaire de survie (Salzman 1980).

LOPEZ Samara PhD Student in Social Science
(University of Granada)
ENG samaralopez.24@gmail.com

Pension Funds: Guarantors of International Legality in the Western Sahara? Evidence from Norway and Sweden

The role of natural resources in the continuing "issue" of Western Sahara is not completely understood. The economic interests of the Saharawi conflict are difficult to obviate. Moroccan and foreign companies trade with natural resources whose exploitation is conditioned by the approval or alignment with Saharawi interests, according to international law. The role of the Norwegian and Swedish Insurance Funds in the case of exploitation in Western Sahara is to be analyzed because it meets three different traits; commitment to 1) act on corporate social and environmental issues; 2) change corporate attitudes and values; 3) dominant position in world financial markets. Important international law is taken into consideration, including the right of non-self-governing peoples to sovereignty over natural resources and the application of international humanitarian law.

Considering the economic dimension of the conflict, the triad-network model is applied to measure corporate social results through participation and dialogue of the Funds as a SRI (?) strategy in the case of Western Sahara. The results show: (1) the main mechanism of influence is economic and (2) the commitment of the funds regarding SRI is effective, giving as a result the withdrawal of companies in the export of phosphates and other natural resources.

NAILI Meriem PhD candidate
University of Exeter

L'absence d'une composante de surveillance des droits de l'homme dans le mandat de la MINURSO : une analyse qualitative du discours de l'ONU concernant les droits de l'homme au Sahara Occidental

Mon projet de recherche examine dans son ensemble s'il existe une relation entre les composantes des droits de l'homme dans le maintien de la paix de l'ONU, ou leur absence,

et la résolution de conflit en mettant l'accent sur le cas d'un conflit d'autodétermination comme le Sahara occidental. Outre l'examen empirique du lien entre la protection des droits de l'homme, le maintien de la paix et la résolution des conflits dans cette étude de cas unique, la thèse vise à éclairer davantage le conflit au Sahara occidental et à proposer des remèdes en utilisant les outils de méthodologie juridique pertinents. Dans une certaine mesure, la thèse pourra aider à identifier les faiblesses potentielles dans la pratique du maintien de la paix de l'ONU afin de renforcer son cadre institutionnel. Le chapitre 4 de la thèse présentée, analyse l'évolution du langage des droits de l'homme dans les documents liés à la MINURSO et au conflit au Sahara occidental. L'objectif est de mettre en perspective, à travers l'analyse qualitative des documents, l'approche des droits de l'homme dans le système des Nations Unies et sa pratique dans le déploiement des opérations de maintien de la paix. À travers cette analyse des sources primaires pertinentes concernant la MINURSO, il nous permettra d'identifier une éventuelle concordance entre le discours relatif aux droits de l'homme au Sahara occidental par l'ONU et le déroulement du processus de négociation politique, aujourd'hui à l'arrêt.

REIS Rita

Institute of Social Sciences –
University of Lisbon

ritar_23@hotmail.com

Sahrawi student mobilities: exile routes among young refugees

Due to Western Sahara's non-decolonization, Sahrawis live in exile since 1975. Along with the struggle for the right to self-determination, Sahrawis prioritized education by building schools and running literacy campaigns in the refugee camps (Algeria). Consequently, protocols between the exiled-SADR and third countries were established and thousands of students leave the refugee camps every year to pursue education abroad, creating a "transnational education" model (Chatty et al. 2010). Having become transgenerational (Fiddian-Qasmiyeh 2015), student migrations are the longest period away from "home". The "ambivalent temporality of the «meanwhile»" (Solana 2016) has transformed these students' migrations and, with them, Sahrawi exiled society.

Based on a long-term PhD ethnographic research in Spain and Algeria, I analyse the consequences and characteristics – both individual and collective – of Sahrawi students

abroad, as well as their future perspectives (Koselleck 1979; Bryant and Knight 2019), observing how these mobility circuits (Lindquist 2009) are perceived in exile's context.