



**Tangier American Legation  
Institute for Moroccan Studies**



## **Bicentennial April Seminar**

# **The Tangier American Legation's First 200 Years**

**Where We've Been  
and  
What Might Be Next**

**Wednesday - Thursday**

**April 7 - 8, 2021**

**14:00 - 18:00 (GMT +1)**



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**zoom**

## **2021 April Seminar, 7-9 April 2021**

**The Tangier American Legation Institute for Moroccan Studies (TALIM)**

### **Bicentennial “April Seminar”**

## **The Tangier American Legation’s First 200 Years: Where We’ve Been and What Might Be Next**

This year’s April Seminar marks the 200th anniversary of Sultan Mulay Sulaiman’s gift of the United States of America of the building that housed American diplomatic representatives to Morocco in 1821. Until Morocco’s independence in 1956, the building housed American representatives to Morocco. Since 1976, the year of America’s Bicentennial, it has been home to TALIM and is the only building outside the United States and its territories listed on the US Register of National Historical Places and the home of TALIM.

There are two complementary objectives to this year’s seminar: to interpret the Legation’s role in Moroccan-American relations in the 19th and 20th centuries and to suggest new ways of thinking about the social, economic and political transformations underway in Morocco from the nineteenth century to the present, including the role of intellectuals in society and politics. What did governing, administration, and foreign relations mean in the nineteenth century, and how did ideas about society and governance change in later years? What role did the U.S. play in Morocco’s growing independence movement in the post- WW II era? How did the Legation and its diplomats follow developments in Moroccan politics and society? And how did participants in Morocco’s independence movement learn how to interpret—and influence—U.S. government policy and public opinion.

An integral element of the April seminar is the pre-doctoral dissertation workshop for Moroccan graduate students. The abstracts of their presentations and choice of topics suggest what’s next to come in understanding contemporary thinking about Moroccan society.

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## Schedule of Presentations

### Wednesday, 7 April

Morning: Pre-doctoral Workshop, Part I (American Legation, invited participants only)

9:30-9:50 Introduction to the American Legation and TALIM

9:50-12:00: Presentations and discussion

9:50-10:10 Jawwad El Annabi (Abdelmalek Essadi University, Tétouan)

**“The Other Frontier: Anglo-American Literary Encounters with the Mediterranean”**

10:15-10:35 Abdelbaar Mounadi Idrissi (Abdelmalek Essaadi University, Tétouan)

**“Translation in the Service of Colonial Powers: Morocco’s *Bulletin Officiel* under the French and Spanish Protectorates”**

10:40-10:50 Taoufik Ait Bouchgour (Hassan II University of Casablanca and Paris: Panthéon)

**“Banks in Morocco: From Spontaneous to Official Moroccanization”**

10:50-11:00 Break

11:00-11:15 Discussant (Prof. Dale F. Eickelman)

11:15-12:00 General discussion. Moderator: Dr. Fadma Ait Mous

Afternoon: April Seminar, Part 1 (Virtual, public, and streamed)

13:30-13:50 Welcome to the Legation and April seminar: Mr. John Davison, Resident Director, TALIM; Ms. Yhtimad Bouziyane, Deputy Director, TALIM; Prof. Dale F. Eickelman, President, TALIM Introduction to Keynote Speaker Dr. Mohamed

13:50-13:55 Cherkaoui (Emeritus Director of Research, CNRS, Paris) **“Morocco’s Sahara and the Longue Durée: From Legal Orthodoxy to Anthropology”** Discussant

13:55-14:30 comments (Prof. Dale F. Eickelman, 5 mins), followed by questions Prof. Mohamed Tozy (Institut d’Études Politiques d’Aix-en-Provence) and Dr. Béatrice

14:30-15:00 Hibou (Directrice de recherche au CNRS, CERI-Sciences Po Paris **“Réflexions sur**

15:00-15:40 **les arts de gouverner au XIX siècle”** Discussant (Dr. David Stenner), 5 mins, followed by questions

15:40-16:30

Break

16:45-17:10 Dr. Graham H. Cornwell (George Washington University)

**“Confederates in the Legation: The US Civil War in Tangier”**

17:10-17:40 Discussant (Dr. Michael Toler), 5 mins, followed by questions

## **Thursday, 8 April 2021**

Morning: Pre-doctoral Workshop, Part 2 (American Legation, invited participants only)

9:30-11:30: Presentations and discussion

9:30-9:50 Hajar Ouknider (Hassan II University of Casablanca)

**“Disability and Education in Morocco: Towards an Inclusive Society”**

9:50-10:10 Mounir Kheirallah (Hassan II University of Casablanca and Federico II University-Italy)

**“Disabled People and the Fabric of Normality: the Social and Political Construction of Disablement in Morocco”**

10:10-10:30 Sarah El Aida (Hassan II University of Casablanca)

**“Graduate Student Perceptions of Employability”**

10:30-10:45 Discussant (Dr. Fadma Ait Mous)

10:45-11:30 General Discussion (Moderator, Prof. Dale F. Eickelman)

11:30-12:30 Guided tour of the Legation with Mr. Mohammed Jadidi, Curator

Afternoon: April Seminar, Part 2 (Virtual, public and streamed)

13:30-13:50 Dr. Vanessa Paloma Elbaz (University of Cambridge)

**“Controlling Jewish voices during WWII Tangier”**

13:55-14:15 Dr. David Stenner (Christopher Newport University)

**“The Tangier Legation and the limits of U.S.-Moroccan friendship during the early Cold War”**

14:15-14:35 Dr. Fadma Ait Mous (Hassan II University of Casablanca)

**“Mehdi Bennouna: Un nationaliste marocain à New York”**

14:35-15:35 Discussant (Dr. Béatrice Hibou, 15 mins), followed by moderated general discussion

Break

16:00-16:30 Dr. Michael A. Toler (Aga Khan Documentation Center, MIT)

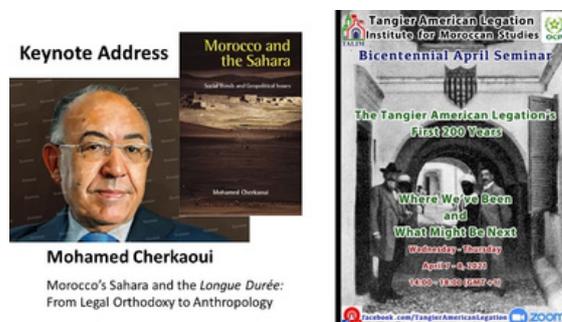
**“Preserving cultural heritage: The role of the Tangier American Legation”**

16:30-17:00 Discussant and General Discussion (Dr. Graham Cornwell, 5 Mins)

17:00-17:15 Concluding Remarks: Dr. Fadma Ait Mous and Prof. Dale Eickelman

## Seminar Abstracts (in order of presentation)

### Keynote Address: Mohamed CHERKAoui, “Morocco’s Sahara and the *longue durée*: From Legal Orthodoxy to Anthropology.”



### Mohamed TOZY (Professeur des Universités, Institut d'Études Politiques d'Aix-en-Provence) et Béatrice HIBOU (Directrice de recherche au CNRS, CERI-SciencesPo Paris) “Réflexions sur les arts de gouverner au XIX siècle.”



Dans cette intervention, nous discutons les thèses de la crise de l'État marocain au XIX siècle en proposons une nouvelle interprétation des modalités d'exercice du pouvoir. Pour ce faire, nous analyserons les modalités d'action de l'État marocain et les ingénieries qu'il déploya entre 1860 et 1884, alors que l'empire est soumis aux ambitions croissantes des

puissances européennes. Nous le ferons à partir de deux situations très différentes, Tétouan et le Souss. Nous montrerons que dans le premier cas, le pouvoir chérifien gouvernait et administrait, tandis que dans le second, il gouvernait sans administrer et parfois même gouvernait par l'absence. Pour ce dernier cas, nous nous arrêtons sur la figure d'un intellectuel provincial du Souss, Moulay Larbi Adouzi, pour discuter de la thèse du gouvernement au moindre coût, par truchement. De façon latérale, nous discuterons également les travaux des historiens, marocains et étrangers, à partir des questions de réforme et de réformisme, de modernisation, de “protonationalisme” et de dualisme (notamment entre Bled Siba et Bled al Makhzen).

### Graham H. CORNWELL (George Washington University), “Confederates in the Legation: The US Civil War in Tangier.”



In February 1862, as the American Civil War raged across the ocean, the US Consul in Tangier, James DeLong, hired Moroccan soldiers to arrest two Confederate sailors who had stopped in Tangier on their way from Gibraltar to Cadiz. The arrest of the two sailors led to a riot in the streets of Tangier, the landing of Marines on Moroccan soil, and a diplomatic headache that cost DeLong his post. This brief, obscure

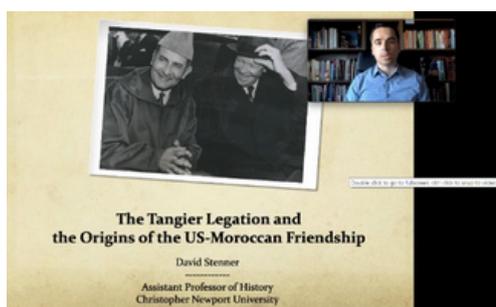
episode did not have a major impact on the course of the war, but it did reveal a great deal about sovereignty in the “semi-barbarian” world just as a new wave of European imperialism was beginning. The incident demonstrates the connections between the Civil War and European imperial ambitions, especially those centered on North Africa and the Middle East. Finally, the “Tangier difficulty,” as it was sometimes referred to, reveals a deep and strong history of US-Moroccan friendship. Even as European powers remained staunchly neutral in the war, Morocco sided fully with the Union and promised to help fight the Confederacy however it could.

Vanessa Paloma **ELBAZ** (University of Cambridge), **“Controlling Jewish Voices during WWII Tangier.”**

Multiple entries from the minutes of the meetings recorded in the Tangier Jewish Community *Junta* ledgers present two examples of controlling Jewish voices in 1941-1942. The first example relates to the repeated urging from the Jewish community’s leadership communication to the wider Jewish community to quiet the loud singing of high holiday prayers, because of ‘foreign’ elements that had populated the international city during the war.

Congregations were asked to quietly whisper and not sing loudly, as is done traditionally, during the traditional prayers said during the ‘Days of Awe’ within synagogues throughout the city. The second example relates to an altercation between Spanish officials and the Jewish community *Junta* itself regarding Jewish adolescent girls’ humiliatingly insulting a church official on the street. This seemingly innocuous event was used to exact a heavy monetary fine on the community as a whole, bringing the whole Jewish community organization to fold until after the war. After this, the ledgers went silent until after 1945. My presentation looks at the opposite dynamics of the protective quieting done by internal communal censorship versus the undisciplined voices of young girls who endangered the Jewish community as a whole by pitting it against both Spanish government and Catholic church officials. The girls’ lack of internal censorship gave rise to a coercive external violent suppression of male Jewish official voices done from an unyielding top-down approach—culminating with the folding of the communal *Junta* and their documented meetings. The opposite approaches of expression and suppression of both male and female sung and spoken voices within this Tangerine Jewish community at the height of war tensions and the harsh reaction from the Spanish protectorate officials, demonstrates the specific use of coercive measures surrounding public and private spaces of sound.

David **STENNER** (Christopher Newport University) , **“The Tangier Legation and the Limits of U.S.-Moroccan Friendship during the Early Cold War.”**



Operation Torch, the Allied invasion of French North Africa on 8 November 1942, opened a new chapter in US-Moroccan relations. Driven by their country’s dramatically increasing role on the world stage, American officials suddenly developed a genuine interest in events inside the French and Spanish protectorates (1912-1956). At the same time, Moroccan nationalists began to regularly visit

the Legation in Tangier, as well as the consulates in Rabat and Casablanca, to make the case for their country's independence. They hoped that the United States would support their endeavors by exerting political pressure on France and Spain; public celebrations of US-Moroccan friendship, best exemplified by the "Roosevelt Club", were meant to attract the sympathies of the nascent geopolitical superpower. Even Sultan Mohammed ben Youssef opened several indirect channels of communication with the Legation to express his desire for ending the protectorate regimes. These outreach efforts did indeed have an impact on the US diplomats stationed in Morocco: by the time the sultan gave his famous speech in Tangier in April 1947, they no longer described the Muslim population as morally depraved and incapable of self-government, but instead offered nuanced portrayals of popular nationalism. The arrival of a new generation of considerably less racist diplomats, the process of decolonization sweeping across Asia and Africa, and an increased interest in—and understanding of—Moroccan society led to a much more sympathetic atmosphere inside the Legation. Ultimately, though, these changes had little impact on the decision makers back home. From the viewpoint of Washington, the so-called "national interest" required regional stability and a strong alliance with NATO- partner France amidst the growing tensions of the Cold War. Unlike the intelligence community, the State Department refused to back the Moroccan nationalist movement despite increasing pressure from its representatives on the ground. Nonetheless, the amical interactions between US diplomats and the kingdom's future political elites laid the foundation for the close relationship between the United States and Morocco after independence in March 1956.

Fadma **AIT MOUS** (Hassan II University of Casablanca), "**Mehdi Bennouna: Un nationaliste marocain à New York.**"



Dans cette communication, je vais faire le portrait de Mehdi Bennouna (1919-2010), intellectuel, journaliste et nationaliste originaire de Tétouan. Ayant fait ses études en Orient (Naplouse, Caire), lauréat de l'université américaine du Caire, il travaille comme journaliste jusqu'en 1945. Il rentre à Tétouan avec un diplôme de journaliste et intègre le corps enseignant à l'Institut libre de Tétouan ainsi que le réseau

nationaliste de Tétouan (parti de Réforme nationale, syndicat des travailleurs, etc.) et il devient rédacteur en chef des journaux du Parti de Réforme Nationale (*al hurriya, al oumma*). Entre 1947 et 1953, il va se rendre à Genève puis à New York afin de créer à l'ONU un bureau pour le soutien à la cause nationaliste. En effet, après la conférence d'Anfa (1943), les nationalistes marocains cherchaient le soutien des États-Unis et la sensibilisation de l'opinion publique américaine à leur cause pour l'indépendance. En 1947, Mehdi Bennouna ouvre un à New York qu'il titre de "*North African Independence Movement Office in the United States*," dont l'objectif est de préparer la saisie de la question marocaine par l'ONU. A travers des prises de contacts, des conférences et des publications, l'activité nationaliste des Marocains aux USA a été très riche et renseigne de la manière dont les jeunes marocains et maghrébins construisaient des réseaux de solidarités et de soutien à l'international. C'est le cas de Mehdi Bennouna à travers son pamphlet rédigé en anglais, « *Our Morocco. The story of a just cause* », dans lequel il retrace une histoire du Maroc face aux convoitises étrangères puis sa lutte contre le protectorat bicéphale franco-espagnol. A travers ce texte de Mehdi Bennouna ainsi que ses mémoires, livre rédigé en arabe "*Maroc, les années critiques*," cette communication interroge la figure de l'intellectuel dans la fabrique et la sédimentation du nationalisme marocain moderne.

Michael A. **TOLER** (Aga Khan Documentation Center, MIT), “**Preserving cultural heritage: The Role of the Tangier American Legation.**”



**Intangible Cultural Heritage**

This practice, representation, expression, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

Intangible cultural heritage is the following domains:

- oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- performing arts;
- social practices, rituals and festive events;
- knowledge and practices concerning nature and the universe;
- traditional craftsmanship.

“Safeguarding of the Intangible Cultural Heritage” 2003



This paper looks at the role of the Tangier American Legation in preserving the cultural heritage of Morocco and the history of US-Moroccan relations. The paper reviews the history of process through which the library and museum collections were established and some of the challenges faced in maintaining a cultural heritage collection in the old

medina in Tangier. It also surveys recent collaborative efforts to digitize significant parts of the collection in order to ensure more effective conservation while simultaneously facilitate access.

**Workshop Abstracts (in order of presentation)**

Jawad **EI ANNABI** (Abdelmalek Essadi University, Tétouan). “**The Other Frontier: Anglo-American Literary Encounters with the Mediterranean**”

In this research I intend to put forth the idea that Mediterranean depictions in Anglo-American literary output can be categorized into three distinct dimensions. geographical space devoid of any cultural or literary underpinnings; second as an arena of clashing narratives and civilizations that has produced the scattered idea of the Mediterranean as it is defined today. And third, as a completely or partially fictional space that takes shape in each writer’s text—whether travel narrative, journal, memoir or novel. This last dimension will occupy the majority of the research given its obvious complexity and its reliance on the previous two dimensions. To be more concrete, the core of this thesis can perhaps be best exemplified through a comparison of two highly satirical and well-established fiction writers: Paul Theroux and Evelyn Waugh. When asked about his *The Pillars of Hercules*, Theroux said, “I don’t like other travel books, and this is *my* Mediterranean.” Based on that simple premise, we can argue that each author has created his own Mediterranean, which begs the questions: Is there anything in common between these “Mediterraneans”? Why is this space such a popular archetype for American and British writers as early as Mark Twain?

Abdelbaar **MOUNADI IDRISSE** (Abdelmalek Essaadi University, Tétouan). “**Translation in the Service of Colonial Powers: Morocco’s *Bulletin Officiel* under the French and Spanish Protectorates.**”

My research aims to shed light on translation as a resource at the service of colonial powers to dominate and control colonized subjects. I focus on the period when Morocco was under the Franco-Spanish protectorate (1912-1956), especially on its legal aspects. Historical documents about pre-colonial Morocco note that there had been a specific legal system of the *Makhzen* in Morocco prior to the protectorate. The March 30, 1912 Fez agreement between the

Moroccan Sultan and the French authorities stipulated that part of the French mission in Morocco was to modernize its administration and life in general - including the legal system in Morocco. One of the earliest aspects of the Modernization operation that the French performed

in Morocco was issuing Morocco's first *Official Gazette*, where laws "introduced" by the *Makhzen* (based on advice from the French administration) were published. During 1912, the *Official Gazette* was published in French alone. Starting from 1913, an Arabic translation was introduced and the *Gazette* started publishing bilingual versions in both French and Arabic. My research focuses on the bilingual aspect of the *Gazette*, starting from the assumption that laws were written first in French, and then translated into Arabic. I focus primarily on the differences between the two versions and look for reasons why these differences exist. I do so by looking at the consequences of these differences in court decisions, sentences, and verdicts, as well as the way these differences might have helped strengthen colonial rule (especially for the French over Morocco and Moroccans).

Toufik **AIT BOUCHGOUR** (Université Hassan II Casablanca; Paris: Pantheon) "Banks in Morocco: From Spontaneous to Official Moroccanization."

The origin of the banking structure in Morocco is closely related to the process of colonial infiltration in the early 20th century, in which French groups and other European groups played a key role. Once established, the banking system had to finance and facilitate a company known as the "protectorate." In the aftermath of independence, the banking sector had to undergo profound changes due to new socio-political and economic conditions. The Dahir of March 2, 1973 on "Moroccanization" greatly changed the landscape of the Kingdom's banking and financial sectors. The purpose of our research is to emphasize the Moroccanization of banks as a socio-economic policy after the protectorate. Was it wise to choose such a policy at that time? What were the consequences of this economic policy which was later replaced by privatization? What impact has it had on Morocco's banking system? Has this policy, that pursued social justice among other goals, attained the expected results? And finally, has it only benefited a category of population already advantaged?

Hajar **OUKNIDER** (Hassan II University of Casablanca), "**Disability and Education in Morocco: Towards an Inclusive Society**"

People with Disabilities (PWD) have been marginalized for a long time in many societies around the world. In Morocco, legislation has been passed, with the best of intentions, to advocate for the inclusion of PWD in different aspects of social life. However, in reality, inclusion still stands as a challenge in Moroccan society. PWD are still subject to exclusion, pity, and discrimination due to negative perceptions that are deeply rooted in the culture. This research argues that in order to reach social and economic development, Morocco needs to invest in the education of people with disabilities. To this end, this study aims at investigating the philosophy behind inclusive education, its different models, and eventually designing one that can successfully be implemented in Morocco.

Mounir **KHEIRALLAH** (Hassan II University of Casablanca; University of Naples Federico II), "**Disabled People and the Fabric of Normality: The Social and Political Construction of Disability in Morocco**"

This paper explores the nature of disability and its origins as perceived by disabled people both as individuals and as a social group in Morocco. The nature and origins of social practices and attitudes towards people with impairments have been so far largely neglected by social scientists and by organisations working on disability. Recent academic attempts to assess

discrimination affecting disabled people in the mainstream educational system or the so-called “normal school” and in paid employment seem to be concerned almost exclusively with the impaired individual, regulations, and architectural accessibility rather than the real causes underpinning the exclusion. As a result, the link between impairment and disability and the ways it interplays in the production of disablement has not been challenged; nor do perceptions and cleavages between normal and abnormal bodies. The growing body of literature on disability in Morocco continues to be largely dominated by conventional paradigms. These attempts continue to discredit the impaired body as abnormal or subhuman. As a result, little attention has been devoted to explore and document the personal and collective narrations of this social group; such as the way we as disabled understand disability, normality, autonomy, free choice, and how we realise our own empowerment. Moreover, the different forms of discrimination experienced by people with impairments at school, in the paid labour market, or even in public continue to be seen primarily as a health issue that can be remediated by professional interventions, rehabilitation programs, the promulgation of special provisions or at best by technical aids.

Sara **EL AIDA** (Hassan II University, Casablanca), “**Graduate Student Perceptions of Employability.**”

Understanding employability issues from the perspective of university students or recent graduates can provide policy makers, career guidance specialists, and employers with a better view on how employability is perceived by and communicated to students. In Morocco, minimal research has been conducted regarding graduates’ employability. Work on a research paper exploring students’ choices to major in English studies paved the way to expand my doctoral research to include other departments, studying in particular how the perceptions of university students and graduates perceive employability—how they prepare for entering the job market and whether they receive effective guidance regarding the requirements of the job market.

This thesis attempts to investigate rationally a series of interrelated questions: How do technical aides impact the social experiences of physically and mentally handicapped people? How do they both as individuals and as a social group understand and reinterpret normative societies’ attitudes and practices towards their usage of these techniques? What is their role in developing coping strategies in response to their exclusion from the social life of the community?

Elmehdi **Lahmamed** (Ibn Khaldon Center – Qatar University), “**Anthropology ‘at Home’ in the Maghreb and the Middle East**”

The Middle East, including the Maghreb, has long been a field of study for many Euroamerican social scientists. The evolution of anthropological thought and writings is the result of a notable expansion of institutions of higher education in this region. In a way, this has led anthropologists, including the so-called “native” anthropologists, to engage not only with modern critical discussions concerning claims to universal validity of social values and norms. Claims to “universal” validity lose much of their force and meaning, and also thinking about the kinds of anthropology/ies in which anthropologists engage. This essay reflects on several debates around the decolonization of anthropology, the “importation” of anthropology and new anthropologies, and also certain ways in which anthropological knowledge is being re-appropriated and used within academia and societies at large. I argue that anthropological knowledge in the Maghreb and the Middle East has greatly developed as a sort of narratives and

not a community-engaged knowledge addressing specific problems, interests, or public concerns. This trend explains the growing sense of cynicism among many doing anthropology nowadays, and specially their claim of the societal relevance of the discipline they are studying and/or teaching.

### **Seminar Participant Biographies (alphabetical order)**

**Fadma AIT MOUS** is Professor of Sociology at Aïn Chock Faculty of Letters and the Humanities (University Hassan II of Casablanca), Head of the Sociology Department at the same faculty and researcher at Laboratoire de Recherche sur les Différenciations Socio Anthropologiques et les Identités Sociales (LADSIS). She holds a PhD in political science from Hassan II University in Casablanca where she wrote her thesis on the emergence of Moroccan nationalism from local to national networks. Her research is mainly focused on issues related to nationalism and social movements, gender and socio-political transformations, history and memory, youth cultures, social media and migration. Her recent publications include: “Etudier les nationalismes au/du Maghreb: Perspectives historiques et anthropologiques” in *Hespéris-Tamuda* 50, no. 4 (2020): 103-29; “Women in Northern African History” (with N. Vince & K. Bendana), in *Oxford Research Encyclopedia of African History* (2020); and « Les personnes handicapées visuelles et les nouvelles technologies au Maroc. Accessibilité et usages» (avec M. Kheirallah), in *Handicap et espaces Handicap et citoyenneté* (2020): 145-57.

**Mohamed CHERKAoui** is Emeritus Director of Research at the CNRS, Paris. His work includes numerous studies on higher education in Europe, the USA, and Morocco, as well as on social mobility and inequality. His earlier work includes distinguished contributions to classical sociological themes, including studies of the works of Émile Durkheim and Max Weber. Since the early 2000s he has focused increasingly on Moroccan society, including *Crise de l’université : Le nouvel esprit académique et la sécularisation de la production intellectuelle* (2011), based on a major study on Moroccan higher education, and *Morocco and the Sahara : Social Bonds and Geopolitical Issues* (2007). Since 2010 he has also served on Morocco’s Consultative Commission on Regionalization. In 2015 he was honored with a Festschrift, *Theories and Social Mechanisms : Essays in Honour of Mohamed Cherkaoui* (Oxford : Bardwell Press), edited by Gianluca Manzo, which also contains a full bibliography of his publications.

**Graham H. CORNWELL** is Assistant Dean for Research at George Washington University’s Elliot School of International Affairs. He earned his PhD in Middle East History from Georgetown University, where his work was supported by an ACLS/Mellon Dissertation Completion Fellowship, a Fulbright-Hays Doctoral Dissertation Research Abroad, and an American Institute for Maghrib Studies Long-Term Research Grant. He served as a research consultant on the Task Force on Extremism in Fragile States at the United States Institute of Peace and helped manage the Iraqi Young Leaders Exchange Program, sponsored by the US Embassy-Baghdad and hosted by Meridian International Center. He is also a proud alum of the Elliott School with his MA in Middle East Studies, and he holds a BA from Carleton College.

**Dale F. EICKELMAN** is Ralph and Richard Lazarus Professor of Anthropology and Human Relations Emeritus at Dartmouth College, USA, and Relationship Coordinator of the Dartmouth College-American University of Kuwait Program. His publications include *Moroccan Islam: Tradition and Society in a Pilgrimage Center* (1976), *The Middle East and Central Asia: An Anthropological Approach*, 4th ed. (2002), *Knowledge and Power in Morocco* (1985), *Muslim Politics* (co-authored

with James Piscatori, 2nd edition, 2003), and *Higher Education Investment in the Arab States of the Gulf* (co-edited with Rogaia AbuSharaf, 2017). He is a former President of the Middle East Studies Association of North America, Fellow of the Institute for Advanced Study (Princeton, 1974-1975), and the Institute for Advanced Study (Berlin, 2000-2001, 2010), and received the Jere L. Bacharach Award for contributions to Middle East studies in 2020. *Knowledge, Authority and Change in Islamic Studies: Studies in Honor of Dale F. Eickelman*, edited by Allen James Fromherz and Nadav Samin (Leiden and Boston: Brill) was published in January 2021.

**Vanessa Paloma ELBAZ** is scholar and performer specializing in Judeo-Spanish repertoire and their role in Sephardic communities.

Internationally known for this repertoire, she has performed and lectured on five continents. Currently a Post-Doctoral Research Associate at the Faculty of Music of the University of Cambridge, she is working on the European Research Council funded project, «Past and Present Musical Encounters Across the Strait of Gibraltar». Dr. Elbaz was granted her Ph.D. from the Centre de Recherches Moyen Orient Méditerranée, Institut National des Langues et Civilisations Orientales (INALCO), Sorbonne Paris-Cité with *félicitations du jury*. She has a M.M. in Early Music from Indiana University, Bloomington, and was Senior Fulbright Research Scholar to Tangier and Tetuan in 2007-2008. She has published numerous articles on Judeo Spanish songs, their transmission, and gender issues. Dr. Elbaz is the founding director of KHOYA: The Jewish Morocco Sound Archive.

**Béatrice HIBOU** is Director of Research at CNRS, affiliated to CERI (Centre de Recherches Internationales) at SciencesPo, Paris. She works on transformations of the state and modes of domination, on the meaning of reforms and the neoliberal moment. She does this from sub-Saharan and South European, but especially Maghrebian (Morocco and Tunisia) fieldworks and through an approach to the historical sociology of politics and economics of Weberian inspiration. Since 2015, she has been chief editor of *Sociétés Politiques Comparées*. With Mohamed Tozy, she has just published *Tisser le temps politique au Maroc. Imaginaire d'État à l'âge néolibéral* (2020). She is notably the author of *The Force of Obedience. Political Economy of Repression in Tunisia*, 2011); *Political Anatomy of Domination*, 2017); *The Bureaucratization of the World in the Neoliberal Era*, 2015), and co-author of *État d'injustice au Maghreb*, 2015. She also edited *Privatising the State*, 2003) and co-edited *Le gouvernement du social au Maroc*, 2016.

**David STENNER** is Assistant Professor of Middle East and North African History at Christopher Newport University. He received both his BA in Political Science and Semitic Philology (2007) and his MA in Middle East Studies (2009) from Uppsala University. After completing his PhD in History at UC Davis in 2015, he served as Sultan Visiting Scholar in Arab Studies at UC Berkeley. His research interests lie at the intersection of North African colonial history, decolonization, and modern Arab politics. He is the author of *Globalizing Morocco: Transnational Activism and the Postcolonial State* (2019), and has published articles in the *Journal of North African Studies*, *Cold War History*, the *International Journal of Middle East Studies*, and the *Journal of Global History*. His current book project is a social history of World War II in North Africa.

**Michael A. TOLER** is the Content Manager of Archnet (<http://archnet.org>), a globally accessible, scholarly resource focused on architecture, urbanism, environmental and landscape design, material and visual culture, and conservation issues in Muslim Societies. His responsibilities include soliciting and creating scholarly content, managing workflows, research, and editing. He

holds a PhD in Comparative Literature and Translation Studies from SUNY Binghamton University, where his research focused on Francophone novels from the Maghreb and the manner in which these novels are rendered in English translation. In addition, he is a published translator and scholar of North African (especially Moroccan and Algerian) literature, cinema and popular music. He was a Peace Corps Volunteer, teaching in the Moroccan University system from 1990-1994. He remained in Morocco until 1996, teaching at the King Fahd School of Translation in Tangier and at Al-Akhawayn University in Ifrane. He is currently the TALIM Board Secretary and a member of its Executive Committee.

**Mohamed TOZY** est professeur des universités en France après quarante ans d'enseignement et de recherche à l'Université Hassan II de Casablanca. Actuellement, il enseigne la sociologie religieuse à science-po Aix et est chercheur du Centre méditerranéen de sociologie, de science politique et d'histoire (MESOPOLHIS) UMR 7064 - CNRS-Aix-Marseille Université-Sciences Po Aix. Ses ouvrages les plus connus sont : La Maison d'Illigh (Rabat, Édition SMER, 1984 (en collaboration avec A. Arrif, P. Pascon, D. Schroeder, et H. Von Hustein); Monarchie et Islam politique au Maroc (Presses de la Fondation de Sciences Politiques, Paris, 1999 (plusieurs éditions et traductions); L'Islam au quotidien: enquête sur les valeurs et pratiques religieuses au Maroc (Casablanca: Prologues, 2007 (avec M. El Ayadi et H. Rachik); et État d'injustice au Maghreb (Karthala, 2015) (avec Béatrice Hibou, Irene Bono et Hamza Meddeb). Il est secrétaire général de l'Association Targa pour le développement. Il était membre de la commission royale de révision de la constitution de 2011 et de la commission spéciale pour le nouveau modèle de développement de 2020. Son dernier ouvrage, publié avec Béatrice Hibou, Tisser le temps politique au Maroc, imaginaire de l'Etat à l'âge néolibéral, a été publié chez Karthala fin 2020.

### **Workshop Participant Biographies (alphabetical order)**

**Sara EL AIDA** is a 2nd-year doctoral student at the Faculty of Letters and Humanities, part of Hassan II University, Casablanca, Beni M'sik. She completed her undergraduate degree in American Cultural Studies and pursued her Master's Degree in Moroccan American studies. She has always been interested in studying student career choices and professional integration into the labor market. She teaches English to baccalaureate and university students, both online and in person. With a rich experience in volunteering with multiple organizations, she is currently the deputy secretary of the Alumni Association of Ben M'sik's English Department.

**Jawad El ANNABI** Jawad is a second-year PhD student in the doctoral program, "Anglo-American Literature and the Mediterranean Space," at Abdelmalek Esaadi University, Faculty of letters and the Humanities, Tetouan. He is currently working on the idea of the Mediterranean space and how it is depicted and often created in Anglo-American literary output. He holds an MA in English Literature and the History of Ideas with a thesis on Anthony Grooms (an American writer), Jim Crow, and the civil rights movement in America: how history, race, and individuality find refuge in literature.

**Taoufik AIT BOUCHGOUR** is a PhD Student in economic history, under joint thesis supervision of Hassan II University of Casablanca and Paris 1 Panthéon Sorbonne University. His research focuses on the economic and social history of present times in the laboratory of History, Heritage and Society (HPS). His thesis focuses on the Moroccanization of the banking sector in Morocco after independence. He holds a master's degree in finance and a bachelor's degree in business

He participates as a doctoral researcher at the History of Contemporary International Relations and Foreign Worlds Laboratory (SIRICE: Paris 1-Panthéon-Sorbonne University, Paris 4-Paris-Sorbonne University, and the CNRS).

**Abdelbaar Mounadi IDRISI** is a third-year PhD candidate in Translation Studies at Abdelmalek Essaadi University in Tetouan, Morocco. His research focuses on translation and its consequences during the colonial period in Morocco. Abdelbaar graduated as a translator (M.A. equivalent) from King Fahd School of Translation in Tangier in 2018, and holds a B.A. in English Literature from Sidi Mohamed Ben Abdellah University in Fez. He is a recipient of a Fulbright Foreign Language Teaching Assistant (FLTA) scholarship, spending a year (2019-2020) teaching Arabic at Jackson State University in Mississippi, USA. During the academic year (2016-2017), he was awarded a *bourse d'excellence* that enabled him to spend a year studying English and Translation Studies at the University of Eastern Finland. Abdelbaar serves as outreach coordinator for the Tangier American Legation Institute for Moroccan Studies (TALIM) and is a part-time EFL teacher at the American Language Center in Tangier, where part of his duties is teaching the TALIM-ALC Tangier Medina STEEM scholarship students and co-organizing and executing their exchange program with their peers from the Beacon Academy in Chicago.

### **Mounir KHEIRALLAH**

As a Chevening scholar, I have a master's degree in disability and global development from the University of Leeds (UK). Blind myself and a human-rights activist, I was interested in exploring different academic perspectives on disability studies and politics. Currently a PhD student at the laboratory of socio-anthropological differentiations and social identities (LADSIS), I focus my attention on understanding and fighting social and economic inequalities based on different forms of embodiment, including but not limited to disablement in the majority world. I am also concerned with understanding the interactions of these hybrid forms of corporeality with assistive/technologies. Currently, I am conducting a PhD research project, jointly supervised by professor Fadma Ait Mous from Hassan II University Casablanca and professor Eugenio Zito from Federico II University-Italy, entitled "Disabled people and the fabric of normality: the social and political construction of disablement in Morocco".

**Elmehdi LAHMAMED** holds a Master's degree in Sociology and Anthropology from the Doha Institute for Graduate Studies, and a Graduate Degree in Politics, Citizenship, and Religion from the University of Eastern Piedmont (Italy). He holds a B.Ed. in Philosophy and Teaching Methods from the École Normale Supérieure (Meknès), and a B.A. in Sociology from Ibn Zohr University (Agadir) respectively. Elmehdi served as a Research Assistant at the Arab Center for Research and Policy Studies (ACRPS), and a Research Analyst at Radius Consultancy. He is currently a Research Assistant at Ibn Khaldoun Center (IKC) for Humanities and Social Sciences at Qatar University, and the Editorial Secretary of *TAJSEER*, a peer-reviewed journal published by Qatar University Press. Along with his colleagues from the IKC, he organized and co-organized several national and international symposiums, roundtables, and seminars on various social sciences-related issues, and he participated in research projects, among which is ongoing research on the views of Qataris and residents vis-à-vis the hosting of FIFA 2022 World Cup. His recent publications include Narayana Jayaram, "Towards Indigenisation of an Uncertain Transplant: Hundred Years of Sociology in India" (translator) in Farid Alatas and others, *Sociology and the Question of Indigenization* (Doha: Lusail Publishing, 2021).

**Hajar OUKNIDER** is a second-year Ph.D. student at the Moroccan American Studies Lab, Faculty of Letters and Humanities Ben M'sik, Casablanca. Her research focuses on Disability Studies and, more specifically, on Inclusive Education in Morocco. Her Licence research paper is a literary analysis of Tahar Ben Jelloun's *Au Pays*, where she discusses the representation of disability in Moroccan society. In her Master's thesis, she conducted an empirical study where she investigated the status of integrated classes in 25 schools in the region of Casablanca-Settat. She has taken part in several conferences organized by Hassan II University, where she spoken about issues related to her research. In addition to her academic interest, Ms. OUKNIDER is passionate about spoken word poetry and has performed many of her poems in cultural days organized by the Department of English as well as other venues outside campus.