



## Call for papers

Conference

# “1962, A World”

October 14-16 2012

CRASC-CEMA

Oran, Algeria

**DEADLINE FOR SUBMISSIONS EXTENDED TO 1 MAY 2012**

The symbolic and exemplary resonance of Algeria's independence escapes the limits of either Algerian or French history. The interdisciplinary colloquium “1962, A World,” – which will take place in Oran, in Algeria, October 14-16, 2012 – aims to analyze and describe 1962 as a matrix of events; stories and histories; as a system of multiple and antagonistic meanings. In other words, making visible ignored links, contradictions, and repetitions, tensions, touchy subjects, avatars of 1962 perceived as a world.

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### Organization committee

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### Keynote speakers

Najat Rahman, Université de Montréal ; Hassan Remaoun, Université d'Oran, CRASC ; Fouad Soufi, CRASC ; Trinh T. Minh-ha, University of California – Berkeley

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# 1962, A World

14-16 October 2012  
CRASC – CEMA  
Oran, Algeria

1962 is one of the crucial turning points of the “(20<sup>th</sup>) century of extremes.” It evokes multiple stories: Algeria’s liberation from colonial domination and its proclamation of independence; the end of French Algeria and the construction of a postcolonial republic in France; the seeming decline of empires and the forward march — as yet an unfulfilled reverie — toward a different and more equitable world. The symbolic and exemplary resonance of Algeria’s independence, whether as realm of memory or crucible of identities, escapes the limits of either Algerian or French history. Historians of the Algerian War for Independence have situated 1962 in a narrative that includes such markers as the opening shots of the war for liberation (1954-1955), the Battle of Dien Bien Phu (1954), the Bandung Conference (1955), Moroccan and Tunisian independence (1956), the independence of other African states (1957-1960), and the Conference of Casablanca (1961). 1962, that is, has often been viewed over the last fifty years as a stage on which the closing shots of French colonial history flickered out; it must also be recognized as the opening nights of a new staging of (inter)national realities, made possible by the struggle over Algeria’s decolonization. 1962, for example, can be understood as a historical and anthropological turning point for the many political, cultural, artistic and social movements that, starting from the Maghreb and elsewhere in Africa, defined the 1960s, 1970s, and after. These movements, whether third-worldist, pan-Africanist, socialist, feminist, or youthful, produced emancipatory stories that interwove visual and folk art, literature, and new medias. Taking off from the margins, they created a rhizomatic universe that arcs beyond nations and that has yet to be mapped.

The interdisciplinary colloquium “1962, A World,” – which will take place in Oran, in Algeria, October 14-16, 2012 – aims to analyze and describe 1962 as a matrix of events; stories and histories; as a system of multiple and antagonistic meanings. In other words, making visible ignored links, contradictions, and repetitions, tensions, touchy subjects, avatars of 1962 perceived as a world.

What has 1962 as event produced? What are its limits? What are its chronologies, its historical impact, and its current importance? What resonance has 1962 had beyond the Algero-French relationship, in the past and the present? The methodological and epistemological premises of this colloquium are to bring into focus these multiple (often quite distinct) visions and to trace the bifurcations that 1962 produced, shaped, or rearticulated. We aim to trace the genealogy of 1962 as a World and to map the sometimes problematic yet often fecund intersections and superimpositions it produces.

This call for papers is addressed to people working in diverse disciplines as well as interdisciplinary approaches (history, sociology, anthropology, postcolonial studies, cultural studies, the history of visual and audiovisual arts) who want to present advanced, exploratory or preliminary research, studies that bring ethnographic or discursive interests to bear on what 1962 produced, or efforts to draw links that include it. We welcome diverse forms

and means of communication: talks, posters, performances...

Proposal can be linked to one or more of the themes outlined below, but these are meant to suggest rather than limit; proposals linked to other themes are welcomed.

The organizers are particularly interested in proposals from doctoral students or younger scholars affiliated with universities or research centers located in the Global South. We are exploring ways to finance (transportation and housing) such participants.

Proposal should be under 300 words and must be accompanied by the following elements:

- Title of the communication
- Name(s) of Communicant(s)
- Three (3) key words
- Institutional membership (status and affiliation)
- Contact information: postal address, country of residence, email
- mini-CV (relevant publications, other contributions, academic, professional, and/or other activities)

Proposal should be sent to [1962unmonde@rizeway.com](mailto:1962unmonde@rizeway.com) before **1<sup>st</sup> May 2012** (we will notify those accepted by May 2012). Registration fees (35€ for doctoral students and post-docs, and 60€ for researchers) will go towards the travel costs of doctoral students and junior researchers.

## **Themes**

### **- 1962, Towards a Genealogy of Knowledge**

As a new chronological frame, 1962 inaugurated novel spaces and forms of knowledge production and diffusion. What is necessary is a genealogy of knowledge that exposes how disciplinary norms and governance have framed research on colonization, the war for independence, decolonization, the postcolony. In other words, how can we analyze the tensions, the commitments, and the ways that power-knowledge have worked?

- The Power of Archives

Particular attention must be given to questioning the archives—their accessibility; their legitimacy; their existence; and their status (written documents; oral transmission; official sources; art work; popular culture...). Critical work on these questions will detail what conditions make possible claims to objectivity about the past and open up new possibilities to think differently. Particularly welcome are efforts to explore types of archives that escape or trouble definitions embraced by the historical profession, notably those that invite interdisciplinary cooperation and inventivity.

- The (Moral) Economy of Knowledge

Can we map the various national and transnational sites that produce, finance, and disseminate knowledge of 1962? Would this allow us to understand the economics, to measure hegemonic power, to historicize the

force fields and the impediments that frame and orient them?

- Subjects and Objects, Legitimate and Illegitimate

What can be gained by re-examining existing research as a source base that reveals critical insight into what subjects have been deemed legitimate or illegitimate? Such an approach might make clear what well-trodden topos and over-examined questions block from view.

- **1962, Inventing Revolution**

1962 as the entry point into a new era invents the revolutionary moment, its practices, its narratives, its arguments, and its failures. The aim is to explore the era that 1962 shaped, in its reach and its expectations—Third Worldist; socialist; feminist; youthful; Pan-Arab; Pan-African; internationalist—and to show how this era represented 1962. These currents invent “their” Algerian Revolution, transform 1962 into their victory—at the same time as other states and people take up the repressive tactics and techniques of control and governance the French government developed during and for the war. When we unmoor 1962 and distinguish it from Algeria’s independence struggle, might it open possibilities to detail how it is taken up elsewhere, the political and analytical readings and uses that are made of it?

- Revolutionary Postures and Impostures

1962 transforms Algeria’s war for liberation into a revolutionary matrix, the prototype of revolutionary postures and thought. It creates, through the disappearance of dissension and internal conflicts, a novel orientalist leitmotif and myth, at once populist and gendered, for liberatory and emancipatory movements. Returning to this invention promises to raise several questions: how did the revolution construct and masculinize history and the people—a “singular hero” that rose as if one man—how did it theatricalize them and, in doing so, also create marginalized, feminized, forgotten figures? How, in the sanctification of liberation did 1962 legitimate violence as necessary? What was the cost in terms of what sometimes became a violent denial of the day-to-day complexity of social relations during and after the struggle? How did other utopias, carried by, among others, the Palestinian national movement, the ANC, Black Power, Latin American revolutionaries (Cuba, Shining Path, the Sandinistas, in the Chiapas) take up, discuss, and take account (or not) of 1962?

- Pathways, Movements, Spaces

The invention of revolution is also the invention of decolonization. What can we make of the pathways, the movements, the holding spaces that 1962 prefigures and anticipates—in the establishment of “regroupment” camps in Algeria and France; in the emergence of Algiers as the paradigmatic example of an integrated city; a segregated city; an insurgent city; a pacified city (first the martyred city of “The Battle of Algiers,” then the “Mecca of Revolutionaries”)—which provided crucial references for rethinking contemporary categories of the frontier, of circulation, of mobility, of exile, and of how ground-up developments redefined them? What of the political, juridical and repressive practices that worked to master human and cultural fluctuations and to diffuse conflict?

- A Word, a Vocabulary: Rereading Implementations and Effects

The reiteration of the revolutionary moment requires that we qualify the

terms used, that we localize the forms, in order to measure their transcontinental disseminations. These have undone Eurocentric typologies and opened up new repertoires of claims, which are still being inventoried and deployed, as the Arab Spring and the spread of “Indignation” remind us.

### **- 1962, Postcolonial Imaginaries**

1962 is an event with multiple implications: rupture, frontier, narration, representation, invention, bricolage. This polysemy has catalyzed new and sometimes counter-intuitive connections and understandings, in terms of culture, politics, and identities.

- 1962 as Tool-Box

From a postcolonial perspective, thinking 1962 requires attention to the politics of how it has been taken up in literature, art, cultural debates, sports, and linguistic debates in different regional and continental contexts at distinct moments. How has this revolutionary imaginary of rupture and renewal been taken up in Algeria, but also in Africa, Europe, the Americas, India, Asia, Oceania? What can we say about the authors and actors who did so? What are the forms and frames through which it has been referenced? How have various political, military, and media efforts to make use of the struggle for emancipation enlarged, inversed, deformed, or transformed its meanings?

- Identity Politics, Poetics of Otherness

After 1962, identities that previously had gone unheard or had not existed (harki(s), beurs, pieds noir(s), Maghrebis) take form while still others are redefined, their possibilities to affirm or make claims reconfigured (Muslims, Berbers, North African Jews, Algerians). In asking what 1962 did to questions of language, identity, and memory—of what it means to be a minority—we are also interested in how 1962 opens up new ways, poetic as well as political, to analyze the various forms of otherness that it produces and inspires.

- Europe as Province

1962 dissolved and redrew national frontiers and the geo-political meanings attached to them. This was true not just for France and Algeria, but also in the spaces and connections that link North to North; South to South; and South to North. How do pre-existing empires split and “provincialize”; how do new “empires” take shape (in the Cold War; through neo-liberalism; through religious politics; commerce; etc.)?

- 1962 as Inspiration

The arts, literature, music, the theater, and live performance have all embraced 1962 as a date and a possibility, giving it meaning in ways that go beyond (and, sometimes, tell us more than) its political echoes. What do such representations tell us about the world of 1962 and since, through the forms and genres that are chosen and invented? How do the creators of such diverse representations—that straddle the historical and the political without ever being wholly reducible to them—frame memories and shape understandings? How does attention to artistic representations, forms, and stagings reveal the politics of memory and how memories and histories are spread and recounted? What types of discussions are possible and interesting between “scholarship” and the understandings and imaginaries produced by artists?

### **- A Portrait Gallery of 1962**

What did 1962 do to the political, intellectual, scientific, and artistic landscapes in which it resonated? How can attention to named individuals (Germaine Tillion, Mostefa Lacheraf, Jacques Derrida, Che Guevara, Kateb Yacine, Angela Davis, Malcom X, Abdelmalek Sayad, Mohamed Arkoun, Pierre Bourdieu, are but a few that come to mind) alone or in their interactions, help us think about topics related to 1962, those suggested above or others?