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Mauritania and EU Sign Joint Declaration on Immigration Amid Concerns



Editor's Note

Dear readers:

The Key Newspaper staff would like to wish you Ramadan Mubarak. The Key Newspaper will no longer be a monthly newspaper. Starting in April 2024, the Key Newspaper will become a bimonthly newspaper (issued every two months). The next issue, issue 29, will be published in May 2024.

In Ramadan last year, a civil war in Sudan broke out. More than 13,000 people have been killed and more than 30,000 people injured, in addition to numerous accounts of destruction, ethnic cleansing, and sexual assaults. Sudan faces a major famine if things do not change soon.

We would also like to remind our readers that more than 150 days have passed since the Israel war on Gaza began in October last year, more than 150 days of relentless bombardment and starvation of more than 2 million people, half of whom are children. At least more than 30,000 people were killed and 72,000 people injured. More than 100 journalists were killed. Moreover, over 70,000 homes have been destroyed completely and 290,000 houses have been destroyed partially.

As we transition to a bimonthly publication schedule, we extend our heartfelt wishes for a blessed Ramadan to our readers. We also urge everyone to remember the ongoing crises in Sudan and Gaza, where thousands have lost their lives and many more continue to suffer. It is crucial for the international community to take action to address these humanitarian emergencies and prevent further loss of life and devastation.



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Palestine: The Story of a People's Unyielding Spirit

Palestine is considered the heart of the Arab world, the center of its nodes, the direction of its sights, and the cradle of monotheistic religions. It holds a major historical role and is the meeting point of civilizations. It is a beautiful, beautiful country and one of the most important places on earth in terms of strategic, touristic, and religious aspects. Before we dig into this article, we need to back in time to understand, what Zionism is and why, how, and when it started.

Zionism is essentially a non-religious movement. It is a political movement based on colonial principles. Extremist reactionary racism arose as a political response to anti-Semitism. The response was summarized in the establishment of a Zionist state and giving Judaism the status of nationalism. It is a non-religious political movement that arose in Eastern Europe and gained the support of the Jews around the world. It intended to use the idea of return... and from here it confused people. Zionists were initially prepared to establish the Jewish state in any place in the world other than Palestine. Which confirms that it was primarily concerned with giving the character of political nationalism to the Jewish element and that the idea of a religious return to Palestine only appeared later as a trump card.

The Zionist movement was born in the 19th century. It seemed for a time that the liberation and equality movement that had begun to invade Europe would solve the problems of the Jews, but two obstacles hindered this: the first came from the Jews themselves, who hated what this liberation entailed in terms of the possibility of their assimilation into others. This prompted Nahum Goldman to say that "the establishment of a Jewish state is his goal. Preserving the Jewish people from the danger of liberation and assimilation." The second obstacle came from Europe itself, religious tolerance began to prevail and national fanaticism began to take on a violent manifestation.

Tsar Alexander II was assassinated in Russia in 1881. The Russian authorities at the time wanted to place responsibility for the incident on the Jews, which led to many of them fleeing to Western Europe and America. Three thousand Jewish immigrants went that year to Palestine, and in 1882 they established the colony of Rishon, Kazion near Jaffa. In that same year, a movement known as the Love of Zion Movement appeared in Russia for the first time, aiming to revive the Hebrew language and immigrate to Palestine. However, the Ottoman Sublime Porte issued a decree in 1888 prohibiting any mass Jewish immigration to Ottoman lands. Jewish pilgrims were not allowed to spend more than three months in Palestine.

The liberalism advocated by the French Revolution imposed the principles of fraternity and equality on European societies. Despite the tremendous success achieved by the Rothschild family in the world of finance, and despite the leadership of Disraeli (a Jew who converted to Christianity but remained proud of his Jewishness) in the world of British politics, and Lassalle's leadership of the German socialist movement, the Jewish integration movement, that is, the Enlightenment movement, was unable to achieve its goals of eliminating Jewish distinction. And failed at eliminating attempts to persecute them at the hands of anti-Semites. Hence, came the Zionist ideology as an expression of the loss of hope for the establishment of just, liberal European societies capable of absorbing Jews economically, socially, and politically.

However, the movement was distinguished from others in terms of its collective colonial tendencies, it was not merely an extension tool extending to the mother imperialism, but rather it was a colonial movement in itself loyal to global imperialism and its various cooperation without permanent and continuous definition. Therefore, colonialism for the Jews was a tool for national service and not for an already existing and achieved nationalism.

The first Arab war with Israel took place after the end of the British mandate over Palestine and the declaration of the establishment of Israel, in mid-May 1948. It claimed the lives of thousands of soldiers on both sides and ended with the defeat of the Arabs, so it was called the "Nakba" war. The Jews' quest to establish a homeland for themselves in Palestine was a major reason for this war. They sought - with the help of Western countries - to empty Palestine of its Arab population and establish the State of Israel, which was confirmed by former Israeli Knesset member Yeshayahu Ben Fort, who said, "There is no Jewish state without the evacuation of the Arabs from Palestine, confiscate their lands and fence them." The Jewish settlements adopted a philosophy based on seizing Palestinian lands, after expelling their inhabitants under alleged religious and historical pretexts and claims, and promoting the saying "a land without a people for a people without a land."

In the second half of the 19th century, the «Zionist movement» sought to control the largest area of Palestinian land. The period of the Ottoman Empire witnessed the first stages of settling, especially after the London Conference in 1840. This stage continued until 1882, and some called it the "Rothschild settlement", after the Jewish British millionaire family, the Rothschilds. The family undertook the establishment of settlements during this period and funded the establishment of 39 settlements inhabited by 12 thousand Jews.

Although the Ottoman Empire did not welcome Jewish settlements in Palestine, the land tenure system in Palestine during the Ottoman era helped expand it. International Jewish organizations took advantage of all circumstances to expand the settlements and deport the world's Jews to Palestine.

Between 1947 and 1948, 700,000 Palestinians were displaced from their homes by Jewish militias. Hundreds of Palestinian villages and cities were destroyed and emptied of their residents. This tragedy is known among Palestinians as the "Nakba" and has caused decades of displacement, conflict, and persecution. The Nakba has been an ongoing daily reality for Palestinian refugee families for more than 75 years, with many of them living in camps in the occupied Palestinian territories or neighboring countries such as Lebanon and Syria.

The Palestinian people continue to suffer as a result of the occupation, which prevents them from obtaining basic human rights and stands as an obstacle to achieving any tangible progress in terms of human development.

The economic situation has also been exacerbated by the ongoing separation between the West Bank and Gaza, stagnant economic growth, the ongoing financial crisis, and high unemployment rates, as well as widespread poverty and food insecurity. The suffering of the Palestinian people does not stop there. Rather, they are exposed daily to repeated IDF (Israeli Defense Forces) attacks, which aim to terrorize the Palestinian people

and force them to give up their legitimate rights.

However, the Palestinian people are determined to continue their fight until they achieve their legitimate goals and establish their independent state on its entire national territory with its capital Jerusalem. And because of this occupation, Hamas came as a shield protecting its land. The Hamas movement (the Islamic Resistance Movement, written short as Hamas) is a Palestinian, Sunni Islamic, popular, national movement that resists the Zionist occupation. It is part of the Islamic Renaissance Movement. It believes that this renaissance is the main gateway to its goal, which is to liberate all of Palestine from the river to the sea. It is the largest Palestinian faction represented in the Palestinian Legislative Council according to the last legislative elections in Palestine in 2006. It defines itself as a national liberation movement with moderate Islamic thought, limiting its struggle and work to the issue of Palestine, and does not interfere in the affairs of others.

Hamas is intellectually linked to the Muslim Brotherhood, working to provide the appropriate conditions to achieve the liberation of the Palestinian people and liberate their land from occupation, and confronting the Zionist project supported by the forces of modern imperialism. Their goals are mainly the liberation of Jerusalem, the return of refugees and displaced people, the establishment of an independent Palestinian state with true sovereignty, and serving the Palestinian people everywhere by all means and, in all fields.

The movement adopts the institutional system organizationally, The Shura Council takes on the task of decision-making. The movement limits its resistance to the Israeli occupation and does not have any battle with any other party in the world. It only resists those who fight the Palestinian people and occupy their land. For Hamas, resistance is a means and not an end. It is a resistance and liberation movement.

We can help Palestinians by raising awareness of the Palestinian issue and spreading it among people, especially among young people, boycotting Israeli products, launching solidarity campaigns with the Palestinian people, collecting funds and humanitarian aid to send to Palestinians, and denouncing the criminal acts committed by the Israelis towards civilians in Gaza and the West Bank, and to pressure Arab and Islamic governments to support the Palestinian cause.

Palestine has not been free since 1917. The Palestinians are still sacrificing their lives and the lives of their children to free their land and people. Israel continues to occupy land, displace its indigenous population, and commit the most heinous crimes against civilians, children, and women. Palestine has always been and will always be steadfast and proud. It is the land of beauty and history, the land of olives, the land of generosity and hospitality, the land of martyrs, prisoners, and the wounded who wrote lines of light against the darkness of the oppressors.

In the end, Palestine is the cause of every free person in the world, and it is a just and legal cause, we must all support it until victory is achieved, God willing.

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New Cairo Ceasefire Talks End in Disagreement

According to sources of Al Jazeera, the Cairo negotiations have ended without reaching an agreement and the mediators between the Islamic Resistance Movement (Hamas) and Israel tried to bridge the gap between Hamas and Israel, but their efforts did not succeed.

The sources said that Israel rejected Hamas's request for a permanent ceasefire the withdrawal of the Israeli army from the Strip, and the return of displaced persons without conditions.

A senior Hamas official told Reuters that Israel insists on rejecting "stopping the aggression, withdrawal, ensuring the freedom of entry of aid, and the return of the displaced."

Hamas said in a statement that its delegation left Cairo today, Thursday, to consult with the movement's leadership while continuing talks for a ceasefire in Gaza, efforts to stop the aggression, return the displaced, and deliver humanitarian aid to our people.

An official source told the Egyptian Cairo News Channel that talks aimed at reaching a ceasefire in Gaza before the start of Ramadan are ongoing between all parties.

The official said that a Hamas delegation has left Cairo at the moment for consultations, but the talks will resume next week.

El Id Mohameden M'Bareck Announces His Candidacy for President



Deputy El Id Mohameden M'Bareck announced his candidacy for the upcoming presidential elections on behalf of the Republican Front for Unity and Democracy (FRUD).

He announced in a speech he gave during a festival organized by the party Saturday, March 2nd, at the Conference Palace in West Nouakchott.

Deputy M'bareck presented his political project and the reasons for his decision to run for the next presidential elections.

He expressed his confidence in the awareness of people and their ability to change peacefully, not violently, which brings more harm than benefits, relying on the vitality of the youth and the wisdom of the elders, equipped with the strength of unity among the components of the people.

Mauritania and EU Sign Joint Declaration on Immigration Amid Concerns



Mauritania and the European Union signed a joint declaration today, at the end of a closed session between delegations from both sides at the old Conference Center in the capital Nouakchott.

The joint declaration included general information about the situation in the region, security and development challenges, as well as the challenge of irregular immigration, and Mauritania's role as a stability factor in a turbulent environment.

The two parties expressed their deep concern about the regional context characterized by instability, increasing insecurity, and a significant increase in the number of irregular immigrants, leading to suffering, abuses, and various forms of exploitation, with women and children particularly affected.

The joint declaration included an action plan and detailed measures.

The joint declaration was signed by the Minister of Interior and Decentralization of Mauritania and by the European Commissioner for Home Affairs, Ylva Johansson. Many have expressed concerns over the agreement, as the country faces many economic and social challenges. Security, housing, and employment concerns have been also raised by some citizens.

Islamic Development Bank Mission Visits Mauritania to Talk Development

On March 4th, the Minister of Economy and Sustainable Development, Mr. Abdessalam Ould Mohamed Saleh, welcomed Mr. Mourad Matiba, the country program manager at the Bank's regional office in Morocco, and Mr. Solly Sow, an economist from the Bank's department in Jeddah, among other senior officials as part of a delegation from the Islamic Development Bank (IDB).

The visit is set to span from March 4th to March 11th. The visit aims to establish a framework for the Bank's development initiatives in Mauritania and to evaluate the progress of projects funded by the Bank in the country.

US Embassy Announces New Funding to Combat Immigration

The U.S. Embassy in Nouakchott has announced the launch of a project to support initiatives to combat mass immigration.

The embassy's Public Affairs Section will provide these funds through its Small Grants Program.

The program targets "initiatives to combat mass migration, create economic opportunities, promote democracy, and support fragile communities."

The embassy's statement highlighted that the deadline for submitting funding applications is March 29th of the current month.

Senegalese President Dissolves Government, Sets Date for Presidential Elections

Senegalese President Macky Sall announced the dissolution of his government and the appointment of a new prime minister. He also announced a new date for the presidential elections, which had previously been indefinitely postponed, leading the country into a deep political and diplomatic crisis.

In a statement issued after a cabinet meeting on Wednesday, the President informed the cabinet of the new date for the presidential elections, which will be held on March 2024 th. The statement also mentioned the appointment of Sidiki Kaba as Prime Minister, replacing presidential candidate Amadou Ba.

Sall had announced on February 3rd the indefinite postponement of the presidential elections, which were originally scheduled for February 25th, 2024.

This decision sparked a crisis in the country, leading to protests and demonstrations against the decision, called for by the Senegalese opposition.

However, confusion still exists regarding the election date. While the presidency has set it for March 2024 th, the Constitutional Council has set it for March 31st.

The elections will be held before the end of President Macky Sall's term on April 2nd. This issue was one of the main reasons for the crisis, as the Senegalese opposition and civil society suspected that the President was seeking to cling to power.

Observers believe that a second round of presidential elections is likely to be held given the current nomination situation, but its date has not been determined yet, and it is not known whether it will take place before or after the end of President Sall's term.

However, the decision issued by the Constitutional Council regarding the election date, published yesterday, stated that Sall will remain in his position until his successor is inaugurated, as long as the first round of elections is held before the end of his presidential term.

SPECIAL INTERVIEW:

Acting Against All Odds: The Story of Aly Deyde

By: Varha Abd Selam
M.A. in Mass Communication

Aly Deyde is an aspiring actor currently studying in the UAE to obtain a BA in acting. I have known Aly for years and he is one of the most dedicated people I have ever known. Aly is a theater actor who started his career in Mauritania. He was eventually able to win a scholarship to study acting at Sharjah Performing Arts Academy. He will be graduating this year.

I sat down virtually with Ali to ask him about his journey as a Mauritanian actor in the UAE.

(Parts of this interview were translated and it was edited for brevity and clarity)

Would you please introduce yourself to our readers?

My name's Aly Deyda Moussa. I am Mauritanian, of course, and I've been working as an actor for almost 12 years now. I started my own company Shourouq Theatrical Band, after I quit Nouakchott University. I then founded Samir International Monodrama Festival. I named it after a friend of mine called Samir. Later I got a scholarship to study at Sharjah Performing Arts Academy. I'll be graduating in the next three months.

How and when did your passion for acting start?

I started what later would on be called acting in 2008, back then it wasn't really acting I was just doing it for fun with my friends. We were students at al-Jadida High School and we had a club called Al-Ataa Club for Cultural Prosperity. We started by doing small sketches for a few people to make them laugh on special occasions and stuff like that. After that, I started doing it [acting] almost every time there was an occasion, like a celebration or something. And that's when people started to recognize me [as an actor]. Before that, I was a really shy guy, I never liked talking in front of people or delivering a speech in front of them. I was a lonely guy, always sitting on the side. It was the theatre that gave me confidence. I started reading books and participating in festivals and stuff, trying to learn what theatre and being an actor really mean. And I fell in love with it and continued doing it. In 2014 or 15, I went to Egypt to attend a festival and participate in a workshop and from then love started.

As a young artist in Mauritania was it hard becoming a theatre actor?

Well yes, it was hard. It was a struggle for many reasons. In Mauritania, there are no institutions or universities where you can study art. So you'll always be an amateur and unable to evolve. You can't progress, you can't do something that can actually compete outside of Mauritania. The second reason was family issues. The way Mauritanians see it is that you are from this family so you can't do that because of your family and so on. You don't have the freedom to do what you think you are good at. Another reason is the government. There are currently no stages, cinemas, or theaters. The theater is never looked at as something that could develop the country. The government is not aware of how other countries have changed thanks to the arts when they gave it priority. In Mauritania, artists have no space to do their art.

So in order for me to become a role model actor to other rising actors and artists in Mauritania I participated in festivals in all of the Arab world. I didn't want to just stop



there, I just didn't want to become the stereotypical actor who would go around the Arab world and come back to imitate what was done in those countries in Mauritania. Many artists do this.

I want to create my own method [in acting]. In order for me to do that, I need to study the other methods. I went to the academy, and applied for it, to [the methods of] study Antoine Tchekhov, Uta Hagen, Tadashi Suzuki, Meyerhold, Laban, Eugenio Barba, and so on. All of these methods and schools will help me create my own acting method. And that's the reason I'm studying. When I come back, I'll have learned the basics of theater and acting. Then one day, I will create my own school, not in the physical sense, but rather my own method, my own way, my own acting style. I want to have my own footprint in Mauritanian theater. The people who will come after me, maybe after a hundred years, will know me not as an amateur, they'll know me as an acting graduate who built a good acting method in Mauritania, and I will be recognized internationally as a professional actor, with a degree in acting.

Something I wanted to add is that acting in Mauritania is still looked at superficially the minute you stand on the stage and there are n stages in the technical sense they're all just ground really and whenever someone plays any role in front of people he is called a theatre actor so this undermining of theatre in Mauritania is what's impacting it till now, and the actors who had studied or trained abroad had no power to change anything and that is caused by different reasons, not their fault as they are only individuals as I said before it's about the gov institutions and the holistic view to push the development of a country.

You mentioned family as one of the struggles and one of the reasons why you pursued a degree abroad, how did you (if you did) change your family's perception of acting?

I come from a conservative family. My father is an Imam

and my mother is a very religious woman. Our entire family is a very well-known religious family overall and I respect that. Initially, they [my family] were against me becoming an actor and being in the spotlight. They thought it was inappropriate. They didn't believe it was a respectable thing to do. Personally, I don't believe there is anything wrong with art. I don't believe it's inappropriate, I know it is because of the difference between my generation, and theirs. Eventually, they became more accepting of it when they saw I was serious about it and that I did it respectfully, not as a way to ask for charity. I was doing it because I am an artist and it is my passion and my study major. I believe it is a way I can use to benefit my country, and myself.

It took them a few years to accept it and to let me pursue my passion. However, gratefully I have an open-minded father who is educated and he'd always told me that as long as I am not going against my religion, then I should do what I want. Therefore, I was able to pursue my dream. And every two or three months I come back home to see them. I know what I do is seen as pointless in Mauritania, but it is not pointless to me and I believe it is valuable. So they [my family] believed in my dream because I believed in myself.

In your opinion, how long has theatre been in Mauritania, and how do you think it can be improved?

There's no doubt that Mauritanian theater has come a long way, and that's thanks to the believers in Mauritanian art and its ability to progress. Even if those believers weren't professionals technically. There are no "professional actors" in Mauritania, and I can say that as someone who worked at Mauritanian theater and knows the "behind the scenes".

This is what makes the Mauritanian theater chaotic and at a standstill to this day. For it [theater in Mauritania] to advance, it needs a lot of intensive efforts from both artists

and the people working in the government.

We need at least one academy teaching arts and training centers and theaters and cinemas... etc. It's still a long way to go but it's certainly possible if it is well thought out and the professionals are included in the decision-making process. We need to propose a strategic plan to advance the artistic movement that might last anywhere from 15 to 20 years. We can implement such a plan and every five years, an evaluation must be carried out to evaluate and design the next stage of the plan. This is exactly what it is being done in the UAE where I study as this academy is the first of its kind in the UAE. I think if something like this is also done in Mauritania the Mauritanian theater will be able to catch up with the global theater in a few years. If we continue looking down on our artists and confining the art in a few families, our theater will go nowhere. This is my personal opinion, but I won't deny it did come a long way regardless.

You've mentioned the social stigmatization of theatre and its actors, how do you think is the best approach to change that?

Well, there isn't a perfect way of doing it, but there are many ways that can make it work. Let's say for example, for the next ten years, we will have more than 100 international graduates. Let's say we will have 100 professional actors and 100 professional directors. Those directors, those actors, and those musicians who are now professionals will do professional work. And their work being professional will make people respect them and respect art more. But if we stay amateurs, nothing will really change.

This is one of the only ways I believe that can succeed if people go abroad and study and return then produce "real" work. Otherwise, it'll take us millions of years to progress. The fastest way is to have more professionals and more students of art and more graduates and specialists.

In your opinion, should artists do art for the sake of art? Or should artists be actively engaged in political and societal matters?

Well, this can't be answered by choosing one or the other. It's a matter of preference. I can't talk on behalf of the other artists, but I will talk about my own approach. The way I portray my characters and approach my work on the stage or in front of the



camera depends on the work I have at hand. So art that holds a message is preferable. What I've been doing here for the last four years is working on international performances.

For example, we had just finished working on *Animal Farm* [in school], written by George Orwell, and I was playing Benjamin the Donkey. This is a political play about the Soviet Union. So the message was political, but the way I portrayed Benjamin, was more of me as Ali, and the way I want to see that wise, clingy, smart, donkey. So I don't advise any artists to choose one way or the other. I would do art for the sake of art or I will do it for the sake of a message as well. It's whatever that comes from the people.

However, if you are writing [a play] yourself, it would be better if you have a message to convey. So that's basically what I do as Ali, as an artist. My message for the moment is international. But when I graduate and come back home, I will be focusing on my society and my people.

How come you've chosen theatre over TV or cinema?

I like this question and I've answered it many times before. There's a difference between the two. The difference between the two is why I prefer the theater. When you're standing on stage people can hear your heavy breathing, they can see your hard work, they can see your sweat, they can smell you, and you can smell them. On a stage, the relationship between you and your audience is a vertical one. The audience gives you reactions that you can work with and react to.

Unlike TV, or cinema, where you only interact with the camera. You can do as many retakes as the director asks to get what he wants. Then the footage is taken to another room where you are not present where the director and the editor can edit it as much as they like. While in theater, where you only get to make mistakes in the rehearsals. In Mauritania, we used to rehearse every 6 months for a new production and here in school, to graduate, we must produce a play every 6 weeks from a different genre every time. It is really such a joyful experience despite all the pain and tiredness.

The relationship between you and the audience sitting in front of you is special, as you can't make mistakes. It all comes down to your instincts as an actor. When you make a mistake on stage, you must learn how to overcome it

without the audience realizing it.

The relationship between you, the actor, the stage, and the audience is an incredible one. While in front of the camera, it's a triangle relationship, between you, the camera, and then comes the audience. You don't get to decide which takes to reach the audience, and you may not even like the ones that get used.

That's why I will always prefer theater over TV or cinema. It's just what I love. It is what I enjoy doing. My relationship with my audience is something alive, something that you can feel, something that you can touch, something that you can smell.

With a career in an industry that's notorious for being hard to break into, what would your next step be? For instance, are you planning on staying within the Arabic theater or are you interested in pursuing theater elsewhere?

First, I don't consider this a hard job to do. It's a passion, my passion. It's also my hobby at the same time. It's something that I love doing and I enjoy doing. I enjoy the pain and the hard parts. As for my plans after graduation, I have many on the table for the moment. But I can't speak about them in a newspaper at the moment. But I will be around. Whenever I'm called to go back to Mauritania to work on something, I will be there. However, currently, as an artist, my goal is to go internationally. For the moment that's all I can say.

Lastly, what advice would you give young and aspiring Mauritanian artists?

READ. To study is the advice I can give them. You need to study. You need to educate yourself, Go out there, and see the world. You need to take this seriously and please, take it seriously. If you really think that you love this, show that you love it, and the universe will reward you, and Allah will reward it back to you. Go and study and then come back. You will do better for yourself. You will do better for the people who love you. You will do better for the people that you love. That's all I can say. Go study and you will discover a lot.



Youth Participation in Mauritanian Politics: Ambitions and Challenges

In the context of Mauritania's volatile political landscape and democratic transition, the role of youth is both prominent and vital. However, their participation faces several challenges, including a lack of suitable opportunities and structural obstacles that hinder their aspirations. Historically, youth have been the main demographic force in Mauritania, but they have encountered significant challenges in their political participation, both within governance institutions and in the public sphere. These challenges stem from various factors, including limited space within political institutions and the partisan and personal biases that dominate political work.

Youth political participation extends beyond involvement in political parties to influencing the governmental decision-making process through various means, whether through individual or collective activity. The engagement of youth with political issues reflects their level of concern and commitment to the future of their country. However, the extent of youth political participation in Mauritania remains a subject of inquiry. Effective participation is required to bring about a change in the political approach and provide equal opportunities for all segments of society. Only by creating an enabling environment and providing necessary support can Mauritanian youth realize their full potential and effectively contribute to building a democratic and prosperous future for their country.

It is important to understand that youth political participation is not just a national duty but a legitimate right that every individual in society should enjoy. Promoting this right and encouraging youth to engage actively in political life is a fundamental basis for achieving sustainable development and stability in Mauritania.

The Crisis in Youth Political Participation in Mauritania and Reasons for their Disengagement from Political Parties

Some argue that one of the main reasons for the reluctance of Mauritanian youth to engage in public affairs and political issues stems from their lack of awareness of societal requirements and problems. This lack of awareness and education, coupled with the inability of the political class from parties and institutions to gain the trust of these youth, and to work on positively attracting them, has created a gap between youth and society, governments, and political institutions. The biggest gap lies between political parties and the youth themselves, with objective interpretations of this gap varying between attributing it to "political accumulations related to youth and developing their relationship with political work and roles" and attributing it to the parties themselves, where it is required of them to "develop their discourse and direction towards youth and adopt their issues, and elevate them within leadership positions in political parties." Consequently, youth would have the ability to participate in decision-making within political parties, which still predominantly preserve elders in most leadership positions, rather than youth, causing a state of reluctance among these young generations to engage in political life.

The reluctance to participate in politics by this demographic is linked to several negative accumulations external to the youth, which exist in political systems and parties suffering from a weakness in practicing democracy internally and marginalizing youth in favor of resorting to elders and scholars. Most parties deal with this demographic as immature, lacking experience and expertise to deal with major and exist-



tential issues facing most Arab countries. Additionally, youth themselves fall victim to ideological differences and other factors. Rarely is there a general and partisan framework that unifies the demands and aspirations of this social group, reflects their ambitions, and adopts their perspectives on the challenges they face, and reflects them in the electoral programs of the party.

Of course, it is worth mentioning the stereotypical or formal image that does not go beyond titles such as the youth committee of each party, which in most cases is closer to a decoration like the women's committee of the party or the political movement, as if this large segment is doomed to remain complementary within these parties instead of having actual participation in political action and decision-making within these political systems. This should have reflected all the historical Mauritanian political practices, which have witnessed in multiple contexts a significant role for the youth in founding most of the parties and movements accompanying the formation of the Mauritanian state and its political transformations. The youth, with diverse ideological and doctrinal backgrounds, played a very significant role from various racial and Mauritanian societal backgrounds.

Undoubtedly, some names and individual cases are counted among the Mauritanian youth engaged in political practice within parties or the Mauritanian parliament, and sometimes a certain percentage of representation is provided for this group within parliament and political parties by presenting a special candidate for youth, which undoubtedly remains a small number that does not reflect the larger number of this segment, most of whom are still far from the circle of political practice within most Mauritanian political parties.

Is the reluctance we are witnessing of Mauritanian youth from political parties or from political participation?

There is no doubt that the Mauritanian political context has been witnessing for some time the increasing interest of the youth in political and public issues more than before, even if this interest and engagement were not organized within specific parties. Mauritanian youth live and interact daily with the challenges facing the country, including economic and social problems, as well as most local and global political issues. This is facilitated by the ability of social media to keep up with all the changes happening within the country, and the possibility of daily and continuous interaction, which was not available in previous stages. The Mauritanian state

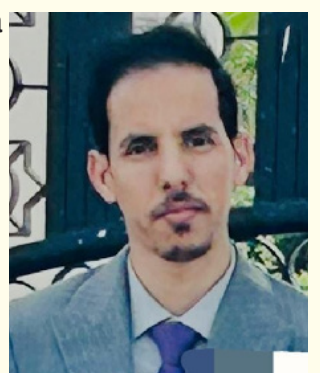
is witnessing a significant trend and endeavor by its youth towards tendencies for change and influence through social media platforms in most of its public political affairs. This is sometimes reflected in the mobilization efforts undertaken by the opposition and pro-government parties from time to time, as well as the emergence of some youthful leaderships in the street and their intensive presence in social movements and civil protests.

It is clear from the above that the issue of youth political participation involves multiple political and sociological dimensions, through which the state of political participation of Mauritanian youth can be examined. It raises several questions about the reality of this category seeking to access political decision-making and empowerment. This has been expressed through many moments of accumulated experience of political practice in Mauritania, which also reflects a quasi-reluctance towards political participation for a segment of youth in traditional political systems and institutions, including parties within the Mauritanian context. However, their participation is taking new forms that reflect the daily critical engagement with national issues by this segment through social media. This includes the nature of new tools and methods in the form of protests and social movements, indicating the existence of a new and different reality for Mauritanian youth in political participation and practice.

In conclusion

In an increasingly individualistic world, social media platforms such as Twitter, Instagram, Snapchat, Facebook, YouTube, TikTok, and LinkedIn bring people and professionals together, making it possible to find suppliers or customers. However, they also create a gap between reality and the virtual world. Social media is here to stay and it undeniably brings positivity to many aspects of our world, but we must not forget to live our lives to the fullest. We have to learn to use them sparingly and not get caught up in the virtual universe, which has nothing real.

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The Silent Exodus: Exploring the Surge of Mauritanian Immigration to the US

In recent years, a remarkable and unexpected trend has emerged on the global immigration stage. Mauritanian immigrants have been flocking to the United States in increasing numbers, creating a phenomenon that has raised both eyebrows and concerns. From October 2021 until July 2023, an astonishing 11,853 young adults, with an average age of 22 years old, have embarked on this transcontinental journey. However, the implications of this mass migration extend beyond personal aspirations and opportunities. The socioeconomic and political consequences on both the host society and the Mauritanian economy have become palpable, sparking conversations about the silence of the Mauritanian government in addressing these issues.

Quantifying the Exodus

The influx of Mauritanian immigrants to the United States over this relatively short period is staggering. What might have prompted such a wave? Is it a yearning for a better life, educational opportunities, or the desire to escape socio-economic constraints? The data suggests that the motivations are multifaceted. According to statistics published by the ASAP organization in early August 2023, a significant portion of these young immigrants did not complete their education. A startling 79% lacked a high school diploma, while an additional 15.6% did not reach the university level.

Impact on Society and Economy

While the individual aspirations of these young immigrants are valid and understandable, the societal and economic impacts of this mass migration cannot be overlooked. The host society, the United States, faces challenges in accommodating and integrating such a significant number of newcomers, especially when most of them lack basic educational qualifications. This could lead to economic strain as the job market absorbs many individuals with limited skills and qualifications.

On the other side of the equation, the Mauritanian economy is not immune to the consequences of this exodus. The departure of a young and potentially productive workforce has the potential to hinder economic growth, hamper development, and exacerbate existing socio-economic disparities. Additionally, the remittances that these immigrants might send back to their families, which are often considered a lifeline for economies of developing nations, might not reach their full potential due to the lack of educational and professional progress among the emigrants.

The Enigmatic Silence of the Mauritanian Government

Perhaps the most baffling aspect of this trend is the conspicuous silence of the Mauritanian government. One would expect that such a significant emigration would trigger governmental attention, prompting policies to address the root causes of this mass departure. The lack of action or public acknowledgment raises concerns about the government's commitment to addressing the socio-economic challenges that have driven these young individuals away.

The wave of Mauritanian immigration to the US has triggered several disturbances that need to be carefully examined:

-Educational Drain: The departure of a substantial percentage of young adults who lack educational qualifications further widens the education gap in Mauritania, making it increasingly difficult for the country to develop a skilled workforce capable of contributing to the nation's growth.

-Brain Drain: The phenomenon of skilled individuals leaving their home country for better opportunities abroad is not a new concept. However, in this case, the sheer number of emigrants and the absence of initiatives to mitigate this drain can have dire conse-

quences for the prospects of the Mauritanian economy.

-Social Services Pressure: The United States, as the host nation, must allocate resources to support and integrate these immigrants. The strain on social services, including education, healthcare, and housing, can spark tensions between locals and newcomers if not managed effectively.

-Dependency on Remittances: Many developing nations heavily rely on remittances sent by their citizens abroad to boost their economies. However, the lack of education and skills among the Mauritanian immigrants might limit their earning potential, subsequently reducing the positive impact of remittances.

Conclusion

The explosion of Mauritanian immigrants to the United States from October 2021 to July 2023 has revealed a complex tapestry of motivations, challenges, and consequences. While personal aspirations for a better life are undoubtedly valid, the lack of education and skills among these immigrants, coupled with the apparent silence of the Mauritanian government, raises significant concerns about the long-term impacts on both societies. The disturbances caused by this migration trend underscore the need for comprehensive strategies that consider the socio-economic dynamics of both countries. The Mauritanian government must urgently address the root causes behind this exodus and take proactive measures to ensure a prosperous future for its citizens.

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