



Fez Festival of Amazigh Culture

6th Edition

Fez, 1-4 July 2010

The SPIRIT OF FES FOUNDATION, FES SAÏSS ASSOCIATION, AND THE SOUTH NORTH CENTRE organize in partnership with The Royal Institute of Amazigh Culture and BMCE Foundation The 6th FESTIVAL OF AMAZIGH CULTURE AT FES.

The festival is organized annually in an attempt to participate in the national efforts to promote Amazigh culture and intercultural dialogue. The main objective of this initiative is to highlight the historical, anthropological, and social significance of cultural diversity, and the role of culture in the promotion of peace, tolerance, and understanding. The festival also aims to establish a coherent approach to consolidate social cohesion and democratic culture.

The festival includes two major components:

1- the international conference on

"Migration and Hybridity: the Maghreb Europe Paradigm"

2- the Amazigh music concerts, arts, and poetry reading

The sub-themes of this conference are:

1. Cultural diversity in the Maghreb and Europe
2. 'Orientalisation', Europeanisation, and Islamisation
3. The Maghrebi context and cultural interchange
4. Migration and discursive hybridities
5. Maghrebi literature in the diaspora

PREAMBLE

The international conference on "Migration and Hybridity: The Europe - Maghreb Paradigm", which will be organized as part of the « Festival of Amazigh Culture », in Fez, Morocco, from 1 to 3 July 2010. The conference aims at drawing the attention of intellectuals, different civil society actors and decision-makers on the social, cultural, geopolitical, and historical idiosyncrasies of this Euro- Mediterranean region.

The Maghreb has for centuries constituted a bridge between Europe and Africa. Relations and exchanges between Europe and the Maghreb have always been very intense and rich, but impregnated, sometimes, with conflicts and tensions. Globalization, on the one hand, obstacles to development in the Maghreb, the Schengen agreement, and the enlargement of the European Union, on the other hand, have all led to more relations between both regions, but not to the development of the Maghreb.

The main aim of the conference is to discuss the current cultural situation on the basis of differences characterizing the cultures of the region, and to analyze political and cultural diversity in the Maghreb countries and the European Union. The forum also aims at offering alternatives in terms of developing and deepening intercultural dialogue, consolidating values of tolerance and communication between the Maghreb and Europe.

The Maghreb, particularly Morocco, with an ancestral tradition of diversity (cultural, linguistic, ethnic and religious) and who was always a privileged crossroad of civilizations, can contribute fundamentally in the rapprochement of the peoples of the region.

The researchers participating in this forum will discuss certain postcolonial international theories on hybridity. They will offer a rereading of fundamental cultures of the Maghreb, namely, Arab, Amazigh, Jewish, Christian, Andalusian cultures, Spanish, and French cultures regarding their relations with Europe.

Theories like those of Edward Said (Orientalism) and Homi Bhabha (The Location of Culture) show that cultural processes condition and affect each other, but only within hegemonic discursive structures. We shall introduce a new element in the debate, i.e., theories of the **hybridity** (Bhabha, of Toro) and of cultural interchange (Laplantine). On the literary level, the forum will examine how words or expressions which are supposed to belong to a specific cultural space travel and exhibit internal change and even entail some external change in their areas.

The exchange between the Maghreb and Europe presupposes displacements of words between many cultural worlds and different policies, and displacements of literary types, as the novel, or song, painting, theatre, etc.,

Displaced words or expressions are those which vehicle an unpredicted speech, sometimes hardly acceptable; words or expressions perturb our discursive comfort, our well defined models of communication, our definitions of literature and our identity. From both sides of the Mediterranean Sea, displacements are polysemous and help to generate new expressions, which, in their turn, destabilize the cultural and literary norms of expression.

Another objective of this conference is to discuss cultural diversity in the Maghreb and Europe as a promising way to strengthen democratization and tolerance, via a reassessment of speeches on identity, migration, nation, and culture.

The conference is mainly dedicated to the following topics:

1. Issues about the theory of culture

Cultural diversity will be treated in a critical manner as a condition and as a theoretico-cultural, category assuming its productiveness and applicability values, particularly in the Maghreb, given its relations with Europe.

2. ' Orientalisation ' / Europeanisation / Islamisation

This is a question of analyzing relationships between the Maghrebi discourse and the hegemonic European discourse, notably at the levels of linguistic policy, ethnography, and literature, from Maghrebi and European perspectives.

3. The Maghrebi Palimpsest and cultural interchange

It will be necessary here to show the cultural diversity of the Maghreb, its interchange, and link to migration, highlighting the great importance of Amazigh, Jewish, Christian and Andalusian cultures, and also the way they have been influenced by migratory movements towards and from Europe.

4. Displaced words and discursive hybridity

Between Europe and the Maghreb, as inside the Maghreb itself, movements and contacts, of persons as well as of discursive models, are numerous, thus, partly forbidding fixed self-defining identities but also discourses, particularly literary discourses, which are always in movement, in mutation, in a context of dynamic hybridity, where a different future is elaborated, and where a history in mutation is re-appropriated.

5. Ecriture, Emigration / immigration / diasporisation

Migration is certainly the most obvious illustration of movements of persons which engender movements of cultures, thoughts, and words. But curiously migration is also, as Jacques Berque stated, a « space sub-represented in literature ». Indeed, since the eighties, many writers in the diaspora published interesting works, in fact a literature comparable to the literature produced forty years ago by Francophone Maghrebi writers. Is this due to a change in era, of which the corollary is most often a change of perception of the political and cultural spaces, and of their encounter? Is this due to an identity quest in a postmodern or postcolonial space of migration?