

Ninth Festival of Amazigh Culture 5, 6 and 7 July 2013 in Fez.

The Spirit of Fez Foundation and South North Centre organize in partnership with the Association of Fez Sais, in collaboration with the Royal Institute of Amazigh Culture and the support of the Maroc Telecom and BMCE Bank Foundation the ninth Festival of Amazigh Culture on 5, 6 and 7 July 2013 at the palais des congrès in Fez. On this occasion, an international conference will be held on the theme "Amazighity and Andalusia: the right of belonging and hospitality".

The conference will focus on the historical and social significance of the Amazigh Culture, and its role in the understanding of the history and enhancing of cultural exchanges and coexistence. It aims to propose a homogeneous approach that will allow the strengthening of intercultural dialogue, social peace and democratic culture. This festival includes two main axes:

- Axis dedicated to the International Conference on the theme: **"Amazighity and Andalusia: the right of belonging and hospitality"**
- Axis dedicated to song, poetry and Amazigh arts

This festival will be a favorable opportunity to highlight the positive impact of the Amazigh contributions in general and intercultural dialogue in particular to peace, democracy and sustainable development and heritage preservation.

Conference Topics

Here are the main themes of the conference:

- 1 - Maghreb multiculturalism in the light of Andalusian heritage
- 2 - multiple identities in the region
- 3 - Maghreb culture between the Islamic tide and Western values
- 4 – Diaspora literature
- 5 - Cultural and Andalusian Studies
- 6 - Hospitality and the right to belong

This conference will offer experts and researchers the opportunity to discuss issues related to history, migration and cultural exchange and their contribution to the development and Euro-Maghreb dialogue.

Preamble

North Africa has always been an irreplaceable bridge between Europe and Africa. The relations between the two sides of the Mediterranean have always been a rich and sharpness but she knew through her orgasms and conflicts.

One goal of the conference is to discuss the linguistic and cultural situation in the region, and deepen the debate on cultural diversity, particularly in the Maghreb and Andalusia. The conference also plans to propose alternatives able to develop and deepen the dialogue between cultures, tolerance and constructive communication between the Maghreb and Europe. Researchers will examine the main components of the Maghreb countries especially Arab and Amazigh, but also Jewish, Christian, Andalusian, Spanish and French components.

The new constitution, approved by Moroccans in the referendum of July 2011 recognizes the Andalusian civilization for the first time as a dimension of the Moroccan identity as well as Arab, Amazigh, and Hassani identities. It encourages us to go a step forward to clarify the Andalusian perspective that embodies the tragedy of the older generations who were subjected to one of the worst ethnic cleansing experienced by Europe between the years 1609 and 1614.

The goal is not to cry over the ruins and return to the past, but the rehabilitation of the Amazigh culture in its relationship with Andalusia and the recognition of the oppression and genocide they suffered from during the time of Inquisition, and highlight human values that abound in the Moorish heritage scattered among many countries in Africa, Europe, South America and Asia.

The Moorish heritage, which had a great impact on Morocco has led to a rise in major cities such as Chefchaouen, Rabat and Salé, which had trained many lawyers, doctors, engineers, artists, astronomers, who have often held high level positions with the sultans of Morocco.

The Moors were then merged with the local Amazigh population to the point that some of them became Amazigh, to the extent that in the south there is a place called "Ait Oughrrabou" Amazigh meaning "people of the ship," as there are other regions called "people arrived by ship."

The Moorish feel frustrated because the Spanish government recognized the Andalusian Jews and granted them the right to dual citizenship in 1992, while ignoring the Andalusian Muslims whose Andalusian origins are ignored.

Andalusian Muslims claim that the Spanish Government should formally recognize and compensate them morally and materially, but still they refuse to politicize the issue or return to Andalusia. Yet these Andalusian Muslims have left behind remarkable architectural masterpieces and jewels of Islamic art.

Anyone who looks at the history of the Islamic Maghreb is appalled by the large numbers of martyrs and victims in defense of Andalusia. The Amazigh of Andalusia were mostly from Algeria, Morocco and Mauritania, for the most part Zenata tribe followed by Sanhaja and Msamudh tribes.

Andalusia region included the Amazigh, Arab, Hispanic and hybrid, but the role of the Arab began to wither when the Umayyad period, especially in the era of Mansour Bin Abi Amer began depending entirely on Amazigh force from North Africa.

This conference will also contribute to the current debate on the globalization of cultural and scientific exchanges between "East" and "West" and "South" and "North", and to the discussion of concepts such as "nation", "identity", "right of ownership" and "hospitality". These are concepts that need to be reassessed and redefined in the context of respect for cultural diversity.

The fields of culture and literature, art and media are sensitive to historical debate and useful to the social and cultural understanding and to independent and objective analysis. In addition to culture, literature and art, there are concepts such as "nation", "identity" and "race / ethnicity." This conference will help explain cultural diversity and issues of immigration and religious and cultural minorities who have become of paramount importance, as respect for cultural diversity reduces tensions and extremism and contributes to social peace and coexistence.

The philosophy of Levinas and Derrida about hospitality, as explained by Alfonso de Toro, who developed this philosophy by introducing a new concept of "politics", where he provides the dimension of social interaction in a world globalized.

This concept supports the duty of hospitality or refusal of "diversity" and "recognition" of the other, and reflects the social position of the individual and the attitude towards "the other". The concept of "hospitality" has a moral value to preserve the "dignity of the citizen" and "justice" and "peace."