



BIGSAS

Bayreuth International Graduate School of African Studies

Rebranding Tunisian and Moroccan Identity

Cultural policies and the legitimation of power

Andreas Wüst

PhD Student in political science

BIGSAS Junior Fellow

University of Bayreuth

Andreas Wüst



- Master en Lettres Classiques
- Doctorat en Sciences Politiques avec l'Université de Bayreuth et l'École doctorale BIGSAS
- Expériences de terrain en Tunisie et au Maroc

Contact:

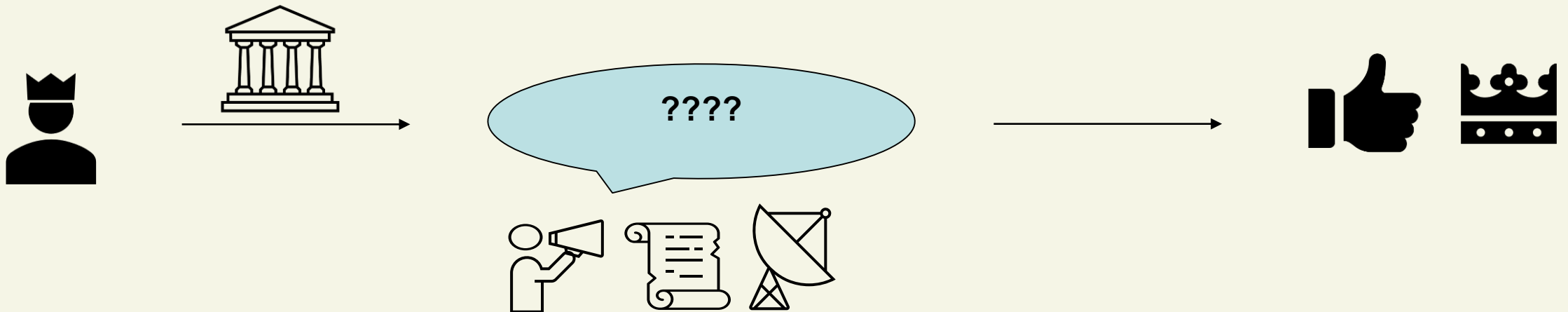
andreas.wuest@uni-bayreuth.de

+49 151 20 12 12 99

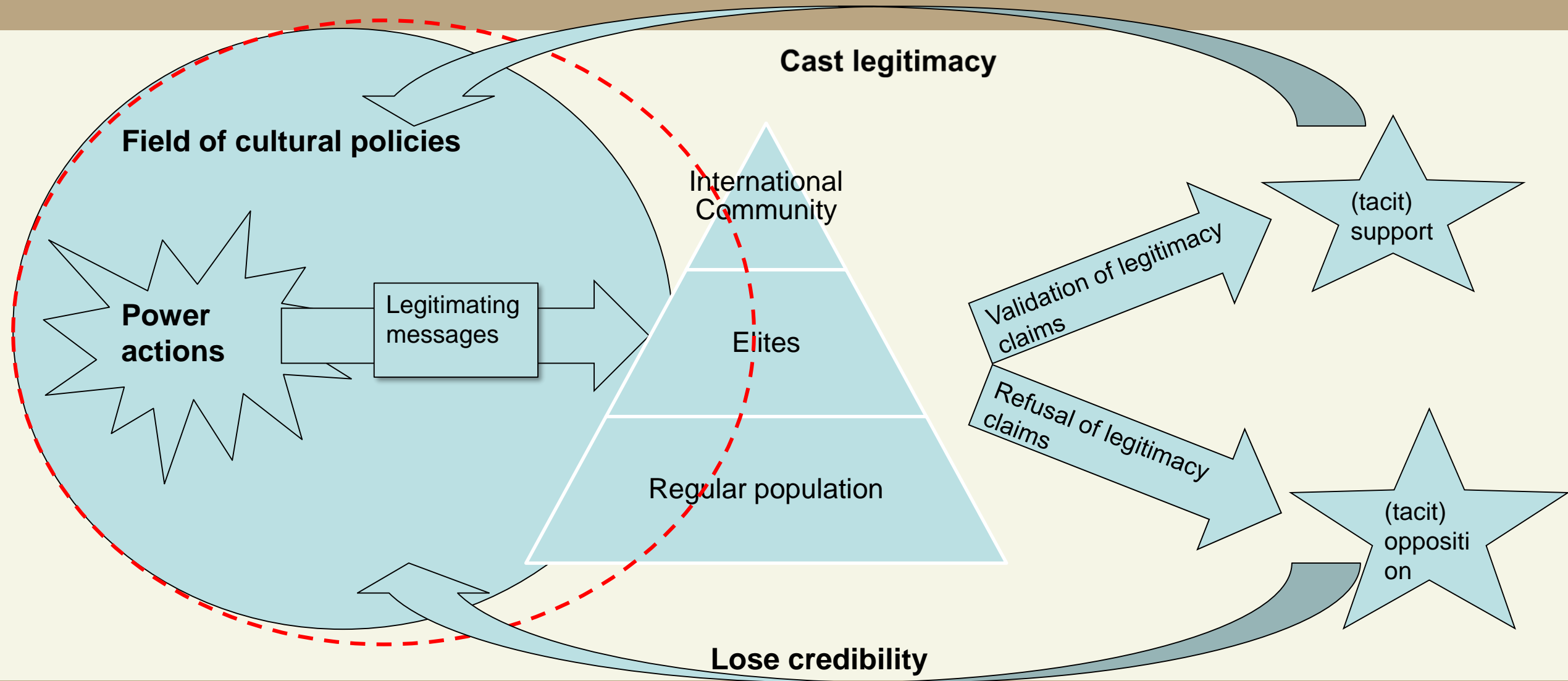
Problématique



Comment les dirigeants d'état emploient-ils la politique culturelle pour légitimiser leur pouvoir et stabiliser le régime politique?



Schema d'analyse



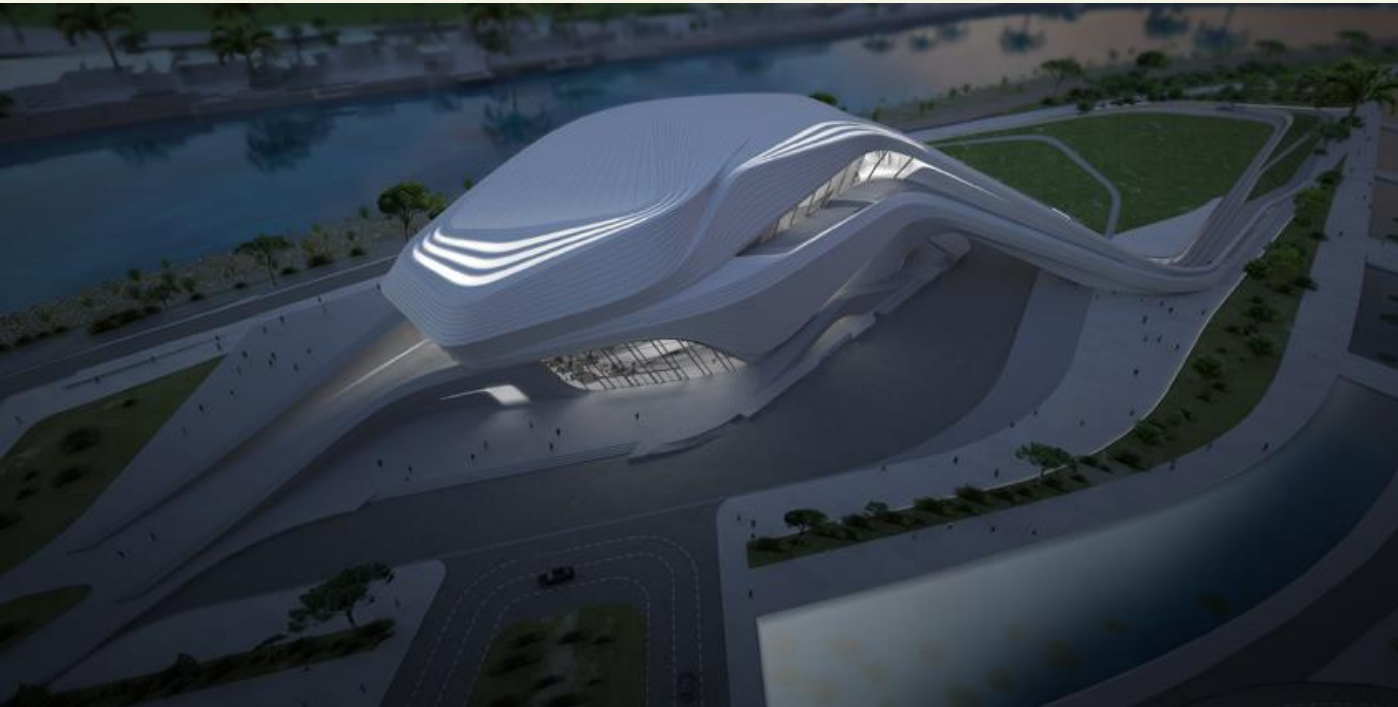
Mohammed VI et son rôle dans l'état marocain



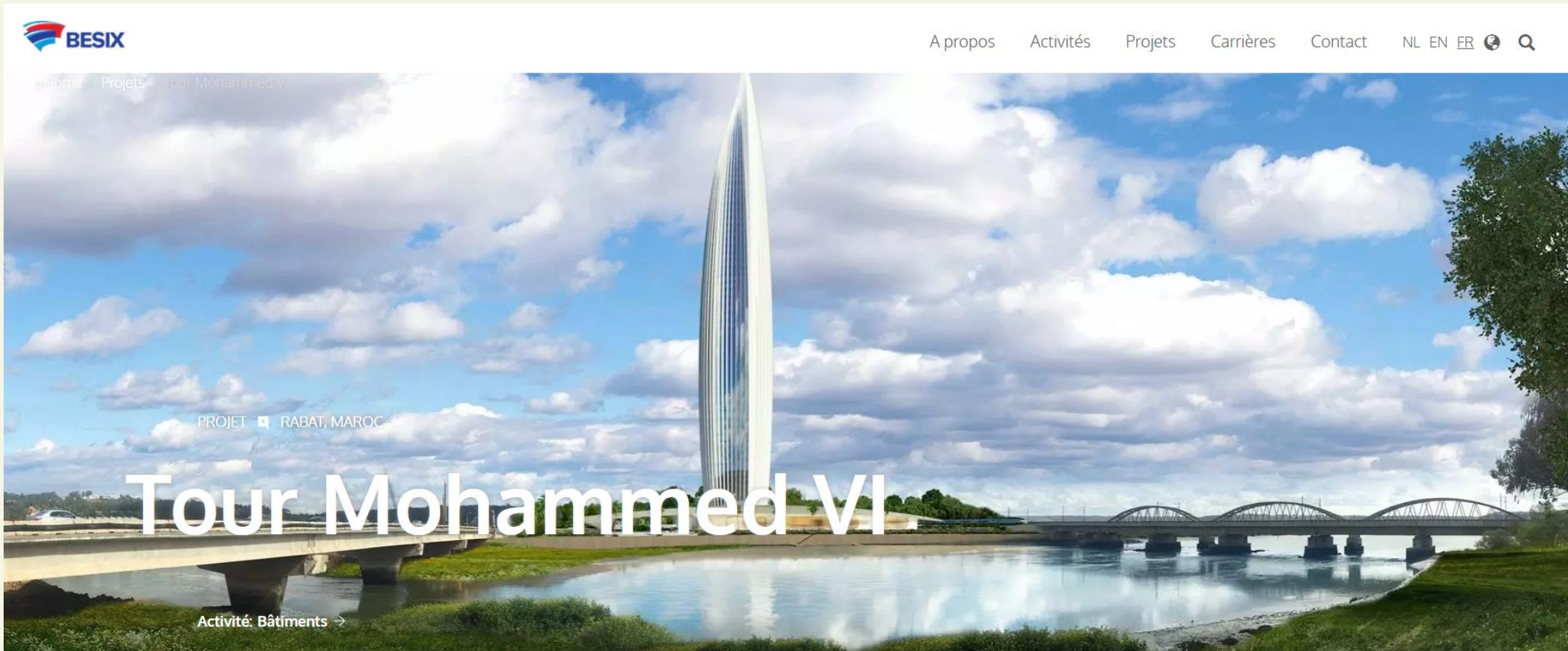
Mehdi Qotbi et la Fondation Nationale des Musées



Grand théâtre de Rabat (by Zaha Hadid)



La tour Mohammed VI



<https://youtu.be/Gp2TDZffnXY?t=121>

External legitimation through religious policy



„You know for sure the concept of Soft Power conceived in the 1990ies. Morocco was one of the first countries in Africa [...] to use the **concept of Soft Power of culture**, especially in international relations. [...] In a world that is increasingly marked by a cooling of international relations, wars, moral crisis and identity crisis, we are confronted with a world that is torn apart, fractured and with a world that is in search of identity. It appears to me that the cultural and religious aspects can bring about a new identity. In this context we see for example that with regards to the strategic priorities especially in the case of religious and cultural diplomacy in Africa, we see that Subsahara Africa is in the center of the kingdom's strategic space [...] because Morocco has had, for centuries already, very good relations with Mali and Senegal especially. [...] But **Morocco also goes beyond this old zone of influence** – and there we see a real change in the Moroccan position meaning that Morocco does not limit itself any more to this strategic space as it did before, but goes beyond it now. This means that today even among countries in the east [of Africa], some of which are hostile to the **question of the Sahara** as being part of Morocco, that even among these countries **Morocco tries to broaden its support base and tries to make them join its primary national cause**. And all this is accomplished through that beautiful culture, that islam of openness, that islam malikite, that islam that has in its center the general interest that confers upon the Moroccan kingdom this flexibility and not rigidity that is characteristic for other muslim streams. “

Interview with Abdellah Ouzitane, founding president of the Centre Abraham Zagouri d'études et de recherches sur le droit hébraïque au Maroc in Essaouira, 03/06/2020.

Recherche de partenaire



Questions:

- Quelles sont les principes et priorités de la politique culturelle en Tunisie avant et depuis la révolution de 2011?
- Qui sont les acteurs principaux de la politique culturelle?
- Quelles sont les différences entre la politique culturelle en Tunisie et au Maroc ? Comment s'expliquent ces différences?

Contact:

andreas.wuest@uni-bayreuth.de

+49 151 20 12 12 99