

Unit One

Lesson One: Identity

Theme One: Moroccan people

Below is the full text of the Royal message¹ which His Majesty King Mohammed VI addressed to the attendees of the symposium on "The Alliance of Civilizations in the East African Ibero-Latin American Space" on August 3rd, 2008 in Assila

"....my country has served as a bridge between various cultures and been a model of cultural interaction as reflected, since time immemorial, by the contributions of the Amazigh, Phoenician, Roman, African, Oriental, Mediterranean and European civilizations.

These civilizations have helped shape a distinct Moroccan identity which was particularly enriched by the Arab-Islamic civilization and the tolerant faith it brought with it as well as by a solid commitment to the universal values of brotherhood, coexistence and mutual understanding.

Thanks to the open-mindedness of its people, Morocco has unquestionably contributed to the dissemination of a rich, innovative cultural heritage through several channels and in three main directions.

The first direction was Europe, through the Iberian Peninsula, where cultural and social interaction helped bring about rich cultural and intellectual development which paved the way for the European Renaissance.

Andalusia thus became home to a fine civilization as science, arts and town planning flourished amidst a commitment to shared values and principles, a love of life and strong commitment to enlightenment and the dignity of mankind, all of which benefited Europe and, later on, the New World.

¹. www.map.ma/eng/sections/speeches

Another direction was the African continent, as features of Moroccan civilization not only spread through the neighbouring Sahel countries, but also in the Eastern and Western parts of the continent, through commerce and Sufism. Once again, a successful cultural exchange took place between local cultures and the Moroccan civilization, allowing the cycle of cultural intermingling to go on and confirming the position of Morocco as a crossroads for cultural interaction between the North and the South, the East and the West.

The third main direction was Latin America, as the time-honoured civilizations of that part of the globe came into play with Arab and African civilizations through communities of Eastern, European and Iberian origin. Sharing the same long history, spontaneity and cultural values, those civilizations helped shape a rich cultural heritage which became clearly perceptible not only in modes of living but also in various forms of artistic and literary creativity. A case in point is immigrant literature in South America, which was the result of the openness of Arabic literature to the New World and to the principles of freedom underlying it.

Ladies and Gentlemen,

By addressing the theme of the “Alliance of civilizations” in a geographic area whose countries are historically and culturally close to one another, you are, in fact, quite logically pursuing the commendable initiatives and sincere calls made - at close intervals and in more or less similar circumstances - to promote constructive interaction between civilizations. Reflecting the concerns of distinguished politicians and intellectuals, these calls sought to avert the perils of isolation, ostracism and terrorism, and to stand up against those who fan the flames of extremism through the alleged theory of a “clash of civilizations”.

Morocco has undertaken initiatives and been actively involved in various endeavours, be it at Arab, African, Iberian, Euro-Mediterranean or Asian levels, because our country firmly believes that there can be a clash of ignorance, but not of civilizations. By definition, civilizations are based on constructive interaction that benefits mankind and respects the specificities of all cultures and identities.

Morocco, therefore, contributed actively to the United Nations Summit on the Alliance of Civilizations, which took place in New York. I should like, in this regard, to pay tribute to the current and former Secretaries-General of the United Nations for their action to implement the Summit’s recommendations and to see that the lofty humanitarian goal underlying them is enshrined in the UN Charter. My country also backed the Madrid Forum, endorsed the overall plan of the “Alliance of Civilizations”,

and strongly defended the idea of highlighting a cultural dimension in the Union for the Mediterranean which holds so much promise.

Enriching the UN Charter with the lofty values that prompted the calls for an alliance of civilizations would enhance the United Nations' mission in the area of promoting peace, security and stability in the world, in addition to giving the Organization a greater say in defining the cultural values of mankind.

To this end, I call upon all those who believe in cultural and religious tolerance and coexistence to tackle the destructive trends currently threatening the world. Because human civilizations are complementary, inter-related links in the chain of mankind's history, they belong to all humans. Accordingly, and regardless of how much they have contributed to human civilization, no nation or people should have a monopoly or any form of guardianship over the human heritage, or claim to be superior to others.

A land known for harmonious interaction between Arab, Iberian and African cultures, Morocco has always aspired to build bridges of understanding and co-operation between different civilizations. It has sought to promote the things they have in common, has advocated neighbourly relations and has resorted to dialogue and earnest negotiation as a means for resolving disputes while respecting state sovereignty, national unity and territorial integrity. Indeed, Morocco views co-operation and shared development as a gateway to enhanced security and stability, and to the preservation of human dignity, especially in Africa....

..... Our shared objective remains the emergence of global citizenship as well as a just, multilateral world order. Our universe should be nothing but a small village for all mankind, where the values of brotherhood, equality, democracy, shared development and human solidarity prevail, and where we seek, together, to confront the enemies of the human race, namely material poverty, intellectual wretchedness, ignorance, exclusion, marginalization, intolerance, injustice, oppression, aggression and terrorism.

These scourges are the real enemies of civilizations. Confronting them should be the linchpin of the alliance between time-honoured civilizations; and our objective should be to build a bright future for all, particularly the weak and impoverished, and especially in Africa.

I am convinced the spirit of tolerance and open-mindedness characterizing Morocco and Moroccans will inspire the Assilah symposium, your productive debate and your work as well as the constructive recommendations you will be making. You will thus be supporting South-South co-operation and solidarity, and enhancing

complementarity not only with age-old civilizations and fast developing countries in Asia, but also with our partners in the North.

I wish you every success.

Thank you.

Wassalamu alaikum warahmatullah wabarakatuh

Task two:

Read the Royal message. As you do so, list salient points.

Task three:

Analyze the following excerpt from the Royal speech by referring to concrete examples either from history or everyday life.

“The choice of Morocco is hardly surprising. Over the centuries, my country has served as a bridge between various cultures and been a model of cultural interaction as reflected, since time immemorial, by the contributions of the Amazigh, Phoenician, Roman, African, Oriental, Mediterranean and European civilizations.”

Task four:

In groups, discuss the following theme: ‘National identity and the virtue of multiculturalism openness to the other’.

Task five:

Choose excerpts that reflect the ethnic diversity of Morocco from the lofty speech above. Decide how they can be exploited in a content area class; taking account of:

- the target level of the class;
- learning aims;
- appropriateness of tasks;
- evaluation procedures.

”

Lesson 2: Ethnic diversity in Morocco

Pre-history civilisations

Several successive prehistoric civilisations prospered in Morocco.

1. Old Stone Age

Acheulean civilization

The traces of Acheulean civilization have been known in Morocco since at least 700.000 years. Stone mining at *Thomas Quarry*, *Oulad Hamida Quarry*, *Sidi Abderrahman* in Casablanca unearthed an abundance of Acheulean artefacts such as two- sided stones and upright stones.

2. Middle Stone Age

Mesolithic civilisation

This civilisation reached its peak in Morocco between 120000 and 40000 years ago. Archaeological excavations in *Jebel Irhoud*, which is a cave site located about 100 km west of Marrakech, have revealed amongst other things stone artefacts and remains of ancient hominids and other animal fossils.

Aterian civilisation

Very broadly, Aterian civilisation in Morocco dates back to between 20000 and 40000 years ago. It is a distinct North African civilisation. Archeological digs on the Atlantic coastline caves such as *Dar Soltane 2*, the *Zouhrah Cave* located at el -Harhoura, *El Mnasra 1* and *2* unearthed Aterian artefacts.

The Iberomaurusian civilization

This Advanced Palaeolithic civilisation was first recognized in Morocco 21.000 years ago. The *Pigeon Cave* in the *Beni Snassen* area (*Oujda*), extensively excavated for many years, has yielded many remains of bone and stone artefacts.

New Stone Age

Neolithic civilisation

This civilisation rose in Morocco around 6000 BC. Its main characteristics are farming, stock-breeding permanent settlements of sedentary populations, the making of ceramics and the use stone axe heads as well. Many caves in Morocco such as Kaf Taht el Ghar and Ghar Kahal (Tetouan Province) and the Neolithic necropolis (Skhirat) have yielded artefacts testifying about this civilisation.

Bronze Age

The Moroccan Bronze Age Civilisation dates back to around 3,000 BC. Its main feature is advanced metalworking that included techniques for smelting bronze -- an alloy of tin and copper --from natural ores.

Morocco during the Classical period

Phoenician Period

In *Naturalis Historia*, Pliny the Elder says that the Phoenicians were the first to have established known posts in Morocco by the end of the 12th century; namely, the Chella on the outskirts of Rabat and Liks on the hill lying on northern side of the mouth of the Likkus River opposite modern Larache. However, archaeological excavations have revealed that the Phoenicians had established themselves in Morocco by the first quarter of the eighth century BC. Mogador was the farthest post the Phoenicians had reached.

Punic Period

In the 5th century BC, Hanno, the Carthaginian explorer, conducted a voyage of exploration along the coastline of Morocco. He founded many settlements. Archaeological excavations have so far brought to light the influence of Punic burial customs. Punic was spoken fairly widely in Morocco. Like Carthage, Volubilis was administratively controlled by oligarchs.

Mauritania Tingitana

Mauritania Tingitana occupied the northern half of present-day Morocco. The first of the Mauritania Tingitana's kings well known to history was King Baka who during the Second Punic War, which is referred to as 'The War Against Hannibal' by the Romans', allied himself with Masinissa, the first King of Numidia. Little is known

about Mauritania Tingitana to historians prior to the end of the second century BC. After the death of Ptolemy of Mauretania, the last king of Mauretania in 40 BC, Roman Emperor Claudius annexed Mauritania Tingitana to the Roman provinces.

Roman Period

In Roman times, Morocco knew a commercial apogee around the Mediterranean Sea. The remains of Volubilis, Chella, and Tamuda testify about the Roman influence upon Morocco.

Roman control in Morocco, which ended at the beginning of the fifth century, was always tenuous. Moroccans had continued to independently hold the interior of the country.

Idrissid Dynasty

Moulay Idriss founded the Idrissid Dynasty at Volubilis in 788. It was to prove the germ from which the state of Morocco was soon to grow and endure

At the beginning of the twelfth century, the Almohads, led by Ibn Tumart who was an impassioned religious and a political reformer and who had already established himself in Timil (in the High Atlas southwest of Marrakech) with a view of toppling the Almoravids who, in his belief , had strayed from the path of genuine Islamic faith.

.. The Saadians won glory by the resounding victory over the Portuguese by at the Battle of the Three Kings .

Since their accession to power and up to the present day, Alawit kings' policy has unswervingly tended towards the liberation and unification of national territory.

Task One:

Read the extracts below. As you do so, complete the chart below:

Historic period	Ethnic group	Achievements	Important data

Task Two:

What inferences can you draw from the completed chart?

Task Three:

In groups, discuss the following issues:

- Ethnic diversity and national identity;
- The cultural richness that ethnic diversity adds to their communities;
- Identity and openness to the other.

Task Four:

Design an assignment for a specific class of students, defining the themes and concepts focussed upon in this unit and suggesting how they can be pedagogically exploited.

Lesson Three: Religious coexistence in Morocco

Below are excerpts from the Royal message² to the attendees, who are believers from the three monotheist religions, of the ecumenical ceremony held at St Peter's Cathedral in Rabat on September 16th, 2001.

“Morocco, a land of Islam, is proud to have been, throughout the ages, open to the other two monotheist religions: Christianity and Judaism, for cohabitation with Islam in a tolerant climate is anchored as a tradition in the past and perpetuated through time by all Moroccans and which history has inscribed with honour in its annals and will continue to do so.”

“Islam is a religion that advocates rights and good deeds, justice and equality, security and serenity. It also recommends that communication and mutual acquaintance prevail amongst all human beings in conformity with words of Allah: “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other” (Quran)

Hence, Islam calls for dialogue and arguments that are most gracious. Allah says, “Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious”.

“Islam roundly denounces and prohibits the killing of innocent people. Allah says: “you do not kill any person God has made inviolate—except with the right to do so.” The Prophet may peace be upon Him considered this killing as “one of the greatest sins”. According to the Quran, “If someone kills another person—unless it is in retaliation for someone else or for causing corruption in the earth—it is as if he had murdered all mankind.”

² . An unofficial translation.

Task One:

Read them. As you do so, complete this chart.

Religions referred to in the excerpts	The status of each religion in Morocco	Salient points	Supporting texts
1.			
2.			
3.			

Task Two:

A -Explain the Qu’ranic verses and Holy Hadiths mentioned in the excerpts.

B-Explain the extent to which they have been as yet applied?

Task three:

In groups, discuss this topic: ‘Coexistence between religions across the ages in Morocco’.

Lesson 4: Cultural diversity in Morocco

1. Below are excerpts of the Royal speech King Mohammed VI delivered at Ajdir when sealing the Dahir setting up and governing the Royal Institute of Amazigh Culture on October 17th, 2001.

Task One:

Read the experts and ...

1. ... explain that our national cultural identity is comprised of varied foundations.
2. ... give examples illustrating this identity in terms of ethnicity, human geography and diversity.
3. ... outline the core values prophesied through Moroccan cultures.
4. ... make a list of distinct personalities that exemplify our national identity.
5. ... explain how culture has contributed to the makeup of our national identity.

Task Two:

Design an assignment for a specific class of students, defining the themes and concepts focussed upon in this part of the Unit and suggesting how they can be pedagogically exploited.



His Majesty King Mohammed VI delivering the Royal speech at Ajdir.

1.

"Through this act, we want, in the first instance, to express, together, our recognition of all the foundations of our common history and our national cultural identity that is imbued by multiple and varied contributions. "

2.

The plurality of the streams that forged our history and shaped our identity is an integral part of the unity of our Nation, united around its sacred values and its intangible foundations, namely holy and tolerant Muslim religion, defence of the homeland's unity and integrity, allegiance to the Throne and to the King, and attachment to the constitutional, democratic and social institutions. "

3.

"We want to assert that Tamazight, which is deeply rooted in the in-depths of the Moroccan people's history, belongs to all Moroccans, without any exception, and cannot be used to serve political designs of whatever nature."

"Morocco has been singled out, throughout ages, by the cohesion of its inhabitants, regardless of their origins and dialects, and that Morocco's inhabitants have always evidenced their firm attachment to their sacred values and resisted all foreign invasion or division attempts."

2. Read the statements and extracts below. As you read them, complete this chart.

Event	Venue	Aims	Values implied

1. Answer the questions below.

1. How can culture be...

- a) ... a unifying force between various racial, religious and ethnic groups Morocco?
- b) ... a power of openness to the other?
- c) ... amity and peace between nations?

3. Design an assignment for a specific class of students the aim of which is to raise their awareness of the concepts and values focused upon in this part of the Unit.

1.
Fez World Sacred Music Festival



“ When it comes to music or words, Fes rightly claims to be, in a world with so many social conventions such as national introversion, a haven of tolerance, openness to the other and peaceful coexistence--- core values that govern the now- famous ‘ Fes Spirit’ and which, in its turn, strongly epitomizes the relation between Averroes and Maimonides.”

Mohammed Kabbaj, President of ‘*Fes Spirit*’

2.

Timitar Festival of Agadir



“This festival dates back to 2004. Since then, has grown exponentially with each season. The gaiety and enthusiasm it generates is yet another testimony that music is a high form of spirituality.”

Brahim Maznad, Artistic impresario.

3.

Essaouira Gnawa Festival



“This festival is a celebration of African roots, our national unity and diversity, freedom and openness to the other through music. Gnawa music fuses well with other styles, such as blues and jazz whose roots also lie in Africa. The festival has become a truly international event.”

Leila Tazi, Essaouira Gnawa Festival organizer.

4.

Marrakech’s Popular Arts Festival

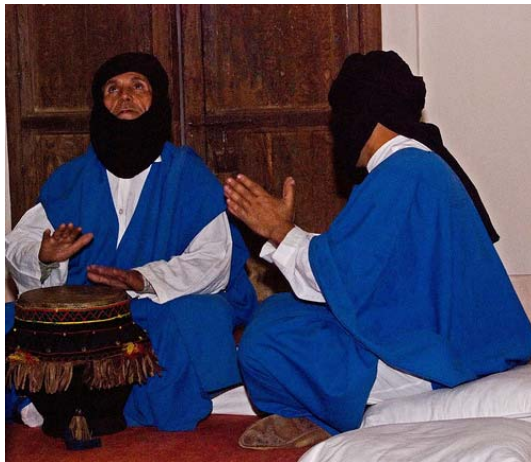


The rationale behind the Marrakech’s Popular Arts Festival is to highlight Moroccan musical heritage, to energize this heritage without transforming its authenticity or

cultural dimensions and to identify ways amenable to the enhancement and preservation of popular arts.

5.

Smara Cultural and Touristic Festival



This festival is held annually in Smara, which is referred to as being ‘the red and friendly city’. Last year’s festival explored a timely theme: “The Subservient Role of Local Culture in Regional Development and Reinforcement of National Identity”. The festival is growing continuously and attracts thousands of national and international visitors to the area.

6.

Oujda International Festival of Rai Music



This five-day festival feature Maghreb, Mediterranean and international artists and is held within the framework of an integrated holistic approach to the urban

development of Oujda. Alongside the festival, the exhibitions held reflect the richness of the cultural heritage of the eastern part of Morocco.

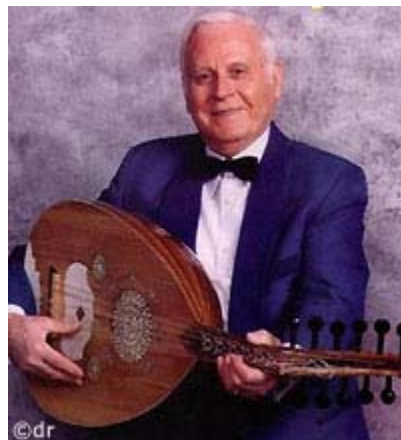
7.

Andalucias Atlanticas Festival, Essaouira



This festival, held by the Essaouira-Mogador Foundation for Arts every year, celebrates the Arab-Jewish heritage of Morocco. It features performances of Andalusian, Gharnati and Melhoun music by prominent artists, an exhibition of plastic arts that reflects a harmonious religious co-existence and cultural intermingling and a forum on the joint Arab-Jewish heritage.

The festival honours Moroccan artists who have contributed to the enhancement and preservation of Andalusian heritage in Morocco. The 2008 Andalucias Atlanticas Festival paid a tribute to Samy El Maghribi, a pioneering figure in Moroccan music, who had passed away earlier in 2008.



Samy El Maghribi, a luth virtuoso

A song that is literally inseparable from Samy El Maghribi's impressive repertoire is "*alf hnia wa hnia*", which he penned and sung in 1955 in celebration of the return of Mohammed V from French-imposed exile in Madagascar.

Alegria Festival of Chefchaouen



This festival is gaining ground on the national and international scenes as an increasingly important event where live musical performances, theatrical presentations, exhibitions of paintings, photos, artefacts and local handicrafts and... a forum on a particular theme mix gracefully for three days in Chefchaouen. The festival promotes the ethnic, cultural and socio-economic cohesion of the community and dialogue with *the other*.

Safi Festival of Al Aïta



The aim of this festival is to further revive Al Aïta which consists of varieties such as 'hasbaoui', 'haouzi' and 'marsaoui' and, by implication, to contribute to the preservation of our cultural heritage. Al Aïta is an impressive repertoire of songs that chronicle the whole history of a society with its heroes and its mythical characters. It is a rural ancestral memory. It possesses its own specificities and thus contributes to the protection and promotion of musical diversity in Morocco.

Errachichia's Desert Music Festival



This annual festival truly represents the fusion of tradition and modernity. It has been gaining an international dimension. Nationally and internationally renowned performers showcase their work over three days. The festival also provides ample opportunities for social and cultural interchange and helps to enhance tourism in Tafilalt.

Unit 2
Principles and Symbols
Lesson ONE: Main Principles

Targeted Principles:

- Defining our country's main principles
- Understanding the Constitution's comprehensive architecture
- Understanding the areas covered by the constitution
- Understanding the objective behind defining the main principles

Objectives:

- Distinguishing the constitution's clauses and chapters
- Knowing the domains covered by the constitution and the roles it plays in organizing a country's a country's governance
- Understanding the components and objectives of our country's main principles
- Distinguishing these components.



Export		
Chapter One	Rules of Most Basic Principles	Clause One
Chapter Two	The Monarchy	
Chapter Three	Parliament	
Chapter Four	The Government	
Chapter Five	The Powers' relationship with each other	
Chapter Six	The Constitutional Council	
Chapter Seven	The Judiciary	
Chapter Eighth	The Supreme Court	
Chapter Nine	The Social and Economic Council	
Chapter Ten	The Supreme Audit Council	
Chapter Eleven	Local Collectivities	
Chapter Twelve	The Constitution Amendment	
Chapter thirteen	Special Rules Clause 108	

1. Define the areas covered by the constitution on the basis of the table above
2. Within your own small group: Choose one of those areas and try to define its mission; afterwards each group present their work for collective debate and improvement.
3. What role does a constitution play in a given country?

II- After reading the documents above:

1. Show the Export' specificity regarding the constitution
2. Define the areas that the main principles deal with
3. Discussion

A chapter from the constitution's main principles is to be chosen to be discussed within small groups (each group is to choose a chapter) or within the framework of the class

Lesson TWO: Symbols (1)

Targeted Competence:

- Knowledge of the general philosophy of the constitution
- Ability to define the general areas that the constitution deals with
- Recognizing national symbols and their usage
- Adopting positive stance towards national symbols

Objectives:

- Distinguishing the different national symbols
- Knowing how to exploit these symbols
- Adopting a positive behavior that respects national symbols



I- Evaluating the Constitution (1996)

The King is the Commander of the Faithful, and the loftiest representative of the nation, the symbol of its unity, guarantor of its sustainability and durability, defender of the faith, guarantor of the respect of the constitution and preserver of the rights and liberties of citizens, groups, organizations, guarantor of the country's independence and rightful territorial integrity.

The King appoints the Prime Minister, as well as the rest of the cabinet members on the recommendation of the Prime Minister; he can relieve them of their missions, and dismiss the government, at his initiative or on the basis of its resignation.

Sovereignty belongs to the nation; it exercises it directly through referendum or indirectly through the constitutional institutions. The Constitution stipulates that the Moroccan system of government is based on multiparty system. Political parties, labor unions, regions' councils, chambers of commerce participate in organizing citizens and representing them.

The King has a right to dissolve the two houses of parliament, or any one of them, through a Cherifian Decree, in accordance with the terms of Clause 71 and 72 of the fifth chapter, after

consulting with the speakers of the two houses, the president of Constitutional Council and addressing a speech to the nation.

The King has a right to ask both speakers to read anew each proposal or draft law that requires to do so through a speech. In no way can this new reading be turned down.

The King has a right to consult its people through a referendum, through a Cherifian Decree, about each proposal or draft law, after the proposal or draft law has been read anew, unless the draft law or proposal has been adopted or rejected by both houses after a new reading by a two third majority of its members.

The King can, after second amendment, issue a royal decree by putting the proposal or draft law to a general referendum, with the exception of proposals or draft laws that have been adopted or rejected by two thirds of either house members. The result of a general referendum is binding upon everyone.

The government can declare martial law or war and issues legislative proposals or draft laws before putting them forward to either house of parliament. The King can officially declare war, simply after informing Parliament of the matter.

All Moroccans are equal before the law. Both men and women have equal political rights. The constitution guarantees to all citizens, within the limits of the law, the freedom of worship, movement, opinion and expression in all their forms; it also guarantees them the right to organize themselves, to hold public gathering, to belong to any trade union or political group of their choice. The Constitution also underlines equal opportunity in jobs, education, private property, business activities and then right to go on strike.

The Constitution also stipulates for a Constitutional Council, made up of twelve members, six of whom are appointed by the King for a non-renewable term of nine years; he also appoints the speakers of both houses. One of the three members of the Constitutional Council is to be re-elected every three years. The King chooses the President of the Constitutional Council from among the members he has appointed.

The Constitutional Council approves the validity of legislative elections and general referendums. Laws and procedures peculiar to Parliament are put forward to the Constitutional Council for implementation. The king, the Prime Minister, either speaker of both houses, or a quarter of the members of either house can put forward any other law to the Constitutional Council before its issuance. The Constitutional Council's decisions are final and binding upon everyone.

The Constitution also stipulates for an independent judiciary, presided over by the Supreme Court that is appointed by the King.

It institutionalizes Parliament the Social and Economic Council that the Government consults in all matters of economic or social nature. It also institutionalizes the Supreme Audit Council.

The King and Parliament can take the initiative to amend the Constitution. The King can also directly put to a general referendum a proposal to amend constitution. The proposal to amend the Constitution can only be adopted if it is voted by two thirds of the Council's members. The proposed Constitution amendment becomes valid and final after its adoption through a general referendum.

The Constitution clauses related to the monarchy system and Islam cannot be amended.

1- After reading the Moroccan Constitution's introduction, fill out the following table:

Person / Organ	Prerogatives/Rights
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- 1- Define the areas included in this introduction
- 2- What role does this introduction play for the constitution?
- 3- Do an individual or a small group research to define the chapters and clauses that explains what came in the introduction



1- Fill out the following table on this basis.

Picture No	Its content	What it symbolizes	its Usage
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- 2- State the areas in which each of these symbols is used.
- 3- What is the stance to be adopted towards these symbols, and why?
- 4- Do a study of the symbols of different countries
- 5- Make a proposal showing how these symbols are to be used pedagogically for the students of a particular grade.

Lesson THREE: Symbols (2)

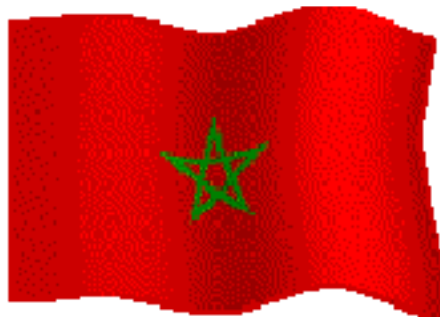
Targeted competences:

- Recognizing the symbolism behind the national flag and the national anthem
- Having a positive behavior that shows respect to the national flag and anthem
- Ability to express belonging to the nation

Objectives:

- Knowing the role that the national flag plays: the symbolic and emotional dimensions
- Understanding the national anthem's philosophy and its role in strengthening the feeling of national belonging
- Adopting positive attitudes that respect the national flag and anthem in all places and circumstances.

I



- 1- Indicate the places where the national flag is mounted.
- 2- What are the occasion on which the national flag is hoisted?
- 3- What is the symbolism that the national flag carries?
- 4- What is the behavior to be adopted towards the national flag and why?



The land of the free
The shining light
Forum of glory and its defense
Live long for its glory and defense
Live in nations
A place of loftiness
A fulsome garden
The subject of all talk
With soul and blood, your youth stood to answer your call,
In my mouth and in my blood, your love sprung in light and fire
Siblings, Let us aim for loftiness, Let us see the world
That we will live forever hereafter
Our Slogan is Allah, the Nation and the King.

- 1- Come up with the main ideas inherent in this text
- 2- What is the behavior to be adopted when singing the national anthem of a given country? And Why?
- 3- How important is this behavior?
- 4- Compare the Moroccan National Anthem with other national anthems.
- 5- What are the teaching methods and tools that can be used to strengthen the respect of national symbols in students? Present a pedagogical paper that shows these methods and tools.

Lesson Four: Strengthening and preserving Symbols and Principles

Targeted Competences:

--Recognizing the various stakeholders in the field of encouraging National symbols and principles.

--Understanding that strengthening symbols and principles encompasses many fields.

--Ability to strengthen symbols and principles in daily life.

Objectives:

--Knowledge of the partners' fields of activity (Social, political and economic)

--Taking individual and collective initiatives to strengthen national symbols and principles

I—

1- Examine the following words and fill out the following table:

The National Illumination Party, Trade Union, Association of Hope, Bank Union, The Champion Club, The Stars of the Stage.

The Organ	Its Field of Activity

2- Within your small group and on the basis of this table:

--Enumerate in details the activities that these organs undertake in their respective domains.

--Show how these organs can contribute to strengthening the country's symbols and fundamental Principles.

3- Discussion: How can we enhance the role of the social stakeholders to strengthen the civic behavior of a citizen who respects and preserves fundamental symbols and principles?

II- Within the group work, do a pedagogical file that aims to strengthen national symbols and principles in students, in accordance with the following stages:

--Defining the targeted segment

--Enumerating the pedagogical competences and targets

--Choosing the adopted pedagogical documents.

--Suggesting the possible follow-up sessions for these activities.

UNIT 3 : Values and Attitudes

Lesson 1: We Are all Moroccans

The 1996 Constitution

- Chapter 5 : All Moroccans are equal before the law
- Chapter 8: Both men and women are equal in political rights. Each citizen, from either sex, has the right to vote if he comes of age and has his civil and political rights.
- Chapter 9: The Constitution guarantees all citizens:

--The freedom of movement and settlement in any part of the Kingdom.

-- The freedom of opinion and expression in all its forms, as well as the freedom of gathering.

--The freedom to set up associations and adhere to any political or trade union organization of their choice. Such practices can be restricted only through legal provisions.

1- After reading these chapters from the Moroccan Constitution:

- Define the areas covered by these chapters
- Show the role played by the law in protecting individual and collective freedoms
- Indicate any legal texts (or others) that define the each individual rights and duties

2- Individually or in a group do a research on the following:

---Citizens' view of the concepts of right and duties/ primacy of the law/equality before the law.

---Respecting liberties or not

---Methods of developing individual and collective freedoms by entirely respecting the law

-II



The Al Hoceima earthquake: different manifestations of solidarity in all parts of Morocco.

Morocco: February 27 2004 (W.F.B)

Moroccans showed different forms of solidarity their devastated compatriots after the earthquake that shook Al Hoceima at the beginning of this week, in the North of Morocco. After this catastrophe, many campaigns for blood donation were organized in Rabat by non-government associations network (Maïage Maroc), and also in Laayoune in the south of Morocco by the Center for Blood Transfusion. Other associations groups were formed in Al Hoceima itself and in other cities, such as Fes, to help the suffering population in the Rif. At the same time, the Moroccan Press trade union called upon all journalists to donate at least one day salary to the families that have lost their homes and properties.

The Midi 1 Channel, which broadcasts from Tangier, has sent two lorry tanks of water to isolated villages in the region affected by the earthquake, which resulted in 571 dead and more than 400 injured.

The Moroccan Football Federation announced that the income from this very popular sport that will be collected at the end of this week will be devoted to help the devastated populations.

The Bank of Morocco has opened a special account on Wednesday to raise funds from Moroccans inside and outside the country. The King, Mohamed VI made the first donation to this account.

Royal Air Morocco made important discounts for Moroccans living abroad to send cargoes of products collected abroad and send them to the Rif region.

As for medical assistance, the Moroccan Red Crescent and Mohamed V Foundation for Solidarity have dispatched medical teams to the region; while the regional Pharmacist Council of the North distributed free medicine to affected populations.

Fes Principality announced it would send 1000 covers, 800 beds and 10 tents that house 100 persons each, in addition to 12 tons of food stuff to the value of 1 Million Dirhams.

Bakers from Oujda, in the North East of Morocco, decided to send to the affected area between 1000 and 2000 loaves of bread a day. All the Region's bakeries closed their shops for fear of possible strong aftershocks.

(From Jeune Afrique)

- 1- Define the stakeholders (individuals and organizations) mentioned in this text
- 2- Indicate the areas of normal activities for each one of these stakeholders.
- 3- State the actions carried out by these stakeholders after Al Hoceima earthquake
- 4- What are the human values inherent in these actions?
- 5- State other examples that show such values?
- 6- Discussion:

---What are, in your opinion, the procedures that strengthen these values?

---What are the appropriate pedagogical methods to teach these values to young generations?

Lesson Two: Tolerance:

Targeted Competence:

- Acquiring tolerance values
- Awareness of the dangers of intolerance
- Belief in the importance of tolerance in the coexistence of individuals and groups

Objectives:

- I- Definition of tolerance values through definition of different documents and their analysis<

- II- Showing some manifestations that run counter tolerance
- III- Explaining Morocco's role in disseminating tolerance culture
- IV- Explaining Morocco's role in religious coexistence and interfaith dialogue



1.

2. 1



3.



4. First Activity: Definition of Tolerance

“...Admitting the right to difference cannot be really considered without taking into consideration another principle which is tolerance, which truly means avoiding extremism and absolute fundamentalism and the prejudgment of intentions and preconceived ideas in society. As tolerance culture spreads all contradictions manages to come to the fore and societal cementing is strengthened....Tolerance necessitates rules based on equilibrium between rights and obligations.

(Reference manual on human rights)

1. I examine the pictures and fill out the table below

Picture	What it suggests
1	
2	
3	

2. I define the relationship between what the picture might have suggested to you and the text’s content that comes after

3. Show What you have concluded after examining the picture and the text

...a- I present models from lived experience that shows:
Avoiding extremism and absolute fundamentalism

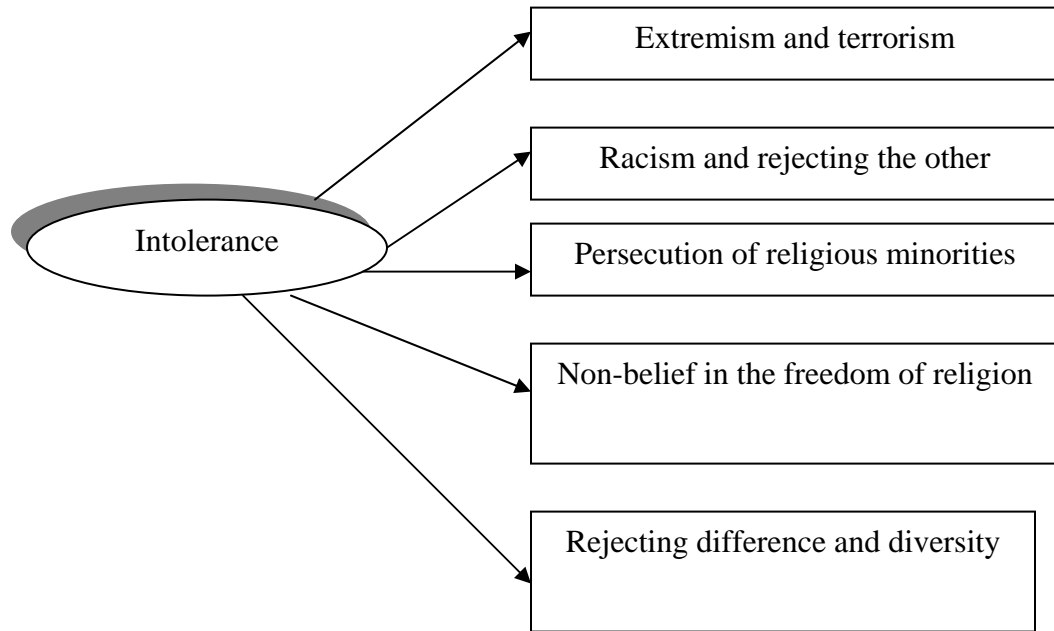
.....Judging intentions

.....Balancing rights and obligations

...b- I explain the importance of tolerance in society

...c- I indicate some manifestations that oppose tolerance

4- On the basis of the above I Come up with a definition of tolerance
Second Activity: Some Manifestations that run counter tolerance



Documents:



3...The Islamic experience, in its purity, has presented a way of channeling the energies of many peoples who differ in language, race, profession and religious faith. This has lead to an Islamic culture built by anyone who belonged to it, be they Arabs, Persians, Africans, Indians or Turks, be they Moslems, Jews, or Christians, be they Sunnites or Shiites; all of them have contributed to the building of this culture, because Islam has dealt with humanity's essence in a way that has understood its meaning... However this technical form of Islam has regressed, leading to other external and internal factors, forms and influences that have turned harmonious aesthetical and constructive factors in social and civilizational make-up into polarizing and conflictual elements that turned attraction into mutual cancellation.

(Zaki Al Milad, Conference on Multiparty, multisect and multiethnicity in the Arab World, pp198)

1- I examine the picture, I read the text and I fill out the following table:

Documents	Subjectif	Diversity Elements	Intolerance Culture Manifestations
Picture			
Text			

2. I explain the role of the Islamic World's diversity in the flourishing of Islamic culture.
3. I analyze some elements of conflict and fragmentation that have leaked to the Islamic world and I show my attitude towards it.

Third Activity: Morocco and the culture of tolerance:

Documents:



Islam is the religion of the state and the state guarantees each individual the freedom of religious practice.

(Chapter 6 of the Moroccan Constitution, 1996)

“...For 14 centuries, Moroccans have chosen Islam as their religion for its moderation and tolerance, man's dignity and coexistence with others, relinquishing aggression, extremism and religion-based leadership. In the light of these tolerant teachings, our ancestors have built an Islamic civilization and a Moroccan state independent from Eastern Caliphate.”

(His Majesty king Mohamed VI in the 2003 throne speech, Daawate Al Haq, No: 379, July 4th, 2004, P. 37)

“We aspire to the fact that Morocco in our era would take the path of development and modernity towards the third millennium, as Moslem, looking forward to the future, in coexistence with the other, preserving its identity and specificity, without any introversion, within a renewable heritage and modernity compatible with our sacred values.”

(His Majesty King Mohamed VI in the first throne speech in 1999, same reference as above, P.66)

I examine the picture and I read the texts, then I:

1. I define the subject of the picture and each text
2. I bring out tolerance values that have characterized Moroccan society over many centuries
3. I show some tolerance culture manifestations in Moroccan Politics
4. I find other manifestations of tolerance culture in Moroccan society and I assess them through a focused essay.

Lesson 3: Peace

Targeted Competences:

- Defining the concept of peace
- Awareness of the importance of international organizations in establishing international peace
- Belief in the importance of the role played by Morocco in fostering international peace

Objectives:

- Explaining the concept of peace as a real concept
- Analysis of the role of international organizations in establishing world peace
- Explaining Morocco's endeavors to preserve world peace
- Evaluating the importance of peaceful coexistence among nations

First Activity: I explain the concept of world peace

Documents

* "O believers, Enter you all into peace and do not follow in the footsteps of Satan, He has been your unmistakable enemy." 5Holy Koran, Al Baqara Verse, 208).

* "If they opt for peace, follow suit, and trust in Allah." (Al Hojorate Verse, 13)

* "If you make a promise, carry it through, and do not stray from your faith after having declared it." (Annahl Verse, 91)

*"We are the United Nation's people; we took it upon ourselves to save future generations from the destruction of war, which during one single generations has brought about on humanity indescribable catastrophes. And because of this, we have committed ourselves to tolerance and peaceful living, as well as good neighborly conduct; we have decided to harness our efforts to preserve world peace and security, adopting some specific values that we outline, so that armed option be used only in promoted common interest."

(UN Media Services, UN Charter AND International Tribunal, New York, 1999, P.1).

I read the holy verses and the text below them, keeping in mind previous conclusions, then:

1. I define the main ideas in the verses and the text.
2. I explain the concept of peace in Islam
3. I find the world efforts to establish peace and security and I explain them.
4. I gave a suitable definition of peace and I comment on it

Second Activity: I analyze the role of international organizations in establishing world peace

Documents:



International Tribunal *International Criminal Court United Nations logo*

*”in the thirties and the beginning of the forties the expansionist policies of dictatorial regimes lead to the breakout of the Second World War. Fascist and Nazi War crimes, and individual and mass genocide were a turning point in making the human right question come up to the fore on international stage. International protection of human rights was then a necessity in order to have permanent and lasting peace in the world, a fact that lead to the establishment of the United Nations in 1942; This was the loftiest common ideal that all nations and peoples needed to reach.

(Unpublished documents on a human rights education project in the Arab World, p. 58)

Activities

I examine the pictures and read the text to:

1. Name the international organizations that contribute to world peace.
2. Explain the reasons behind the establishment of these organizations.
3. Explain the role of these international organizations to preserve world peace
4. Evaluate this role and comment on it

Fourth Activity: Morocco’s endeavors to preserve world peace

Documents:



“The work undertaken by our glorious father, may Allah rest his soul, for over a quarter of a century in order to reconcile the children of Abraham, peace be upon him, with each other, and the relentless efforts to turn the land of the prophets into a space of cooperation, development and peace, instead of a place of tension and occupation. We have made a point of taking constructive initiatives and encouraging all efforts towards a just, lasting and comprehensive peace in the Middle East region.”

(King Mohamed VI, The Resurrection of a Nation, Part 2, Chapter 2, 2000)

I examine the pictures and I read the text, then:

1. I bring out the main ideas in the pictures and the text
2. I conclude what confirms Morocco’s continuous efforts to preserve world peace
3. I show the importance of Morocco’s efforts to establish world peace

Lesson Four: Transparency and Fighting Corruption: Targeted Competencies:

- Defining the concept transparency and moralization of public life
- Realizing the importance of the mechanisms of enhancing the concept of transparency

--The ability to set up a program to fight corruption

Objectives:

- Awareness-raising on the importance of transparency in moralizing public life
- Showing the importance of the mechanisms that can enhance the concept of transparency
- Awareness-raising on the danger of corruption to Moroccan society, and taking a stance towards it
- Putting forward a plan to fight corruption

First Activity:

Documents:



“According to the Moroccan Anti-Corruption Association’s definition, as it has stated in its charter, corruption is an unacceptable and unbearable practice that is a result of the abuse of political, administrative, judicial or economic powers, and orienting them to serve personal interests; It is thereby a continuous violation of human rights. Corruption, then, cancels out transparency and integrity, and dislocates the structure of the democratic system and pushes it to failure. It also reduces the space of the state of law, by violating the latter in all domains, thereby leading to various human rights violations.

Awareness-raising on the dangers of corruption requires exposing this phenomenon in clear ways that include its nature, its kinds, its causes and its dangers. Awareness-raising through education, the mass media and the arts enables us to fight it in its depth.

(Education on Cultural Values and Corruption Fighting Manual, Annajah Aljadida Publications, Casablanca, 2005, P. 14)

I examine the pictures and analyze the text, then:

1. I give an appropriate title to the pictures and the text
2. I give an appropriate definition of the concepts of transparency and corruption
3. I show the dangers of corruption to Moroccan society
4. I explain some anti-corruption mechanisms and the achievement of transparency

Second Activity: Definition of transparency and Moralization of Public Life

Documents:

“An act of bribery is an unnatural act of corruption and wrongdoing; it pushes one to act against one’s duty to which one is committed. The nurse that sells medicine that is supposed to be handed out free of charge in public hospitals distorts the nature of his job and profession; the teacher who gives unfinished classes that need further complementary private tuition outside the school in return for money is one who betrays his duty profession The policeman who let a drunk driver go unpenalized in return for bribery is a corrupt policeman who does not fulfill his duty. When the head of an administration or the human resource manager in an organization hires a person because he is his relative, and not on the strength of his qualifications, he is also to be considered corrupt, because he has betrayed the trust placed in him by that institution.”

(Same reference as above, pp. 9-10, edited)

“Each individual has a right to accede to all kinds of information and ideas, collect it and transmit it to others.”

(Moroccan Anti-Corruption Association, the Right to Information, October, 2006, p. 10)

“Fighting corruption necessitates first knowing it and then observing it to understand it as a comprehensive social phenomenon that is the outcome of many factors, such as the proliferation of rent situations in the economy, weakness in democracy and state of law, distortion in culture, and weakness in citizens’ persistency awareness; therefore, corruption can be fought only through a multi-dimensional methodology.”

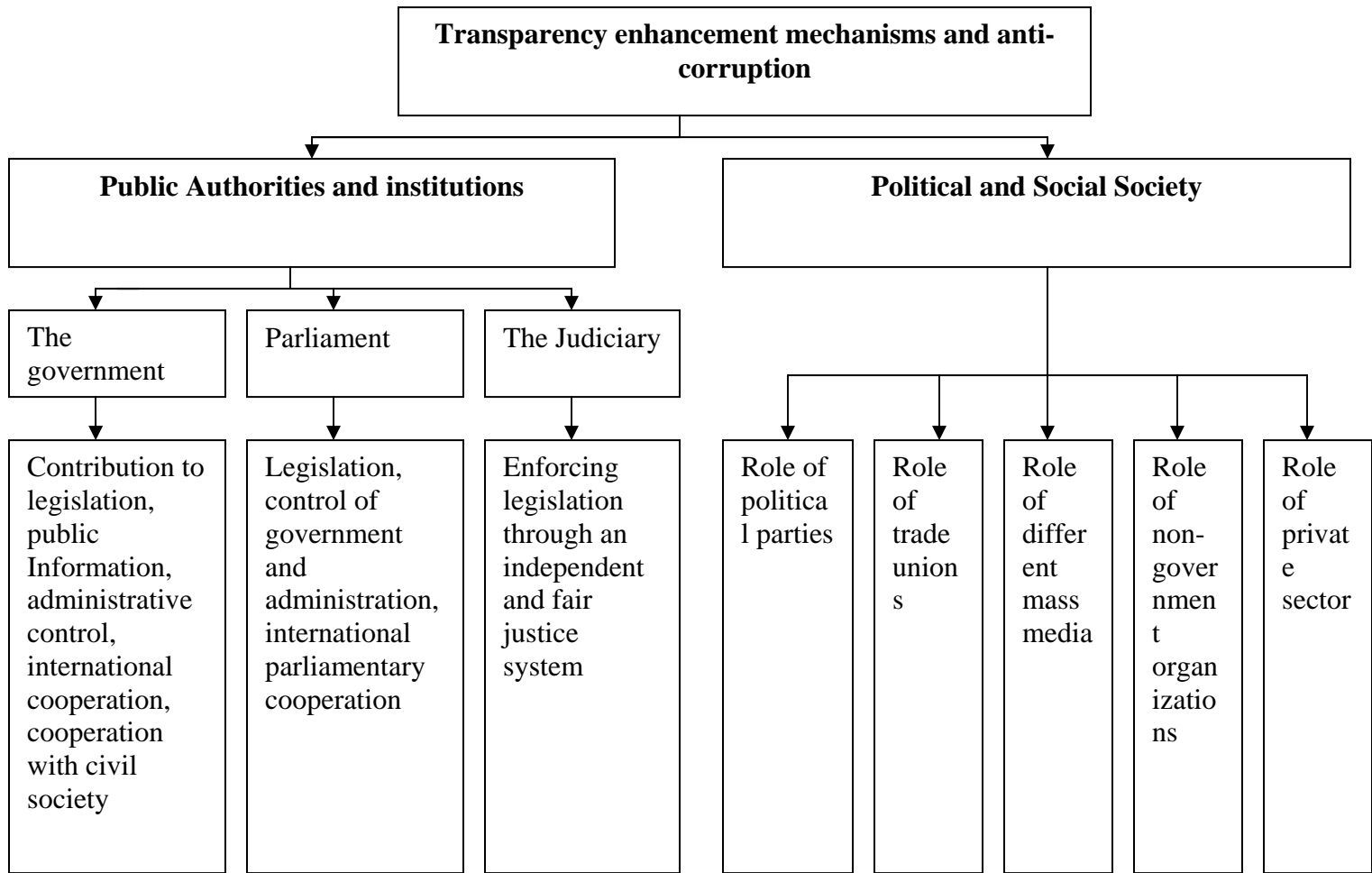
(Education on Cultural Values anti-Corruption, reference above, p; 19)

I read the texts and then:

1. I give an appropriate title to each text
2. I bring out certain practices and behavior that run counter the concepts of transparency and the moralization of public life.
3. I explain the reasons behind those practices
4. I give an appropriate definition for transparency and moralization of public life.
5. I show my attitude towards the phenomenon of corruption

Third Activity: Some Mechanism for Enhancing the Concepts of Transparency and Public Life Moralization.

Diagram:



“On the January 31, 2002, the Ministerial Council approved an important anti-corruption legislative arsenal, and decided to put forward some of them to parliament in an extraordinary session, that started from February 12, 2007. This battery of laws concerns the following:

- Six draft laws dealing with private property declaration for high government officials, elected officials, members of parliament and judges.
 - Draft law dealing with public procurements and another one dealing with the creation of a central anti-corruption body.
 - The United Nations’ anti-corruption agreement that Morocco signed in 2003;”
- (Abdelaaziz Nouidi, Observation on the Government Anti-Corruption Special Draft legislation: Conference of Support Before Moroccan Parliament, Casabalanca, March 28, 2007)

I read the information in the diagram and the text and do the following:

1. I give an appropriate title to the diagram and the text
2. I name the mechanisms that contribute to the enhancement of transparency and fight corruption

3. I show the importance of each mechanism and their roles in fighting corruption
4. I explain the objectives of the legislative arsenal that the Moroccan Ministerial Council has adopted
5. I give my opinion on the importance of the mechanisms of transparency and corruption fighting in Moroccan society

Fourth Activity: Dangers of Corruption to Moroccan Society

The First Case:

“Nabila, one of the workers in the service approached her and whispered to her that it would be possible for her to get medical care from another doctor in the service, on condition that she would pay that assistant in return for that which would amount to one hundred Dirham, thereby she understandably solve all her problems and those of others. She approached another woman, who had just delivered a baby, three days before, who was also waiting her turn to see the doctor and said bitterly, “do you know that I have just paid 1000 Dirham as a bribe, as if it were a due tax; and that was before entering the delivery room. They asked my husband to pay the obstetrician 1000 Dirham and the anesthesiologist 500 Dirham, knowing that I have medical coverage and a receipt from the hospital cashier’s office.

(Education on Values and Anti-Corruption: Reference above pp.34-35)

The Second Case:

Nazih told Nabila,” They came down with all their weight during these last days of the election campaign; I saw them in popular neighborhoods, Hay Assaada and Hay Al Manal handing out to poor families big quantities of flour, sugar and tea and giving each individual voter 100 Dirham so that he or she would vote for a particular party list; they also promised people double that amount at the end of the elections...”

(Same reference as above, p. 53)

The Third Case:

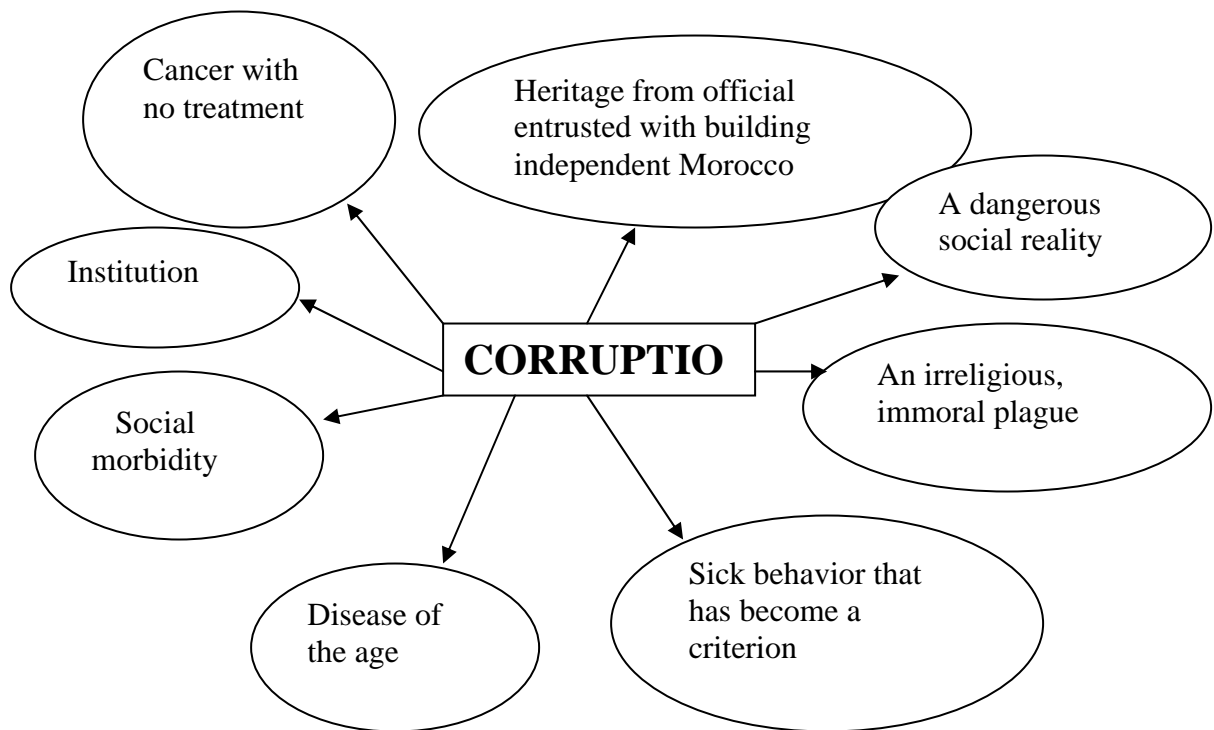
Adil said, “I was surprised to learn that the grade for in-class assessment and the grade for the first session examination were not fair grades for many of my classmates. The students who had not taken extra private tuition got either average or weak grades; whereas those students who had taken extra private classes got grades higher or equal to the grades I got through my own personal efforts.

His sister Najia intervened to explain his idea further:

How can we deal with certain university professors’ abnormal behavior? After passing my oral examination, I noticed that students who had not bought the professor’s book got very difficult questions; whereas those who showed receipt of purchase of the book had an easy and short oral test.

(Same reference as above, p.59)

Diagram:



(Transparency Maroc, Corruption in Morocco, translated and edited, Publication of Transparency University, Casablanca, 2005, p. 19)

I read the three cases and I examine information in the diagram, then:

1. I bring out the subject of each case and comment on it
2. I give a title to the diagram
3. I explain the behavior of the bribe takers in the three cases
4. I show the danger of such a behavior to Moroccan society
5. I show what should be done to confront this immoral behavior

Unit 4: Rights and Responsibilities of Citizens

Lesson 1: the Concept of Citizen's Rights and Duties

Goals :

- Understanding the two concepts of Rights and Duties
- Definition of Citizens' Rights and Duties
- Characterizing Rights
- Expressing positions on the recognition of rights and duties

First activity: Understanding Rights and duties**1-Working Groups**

Formation of working groups

- Each group will try to define citizen's rights and duties (Document on rights and duties)
- The rapporteur of each group will report the results of the group's work
- All rights and duties will be written on the blackboard and discussed

2-Right Versus duties

Document 1:

« The word right is the equivalent of the French word "droit", both terms derive from Latin "Directum", which linguistically means organization, but the term also means walking in a straight path according to a specific rule or method. Thus the French word "Droits/Droit" is a set of rules (laws and regulations) that organize both the society and the relationships among its members»

The French Dictionary Petit Robert, p.580

Document 2:

“Human rights are those nationally and internationally recognized individual rights, which in the context of a given civilization guarantee the assertion and safeguard of human dignity on the one hand, and require compliance with the general order on the other hand”

French definition by Yves Madio cited in the book of Naimi Malika and Mousaid Abdelkader, “Annaser in Human rights and Public Liberties”, Third edition, Tangiers 2005, page 10 (in Arabic)

From Documents 1 and 2:

- Definition of right / human rights
- Dimensions of human rights
- Rights in the life of human societies
- Relationship between right and duty

Second activity: Characterizing rights and their sources

Document 3:

“There are several approaches to characterizing human rights either in terms of target groups, or according to the objectives behind them or their specific contents. However, characterizing according to contents is in itself difficult because of continuous proliferation of these rights and interference with each other.

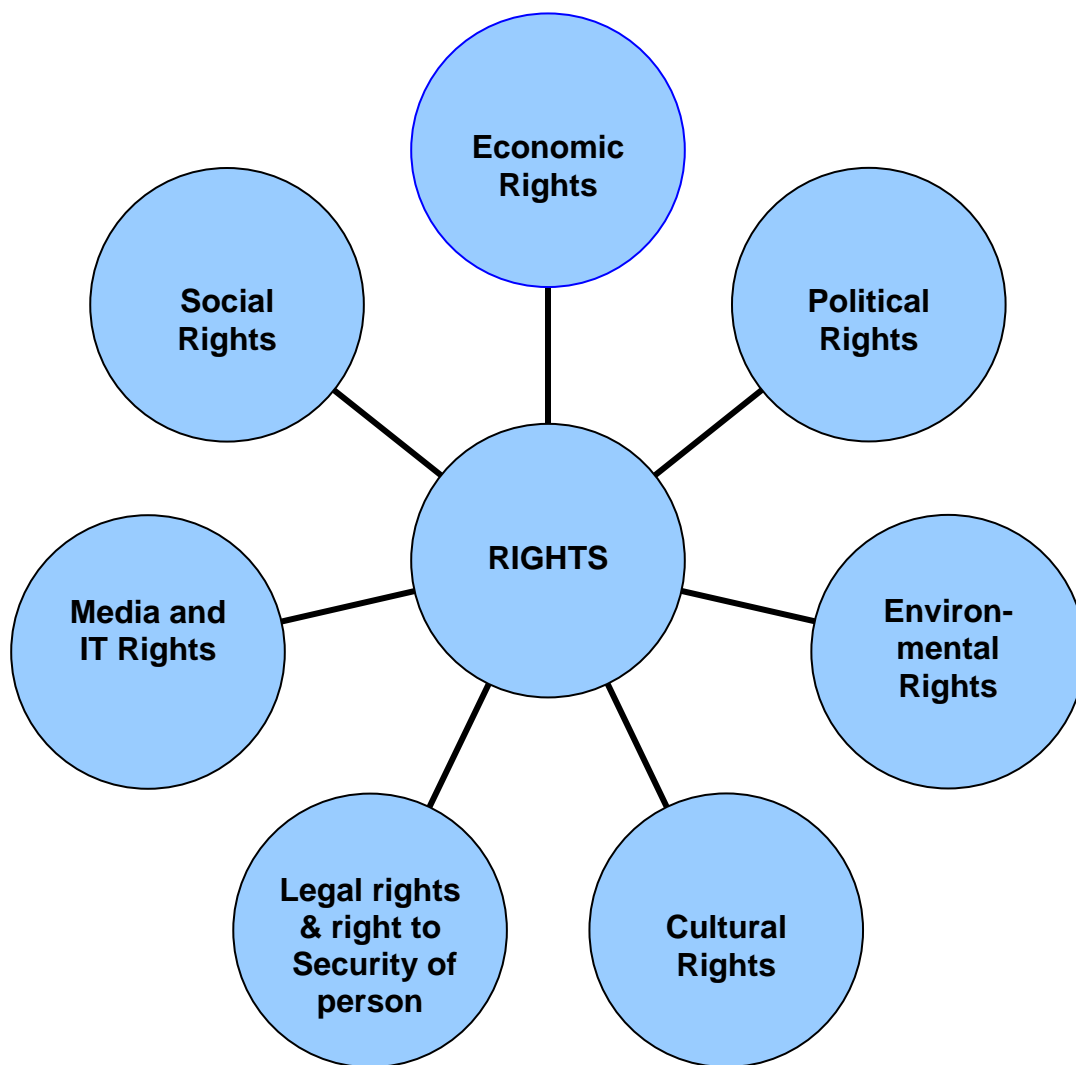
Traditionally, human rights are divided into natural rights and civil rights. The former rights are related to human being in general, for example, the rights to life...The latter refer to rights stated in the enacted laws. They include...the right to property, the right to personal security, and the right of gathering, organizing associations and employment, the right of thought, freedom of speech, and freedom of belief.

However, there is another division into triple rights: natural rights, civil rights and political rights. This is a distinction between political rights and civil rights in view of the fact that civil rights are what every individual who lives in a given society is entitled to by law, whereas the political rights are restricted to a group of citizens who play an active part in the political life. Children, youngsters and foreigners, as well as certain women are deprived of political rights, not to mention certain people who are forced to give up those political rights”

Referential guide on human rights, Kingdom of Morocco, Ministry in charge of human rights, page 4

- What are the approaches used in characterizing human rights?
- What are the difficulties in characterizing human rights according to their contents?
- Show how some rights are granted to the individual at different periods of his or her life
- Who decides to grant rights to an individual and deprive him of his rights?
What are the group of people who are forced to give up their rights

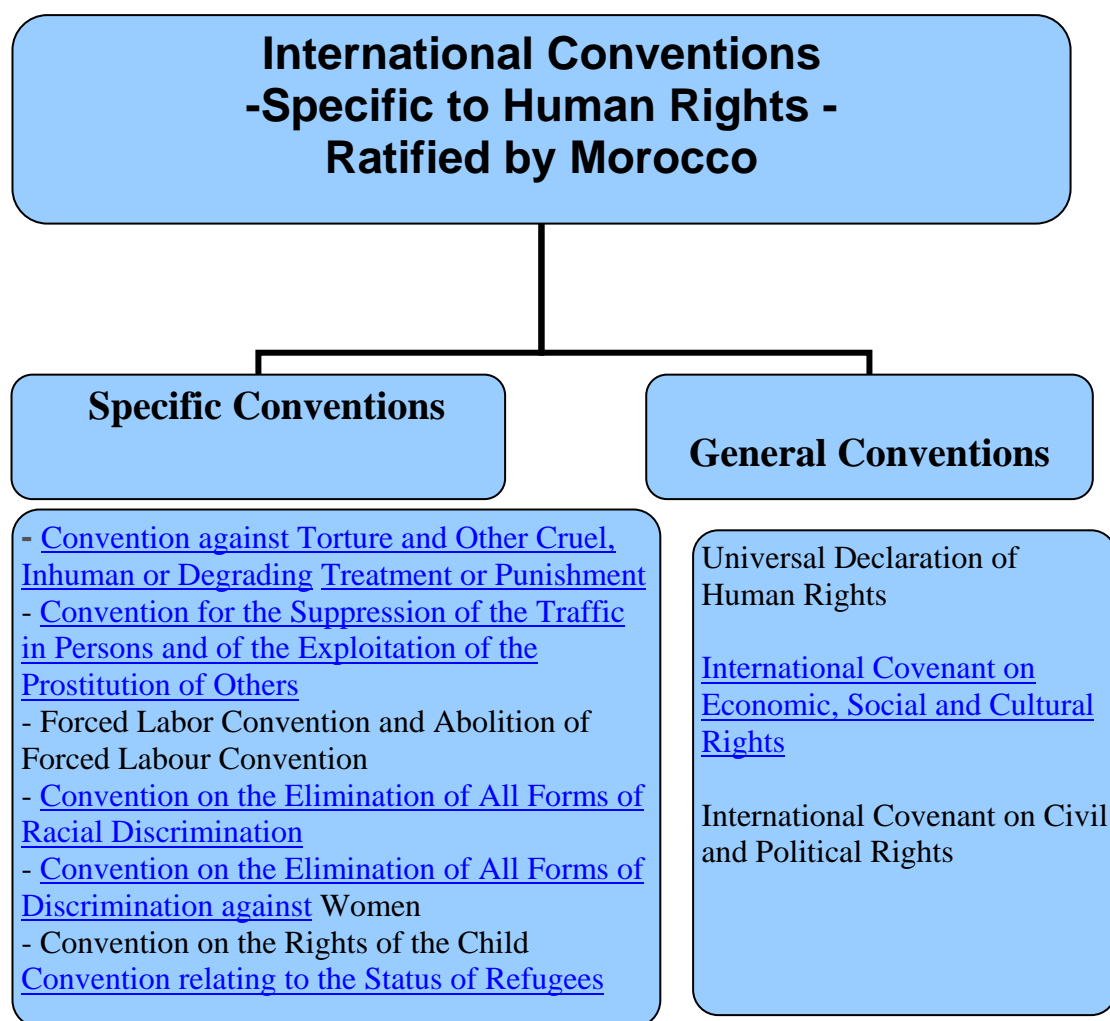
Document 4: Chart of different rights



- Discussion of proposed distinctions and cases in point
- What is the relationship between rights and duties

Document 5:

“Within the framework [of the international organisations] of which it has become an active and dynamic member, the Kingdom of Morocco fully adheres to the principles, rights and obligations arising from the charters of such organisations, as it reaffirms its determination to abide by the universally recognised human rights”.
 Preamble to the Constitution of the Kingdom of Morocco (1966)



From Document 5 and 6:

- I show the position of the Kingdom of Morocco towards international charters of human rights
- I distinguish between general and specific international charters

Third Activity: Discussion

*It is possible to discuss sections of the general and specific conventions:
As part of the working groups' undertakings, they will be asked to discuss the following aspects:

- What would happen in the case of citizens' knowledge and awareness of their rights and duties?
- What would happen in the case citizens do not know and are unaware of their rights and duties?
- What would every citizen do to prove his or her citizenship? (Road traffic law, election law, tax payment law ...)

Lesson 2: the Legitimate Citizenship Rights

Goals:

- Understanding the laws that regulate the life of Moroccan society
- Defining citizenship rights based on the Moroccan constitution
- Presentation of examples of laws (family law, labor law, election law, commercial law...)
- Expression of positions in certain cases

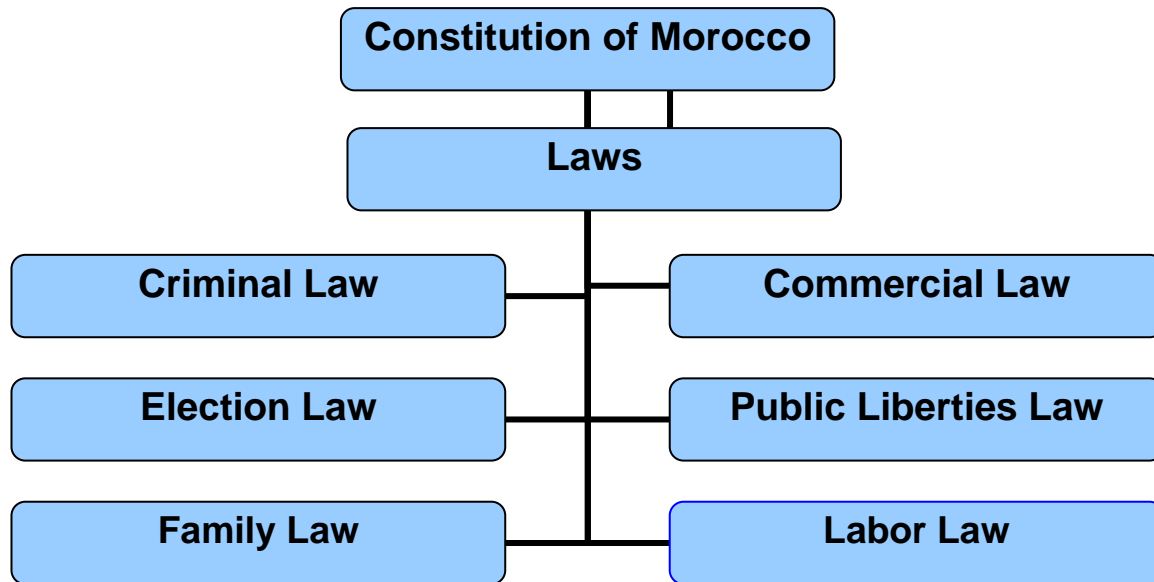
Introduction of the Course:

We have considered the concept of right and duty and the fact that rights of all types are guaranteed by law.

What are the types of laws?

First Activity: Types of laws that guarantee citizenship rights in Morocco

Document 1: Chart of laws that regulate life of the Moroccan society



Document 2:

“The law shall be the supreme expression of the will of the Nation. All shall abide by it...”

Article 4 of the General provisions: Basic Principles of the Constitution of the Kingdom of Morocco, 1996

- What is the status of the Constitution among laws regulating the Moroccan society?
- What is the difference between the constitution and other laws?
- What is the role of laws in regulating life in the Moroccan society?
- ☀ Thus, laws guarantee citizens’ rights and duties in all ways of life.

Second Activity: Some civil rights based on the present constitution of Morocco, adopted in 1996:

Document 3: Sections of the Constitution of Morocco

Article 6: Islam shall be the state religion. The state shall guarantee freedom of worship for all.

Article 8: Men and women shall enjoy equal political rights. Any citizen of age enjoying his or her civil and political rights shall be eligible to vote.

Article 9: The constitution shall guarantee all citizens the following:

- a. freedom of movement through, and of settlement in, all parts of the Kingdom;
- b. freedom of opinion, of expression in all its forms, and of public gathering;

- c. freedom of association, and the freedom to belong to any union or political group of their choice.

No limitation, except by law, shall be put to the exercise of such freedoms.

Article 10: No one shall be arrested, put into custody or penalised except under the circumstances and procedures prescribed by law.

The home shall be inviolable. Search warrant shall be issued and investigation ordered under the conditions and procedures prescribed by law.

Article 11: Secrecy of personal correspondence shall be preserved.

Article 12: Opportunities for employment in public offices and positions shall be uniformly open to all citizens.

Article 13: All citizens shall have equal rights in seeking education and employment.

Article 14: The right of strike shall be guaranteed.

- Retrieval of rights stated in the constitution of Morocco
- Characterizing those rights according to the previous chart
- Discussion of the extent of their conformity with international charters

Third activity: Family laws (al Moudawana)

Document 4: Sections of family laws (Al Moudawana)

Section 1: Of the Husband and Wife:

“The mutual rights and duties between spouses are:

- 1- lawful cohabitation on the basis of good conjugal relations, justice, equality in case of polygamy, mutual fidelity, virtue, and the preservation of family honor and their children;
- 2- Cohabitation, mutual respect, affection, and the preservation of the family interests;
- 3- The wife’s assuming with the husband the responsibility of managing and protecting household affairs and the children’s education;
- 4- Consultation on decisions concerning the management of family affairs, children, and family planning;

5- Good relations with each other's parents and close relatives, respecting, visiting and hosting them within accepted standards;

6- The right to inherit from each other"

(Article 51 of THE MOROCCAN FAMILY CODE (*MOUDAWANA*))

"When spouse continually fails to fulfil his or her obligations in marriage, as specified in the preceding article, the other party may compel the spouse to execute the obligation or resort to the irreconcilable differences procedure provided for in Articles 94 and 97 below". (Article 52)

- I distinguish the mutual rights between spouses according to article 51
- What procedures that can serve as recourse in the case one of the parties does not honor its commitments

Document 5:

Summary of the ANARUZ Second Report about the Gender-based violence monitored by associations

From September 2005 to mid-October 2006, the number of reported cases of violence received by the National Network of Centers for Monitoring Violence and Provision of Legal Advice (ANARUZ) reached almost 3,500 cases, with an average of 250 reports per month and 8 per day, and a peak of 27 reports in a single day.

There were reports of 5,886 acts of aggression perpetrated against 3,449 female victims of gender-based violence. They involved 3,618 aggressors, mainly husbands (2,445) of the victims.

The distribution of these acts of aggression according to type, has shown marital violence is the most prevalent (74%), followed by institutional violence (8.8%), then violence outside marriage (8.6%), social violence (4.4%), and finally family violence (4.2%).

In the class of marital violence, legal violence represented the largest share with 43.6% cases, where financial deprivation is the most prevalent (58.4%). Next to legal violence comes physical violence (30.4%), with beating as the most common form (80.1%).

Outside marriage context, legal violence at 65.2% represents the most recurrent form in comparison with all the other forms. Economic deprivation at 49.2% comes at the top of legal violence.

Outside the marriage context, social violence, where marital bonds may or may not exist, represents one of the main forms of violence against women. Sexual violence stands for 33.9% of social violence. In sexual violence, rape and sexual harassment prevail at 57.7% and 42.3%, respectively.

Household violence, whether the victim is a spouse or an ex-spouse, physical violence against women is highest with 30.6%. Beating represents the most common form of physical violence at 74.4%.

There is a correlation between the types of violence and the socioeconomic status of the victims. The social class of women most exposed to violence is housewives (56.2%).

The majority of the working victims are employed in the private sector (75.2%).

The marital home is the most dangerous place for a woman. In deed, 70.1% of acts of violence against women take place in the marital home. At home, the physical integrity of women is threatened to a large extent, because marital home results in incidents of domestic violence (80.1%).

Among all acts of aggression in terms of types and forms of violence, domestic violence is the most common type of violence with a share of 74 percent.

Members of the ANARUZ Network 25 June 2007 <http://www.anaruz.org>

ANARUZ, The National Network of Centers for Monitoring Victims of Violence, was created on 24 April 2004, pursuant to a coordination workshop that brought together several associations and monitoring centers working in Morocco.

The Secretariat of State for the family, the child and the disabled people in Morocco, released its preliminary data on the incidence of violence against women, as reported from phone calls. Free toll phone numbers have been made available to citizens since 2005, with the support of the United Nations Population Fund, in order to assist women victims to legal and psychological violence. Data collected from 26 December 2005 to 13 October 2006 show a total of 27,795 acts of aggression committed by 15,075 persons, of whom 77.8% were husbands of the victims. These data were collected by the Secretariat of State in cooperation with 26 nationwide centers monitoring violence, belonging to numerous women associations <http://www.tanmia.ma>



- Discussion of matrimonial life based on the two documents
Document 6:

“Children have the right to the following care from their parents:

- 1- Protection of their lives and health from conception until they come of legal age;
- 2- Ensuring respect of their identity and its preservation, particularly their name, nationality and registration in the civil status record;
- 3- Paternity, custodial care and financial maintenance in conformity with the provisions of the third book of this *Moudawana*;
- 4- Breastfeeding by the mother whenever possible;
- 5- All possible measures that guarantee the children’s natural development, with the preservation of their physical and psychological integrity, and provision of health care by prevention and treatment of diseases;
- 6- Religious guidance, proper education on sound noble principles of honesty in statements and actions, prevention of violence against children that may cause physical or psychological harm, and protection from any abuse that may cause prejudice;
- 7- Providing them with education and training that will enable them to enter working life and become constructive citizens in society. To the extent possible, parents must provide appropriate conditions for their children to go to school, commensurate with their physical and intellectual capacities.

In the event of divorce, these educational obligations are shared between the spouses according to the custody provisions.

In the event of death of one of the spouses or both, these obligations are incumbent upon the custodian and the legal tutor, in conformity with their respective responsibilities.

In addition to the abovementioned rights, the disabled child has the right to special care for his condition, particularly the right to appropriate education and rehabilitation to overcome his disability and facilitate his integration into society.

The State is accountable for taking necessary measures to protect children, and to guarantee and preserve their rights by virtue of the law.

Article 54 of the Moudawana

The Family

- Retrieving the rights of the child from the Moudawana
- Discussion of those rights and checking the extent of their conformity with the Convention of the Rights of the Child, based on specific cases and illustrations

Lesson 3: The Legitimate Citizenship Rights

Goals:

- Know the relationship between rights and duties
- Definition of responsibilities according to the Moroccan Constitution
- Case studies

First Activity: Working Groups

Based on documents from the previous course, the groups identify parties who shoulder responsibility, and the nature of that responsibility according to the Constitution and the family Moudawana....

Second Activity: Citizens' responsibility according to the Moroccan Constitution

Document 1: Sections from the Constitution

Article 16: All citizens shall contribute to the defence of the Country.

Article 17: All citizens shall, according to their contributory power, bear public costs which shall be enacted and allocated only by the law, and in the manner stipulated in the provisions of the present Constitution.

Article 18: All shall, in solidarity, bear the costs resulting from disasters suffered by the Nation.

Retrieve the stated responsibilities in the Constitution

- Give examples on the public costs and the costs entailed by disasters



مواطنون مغاربة يبحثون عن أحياء بين الانقاض

Working groups express positions towards their constitutional responsibilities in the face of natural disasters: Al Hoseima earthquake, floods in Nador and Tangiers.

Lesson 4: Civil Liberties: Rights and Responsibilities

Goals:

concept of civil liberties
civil liberties

- Flaws in administrative practices: the case of licensing the creation of associations

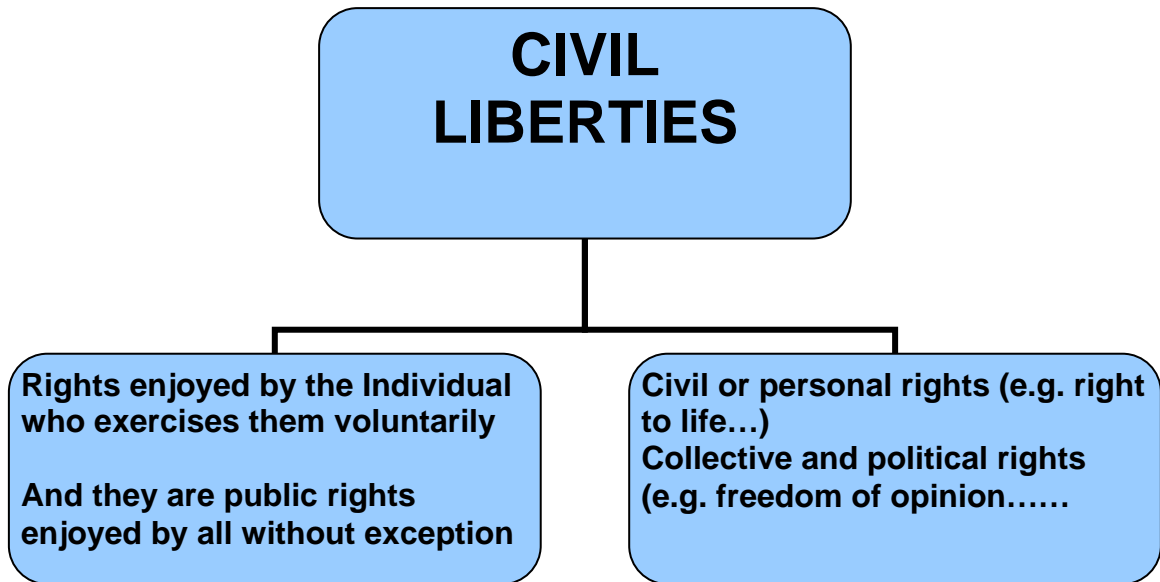
- Know the

- Different

- Association law

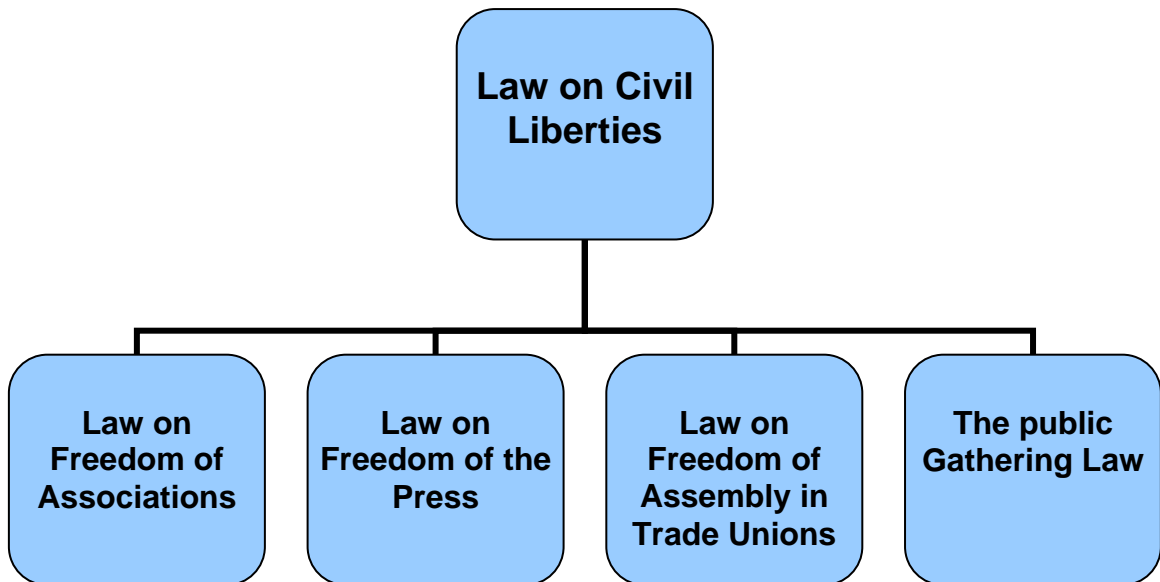
First Activity: The Concept of civil liberties

Document 1: Defining civil liberties



- Distinguish between political and civil rights
- Deduct a definition of civil liberties
- Go back to the content of the Constitution and deduct some individual and collective rights, and recognize relevant articles

Document 2: Liberties guaranteed by the Civil Liberties Law in Morocco



- I go back to the Constitution and refer to the articles that state these freedoms and rights

- From the chart, I determine relevant elements of the laws on civil liberties

Second Activity: Applications of the law of association

- ❖ Every group will receive the text of law on the freedom of association for study and determination of various steps as part of the training on creation of an association
- ❖ A preparatory committee will draft the articles of association to be created. It should state in particular the identity of the association, goals behind its creation and the means and methods to reach those goals, its financial resources, and its membership, organs and partnerships.
- ❖ The preparatory committee introduces the report for approval
- ❖ The preparatory committee will invite anybody who wishes to join the planned association to attend the general constitutive meeting for which it has to set a date and venue and prepared copies of documents prepared for the purpose.
- ❖ Every one of the working groups enumerates the steps that should be followed based on the law on association.

Third Activity: Flaws in Administrative Practices of Civil Liberties: Licensing the creation of associations

Document 3:

According to a report by the Moroccan Observatory of public freedoms, about monitoring and following-up violations in January, February and March 2008, in relation to the exercise of freedom of association, public gatherings and freedom of the press:

“From the findings of the Moroccan Observatory monitoring the Exercise of Public Liberties, and based on data collected from various sources: associations, bodies, newspaper publishers, concerning violations in the three areas of civil liberties, it was stated for the record:

In the exercise of the freedom of association:

The total violations of freedom of association are summarized as follows:

- 1 - burdening a number of associations, with a number of copies that have to go into the judicial file, contrary to the legal provisions of the law, a practice that varies from one geographical district to another
- 2- The refusal of local authorities to deliver the judicial file to the association, -
- 3- The refusal of appropriate authorities to acknowledge and deliver receipt for temporary or final filing,
- 4- The shutdown of the headquarters of the

Unit 5 : Active Citizenship

Lesson 1: Understanding social issues

Main concept:

Arguing and convincing others about social issues

Targeted competencies:

- acquiring the ability to analyze social phenomena and suggesting solutions
- developing a sense of active responsibility
- acquiring the ability to interact positively with direct social context

Targeted methodological skills:

- developing the ability to analyze documents and search for specific information
- acquiring skills to prepare a project/ portfolio about a social issue in the direct social context
- acquiring effective skills for giving presentations

Targeted objectives:

- exposing students to a social problem and motivating them to look for solutions
- reinforcing students' knowledge about the methodology of planning for carrying out a portfolio about a social problem (child labor)
- consolidating previously acquired skills and competencies
- dealing positively and creatively with the social context

A. Problematic construction

Document 1: Work and marriage institution

(An extract from a book entitled: Woman and Development, by Aicha Taj (pp 35-36))

Exploitation Activities of document 1:

In small groups, read the extract and discuss the following points:

1. What is the issue displayed in the text?
2. What are the main features of the issue displayed in the text?

- 3.** What/who controls is responsible for the issue?
- 4.** Do you notice in your direct environment some evidence or instances that support what the text claims?
- 5.** The text talks about the Family Code (Modawana), to what extent do you think the Modawana has contributed to a change in the marital relationship between man and woman?
- 6.** To what extent can we talk about justice in the daily marital life of the Moroccan citizen?
- 7.** What do you think of the common view concerning woman's work inside the house compared to man's work outside?
- 8.** If the husband and the wife both work outside the house, who do you think should take care of the children and the housework?
- 9.** To what extent do you agree with the view that calls for exchanging roles in the field of work; i.e. woman works outside the house and man works inside?

Unit 5 : Active Citizenship

Lesson 2: Sensitizing others to social issues

Main concept: Organizing a campaign to sensitize others to social issues

Targeted competencies:

- sensitizing others to the dangers of attitudes and behaviors that contradicts positive citizenship
- showing the importance of rational thinking and directives of common sense in attitudes and behaviors
- transforming attractive slogans into real practices
- building a work plan to change negative social practices.

Targeted methodological skills:

- developing the ability to analyze documents and search for specific information
- acquiring skills of convincing and arguing
- acquiring the skills to present alternative solutions
- Building a work plan.

Targeted objectives:

- exposing students to a social problem and motivating them to look for solutions
- reinforcing students' knowledge about the methodology of planning for a campaign to sensitize others to social issues

- reinforcing previously acquired skills
- interacting positively with social issues.

A. Problematic construction

Document 2: Violence in sports makes sports void of meaning

An article about violence in sports fields (football matches) illustrated with the following photos:



Exploitation Activities of document 2:

In small groups, read the article, look at the pictures included, then discuss the following points:

1. Specify the issue displayed in the text.
2. How can you explain the deterioration of violence in sports fields?
3. Classify the pictures according to the degree of violence?
4. What are the aspects of the issue that you think are of importance but don't show in the pictures?
5. What measures do you think can eradicate or limit the of violence in sports fields?

B. Sensitizing others to issues affecting their social context

1. In your group, think of a specific technique (meetings, campaigns, posters, brochures, radio/TV programs, or audio/video materials, etc.) to sensitize people to the dangers of violence in sports fields with the aim of changing the negative behaviors.

You can use the following steps in your discussion:

Brainstorming, graphs, ideas classification, thinking of effective solutions, thinking of material and human resources, etc.

2. When you are ready, present your work to other groups while focusing on:
- the objectives to be attained
 - the effectiveness the chosen way of sensitizing others
 - how you will measure the effectiveness of the chosen technique in attaining your objectives.

C. Performance assessment

Each group gives an oral presentation on their work while the other groups evaluate their work based on the following checklist:

Evaluation criteria		Yes	No	Comments
1. Is the aim clearly stated?				
2. Is the aim measurable?				
3. Is the aim achievable?				
4. Is the chosen technique suitable?				
5. Are the available resources sufficient?				
6. Is the chosen technique able to achieve the objectives				
Global evaluation	An excellent plan	An average plan		The plan needs to be rethought

Unit 5 : Active Citizenship

Lesson 3: Exploring social issues and suggesting alternative solutions

Main concept:
Learning through problem solving

Targeted competencies:

- acquiring the ability to recognize oneself as a responsible citizen
- acquiring the ability to classify one’s behaviors into rights and responsibilities

- acquiring the ability to define and assimilate one's relationship with others, both as individuals and institutions, in the light of the concepts of rights and responsibilities

Targeted methodological skills:

- developing the ability to explore documents and search for specific information
- acquiring the skills of analyzing problems to come out with alternative solutions
- using a questionnaire and analyzing/discussing the results
- acquiring skills of convincing and arguing
- Building a work plan.

Targeted objectives:

- knowing about the internal regulations of a school
- distinguishing in behaviors between rights and responsibilities
- analyzing problems into: concerned parties, rights and responsibilities
- criticizing situations and behaviors incompatible with the culture of rights and law.

A. Problematic construction

1. In your group study the following cases that create tensions in schools, then fill in the table below:

- Absenteeism during quizzes
- A student falls down in a sports session and has a broken arm or leg
- Preventing a student from attending a class because he/she has a hat/cap on
- Preventing a student from attending a class because he/she has not brought his textbooks with him/her
- A student has been absent because she/he has participated in one of the schools clubs
- The headmaster has dismissed a student because he/she was smoking in one of the school rooms.

The problem	Elements of the problem	The violated right/ obligation	The people who violated the law	Remedying or solving the problem/
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B. Case study for building alternative solutions

Activity 2

1. Most of the tensions are due to people’s unawareness of certain rights and obligations. Consequently, there is a great need of having a clear understanding of laws and regulations.

Based on the previous activity, distribute the following questionnaire to your classmates:

Do you have a copy of the internal regulations of your school?

Number of Positive answers	<input type="text"/>	Number of Negative answers	<input type="text"/>
Percentage	<input type="text"/>	Percentage	<input type="text"/>

2. Discussion:

- Is necessary to have a copy of the internal regulations of your school?
- Do you think that the school is managed according to law or to the mood and desire of administrators?
- Have you ever faced a problem because you have not aware of your school’s internal regulations?

3. A collective activity

- work in groups with a note-taker and a reporter
- your teacher will hand you a copy of the school internal regulations
- Group 1 works on the school internal regulations to deduce the rights and obligations of the students
- Group 2 works on the school internal regulations to deduce the rights and obligations of the teacher
- Group 3 works on the school internal regulations to deduce the rights and obligations of the administrative staff
- the reporter of each group will note on the board the concerned rights and obligations. The rights and obligations of the students should be in the middle of the board while the others should be on the right and left sides.

4. Discussion:

Each group discusses the rights and obligations of each party:

- Are they respected? To what extent?
- What are the aims behind them?

(N.B.: The discussion should be geared towards the idea that all types of rights and obligations are there for the benefit of the students.)

5. Plenary discussion:

Based on the previous discussion, have a plenary discussion of the school internal regulations:

- Do you think that there certain rubrics in the school internal regulations that hinder the achievement of the aims behind them?
- Are any rubrics that should be added to the school internal regulations?
- Do you think the relationship between the three concerned parties (teachers, students, and administrators) is equal or does favor one party over the others?
- Is the power of the administration: reasonable? Goes beyond the limit? Weak or absent?
- Is the power of teacher: reasonable? Goes beyond the limit? Weak or absent?

C. Performance assessment

- In groups, write a letter to another group that has worked on a different type of rights and obligations to draw their attention to the importance of a certain right or obligation, or the necessity of modifying, omitting or adding one.
- Each group reads their letter and the whole class discuss it.

Unit 5 : Active Citizenship

Lesson 4: Preparing an action plan for implementing alternative solutions

Main concept:

Learning how to prepare an action plan for implementing alternative solutions

Targeted competencies:

- acquiring the ability to prepare an action plan
- acquiring the ability to evaluate an action plan

Targeted methodological skills:

- acquiring skills to develop an action plan for implementing alternative solutions
- acquiring the skills to prepare a strategic communication plan

Targeted objectives:

- exposing students to a social problem and motivating them to prepare an action plan
- reinforcing students' knowledge about the methodology of problem solving and preparing an action plan
- reinforcing previously acquired skills
- interacting positively with social issues.

A. Problematic construction

Document 2: What sort of relationship between school and society?

(An extract from a book entitled: Paths in the sociological transformations in the Moroccan society, by Abdesslam Elheimer, 1999 (p. 58))

Exploitation Activities of the document:

In small groups, read the extract and discuss the following points:

1. What is the problem in the relationship between school and society?
2. What are the main features of the problem?
3. What do you suggest to make the schools opens up to its surrounding (social context)?
4. Give some instances through which the school can contribute to a positive and productive relationship with society.

The problem:

In your group, choose one of the instances suggested in point 4 above, think of an action plan and how to implement to make the school contribute to a positive and productive relationship with society.

You can use the following steps in your discussion:

Brainstorming, graphs, ideas classification, thinking of effective solutions, thinking of material and human resources, etc.

B. Preparing an action plan for implementing alternative solutions

1. Work with your small group members to prepare a project (an action plan) to make the school contribute to a positive and productive relationship with society.

These steps can help you:

- use SMART technique to define the problem and the objective
(**SMART** = **S**pecific; **M**easurable; **A**chievable; **R**elevant; **T**imebound)
- collect data about the instance you have chosen to work on.
- specify the available human and material resources
- think about possible obstacles and possible solutions
- prepare a draft of the action plan focusing on the scope, cost and time.

2. Drafting the project

Based on the information stated above, prepare with your small group a draft of the project (a technical chart). You can use the following table to help you:

Targeted objective (SMART)	
.....	
.....	
.....	
1. Targeted groups	
2. Available material resources	
3. Possible partners	
4. Timing (beginning and end)	
5. Cost	
6. Human resources	

3. Preparing a strategic communication plan

One of the important elements for the success of an action plan is the strategic communication plan. Therefore, work with your small group on that using the following chart:

A technical chart for a strategic communication plan	
1. choose an attractive slogan for your project	
2. Targeted population (beneficiaries, partners, the community)	
3. Communication channels (posters, brochures, announcements, etc.)	
4. The content or message to be conveyed (aim, targeted people, time and place)	

C. Performance assessment

You can use the following evaluation checklist to revise your work during preparation and practice. Your classmates will also use the checklist to evaluate your presentation in class.

Evaluation criteria	Yes	No	Comments
1. Is the aim clearly stated?			
2. Is the aim measurable?			

3. Is the aim achievable?			
4. Is the project time and place specified?			
5. Are the available resources sufficient?			
6. Is the strategic communication plan effective?			
Global evaluation	An excellent project	An average project	The project needs to be rethought

D. Follow up

Follow the same methodology to prepare another action plan about: urging the youth to vote or preserving historic monuments.