
Morocco: Changes & Cultural Identities

COURSE DESIGNATOR: MRCO 3014

LANGUAGE OF INSTRUCTION: English

NUMBER OF CREDITS: 3

CONTACT HOURS: 45

COURSE DESCRIPTION

The course examines the major social, cultural, intellectual, and human rights transformations in Morocco over the last four decades, stressing the undergoing tensions between the secular liberals and conservatives (especially Islamists) across gender, religion, language, and sexual politics all within a context of democratization. It also explores changing identities and the complexity of Moroccan cultural politics. It is based on a balanced combination of the exploration of major academic scholarship from a comparative new academic outlooks and multi-disciplinary perspectives, along with an insight into the lives and experiences of Moroccans. Above all, it traces the blended trajectories and trends in Moroccan society and culture, stressing the pressuring challenges to Moroccan national identities posed by globalization, attempts at democratization, secularism, conservatism, and fundamentalism.

This course is also designed to understand male-female dynamics, sexual politics, youth culture, and ethnicities in literature, philosophy, anthropology, popular culture, politics, religion, human rights, and sociology.

COURSE OBJECTIVES

- Become aware of the social, political, religious, intellectual, linguistic, and cultural reforms and transformations in postcolonial Morocco.
- Increase understanding of academic and political debate in Morocco over social, religious, political, and secular issues within a context of democratization.
- Develop more objective insider/insider interactive discussions of Moroccan cultural politics and identity.
- Develop critical thinking, academic writing, and research abilities in non-American academic contexts.

METHODOLOGY

To achieve the objectives of the course, you will receive a pack of selected materials in both soft and hard (scholarly articles, movies, and excerpts from books, novels, and short stories). You will be encouraged to hold discussions in class about a considerable range of issues, including the status of women in the Moroccan society, family values, youth, street harassment, human rights, multiculturalism, homosexuality, Moroccan identity, the Arab Spring and its aftermath, and the latest demonstrations/protests. The course will involve fieldwork and academic research activities, and you will draw on your observations and discussions with ordinary Moroccans, academics, and students to become familiar with the culture and society. You will choose an independent research project and give a short oral presentation; you will then develop the same topic into a mini research paper to be submitted during the last week of class.

Most sessions will be carried out in the form of PowerPoint presentations by the instructor and discussions of the main points of the theme dealt with. Previous reading/watching of the materials provided for the session is necessary. This allows for an increase in your talking time ratio and productive participation.

REQUIRED READINGS/ MATERIALS

Most of the readings are scholarly and not only canonical. This is because the field requires updates and new outlooks by young researchers who are imbued with critical thinking and by international organizations relying on field research and reports. These will provide a fresher objective perspective on the various issues we will tackle.

E-materials (to be provided by instructor through PDF texts)

- Bouasria, A. (2015) *Sufism and Politics in Morocco: Activism and Dissent*. New York: Routledge.
- Daniels, M. & A. Ball. Contextualizing multilingualism in Morocco. Retrieved on 25 May 2017 from <http://files.eric.ed.gov/fulltext/EJ1062642.pdf>
- Danish Immigration Service . The Situation of LGBT persons. Copenhagen, March 2017.
- El Jabri, A. (2009) *Democracy and human rights*. New York: I.B. Tauris Publishers In Association With The Centre for Arab Unity Studies.
- Fati, M. (2013). Multiculturalism in a Multilingual Society: Could That Be Possible? *IOSR Journal of Research & Method in Education (IOSR-JRME)* Volume 2, Issue 2 (Jul. –Aug. 2013), pp. 31-36.
- Fischer, S. R. Amazigh legitimacy through language in Morocco. Retrieved 2nd June 2017. from <http://www.du.edu/korbel/hrhw/researchdigest/mena/Morocco.pdf>
- Gonzalez, V. Maghreb and sub-Saharan migration to Spain. In the turmoil of illegal migration. *Diversity, Communication and Coexistence*. University of Granada, Spain.
- International Civil Society Action Network. (March 2015) *What the women say: Morocco's dilemma*.
- Jaidi, L. Economic and social change in Morocco: Civil society: contributions and limits. Retrieved 2nd June 2017 from <http://www.iemed.org/publicacions/historic-de-publicacions/monografies/sumaris-fotos-monografies/socioeconomic-change-morocco-jaidi-larbi.pdf>
- Menin, L. (2014). *Rewriting the World: Gendered Violence, the Political Imagination and Memoirs from the “Years of Lead” in Morocco*. *IJCV*: Vol. 8 (1) 2014, pp. 1-15.
- National Council for Human Rights. *Gender equality and parity in Morocco: Preserving and implementing the aims and objectives of the Constitution Executive Summary - July 2015*.
- Oumlil, K. (3 June 2017) *Making sense of recent protests in Morocco*. Reuters.
- Pham, T.T. Social work and anthropology: Moroccan female immigrants in Spain. *Practicing Anthropology*, 35-4. pp. 22-25.
- Pruzan-Jørgensen, J. E. (2010) *The Islamist movement in Morocco: Main actors and regime responses*. Danish Institute for International Studies, DIIS.
- Reifeld, H. (2006) *Marriage, Family and Society- a dialogue with Islam.*, Konrad-Adenauer-Stiftung e.V., Sankt Augustin.

- Riecken, N. Periodization and the political: Abdallah Laroui's analysis of temporalities in a postcolonial context. In ZMO 2012, 6.
- Sadiqi, F. (2016) The Moroccan feminist movement (1946-2014) in Balghis Badri & Ailli Tripp. Women Mobilizing in Contemporary Africa. London: Zed Press.
- Shazia, M. (2014) Towards a feminist interpretation of Islam: Faith and gender in the work of F. Mernissi. IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 19, Issue 3, Ver. IV (Mar. 2014), pp. 25-28.
- Slyomovics, S. (2009) Introduction to Clifford Geertz in Morocco: 'Why Sefrou? Why anthropology? Why me?' The Journal of North African Studies, 14:3-4, 317-325.
- Soage, A.B. (Fall 2013) Political Islam in Morocco. In Middle East Review of International Affairs, Vol. 17, No. 3.
- Stein et al. Islamism and the Arab uprisings. A CASAW-AHRC People Power and State Power Network Report. June 2014.
- Sullivan, J. (2014) Prostitution and its surrounding culture in Morocco. Colgate University Major: Peace and Conflict Studies Tangier, Morocco. Submitted in partial fulfillment of the requirement for Multicultural and Human Rights, SIT Abroad, Fall 2014.

Print materials (photocopies of required materials will be available for purchase)

- Abouzeaid, L. (2009) Year of the elephant. Austin: the University of Texas.
- Awde, N. (2000)(Ed. & Trans.) Women in Islam. Surrey: Curzon Press.
- Barlas, A. (2002). "Believing Women in Islam": Unreading patriarchal interpretations of the Qur'an. Austin: University of Texas Press.
- Deshen, S. (1989). The Mellah society: Jewish community life in Sherifian Morocco. Chicago: The University of Chicago Press.
- Mernissi, F. (1994) Dreams of trespass: Tales of a harem girlhood. New York: Basic.
- Hoffman, K. E. & S. G. Miller (Eds.) (2011) Berbers and Others: Beyond tribe and nation in the Maghrib. Bloomington: Indiana University Press.
- Orlando, V. K. (2011). Screening Morocco: Contemporary film in a changing society. Athens: Ohio University Press.
- Sabry, T. (2005). Emigration as popular culture: the case of Morocco. In European Journal of Cultural Studies. 8 (1), 5, 22. London: Sage Publications. pp. 5-22.
- Storm, L. (2007). Democratization in Morocco: The political elite and struggles for power in the post-independent state. New York: Routledge.
- Taia, A. (2009) Salvation army. Los Angeles: Semiotext(e).

GRADING

| Grading Rubric | | |
|----------------|--------|--|
| A | 93-100 | Achievement that is outstanding relative to the level necessary to meet course requirements. |
| A- | 90-92 | Achievement that is significantly above the level necessary to meet course requirements. |

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|----|-------|--|
| B+ | 87-89 | Achievement that meets the course requirements in every respect. |
| B | 83-86 | |
| B- | 80-82 | |
| C+ | 77-79 | |
| C | 73-76 | |
| C- | 70-72 | Achievement that is worthy of credit even though it fails to meet fully the course requirements. |
| D+ | 67-69 | |
| D | 60-66 | |
| F | 0-59 | Represents failure (or no credit) and signifies that the work was either (1) completed but at a level of achievement that is not worthy of credit or (2) was not completed and there was no agreement between the instructor and the student that the student would be awarded an I. |

SUMMARY OF HOW GRADES ARE WEIGHTED

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| Participation and attendance | 20% |
| Quizzes and presentations | 30% |
| Mid-term examination | 10% |
| Final examination | 40% |
| Overall grade | 100% |

ASSESSMENT DETAILS

Regular oral presentations and written submissions will form the basis of the course grade. Active class participation is also expected. Exact presentation submission topics are based on consultation between faculty member and student.

COURSE CONTENT

| WEEK 1: Introduction |
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| <ul style="list-style-type: none"> • General introduction to Moroccan history and society • The postcolonial Morocco: Pre-Arab Spring to Post-Arab Spring (Stein et al. Islamism and the Arab Spring) |
| WEEK 2: Political Systems |
| <ul style="list-style-type: none"> • Dynamics of democratization in post-independent Morocco (in Storm, L. Democratization in Morocco) |

- El Jabri. Democracy and human rights

WEEK 3: Women in Morocco

- Barlas, A. Believing women in Islam (Patriarchy and interpretation)
- Sadiqi, F. The impact of Islamization in Moroccan feminisms
- What Moroccan women say

WEEK 4: Anthropological Views

- Pham, T. T. Social work and anthropology: Moroccan female immigrants to Spain
- Slyomovics, S. Introduction to Clifford Geertz in Morocco

WEEK 5: Diverse Community Groups

- Sullivan, J. Prostitution and its surrounding culture in Morocco
- Mezouar, M. Prostitution in Morocco
- Morocco: situation of LGBT persons

WEEK 6: Multiculturalism

- Fati, M. Multiculturalism in a Multilingual Society: Could that Be Possible?
- Fischer, S. R. Amazigh legitimacy through language in Morocco

WEEK 7: Mid-Term Examination

- Mid-term
- Discussion of Oumlil's Making sense of recent protests in Morocco

WEEK 8: Religion in Morocco

- Deshen, S. (1989). The Mellah society: Jewish community life in Sherifian Morocco
- Bouasria, A. Sufism and politics in Morocco

WEEK 9: Human Rights

- Storm, L. Basic civil liberties in Democratization in Morocco
- Menin, L. (2014). Rewriting the World: Gendered Violence, the Political Imagination and Memoirs from the “Years of Lead” in Morocco
- Gender equality and parity in Morocco (National Council for Human Rights)

WEEK 10: Cultural Identities

- Riecken, N. Periodization and the political: Abdallah Laroui’s analysis of temporalities in a postcolonial context
- Orlando, V. K. Screening Morocco: Contemporary film in a changing society. (Chapter 4. Prison, Torture and Testimony)
- Orlando, V. K. Screening Morocco: Contemporary film in a changing society. (Chapter 1. Moroccan films as social realist texts)

WEEK 11: Cultural Identities

- Migration: Gonzalez, V. Maghreb and sub-Saharan migration to Spain
- Sabry, T. Emigration as popular culture.

WEEK 12: Final Examination

- Oral presentation of papers
- The final

ATTENDANCE POLICY

Students are expected to be on time and attend all classes. Attendance and participation are allotted 20% of the general grade. Attendance alone does not guarantee a good grade, but participation in class discussions and proving that you have read the selected articles prior to class time will highly and positively affect your final grade.

UNIVERSITY OF MINNESOTA POLICIES AND PROCEDURES

Academic integrity is essential to a positive teaching and learning environment. All students enrolled in University courses are expected to complete coursework responsibilities with fairness and honesty. Failure to do so by seeking unfair advantage over others or misrepresenting someone else's work as your own can result in disciplinary action. The University Student Conduct Code defines scholastic dishonesty as follows:

SCHOLASTIC DISHONESTY:

Scholastic dishonesty means plagiarizing; cheating on assignments or examinations; engaging in unauthorized collaboration on academic work; taking, acquiring, or using test materials without faculty permission; submitting false or incomplete records of academic achievement; acting alone or in cooperation with another to falsify records or to obtain dishonestly grades, honors, awards, or professional endorsement; altering forging, or misusing a University academic record; or fabricating or falsifying data, research procedures, or data analysis.

Within this course, a student responsible for scholastic dishonesty can be assigned a penalty up to and including an "F" or "N" for the course. If you have any questions regarding the expectations for a specific assignment or exam, ask.

STUDENT CONDUCT:

The University of Minnesota has specific policies concerning student conduct. This information can be found on the Learning Abroad Center website.