How do Moroccan teachers conceptualize citizenship?

Tarik Saadi

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By TARIK SAADI

Entitled

HOW DO MOROCCAN TEACHERS CONCEPTUALIZE CITIZENSHIP?

For the degree of Doctor of Philosophy

Is approved by the final examining committee:

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Head of the Departmental Graduate Program     Date
HOW DO MOROCCAN TEACHERS CONCEPTUALIZE CITIZENSHIP?

A Dissertation
Submitted to the Faculty
of
Purdue University
by
Tarik Saadi

In Partial Fulfillment of the
Requirements for the Degree
of
Doctor of Philosophy

May 2015
Purdue University
West Lafayette, Indiana
For my parents & siblings

الحمد لله
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GLOSSARY

**Citizenship**

Citizenship is the association that links an individual citizen to a country or state. This association is based on belonging to a system of government that guarantees rights to life, liberty, property, and equal justice to all members of that country. The rights of citizens are set forth in the constitution of a democratic government, which distinguishes between the rights of citizens and noncitizens. Citizenship in a democracy entails serious responsibilities, while citizens are expected to be loyal and patriotic to assume responsibility for the defense of their country against internal and external threats or attacks. (By John Patrick, Understanding Democracy, A Hip Pocket Guide (Oxford University Press)

**Civic engagement**

Civic engagement means is the encouragement of the general public to participation and become involved in the political process and the issues that affect them in the community. Civic engagement promotes the quality of civic life of the communities and develops the combination of knowledge, skills, values and motivation to make a difference, through both political and non-political processes.

**Civic education**

Civic education stands for the processes that affect people's beliefs, commitments, capabilities, and actions as members of a community. Civic education is not intentional
or deliberate, nor is it limited to schooling and the education of children and youth. Instead, it involves families, governments, religions, and mass media, and is understood as a lifelong process.

**Citizen**

A citizen is a full and equal member of a political community, country or nation-state. Such membership is essential for the establishment and maintenance of a democracy. The country’s constitution and the laws based on it set the status of citizen. All citizens have a common civic identity based on their consent to the principles and values set in their country’s constitutional democracy. In countries with great religious, racial, or ethnic diversity, a common civic identity among all citizens is what binds them together under one constitutional policy. A passport is evidence of a person’s belonging to a particular country.
ABSTRACT


Citizenship education plays a critical role in the development of civic attitudes and contributes to the appropriate delivery of a government’s policy. However, there is a discrepancy in the literature in defining the meaning and understanding of citizenship concepts. This study is primarily qualitative in nature, using the method of phenomenography to investigate teachers’ perceptions of citizenship in Morocco. The study recruited six elementary and secondary teachers from Casablanca and Rabat in Morocco to identify their understanding of citizenship. I adapted the three-phase interview approach proposed by Irving Seidman (1998) to frame the interviews with the teachers. The findings demonstrated that teachers’ understanding of citizenship varied depending on their trainings, biographic information and years of experience. In the discussion part, I covered the historical, linguistic, social and political factors that characterize the context of citizenship in Morocco. In addition, I pointed out to several shortcomings and limitations in the research that require further investigation in future studies.

This study was an attempt to highlight the teachers’ understanding of citizenship in Morocco, especially in terms of structure, curricular goals, and implementation. It mainly offered the teachers the opportunity to express their perceptions and concerns about citizenship, and tried to fill in the gap in the theoretical and practical aspects of research of citizenship in Morocco. More importantly, this study was intended to add to the growing literature exploring citizenship education worldwide and in the Arab World in particular.
CHAPTER 1. INTRODUCTION

1.1 Introduction

This dissertation examines and analyzes teachers’ perceptions of citizenship in Morocco. Different studies have investigated the role of citizenship in educating students on civic attitudes and democracy. However, an investigation such as the present one is needed to examine the concepts of citizenship in the Moroccan context, and reveal how these concepts are understood and taught by teachers at schools.

Education covers an important part in the development of citizenship and the preparation of active and responsible citizens (Aitcheson, 2003). In Morocco, the sector of education receives a massive amount of funding, which explains the high level of consideration and ranking in relation to other sectors of the government (Hamdy, 2007). In other words, the desired outcome from education in Morocco has not achieved its full objective, nor has it fully satisfied the demands of the young population, due to the increasing rates of illiteracy, unemployment, corruption and mismanagement of resources (Colombo, 2011; Lavy, Spratt, & Leboucher, 1995). Colombo (2011) explains that “over the last decade, spending on education picked up – 5% of GDP and 24% of government expenditure over. However, negligible results were recorded both qualitatively and quantitatively” (5).
1.1.1 The Moroccan context

The case of Morocco involves the consideration of indirect factors responsible of the plight of the educational sector. Colombo (2011) explains that these factors involve cases of multilingualism and multi-ethnic compositions of society that are specific to the Moroccan context. In addition, Colombo identifies some direct social, economic and political factors, mainly corruption and lack of accountability, which characterize the situation of education in Morocco. This condition sheds light on the importance of teachers in educating students and acting as role models in society, and also demonstrates lack of responsibility and engagement in matters of the community.

Besides corruption, the Moroccan educational system faces a clash between different languages and dialects, namely French, Arabic, and Berber (Errihani, 2006). Nevertheless, this linguistic variety is not exploited positively by the Moroccan educational system, mainly because of the constant and successive changes in policies of languages used for education (Marley, 2004). In fact, the language that is mostly adopted in the public education from 1st to 9th grade is Modern Standard Arabic, followed by a combination of Arabic and French in High School. Marley explains that “after Independence, however, the government decided to implement a language policy which resolutely ignored this linguistic reality, focusing instead on an ideological goal of a linguistically united country” (29). However, in this level, the students cannot speak French fluently, speak solely in Modern Standard Arabic (MSA), nor can they write a good essay in either Arabic or French. This fact is partially due to the students’ lack of interest in Arabic, but mainly to the inappropriate and inconsistent educational pedagogy for teaching (Marley, 2004). Under these circumstances, students find themselves non-
fluent in speaking a language and also incapable of keeping up with their education (Errihani, 2006). Errihani admits that the making of language policy might seem easy, however implementing it is far from so.

Torney-Purta (2002) identifies schools are places where “teachers are uniquely positioned to influence civic knowledge, attitudes, and behavior across socio-economic groups” (203). Schools play an important role in the development of youth, teaching citizenship, and helping students to understand personality and responsibility of political and civic engagement (Torney-Purta, 2002). However, the reality of the Moroccan context shows that today’s civic understanding remains at the lowest level of education (Galston, 2001). In addition, educators and public figures do not demonstrate an accurate understanding of citizenship and its function in society (Branson & Quigley, 1998). As a result, Moroccan teachers and students seem to lack a productive environment conducive to citizenship development and to enhancing the civic behavior at schools. Consequently, the civic behavior in Morocco remains in a state of emergency that necessitates a better understanding and reevaluation of civics at school.

In Morocco, the lack of good infrastructure does not allow people to build up an effective educational system that prepares students for responsible citizenship (France 5, 2004). This situation reflects negatively on people’s civic behavior due to many defects in the curriculum, loss of faith in the system, and increasing rates of unemployment, especially among higher degree holders (Meek, Teichler, & Kearney, 2009).

1.1.1.1 Defects in the curriculum

The lack of infrastructure in Morocco creates a serious impediment to schooling in Morocco, especially in rural areas, where children are expected to work on the family
farm or do domestic chores, such as collecting water and wood (Cuyvers, De Weerd, Dupont, Mols, & Nuytten, 2011). However, since 2006, there has been a significant expansion in primary education coverage and a decrease in illiteracy, which, together with the development of new infrastructure and adaptation of the Moroccan teaching to international standards have facilitated access to education and improved the functioning of schools (Ezzaki, 2014).

Despite efforts to provide the necessary infrastructure, the government officials, representatives and members of the civil society took important decisions to improve the school curriculum and invest in the construction of the necessary facilities at schools (Furceri, Mazraani, & Versailles, 2013). In particular, some early efforts aimed at providing a closer cooperation and coordination between parents, schools and local authorities with the goal of overcoming the defects in the school curriculum and increasing the status of Moroccan education internationally (Ennaji, 2005). In other words, Ennaji confirms that the Moroccan government has taken these educational measures in an attempt to adapt the Moroccan teaching to international standards and provide input into the educational process, including curriculum materials and educational building infrastructure.

1.1.1.2 Loss of faith in the system

Since the coronation of King Mohammed VI in 1999, education has once more become a key component of State policy and a reform of the education system has begun, though this is not yet complete (Berriane, 2010). For instance, in November 1999 the King adopted the National Education and Training Charter, a basic text establishing the framework for reform of the Moroccan education system in the medium and long term,
setting forth a raft of measures for modernization, laying down the basic principles of education in Morocco and proclaiming 2000 to 2010 the Decade of Education and Training (Hamdy, 2007). As part of these reforms and changes adopted by the government, the educational system in Morocco took the responsibility to promote universal, free education to ensure that children from economically vulnerable and unemployed families have no difficulty in accessing quality, culturally appropriate education. These continuous waves of unemployed immigrants came from rural areas and pressured the government into addressing some major challenges, namely providing the population with basic services such as drinking water, electricity (Ennaji, 2009). These services impacted the realization of the right to education, as did efforts to eliminate dropping out of school, illiteracy and non-inclusion of women, street children and child workers in the education system (Ennaji, 2009).

The links between education failures, unemployment, and major life challenges caused most of the Moroccan youth to lose faith in the system and lack of social engagement (La Cava, Vishvanath, Morgandi, Serjuddin, & Jilson, 2012). La Cava et al. (2012) explain that “Dropping out of formal education, unemployment, underemployment, and the lack of support structures to facilitate social participation are all factors contributing to idleness, isolation, and frustration, making youth susceptible to high-risk behaviors such as drug use and crime” (2). The educational system in the region did not prepare the youth for the available jobs, namely as a result of the limited role that the school system played in fostering different skills and capacities of young men and women (Hamdy, 2007). Consequently, the educational system failed to meet the demands of the economy, and the young Moroccans constantly complained about the
situation and chose to immigrate abroad and look for a better future and opportunities (World Bank Group, 2008).

1.1.1.3 Increasing rates of unemployment

Unemployment is a structural problem caused by several factors. The major one is due to an inconsistency between an increasing number of the population and the economy’s capacity to offer job opportunities (Farooq & Ofosu, 1992). In addition, there is an inadequate supply of skills by the education system to meet the needs of the job market (World Economic Forum, 2014).

The situation in Morocco is more serious and complex, as it reflects one of the highest rates of youth unemployment in the world. In the language of numbers, despite the government’s efforts to decrease the rate of unemployment over the past decade, youth unemployment remains twice that of the total population four out five unemployed Moroccans are aged 15 to 34, (La Cava et al., 2012). Additionally, Subrahmanyam (2011) explains that the youth from urban areas score higher rates of unemployment than in rural areas and small cities. In 2003, youth unemployment was 19.3% and general unemployment was 9.2% due to the complexity of the Moroccan population and culture, which are marked by variations of gender, age, social status and education. Ennaji (2005) confirms that these variations are namely demonstrated in the number of the unemployed among girls and women compared to men. Also, the rate of unemployment among university graduates and degree holders is higher than school level education and those without a high-school diploma (Boudarbat & Lahlou, 2009).
In Morocco, the civics’ perception tends to be negative, namely with people who come from small cities and the country-side, compared with people from big cities, like Casablanca and Rabat (Kurtz, 2012). Even though these two cities are not representative of the actual reality in all of Morocco, it is clear that people in rural areas have limited access to resources and information, which makes them less engaged in the civic life and community activities (Kurtz, 2012). Kurtz (2012) stresses that “household socio-economic status stands out as a major factor that predicts levels of civic participation among Arab youth, with young women, and youth who are less educated, unemployed, and from rural areas the least likely to be civically engaged.” (28).

People respect the law, and participate in the well-being of their community when they feel they belong to the system in which they share the same values and interests (OECD, 2001). They tend to be engaged and care about the well-being of their communities as long as it concerns their values and interests. This is what makes a majority of young Moroccans believe that the western values are better in that they demonstrate their civic behavior irrespective of the context where they stand. Therefore, we cannot expect a positive citizenship from the young Moroccan population while the government and policy-makers fail to produce positive models (OECD, 2001; Ortiz, 2007).

When comparing the civics level of developing and non-democratic countries, the Algerian and Egyptian civic engagement and literacy score far higher than the Moroccan one (Nuccio, 2007). However, in terms of adult literacy rates, Morocco ranks at 52%, with a great discrepancy between women and men. In terms of the worldwide ranking in literacy rates, Morocco ranks at 69.9% worldwide versus 52.3% for Algeria (World Bank,
2009). These numbers might demonstrate a slight discrepancy between Morocco and Algeria, but the true situation of Algeria should be treated with care and caution. It should be noted that Algeria is a unique country, because it underwent long years of colonization and civil wars that shook the structure, stability and civic situation of the nation (Malverti & Picard, 1991). Therefore, we can conclude that the level of their civic engagement is a result of a deep anger towards foreigners and colonial powers (Thomson, Smith-Tolken, Naidoo, & Bringle, 2008).

1.1.1.4 Civic engagement & literacy

Civic engagement is a broad concept which includes service-learning. Thomas Ehrlich (2000) defines it as follows, “Civic engagement means working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference” (Preface, page vi). Lavy et al. (1997) believes this means that promoting the quality of life in a community, through both political and nonpolitical processes. Therefore, the goal of civic engagement aims at fostering interaction between society and other institutions in order to increase the notions of citizenship in public life. This is demonstrated in the different forms of individual volunteering, or organizational involvement and electoral participation (Hart, Donnelly, Youniss, & Atkins, 2007). From a broad perspective, civic engagement can include service to the community through involvement in areas such as health, education and in charitable organizations (Ménard, 2010).

Another instance of civic engagement can be illustrated through personal responsibility, which individuals should feel the duty to uphold their obligations as part of any community (Hatcher, 2010). It therefore focuses on youth development, civic
activism and problem-solving, and provides new ways for people to be active in the community (Watts, & Flanagan, 2007). Hence, Post (2004) defines civic engagement as “an emerging area of practice and knowledge development that seeks to engage young people in democracy through in-school and out-of-school time (OST) learning opportunities” (11).

The educational situation in Morocco is critical, especially with the high rates of illiteracy and unemployment (Lavy, Spratt, & Leboucher, 1997). Even though the government has made efforts to increase the literacy rates and develop the educational sector, especially among women, yet Lavy et al. (1997) believes this major barrier “is a sobering reminder of the challenge still facing Morocco and many developing countries to more fully mobilize the skills and potential of its increasingly literate and educated labor force” (29). Accordingly, Nuccio (2007) explains that lack of literacy and formal schooling, and prevalence of corruption in the system all contribute to an extremely weak democratic political culture. As Morocco works to improve the socioeconomic participation in the economic, educational and political sectors, minor regional disparities arise between North central (%65.5), Central region (%51), and South-central region (%58).

1.1.1.5 Loss of identity

Skalli (2006) conducted a study to explore the forces of globalization, and explained the negative effects of accelerated internalization of socioeconomic, political, cultural, and personal realms of experience on the self, gender, and community in the Arab and Muslim culture. Similarly, Kotz, (2002) confirmed that cities have lost their history, culture and identity in every corner. In other words, globalization conflicts with
cultural differences and specificities that make the unique characteristics of a society (Brown, 1999). It is this identity that builds the uniqueness in us, and makes us affiliated to some culture (Fredman, 1995).

A second component of identity is connected with religion. Ennaji (2005) explained that Moroccans are predominantly Muslims, adopt Islamic teachings in their worship and conduct, and take Islam as a model in every aspect of their lives; however, “Islam alone cannot be the only marker of identity, as other variables, such as the local culture, nationalism, gender, and class, enter into play” (10). That is why Islam is so prevalent in many participants’ views, and in their logic, visions and conceptions, because it constitutes a basis for their behavior and relationships and a criterion with which they can distinguish between issues and solve them (Ennaji, 2005).

In Morocco, language represents the third component of identity. Morocco’s official language is Arabic. In fact, Arabic plays the role of an element of equilibrium in the Moroccan personality, and personifies the multiplicity and diversity of society (Ennaji, 2002). As a means of communication, Moroccans speak several dialects and languages to communicate, such as Arabic Moroccan Arabic, including local dialects, French, Spanish and English (Ennaji, 2005). However, Ennaji (2005) explains that the Arabic language for Moroccans remains a symbol of values, a feeling of identity and existence for people and the community as a whole. More importantly, in the eyes of Moroccans, Arabic is synonymous with Islam, and it is through Arabic that their heritage is enriched (Ennaji, 2005). Therefore, some participants put it at the heart of the citizen’s conscience and formation of identity and Moroccan personality.
A last element of identity is heritage. It is the product of a complex interaction between generations of civilization and cultures, representing various intellectual, literary and technical fields (Arlt, & Daviau, 2009). For instance, the Moroccan cultural identity involves an interaction between different cultures extending to a larger heritage, starting from the Arab identity, the Islamic identity or the African identity, all the way to the human identity (Ennaji, 2005). This explains why the Moroccan identity is related to an environment characterized by multiplicity and diversity.

One of the reasons attributed to the low civic attitude of Moroccans is due to the fact that the young population is undergoing a state of confusion and loss of identity in religion and the modern life. An example of this confusion is illustrated in the fact that some young Moroccans seem to be at a loss and call for reforms and improved life conditions that face them, and create a state of confusion of whether they should follow a religious approach and dedicate themselves completely to religion, or care less for their ethics and responsibilities (Ennaji, 2009). This state of confusion is intensified by the Moroccan media, which does not display the true reality of the young and their state of citizenship, but instead it highlights topics that serve the government’s agenda. Furthermore, the media mainly reflects the mission and values of the ruling elites (Ibahrine, 2002). In a nutshell, and unlike in developed countries like the US, the Moroccan media is run by the government, and reflects the system’s agenda that does not value the role of citizenship at schools.

A real change should cover all the areas, including the social, economic, educational, and political problems. It should be solved not only with slogans, but also with systems, which offer real solutions that deliver outcome (Hallsworth, Parker, &
Rutter, 2011). Nowadays, people demand equal opportunities of schooling, healthcare, and education so that they are able to enjoy freedom and peace, and be able to reach their potential and set the stage for a bright future for their children (UNESCO, 2011). However, this picture represents a big controversy and a misrepresentation of the true reality, especially in many Arab countries. Citizenship is a concept that requires maturity and some intellectualism (Baxter Magolda, 2000). In Morocco, the population can notice that there is a huge social gap where the majority is poor, and a small minority is rich, holding powerful positions within society. Consequently, it is easy to assume that financial stability creates a sense of civic engagement (Boutayeb & Helmert, 2011). In other words, when people are financially satisfied, they tend to look for a sense of civic engagement. This explanation demonstrates that Moroccan people act civilized and responsible only when they reach material satisfaction. However, the sad truth is that many young citizens have lost faith in the system and believe that their leaders are corrupt (Uslaner, 2008).

1.1.2 Morocco vs. Other Arab Countries

The majority of Moroccans believe that their economic and cultural situation is the worst, and they view the other nations as Algeria to be better off in education and the intellectual levels (El Ermilio, 2011; World Bank, 2009). Naciri, (2009) and Nuccio (2007) both stress that people believe this is true because the Algerians tend to have a better sense of citizenship than the Moroccans. For instance, Algerians seem to care about cleaning their streets and worry about the integrity of their nation, because they feel a sense of belonging to the system, and participate in the well-being of their community. Therefore, we understand that the real problem with Morocco transcends the money
factor, and relates to the fact that Moroccans are not been shown “the how to”, especially through formal education (Naciri, 2009; Nuccio, 2007). However, from another perspective, it is impractical to compare Morocco to Algeria since the latter suffered from the French occupation for 100 years, in addition to devastating civil wars, which deeply affected the civic attitude of the population and the condition of the economy. In this sense, the Algerians’ strong sense of citizenship is a result of a deep anger towards colonialism, and anything foreign (Harbi, 2004; Nuccio, 2007).

In the case of Egypt, the educational system is definitely better than the Moroccan one, since many of the Egyptian youth are able to graduate with high degrees. For instance in 1990, Egypt scored a rate of 70% enrollment in secondary education compared to below 50% for Morocco (World Bank, 2009). This can be observed clearly through the media news. The Egyptian media is indeed very nationalistic and religious, but it also broadcasts intellectual and scientific programs to enrich people’s sense of intellect. In addition, it does not necessarily reflect the ideas and policies of the system. Instead, it reflects the intellectual level of the people (Musekamp, 2010). However, Morocco represents a poor example of civics, since the media only displays the messages and ideology of the political system in power; whereas the western media tends to be independent in the sense that it is not controlled by the state (Ennaji, 1999).

1.1.2.1 Citizenship in Morocco

The development of a good citizen is one of the major responsibilities of schools (Westheimer & Kahne, 2004). Together with other institutions, schools can develop the sense of citizenship, and promote civic competence and engagement by transmitting the
civic knowledge, and developing students’ positive, social and political competencies (Baraka, 2008). However, the context of Morocco is delicate because of many reasons.

Youth in general are disengaged unless they see an immediate effect on their lives. Similarly, in Morocco, the civic behavior has declined, and the results can be observed in the disengagement of youth from political life. For instance, in 2007 the number of Moroccan voters in the local and regional elections was marked by extremely low participation (around 37 percent) (Hamzawy, 2007). The low rates of voters explained the disobedience and dissatisfaction among the most active portion of the population, the youth. The Moroccan youth represent 30% of the total population (World Bank, 2012), but choose not to cast their ballots, as a symbol for resistance to Morocco's rigid political system (National Democratic Institute, 2012; UNESCO, 2011). Consequently, this resistance has alerted government officials to take serious precautions and reforms on a wide scale.

Similar to Moroccans, the Scottish people are less engaged in elections and civic matters of their country. For instance, in the recent votes of Scotland, “the proportion of young people in Scotland who would like the EU’s powers to increase – one in five - has stayed the same over the last six years” (Mahendran, & Cook, 2007; 16). Johnson (2005) explains that the civic disengagement and disobedience are the result of several factors, mainly increasing rates of poverty, ignorance, anarchy or lack of opportunities. In fact, these factors are the major causes of the authoritarian regime that ignited the latest protests and demonstrations in Morocco and the Arab world, and highlighted the responsibility of teachers to disseminate citizenship education among students at school (Goujon, 2013). This condition clearly demonstrates the role of schools and educators to
highlight the importance of citizenship, and disseminate the civic knowledge among all
the people and future generations.

1.1.3 The Arab Spring

In late December of 2010, a young unemployed Tunisian, named Mohammed
Bouazizi, set himself on fire as an expression of rejection and rebellion as a result of
continuous abuse of police and absence of a fair legal system. A policeman slapped
Bouazizi, confiscated his wares and harassed him for selling goods on the streets without
authorization. Bouazizi complained to the authorities and dared to raise his voice and
uncover the abuse of the police, and even cursed the president, Zine El Abidine Ben Ali
and the whole system for causing oppression and tyranny in the country (Goujon, 2013).

Bouazizi’s death started the first sparks of the Tunisian revolution, and affected
other neighboring countries, such as Egypt, Syria, Yemen, Bahrain, and Libya. A series
of violent demonstrations took place in most of these countries, and called for democratic
changes in the system. For instance, in Egypt many young Egyptians went to Tahrir
Square in central Cairo and chanted slogans for change: “The people want to bring down
the regime.” These demonstrations were confronted violently by authorities. After
toppling Mubarak’s regime, new demonstrations appeared in Libya, Yemen, Bahrain,
Syria, and Morocco. In Morocco, however, the demonstrations were quiet and peaceful,
calling for the reconsideration of some of the king’s constitutional powers. Specifically,
the goal of the demonstrations condemned all forms of corruption and called for a
constitutional monarchy (Goujon, 2013; Cramer, 2012). Interestingly, King Mohammed
VI responded very quickly to the demands of the February 20th Movement and issued a
new constitution that addressed many of these demands.
After witnessing demonstrations in Morocco and following the developments on the news, I couldn’t help but to think about the reasons that triggered these events, and how the Moroccan government reacted to handle the situation. I thought about the Moroccan regime and how it responded to the demonstrators’ demands. I also thought about how the Moroccan government handled the situation using the diplomatic approach, unlike other regimes, like in Libya, where the violence intensified and caused many casualties (Conan, 2011).

In the streets of Morocco, people had high hopes for a better life. They hoped to get jobs, receive good education, and enjoy their rights and responsibilities that they missed in the past. They wanted to benefit from quality service and be treated equally and fairly. They wanted transparency and freedom of speech. Consequently, they started to copy the scenario of Bouazizi and sold goods out in the streets illegally as they didn’t have the authorization to do so. Also, the intellectuals and degree holders insisted on condemning the continuing problems in education and the increasing rates of unemployment, and demonstrating in front of the parliament in the capital, Rabat (Goujon, 2013).

The Arab Spring has contributed to the development of citizenship, namely among youth. It has reshaped and reconfigured the meaning of citizenship. It has given birth to a new image of a Moroccan citizen and revealed the citizens’ outlook for a new way of life and new state of citizenship in society (Vloeberghs & Benkirane, 2013). It has shed light on the role of parents and teachers in building citizens and equipping them with the right tools for developing their civic attitude (Vincent, 1996). Moreover, it particularly highlighted the role of teachers and their direct impact on the students as the
new citizens, and teaching materials as tools of citizenship (Torney-Purta, Richardson, & Barber, 2005). Therefore, teachers carry more responsibility of teaching citizenship because they are directly in contact with students, they represent role models at school and the instructional materials become critical agents in citizenship education in Morocco (Ennaji, 2009).

Reforms are a necessity for the development of any society and always driven by the specific characteristics of each society, because they help the country to develop and move forward (UNESCO, 2013). I was drawn into the changes that occurred in Morocco and other neighboring countries, but I firmly believed that education can be the key to finding solutions to problems and can be the solution in itself (Mulà & Tibury, 2011). Even in terms of citizenship education, I believe Morocco has the ability to fight corruption and restore the integrity and accountability of the system through education (Hallak & Poisson, 2006). An educational reform can target teachers and assign them the responsibility for designing, transmitting information and explaining the curriculum to their students as they are the ones in contact with the classroom (Lumpkin, 2008; Stuart & Tattan, 2000).

Harman (1998) asserts that citizenship is a political concept that can affect the mental and psychological states of an individual. He explains that the notion of citizenship has the potential to help individuals act proactively. The topic of citizenship in Morocco is very sensitive and reflects the importance of citizenship education in instilling ethics and engagement in the Moroccan society today. My identity and belonging to Morocco exerts a certain responsibility on me to investigate citizenship. This concept tends to identify the weak and strong points responsible for the current
situation in Morocco, especially after the recent political developments in the Arab world. The Arab states have followed the example of international definitions “in defining citizenship in a generic, gender-neutral manner… (and identifying the meaning of) an abstract citizen” (Joseph, 2002). The political stability of Morocco today relies mainly on people's consciousness about their rights and responsibilities in society, and regards citizenship education as the key to establishing political stability, awareness and social well-being for the whole country (Ben-Meir, 2014).

1.1.4 Morocco and multiculturalism

In an interesting article, Ennaji (2005) explains that Morocco is a multicultural society with invisible clashes between various socio-cultural and ethnic groups, which pose a considerable challenge to citizenship education. The multicultural diversity of Morocco could “be considered as an instrument for bringing about a form of preserving cultural, religious, racial, ethnic, linguistic, or other forms of diversity” (8). This diversity between different ethnicities and languages creates a rich environment for learning and adaptation, but can also cause conflicts and indifference between groups of people. Thus, to overcome these problems, the school has to take the role to be inclusive of all the cultural components of the Moroccan society, and to consider all the efforts to sustain modern understandings of citizenship. More importantly, schools should integrate notions of multiculturalism and develop critical thinking and problem-solving techniques to empower students to take action and be more aware of both the national and global problems. Consequently, Ennaji (2005) confirms that the Moroccan educational system has to consider the multicultural situation of Morocco which “hides a class struggle, group competition, a clash of interests of the different sociocultural categories, as well as
ideological tensions, which pose problems for citizenship” (19). Therefore, Ennaji suggests that the reforms should take some effective initiatives that consider the linguistic and cultural diversity in the system and promote citizenship, dialogue and mutual understanding of the official curriculum.

Morocco represents a good evidence for the association of citizenship to cultural belonging. Recent research on citizenship education has discussed the increasing relation between culture and citizenship (Banks, 2001; Couldry, 2006). An interesting approach specifies that this close association between citizenship and culture is even defined since birth, and that cultural aspects are typically associated with the waves of immigrants (Delanty, 1996). Interestingly, the context of Morocco is embedded with complex ethnic and cultural characteristics and dimensions of immigrants, which are closely connected to globalization and is linked to the new cultural and social trends, connected to citizenship and education (Banks, 2001; Karim, 2007). In the case of Morocco, the multicultural condition is the result of a number of prominent and distinctive features resulting from the expansion of education after independence in 1956 (Ennaji, 2009; Sadiqi, 1991).

How is citizenship perceived in the Moroccan educational system? The educational system in Morocco aims at educating young people to assume their responsibilities as citizens in a democratic society (Nuccio, 2007). However, since Morocco’s independence in 1956, there have been only limited efforts to enforce democratic values, and refine the pillars of citizenship education. Ennaji (2009) clarifies this is believed to be responsible for the decline in the level of decision-making and civic responsibilities among Moroccan people, and this is what explains the deficiencies in the
teaching methodology adopted in relation with civics’ education in particular, and the Moroccan educational system in general. Ennaji explains that this incompetence in the Moroccan education system can be attributed to many factors, namely the high rates of poverty, low interest in research and development, weak infrastructure, and increasing cultural and linguistic barriers among students at school. This affects the role of preparing students for the professional life, but more importantly does not allow the re-conceptualization and re-institution of citizenship education as a center-piece of public education.

1.1.5 Citizenship in Moroccan education

Over the past three decades, there has been a clear neglect of social studies “الإجتماعيات” and citizenship education “التربية على المواطنة” in Morocco, because of several factors related to the objectives and reforms implemented in education, the nature of the curriculum and the training of teachers (Ennaji, 2004). One of these reforms focused on considering the cultural diversity of students and teachers, because the classroom in Morocco mirrors the large society with its diverse cultural, ethnic, racial, religious, and socio-economic backgrounds (Lavy, Spratt, & Leboucher, 1997; Ennaji, 2004). In addition, the Moroccan curriculum underwent different methods and changes that affected the content of instruction at schools, as the numerous reforms ranged from improving the teaching methods, and encouraging autonomy and critical thinking, to creating exit strategies to transition students smoothly from school to work to life in general (Al-Bataineh & Nur-Awaleh, 2005; Ennaji, 2004).
The ministry of education has made several reforms at different times, the last one in 2012 with the Emergency Program (Harrizi, 2012). These reforms only had temporary effects on the educational development and did not contribute in the development of the curriculum for social studies (Lavy, Spratt, & Leboucher, 1997; Al-Bataineh, & Nur-Awaleh, 2005). In spite of this initiative, there were still minimal efforts to make informed decisions regarding the citizenship curriculum “منهج المواطنة” and civic responsibilities “مسؤوليات المواطنة” to be taught at schools. In addition to the weak status of citizenship in Morocco, an increasing number of young Moroccans seemed to be disengaged from civic and political institutions, such as community-based organizations, voluntary associations, religious congregations, and political and electoral involvement. These young Moroccans seemed to embody the trends of disobedience among citizens and less likely to engage in voting and engage in the political discussion and public issues compared to the older generations (Nuccio, 2007; Al-Arkoubi & McCourt, 2004; Mednicoff, 1998). This situation has put more pressure on the role of schools and teachers to restore the civic behavior “الأخلاق” in Morocco, and restore their role for delivering appropriate citizenship content and skills, and providing the appropriate interpretation of the civics (Ennaji, 2004).

Evidence of declining civic knowledge, skills and engagement of young Moroccans from politics and community engagement continues to accumulate (Nuccio, 2007; Al-Arkoubi & McCourt, 2004; Mednicoff, 1998). Consequently, researchers assign schools the major role of addressing this national dilemma. Indeed, a recommitment to the civic mission of schools requires a reassessment of the Moroccan educational system,
and an investigation of citizenship curriculum. Due to this critical condition, the citizenship education in Morocco necessitates further development and investigation.

The classroom provides a perfect setting for the cultivation of democratic ideas, reinforcing of human rights, promoting tolerance and non-discriminatory behavior among the youth (Collins, 2004). The school classroom offers a convenient context to the development of leadership and active involvement of younger generations in the political life (Robinson, 2007). The best way to overcome the recurring problems of schools and students, and initiate the educational reforms in Morocco is to support a series of projects that aim at reinforcing the infrastructure and raising standards of education. Therefore, the educational standards should address problems of unemployment, consider the multicultural variety, contribute to the social and economic developments, and encourage research and technology (Ennaji, 2005).

The Moroccan educational system starts with elementary school till it reaches the university level. The Moroccan education adopts three systems, Arabic, French and American, which offered me hands-on experience about the educational system in Morocco and the issues surrounding it (Ennaji, 2002; Redouane, 1998). More recently, Zouhir (2013) asserts that “the contemporary language situation in Morocco is marked by the use of Standard Arabic, Moroccan Arabic, Berber, French, Spanish, and English, which entails that the Moroccan language situation is characterized by complexity, and it is socially and culturally diverse” (274).

Like in other developing countries, the educational sector in Morocco faces main issues, namely the absence of critical thinking and lack of engagement (Ennaji, 2009). At schools, students cannot express their beliefs and opinions, nor question facts and
concepts, and this situation is responsible for why they grow up resisting criticism and ignoring the concerns and needs of their country (Ennaji, 2009). Zouhir (2013) asserts that the Moroccan educational system faces numerous serious problems, which Arnot, Araujo, Deliyanni-Kouimtzis, Ivinson, & Tome (2000) connects to the adoption of the French or American systems as perfect role models. In fact, the Moroccan education system should consider the cultural and social diversity of the nation and namely address problems of unemployment, consider the multicultural, social and economic situation, and encourage projects in research and technology (Zouhir, 2013; Ennaji, 2009; Sadiqi, 2003).

1.1.5.1 Educational policies and citizenship in Morocco

The World Bank report (2011) suggests that reform measures by Arab governments are not invested in quality building and advises these governments to improve business and invest in improving the climate. Similarly, in the area of education, the biggest share of reform measures touched the elementary and secondary schools and focused only on the “technical” dimensions, such as the construction of schools, provision of teaching materials and aids. Specifically, the education reforms in the Arab countries have ignored to address citizenship education (Faour & Muasher, 2011).

In some Arab countries, like Algeria and Egypt, the school curricula cover civic education topics that preach the ideologies, philosophy and policies of the state. The school content and activities is varied from one state to another, and sometimes even from one school to another within the same country, depending on the political regime and educational systems adopted in the country (Faour & Muasher, 2011). Therefore, some Arab governments initiated reforms on the design of education, school materials,
and activities related to civic and citizenship education, such as character development, human rights, and dispute resolution (Faour & Muasher, 2011).

Education in the Arab countries has focused on building quality, and the average number of years of schooling, and demonstrated considerable progress and development by almost all Arab countries, namely in terms of associating the notion of citizenship with ‘membership.’ Faour & Muasher, 2011) explains that since the 18th century, the Arab individual lived as a valuable member of the community, and was therefore treated as a “subject.” Additionally, Parolin (2009) mentions that the creation of “Islamic community” (al-ummah al-islamiyah) has changed the form and meaning of citizenship and membership (nationality or jinsiyah), to become a form of political organization (al-dawlah al-wataniyah) (In the Arab world, the meaning of nationality (jinsiyah) took the forms of international law following the French model. Similarly, and since obtaining independence in 1956, the Moroccan concept of nationality modeled the French code de la nationalité in 1958 (Harrak, 2009).

1.1.5.2 The linguistic situation in Morocco

Morocco represents a rich context for multiple ethnicities and languages. Linguistically speaking, there are three forms of Arabic: Classical, Standard, and Moroccan Arabic (Boukous, 1995; Ennaji, 2009; Ennaji, 1991). First, Classical Arabic is the language of Islam, and is considered as the vehicle of foundational literacy. In the Arab countries and the Muslim world, Classical Arabic is culturally conceived as a sacred language because it is the language of the Muslim holy book, the Qur’an, and most importantly, it is a written code, unlike other Arabic dialects. Similarly, Standard Arabic is a written form, and is both codified and standardized, as it is used in education,
administration, and the media (Ennaji, 2005). Unlike Classical and Standard Arabic, Ennaji (1991) reported that Moroccan Arabic is usually stigmatized and treated as a bestialized form of Arabic. As for Berber, it is the second widely used language in Morocco and spoken by approximately half of the Moroccan population (Boukous, 1995; Ennaji, 1991). Still, many Arabs look upon it as debased, despite the governments’ efforts to fully standardize it.

Besides Classical and Standard Arabic, French and Spanish occupy an interesting status within the linguistic interactions in Morocco. Despite being the language associated with colonization, French ranks as the second language in Morocco, maintains a prestigious status, and is mainly used in education, administration, the media, and most of the private sector (Ennaji, 2009). Spanish, on the other hand, is used mainly in the north and south of Morocco, and is taught as an optional foreign language. However, English is taught as a popular foreign language (Boukous, 1995; Errihani, 2008; Sadiqi, 1991). This interaction between languages, especially Moroccan Arabic and French, has led to the phenomenon of code switching. In Moroccan education, Ennaji (2009) stated that in the Moroccan education, “code switching is quite common, especially in science classes; many teachers mix Moroccan Arabic and French to explain scientific and technical phenomena” (16). These teachers code switch between Moroccan Arabic and French to explain scientific and technical phenomena, while for intellectuals, code switching is viewed as one of the negative residues of colonization, and a sign of lack of pride in Arabic language and culture (Ennaji, 2009). Similarly, Moatassim (1992) explained the phenomenon of code switching as a poor form of expression in the Moroccan multilingual and multicultural context.
In this introductory chapter, I presented a rationale for the study, followed by a statement of problem. Then, I listed the research questions, and ended with a discussion of the research limitations.

### 1.2 Rationale for the Study

This study’s primary focus is to examine teachers’ perceptions of citizenship and citizenship education. My interest in citizenship education started two years ago when I was thinking about a good topic for my dissertation. I passed my preliminary examinations, which were focused on citizenship in Morocco. I began by collecting data with teachers and started with some interview questions. However, I wasn’t satisfied with the responses, which seemed a bit dry and did not really give me a chance to come up with interesting and productive interpretations that can contribute to the research literature. One year later, I witnessed the abrupt and surprising demonstrations in the Arab world, and followed closely the events and developments. Afterwards, I started to wonder about the role of citizenship in the Arab developments. This is what pushed me to modify my research question, and alter my perspective and discussion of the findings to cover notions such as the Arab Spring, multilingualism, post-colonialism and other features of the Moroccan society.

#### 1.2.1 Purpose of the Study

This study is based on an interpretive phenomenographic approach to explore teachers’ perceptions of citizenship. It is anticipated that this study will contribute to the limited research on the dimensions and characteristics of citizenship education in Morocco. Additionally, the data gathered from this study can be used as a pilot study for
carrying out further research across other participants and in different contexts. This section presents statement of the problem, the research questions, and highlights the limitations of the research.

1.2.1 Statement of Problem

Teachers are directed to teach to the test, and do not dedicate enough time for educating students on appropriate skills and values of citizenship. This study aims to look beyond the current pedagogy and curriculum of citizenship education and uncover what Moroccan teachers perceive as important concepts of citizenship to teach their students. This study investigates the lived experiences of public school teachers by examining the impact of varying years of teaching experience and training on their perceptions of citizenship, as well as accounting for their educational assignment (elementary or secondary). The final objective is to understand how the teachers conceptualize concepts of citizenship and perceive the content of citizenship in the official curriculum.

1.2.2 Research Question

The knowledge and understanding that teachers convey in the classroom is very crucial in the learning process of concepts and instructional materials (Dewey, 1999). This means that teachers represent an influential learning figure for students and their understanding of topics in the curriculum is essential for an effective delivery of these topics. What teachers know and how they convey it to their students reflects on students’ understanding and attitude (Brophy & VanSledright, 1997). The present study attempts to investigate one major question:
• How do teachers conceptualize and perceive citizenship in Morocco?

This question is an important one to investigate, because it highlights the status of citizenship and investigates teachers’ conceptualization of citizenship in Morocco.

1.2.3 Significance of the study

A dearth of empirical research has emphasized the importance of identifying teachers' conceptions and uncovering their ways in designing, teaching and evaluating the curriculum (Andrews & Hatch, 2000; Fang 1996; Hancock & Gallard, 2004). Fraenkel (1992) described the importance of identifying the perspectives, beliefs, and instructional practices of teachers to assess instruction and to determine ways to improve instruction at schools. Accordingly and given the critical role of citizenship education as an independent subject in the Moroccan schools for implementing good citizenry, it was essential for the present study to investigate how teachers conceptualize citizenship in the curriculum (Nuccio, 2007).

Citizenship education, just like any other subject, contributes to building democratic values by teaching students how to think critically and openly, and be active citizens in society (Barton & Levstik, 2004; Barton & McCully, 2005). Jamieson (2002) explained that this is what helps the students to shape and refine their national identity and personality in life, and reconstruct their understanding about relevant and current knowledge of citizenship. However, throughout the years, there has been a problem of setting a universal definition of citizenship to highlight the importance of responsibility and civic engagement at schools (Dynneson, 1992; Hodge, 1990). Accordingly, John
Patrick contended that, “…citizenship in a free society is paradoxical and contradictory. Furthermore, it entails obedience and constructive skepticism, respect for authority and constructive criticism of authorities. Good citizens in a free society are both compliant and independent” (1980; 36).

In addition to identifying a clear definition and approaches of education, the goal of citizenship education highlights the role of active participation and responsibility. Stuart Langston (1988) identified the role of participation and responsibility, and asserted that citizenship education should enable citizens to participate in public life and encourage active engagement and participation in the governance of schools and communities, and highlighted an urgent need for a conception of citizenship “that is clear and well defined in terms of its essential meaning and ultimate outcomes in order to best educate and indoctrinate America’s young people in a common purpose” (11). Similarly, Kerr (1999) asserts that the goal of citizenship education is to “develop knowledge, skills, attitudes and values which will enable students to participate as active and informed citizens” (2).
1.3 Conclusion

In the present chapter, I have described the status and condition of education in Morocco, and the influential political and social factors surrounding this condition. I have also listed the different approaches and meanings of citizenship that will be used throughout this study, including citizenship education, teacher training, and political reforms that affect the role and meaning of a “good citizen.” The following chapter - Review of the Literature, covers both the national and the local standards of citizenship, with a focus on the cultural, social and linguistic characteristics of Morocco.
CHAPTER 2. REVIEW OF THE LITERATURE

2.1 Importance of this Study

The purpose of this chapter is to review the literature related to citizenship education, with a specific focus on the Moroccan context. In other words, this section identifies the extant research in three inter-related areas: citizenship education, formal schooling, and the Moroccan culture. Therefore, this chapter covers three main parts. First, I provide a brief history of citizenship education. I focus on the understanding of citizenship, explore some salient definitions of citizenship, and discuss the academic debates that have informed this understanding. The second part covers the cultural, social, linguistic, and socio-political characteristics of Morocco. In this part, I uncover aspects of identity, belonging and democracy. In the third part, I outline the unique characteristics of citizenship education in Morocco as a case. In short, this section presents the broad spectrum and features that characterize citizenship in Morocco.

Teaching combines both the theoretical part where the materials cover concepts and materials about the context of education and the practical part where experience in the classroom is the major focus. Accordingly, the preparation of students to develop the skills of inquiry and fulfill their role in society involves understanding both the theoretical background and practical training for acting as active citizens in real life (Boyer, 1990; Deuchar, 2004; Westheimer & Kahne, 2004). In this sense, citizenship education has the potential to instill civic attitudes across the curriculum and educate
individuals to be active and participatory members in their society. Consequently, schools carry the top responsibility in helping students to develop their civic behavior and the necessary skills to operate effectively as positive participants in their community (Banks, 2007; Gearon, 2003).

2.1.1 Definition of citizenship

The definition of citizenship is inherently complex in nature, because it includes many ideological, social, and cultural perspectives; but generally it is concerned with the development of individual’s identity, from the psychological, social and political perspectives (Banks, 2008; Isin & Wood, 1999; Owen, 2004). This complexity appears in how most researchers hold a concept of citizenship that comprises a similar knowledge, skills, and values; yet there is still a wide disagreement about the role, goal, and importance of each understanding (Marker & Mehlinger, 1992). Accordingly, the teacher’s job seems to become tougher as there is no unified definition and understanding of citizenship.

The meaning of citizenship involves many interpretations and covers different definitions. Gagnon and Page (1999) stressed that citizenship “is a complex, multidimensional subject with manifold ramifications and, because of this very complexity, it is rarely approached from a perspective that seeks to encompass all its aspects” (5). In this definition, Gagnon and Page (1999) combined both the traditional and restrictive meaning with the general definition of citizenship by relating it to rights, responsibilities, national identity and belonging. Similarly, Ichilov (1998) emphasized that the meaning of citizenship is so complex and multidimensional, because it is based on different contexts and understandings.
Traditionally, the meaning of citizenship is derived from Latin to refer to a group of people united in a community through the respect and acceptance of roles and duties of each person (Heater, 2004; Manville, 1990). Accordingly, the National Council for the Social Studies (NCSS) associates the meaning of citizenship to rights, duties and responsibilities that generate the principles and values, habits and behaviors, which contribute to the formation of a citizen's personality and distinguishes each citizen from another. The citizenship rights and duties are means to ensure a citizen is able to live in peace and tolerance with other citizens on the basis of equality, equal opportunities and justice. Accordingly, the citizenship values are associated with the individual and the relationship between the state and other citizens in that state (NCSS, 1997).

Abowitz and Harnish (2006) highlighted four basic discourses of citizenship: 1) civic republican citizenship, 2) liberal citizenship, 3) critical citizenships, and 4) transnational citizenship, and explained that “citizenship at least theoretically confers membership, identity, values, and rights of participation and assumes a body of common political knowledge” (653). Advocates of civic republicanism emphasize a common national concern about poor student performances on standardized tests of historical knowledge (Ravitch & Finn, 1987). Proponents of civic republicanism also view schools as encouraging cooperation between citizens and government and citizen participation in the political process (Butts, 1988; Damon, 2001). According to civic republican thought, schools should teach patriotic values. Students should support the actions of their countries and learn the skills necessary to compete and succeed in the political economy (Butts, 1988; Damon, 2001; Ravitch 2006). Abowitz and Harnish (2006) offered a complex civic identity for students, and emphasized the school's responsibility to prepare
students to be active citizens and contribute to both the domestic community and transnational community.

Liberal citizenship serves as the antithesis to civic republicanism and character education. Liberal views of citizenship focus on political deliberation, questioning of authority, and social diversity (Gutmann, 1987). Interestingly, Stapleton (2005) explained that liberal forms of citizenship do not prescribe any one doctrine, which offer individuals the right to express their own views of morality and patriotism. On the other hand, critical citizenship includes feminist discourses, cultural citizenship discourses, re-constructionist discourses, and queer discourses. All of these discourses have one thing in common. Abowitz and Harnish (2006) explained that critical citizenship discourses are all concerned with challenging the liberal and civic values of civic membership, identity, and several forms of engagement that “broaden and deepen the liberal agendas of human freedom, these discourses focus specifically on exclusions based on gender, culture, ethnicity, nationality, race, sexuality, or socioeconomic status” (p. 666).

Finally, transnational citizenship, also called global citizenship education, encourages student agency on an international scale. Proponents of transnational citizenship believed that the school curriculum should emphasize the increasing economic, social, and cultural globalization of nation-states. Abowitz and Harnish (2006) pointed out that education for transnationalism is extremely limited in schools because it is constantly changing. They reported that “transnationalism has a minimal influence on the K-12 public school curriculum, with geography the subject area in which its content is most typically found” (677). For the purpose of this study, I define citizenship as the
status of being an active member of a state or community, enjoying all rights and privileges.

2.1.2 Education for citizenship

In theory, the concept of citizenship refers to three aspects (Carr, 1991; Fulbrook, 1996; Marshall, 2009). First, it includes a legal relationship with nationality. This means that there is a relationship between the individual and the state, which confers nationality in accordance with the laws governing the state. Second, it refers to the political relationship, which includes a set of rights, freedoms and duties (Stapleton, 2005; Tambini, 2001). This means that citizens are the only ones who have the right to benefit from economic and social services provided by the state, and they are the only ones entitled to exercise political rights, nominate and form parties, and they alone have a duty to perform military service and that the relationship between the moral and emotional reflects the association between patriotism and loyalty to the language, history, culture and other symbols of identity and belonging (Stapleton, 2005; Tambini, 2001). This demonstrates the link between the concept of citizenship and the democratic participation in public life (Carr, 1991; Marshall, 2009; de la Paz, 1989; Galeotti, 1993). In addition, it is no exaggeration to claim that the exercise of the rights of citizenship should take place in a fully democratic political system. For the purpose of this research study, I define citizenship education as an important concept that prepares citizens to take the responsibility and active engagement in the decision-making of their nation.
2.1.3 Democracy and citizenship

The democratic aspect in citizenship education brings together both the local and global structures of society to maintain the national identity, autonomy and cultural affiliation of citizens. In addition to identity, citizenship education promotes students' spiritual, moral and cultural development (Banks, Cochran-Smith, Moll, Richert, Zeichner, LePage, Darling-Hammond, & Duffy, & McDonald, 2005; Lickona, 1996). This development fosters awareness of meaning and purpose in life, differing values in human society, and develops appreciation of rights, responsibilities, justice, effective participation in society, and respect for cultural diversity (Banks, 2001).

Democracy is based on offering all citizens equal opportunities and chances in life, and eventually focuses on building a relationship between the state and the citizen, in which the focus is directed mainly toward the political and legal systems, and aiming to promote equality among all citizens on a fair scale. Furthermore, enjoying the same chances and opportunities is the basis for admiring rights and services within a certain state (Banks, et al., 2005; Galeotti, 1993; Spinner, 1995). However, when a non-democratic system lacks the sense of equality, it sets the stage for dissatisfaction and rebellion, such as what happened in the Arab countries, and therefore necessitated a political reform (Jamal, 2007).

The basics of democracy and equality of citizens start with the school, but extend to the person’s general life and develop personality from different aspects, namely teaching citizens how to respect rights and obligations that define the citizen’s membership to a particular political community, and highlights the importance of cooperation between other members of society (Archibugi, Held, & Köhler, 1998; Etzioni,
1993; Janoski, 1998). The relationship between citizenship and democracy is reflected in the exercise of rights, duties, and political and social freedoms which consolidate the feelings of belonging and loyalty to the state (Banks, et al., 2005; Olssen, Codd & O’Neill, 2004; Marshall, 1992; Osler, 2000). In other words, when the citizen is aware that his/her voice can actively contribute in setting up priorities and policies (Banks, 2008; Banting, Courchene, & Seidle, 2007; Pashby, 2008).

Citizenship grants rights and duties to all citizens, with no discrimination or distinction resulting from alienation or injustice affecting people (Osler, 2000; Marshall, 1992). By the same token, democracy focuses on the preparation of laws, rights and responsibilities based on the foundation of freedom and transparency (Raco, & Imrie, 2000; Woolf & Rawcliffe, 2005). Even though this transparency between citizenship and democracy differs from one state to another, it generally relates to how the state governs the people based on the principles and customs of the country (Romano, 2002). For instance, the western countries today represent a “secular” democracy, in which there is no interference between religion in matters of state and legislation (Stepan, 2000; Kerstetter, 2006). This means that civil laws are not bound by religion, but instead by the status of human laws. In other words, the laws are institutionalized as a result of the balance between political and social forces, with consideration of cultural interpretations.

Democracy consists of an ideal context for resisting tyranny and instilling policies of civic values to rule the people through moral values, such as justice, equality and respect for human rights in line with the interests of citizens (Safford, 2002; Ramet, 1997). However, the ruling is not absolute, as it still gives people the chance to accept or refuse the rulers (Schumpeter, 1994). Accordingly, White & Openshaw (2005) explained
that democracy differentiates between citizenship and other subjects in the school curriculum in that citizenship education teaches the citizens’ responsibility towards a state as subjects in a state, and the person becomes just a subject to be acted upon. In this sense, democracy quite literally means citizenship and citizens have to fulfill their duties and responsibilities toward their state to be granted equal opportunity and belonging to it (de la Paz, 1989; Heater, 2004; White & Openshaw, 2005).

2.1.4 Active citizenship.

Active citizenship is associated with how students and citizens act responsibly and effectively in a democratic society, involving keen awareness and understanding of the needs of each member in their community (Cecchini, 2003). As such, active citizenship includes components, such as rights, responsibilities, engagement in the political system and community, and acceptance of differences (Sherrod, Flanagan, & Youniss, 2002).

Active citizenship can also be described in terms of localization, people's perceptions of national identification, and the role of schools in preparing active students in different portions of society (Wildemeersch, Stroobants, & Bron Jr., 2005). These participating individuals become what we call “active citizens” and play a vital role in democratizing state institutions (Putnam, 1993). Paradoxically, this important and widely held idea, with a few exceptions in affluent democracies, has not been explored empirically in a systematic manner (Verba, 1987). Furthermore, Flanagan and Faison (2001) described an active citizen as someone who contributes in the matters of his community, and engages in public affairs. An active citizen is therefore a person who
understands the obligation and undertakes the responsibility to improve conditions, address social problems, and promote the democratic ideals in the community (Ehrlich, 2000). Accordingly, an active citizen is involved with political actions that incorporate multiple forms of engagement with public policy issues (Colby, 2008).

Young people who participate creatively in their schools generate a positive attitude among their communities, lead initiatives for widespread social change, and forge their participation in ways that redefine active citizenship (Percy-Smith, 2010). However, people from low socio-economic backgrounds typically demonstrate less civic knowledge than their peers, especially when they work collectively as a group. These poor young people tend to lose faith in civic and political institutions, and are less likely to participate in society. They actually don’t believe their participation has any significant value and therefore lose any opportunity to have access to be part of civic integration, namely in education (Schofer & Gourinchas, 2001).

Active citizenship is also distinct from political activism, but relates to joining associations and is responsible for the composition of public goods and services (Houtzager & Acharya, 2010). The extent to which people participate in associations increases the level of active engagement (Schofer, & Gourinchas, 2001); however, it requires an effort to negotiate their access to goods and public provision, such as healthcare, sanitation, and security, rather than civic engagement (Houtzager & Acharya, 2010). This activity of associationalism does lead to higher levels and wider breadth in socio-demographic terms, of active citizenship; however, it does not improve the quality of citizenship practices (de Weerd, 2005). All in all, there is a relative impact of associationalism on the quality of citizenship, a dimension that varies depending on the
types of citizenship practices that individuals use to obtain access to vital goods and services (Houtzager & Acharya, 2010).

Interestingly, active citizenship is a concept that overlaps with civic engagement (Mohammadi, Norazizan, S., & Shahvandi, 2011), and can be defined more broadly as any voluntary public activities that may or may not relate to the provisioning of public goods or services in a state (Houtzager & Acharya, 2010). Whereas citizenship activity is understood as the fulfillment of individual and collective rights and involves membership in associations or clubs, civic engagement is instead understood as any voluntary and public-spirited action that is categorically different from associational participation (Houtzager & Acharya, 2010; Choice, 2003).

2.1.4.1 Civic engagement.

Civic engagement encompasses students’ skills, knowledge, and attitudes that prepare them to serve roles as productive citizens in the social and civic life of their communities, including their levels of political awareness and sensitivity to diversity (Ferraiolo, 2004; Pascarella & Terenzini, 2005). Civic engagement generally incorporates an understanding of civic and democratic principles, tolerance, respect for others, and concern for the welfare of society at-large.

Students’ participation in civic activities is defined in relation to their civic engagement attitudes. Therefore, active citizenship was categorized into four distinct types of engagement: civic, political, expression of public voice, and cognitive development (Zukin, Keeter, Andolina, Jenkins, & Delli Carpini, 2006). Students who demonstrate civic engagement attitudes develop a sense of civic responsibility and
capacity to promote the common good for the community (Ferraiolo, 2004). In other words, the civic engagement involves students’ involvement in both civic activities that promote public action and aim at solving community problems and helping others, such as voting and volunteering in social organizations, and political activities aimed at participating in governmental institutions and processes (Flanagan and Faison, 2001; Flanagan & Gallay, 1995). More interestingly, civic engagement leads to healthy adolescence and adulthood (Lerner, 2004; Youniss, McLellan, & Yates, 1997).

The concept of civic engagement is vital for disseminating principles of democracy. Through the work of organizations, state agents can ensure that laws are being enforced, and prevent corruption, collect and disseminate information, and teach citizens about their rights and responsibilities. However, the recent rates of youth civic engagement have escalated and raised a national concern (Sherrod, Flanagan, & Youniss, 2002). Thus, civic engagement has to consider the burden of responsibility in establishing democracy (Lerner, 2004). The contexts that support the development of youth civic engagement involve the role of parenting as a potentially important resource for positive youth development and youth civic engagement (Bekkers, 2007; Benson, Scales, Hamilton, & Sesma, 2006; Flanagan & Sherrod, 1998).

2.1.5. Good manners and morals

Research studies about citizenship or political education in a democracy stress the importance of fostering the principles underlying democracy, such as justice, freedom, respect for persons, and of the need for citizens to understand their duties, responsibilities and rights. Sometimes, attention is drawn to the need for citizens to have qualities like
courage, open-mindedness (Bekkers, 2007; Benson, Scales, Hamilton, & Sesma, 2006). However, the literature does not mention principles like decency or good manners.

Children learn the importance of manners and civility from a very early age and extending through school age and adulthood (Forni, 2002). They are encouraged to take the class’s responsibility, and be helpful and honest. They are given individual roles at school, ranging from collecting pens and books to taking attendance for the teacher (Shapiro, 2000). However, certain behaviors are considered unacceptable, like screaming out loud, being rude, pushy and disrespect others rights. Nowadays, all these responsibilities seem to have disappeared in today’s society, but they still exist in some parts.

2.2 Responsibility

As one important component of teaching values, such as respect, empathy, honesty, fairness, responsibility is a key feature of civics education and good citizenship; accordingly, responsibility is considered a crucial component of national identity (Center for Civic Education, 2000). Particularly, the schools carry the responsibility to furnish the foundational elements of a government and developing in young people the habits and unifying beliefs in civic engagement (Branson & Quigley, 1998). Consequently, the stakeholders of a government have to create the necessary condition and give the opportunity for young people to participate and subsequently execute their rights and responsibilities fair and well (Flanagan, 2010).

Nowadays, more young citizens are becoming much aware of their rights and responsibilities. This has led many citizens to voluntarily participate in events held by
governmental associations. This is due to the fact that various Moroccan governmental bodies and councils are given the responsibility to meet the needs of people, specifically the young. However, most of the participatory efforts seem to be doomed without a civic obligation of responsible participation (Goodsell, 2004; Garrett, Thurber, Fritschler & Rosenbloom, 2006).

Research confirms that a greater sense of citizen responsibility is necessary throughout the world and that effective education for citizenship has a key role in fostering the civic responsibility and democracy (Kaldor, 1999). In this sense, preparing informed and committed citizens is considered to be the most component in a democracy, as it provides an effective and goal-oriented education, which remains an integral part of the civics preparation (Barber, 1997).

2.3 Education

School education traditionally aims at building education for a nation and a tool for the creation of social outcomes, such as social cohesion and democracy, ever since compulsory education was first developed (Dewey, 1916). Education through citizenship involves students learning the values of democracy by doing, through active, participative experiences in the school or local community and beyond (Heater, 2004). This learning experience reinforces the knowledge component of schools and equips students with a set of tools (knowledge and understanding, skills and aptitudes, values and dispositions) that enable them to fulfill their democratic knowledge, understanding of national history and other processes of government and political life, and taking an active role and responsibility of daily life (Kerr, 2000; 2002).
In schools, there are various types of education for people, communities, nations, and international relations (Kerr 2000; 2002). The theory is that, through learning experiences such as formal education, civic competence (civic knowledge, skills, attitudes and values) develops, and enables people to become active citizens (Lipset, 1959; Putnam, 2000). Hoskins (2006) discusses the role of active citizenship in context, and therefore attributes effective active citizenship to learning in context. It is therefore crucial if we want to study the impact of education on active citizenship to control for the effects of the contextual factors (family background, personal, household and country characteristics) that might simultaneously affect the decision to participate in education and citizenship behaviors of individuals (Ireland, Kerr, Lopes, and Nelson, with Cleaver, 2006). To illustrate this point, Dee (2004) has highlighted the possibility that the impact of education could be “spurious” as it could be attributed to the values contained in the family towards both education and civic participation.

2.4 Citizenship in the Arab world

The actual meaning of citizenship extends beyond the study of government and politics to a rich and extended education, involving the development of thinking skills, democratic beliefs, and civic participation in society (Grant & Asimeng-Boahene, 2006; Garrett & Piper, 2008). In the Arabic language, the meaning of citizenship (al-muwatana) "المواطنة" associates citizenship to the home of residence, and is restricted to nationality and belonging to the same history, language and customs of a place where a person is born (Akyeampong, 2000; Alsaqot, 2007; Barry, 2006).
The Arab world is characterized by a sense of community control and nationalistic attitude (Joseph, 2002). In other words, the community takes total control of the people’s behavior, and any behavior that does not benefit the nation is considered irrelevant. Consequently, any individualistic attitude is bound by the control of the authorities of the family, customs, ethics, and traditions (Fouar & Muasher, 2011). Under these authorities, the individual cannot demonstrate all the personal characteristics and performance freely, especially if the outcome contradicts the customs and ethics of society.

Similarly, in the African context, the role of education and schooling is geared towards disseminating the democratic behavior, highlighting the role of the community in developing citizens, and building the civic behavior and the formation of active civil societies (Abdi, Ellis, & Shizha, 2005). Through the different changes in education and the effects of the war on society, many African countries associate citizenship with social stratification, patriotism and the good name of the country (Yuval-Davis, 1997; Lister 1997; Voet 1998).

While the Arab world associates citizenship with nationalism, the Islamic faith explains citizenship from the perspective of the Islamic law ‘الشريعة’ (Sharia), as the principal source of government. Therefore, the different religious interpretations and the modern system of governance are not compatible with the ambitions of citizens and the initiatives for a “democratic” life (Abu al-A'la, 1976).
2.4.1 Islam, democracy and citizenship

From a classical perspective, members of the Muslim community (Ummah) refer to people who live and belong to an Islamic country. The country ensures protection and safety for people and their property. The people, in their turn, are obliged to defend the sovereignty, security, stability and territorial integrity of that country (Allawi, 2009). Consequently, any person who acts inconsistently and violates these terms breaches the code of citizenship, and eventually breaks the divine law. Hence, it is a person’s dignity and responsibility towards Allah and his laws that conform to the values of Islam and the dignity of Man. On the other hand, according to the Sharia, rights and duties are collateral and complimentary. Every right established by Islam is associated with a duty, and is established by Allah (SW) (Allawi, 2009).

As far as the interpretation of citizenship from an Islamic perspective, the well-known Sheikh and interpreter of Islamic rules, Yusuf al-Qaradawi, posits that nationalistic tendencies can conflict with the Islamic principles, and take a secular image that is based on ideological beliefs. That is to say that the idea of citizenship in an Islamic state has to be separate free from any ideological beliefs, and accordingly citizens in the Islamic society are divided into two groups: 1) people who become citizens after accepting Islam, and 2) people who reside in the lands of Muslims and enjoy freedom and protection (Alexander & Agbaria, 2012). The first category applies to non-Muslims who repent [from all un-Islamic beliefs and deeds], establish five prayers, and pay charity (zakat) “الزكاة”. They eventually become brothers in Islam. The second category refers to what the Qur’an has alluded in this type of citizenship as the people ‘with whom you have concluded a treaty,’ as a reference to “Jews of Medina” (8:56).
Unlike the Arab world, the European countries treat citizenship as a means for enforcing democracy, where individuals express their thoughts and feelings freely; whereas the European countries considered social inclusion and active citizenship as major components of their policy (Stevens, Bur, & Young, 1999). Therefore, European governments aimed to develop responsible civics to children and young people. The areas of civics covered the teaching of rights and duties, respect for democratic values, and demonstrating the importance of solidarity, tolerance and democratic participation. Ultimately, the European education system has been regarded as an effective medium for imparting principles of equity, inclusion and cohesion, and therefore covering openness of European education to a world characterized by rapid change, increasing globalization and growing complexity (Kerr, Sturman, Schulz & Burge, 2010).

Arnot, Araujo, Deliyanni-Kouimtzis, Ivinson, & Tome (2000) has conducted a comparative qualitative study in four European countries: Greece, Spain, Portugal and the United Kingdom. Arnot et al. (2000) concluded that all the aforementioned countries had similarities, because they all shared a similar economic status, they were high in human development indicators, and were very close in terms of their expenditures. The European context therefore viewed civic and citizenship education as a priority in their educational policy (Kerr, Sturman, Schulz & Burge, 2010). This demonstrates how the economic status is completely detached of the civic condition of a country.

As for the context in Asia, a study by Leung and Print (2002) examined the civics situation in Hong Kong, and demonstrated that it follows the steps of the Western world. The study of Leung and Print (2002) explored teachers’ perception of nationalistic education, and compared two groups, pro-China schools' teachers and non-pro-China
schools' teachers. The findings from the study favored the nationalistic education as the core of civic education, but that education for cultural nationalism was regarded as most important. In other words, citizenship education in Asia highlights the role of cultural nationalism, and associates citizenship to culture.

2.5 Citizenship and identity

Another perspective of nationalism and participation is linked to belonging and identifying with a particular nation, community, or a group of people. Therefore, citizenship comprises notions of race, gender, ethnicity, and national and religious belonging. In a restrictive way, citizenship involves the belonging to and identification with and affiliation to a particular state (Ennaji, 2009; Tully, 2000; Shapiro, 2000). Similarly, identity is also affiliation to the beliefs, values and certain standards of people, equally enjoying the same rights and responsibilities in their homeland (Osler, 2000; Benhabib, 2004; Sadiqi 2003; Ennaji, 2009; Byrd Clark, 2009).

Identity is a complex concept that requires extra understanding, especially from the part of the young people. It is related to how people perceive themselves, both as individuals and in comparison with others (Isin & Wood, 1999; Habermas, 1990). Isin & Wood (1999) explained that identity combines self-concept and self-esteem and is more associated with internal emotional states of external characteristics or behavior, and that it is unconceivable to think of citizenship without an association with identity. Understanding this relation between citizenship and identity is fundamental to conceiving issues of identity in society in general and bringing together the question of the self, others and the system.
The identity of a citizen has been contested due to the overlap between identity and other factors affecting an individual living in a given nation (de la Paz, 1989). In other words, there is a major association that connects identity to one’s homeland. O’Neill, (2008) defines identity as “an affective sense of belonging, membership and emotional attachment to a political community” (446). Accordingly, citizenship should consider the citizen’s different membership dimensions that surround the life of a citizen.

One of the important dimensions of identity is psychological in nature and relates to belonging to a political community, with affective bonds of solidarity to a state (Carens, 2000; Kymlicka, 2000). Here again, there is a tendency to limit the scope of citizenship and affiliation of citizens to a nation-state, with the purpose of restricting these citizens to only one political community, while ignoring multiple affiliations (Kabeer, 2006). Furthermore, all the different affiliations and associations of the individual shape the image of citizenship, and sustain the possibility to pass the skills and characteristics to other individuals as well (Kratsborn, Jacott, & Öcel, 2008). Accordingly, an individual’s activities cannot be separated from the identity they carry, because the latter is a mixture of genetic, religious, social and political attributes (Diken, 2003). In other words, identity is the representation of presumed attitudes and behaviors of an individual and the surrounding influences affecting this individual.

The combination between citizenship and identity meets in a multidimensional complex relationship, founded on global and local bases, that challenge the understanding of differences, culture, intellect, economy and ethnic backgrounds (Kratsborn, Jacott, & Öcel, 2008; Osler, 2000). Particularly, identity involves the cultural, religious and ethnic affiliation of different beliefs and values (Kabeer, 2002; Banks, 2008). Accordingly, this
understanding reflects how citizenship is associated with specific geographical affiliations, and it also involves a complex combination of other components. However, in a world of globalization and elimination of geographic boundaries, the question that poses itself is: how is citizenship situated in a world of globalization?

2.5.1 Identity and globalization

Globalization is a worldwide phenomenon that has political, economic, socio-cultural, and technological connotations. It leads to the integration and interconnectedness across national boundaries along a variety of dimensions (Gans, 2005). While the literature agrees that globalization promotes rapid and intensive flows and connections of goods, services, money, people and culture beyond national borders, it also defines the fundamental universal characteristics of the current societies worldwide, and highlights the lack of identity among citizens (Guillén, 2001). For instance, the movement of people across national boundaries to live, study and work demonstrates issues of national and individual identity, belonging and membership (Bourn, 2008; Abu-Laban, & Gabriel, 2002). Understanding globalization and its impact on the citizen is crucial for identifying an individual’s identity. Furthermore, the global inter-connections in demographic, economic, ecological, political, and military change which surrounds the individual represent an aspect of people’s life. Similarly, Hermans, & Dimaggio (2007) explains the positive effects of globalization to “offer increasing possibilities of international contacts and fosters economical, ecological, educational, informational, and military forms of cooperation” (31). At the same time, globalization also puts restrictions and constraints on people and institutions (Hermans & Hermans-Konopka, 2010). For
instance, in Morocco, the issue of globalization serves the general economy, but at the same time affects the small businesses and deprives cultures of their idiosyncratic characteristics and unique features (Bellamine, 2007; Hermans, & Dimaggio, 2007).

There is no doubt that globalization is a pervasive tendency containing important economic, political, cultural and ethical dimensions that influence the lives of people around the globe. Tomlinson (2003) identifies globalization as “a seamless extension of – indeed, as a euphemism for – western cultural imperialism” (269). In addition, Tomlinson maintains that globalization is a product of imperialism in which a certain modern culture or community dominates and pressures another one to follow and change its’ institutions and values to conform to those of the dominant system, which causes a major problem of civic identity in democratic societies.

Globalization can also result in trends of migration and loss of belonging. Castells (2006) explains that globalization cannot be treated solely as an ideology, but also as “an objective process of structuring economy, societies, institutions, cultures, etc.” (57). However, globalization also can be used interchangeably with cosmopolitan identification to a country referring to a form of permanent national identity that aims to educate and therefore contradicts with the notion of patriotism. Rapoport (2009) specifies that patriotism is very associated with “the framework of a state, or a nation-state to be exact” (5). Rapport explains that the essence of the patriotic attitude “was planned as a response to the challenges of globalization and Russian civic and ethnic identities construction” (24). Therefore, globalization can be viewed as a multi-faceted phenomenon that impinges on nation-states to different degrees and in different ways and evaporates the patriotic characteristics within any nation at all levels.
The globalization controversy is intrinsically reflected in the different definitions of the term itself. Globalization is defined as an “all-purpose catchword in public and scholarly debate” with different connotations for different people (Lechner & Boli, 2000: 1). In addition, the International Monetary Fund describes globalization as “the growing economic interdependence of countries worldwide through the increasing volume and variety of cross-border transactions in goods and services and of international capital flows, and also through the more rapid and widespread diffusion of technology” (Wolf, 1997). Another approach of identifying globalization from an economic perspective defines it as “the expansion of markets and the reduction of impediments to the free exchange of goods, services, and assets” (Osland, Dhanda & Yuthas, 2002). However, some critics consider the former definition to be narrow and limited in nature. Therefore, a more accurate definition of globalization could be generally defined as “the process driven by the capital markets of the world seeking the highest financial return, and the economic, environmental and socio-cultural results of that process.”

Despite the fact that many authors and distinguished speakers attempted to set a clear definition of globalization, the term continues to mean different things to different people (Carr & Chen, 2001). This is why we find a big debate among critics of globalization who often have various conceptions of poverty and inequality than those preferred by economists (Aisbett, 2005). Furthermore, people are predisposed to thinking that globalization is bad for the poor because they view the different social power structures as being biased toward the rich and powerful (Aisbett, 2005).

Aside from the relation to economics and the market economy, Giddens (1990) identifies globalization as “the intensification of world-wide social relations which link
distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (64). As such, globalization considers the challenge of reconciling the new goals with civic education’s traditional purpose; that of promoting a cohesive national identity is of growing concern to countries worldwide. Unexpectedly, the trends of immigration produced serious issues and highlighted the role of globalization in providing possibilities for exploration of political and civic life through the lens of civic identity (Schwartz, Luycky, & Vinoles, 2011). Ironically, the effects of globalization in creating a detachment of culture from territory raised complex issues of identity. Furthermore, Rizvi (2000) explained that globalization has “not eradicated the problems of alienation, displacement and uncertainty; it has simply redefined them in the context of deterritorialization” (210). This notion of globalization is responsible for the propagation of poverty, war, and environment to have a global consensus and participation (Vertovec, 1999). This agrees with Tomlinson (2003) when he identified globalization to be responsible for the erosion of cultural, ethnic and religious characteristics that surface in the identification of people and their differences. Therefore, given the aforementioned definitions and connotations of globalization, there is very little discussion about the relationship between religion and globalization (Beyer, 2007).

Many people believe in a religion or a higher spiritual power in relation to the various definitions of globalization. Furthermore, globalization has also brought about a culture of pluralism, conforming to all religious teachings and has led to the emergence of global human rights and environmentalist groups to protect the victims of injustice (Hogan, 2005). Consequently, the global dominance is affected by religious and cultural threats, whereby the process is seen as a limitation to traditions and values of a certain
society (Naz, Khan, Hussain, & Daraz, 2011). In addition to the negative repercussions and complexities of globalization, infringement on religion and culture, and attribution to class differences, yet there are also positive aspects to this phenomenon (Sotshangane, 2002).

2.5.1.1 Globalization and equality

Even though globalization brings positive outcomes for people, it also has devastating disadvantages on the social distribution of people and national economies (Bigman, 2002; Mayer, 2001). Globalization brings profit to big corporations and rich people at the expense of small businesses and the disadvantaged population (Harrison, 2007). This situation affected the social stratification of people and stood against the consideration of people on equal grounds.

Equality is an important human value, and a manifestation of the progress of societies, approved by the laws which are based on universal human rights, the state constitution and the specific policies relevant to the nation (Alsaqot, 2007; Banks, 2000). In other words, equality is the enjoyment of all the political, economic and social (Alsaqot, 2007; Marshall, 1950). From this understanding, citizenship is fundamentally a category of equality. That is to be a citizen means to have equal standing in a state with equal powers as other citizens (Alsaqot, 2007; Parsons, 1970). On the other hand, to deny a person citizenship is thus to deny equality. In this sense, inequality could be justified as being illegal, or unjustified, as is the case of a minority of women, African-Americans, the homosexuals (Parsons, 1970). On the other hand, if you grant citizenship, but deny full and equal access to rights, then you undermine the very notion of citizenship. This is
where the term “second-class citizens” comes from and where many scholars would argue that this is a contradiction in terms, as to be a citizen means to be equal (Rosaldo, 1999; Heater, 2004).

Equality for all citizens, and providing the same opportunities to everyone guarantees a fair and similar treatment before the law. Seligson (1996) demonstrates a strong relationship between lack of equality, and increase of rebellion and discontent among the population. Seligson (1996) argues that absence of equality and spread of feelings of unfairness and deprivation closes all the doors of equity and opens doors of rebellion against the values of citizenship. Therefore, a citizen’s ethnic and religious beliefs, and cultural and political affiliations cannot ensure unity and stability unless built on the principle of citizenship (Seligson, 1996, 2005; Podder, 1996).

The context of citizenship guarantees the rights of everyone, and allows all citizens, men and women to carry out their duties and responsibilities on equal grounds, and establishes the principle of citizenship in ways that bring people of one nation all together (Dietz, 1992; Parsons, 1970). Heywood (1994) posits that “[c]itizenship therefore represents a relationship between the individual and the state, in which the two are bound together by reciprocal rights and obligations” (155). On the one hand, the state institutions should not be based on the abolition of the qualities, affiliations, beliefs, and other peculiarities of certain groups. On the other hand, it should be primarily based on mutual respect, and fair opportunities for everyone to participate in the development of the state and enrich the culture and level of civilization (Arnot, 1985; Bohman, 1998).

Effective participation of citizens in public life is another component that is associated with equality (Verba, 1987; Schlozman, Verba, & Brady, 1999). The rise of
individualism, hesitation in taking part of public life, aversion to politics, and other phenomena are destructive values to citizenship, and reflect regimes of oppression (Kivisto & Faist, 2007; Quicke, 1992). When equal opportunities to participate in public life are given to all citizens this guarantees the effectiveness of political and economic lives, and helps to promote evolution and development (Bennett, 1992; Quicke, 1992; Verba, 1987). In short, active participation in the broader sense as described above means there is an equal opportunity to engage all portions of society in various areas of public life, and therefore differs from the engagement, which involves special treatments and favors some individuals over others.

The essence of citizenship is 'equality before the law', and as every citizen under the protection of the state should be treated equally, in accordance with the law. This citizenship is about how to acquire rights and how to exercise them in life, without overstepping the boundaries of others (Marshall, 2009). This idea of equality and acceptance of diversity, differences and other reflections must be enjoyed by all citizens, and viewed from a goal oriented at resolving conflicts or problems of differences (Benhabib, 2002). Therefore, the meaning of equality is based on granting equal rights, freedoms, costs, and public duties to individuals without any discrimination or bias grounded on sex, origin, language or creed. In essence, citizenship involves an understanding of the other ethnicities, races and cultures and treating them with equality and respect, under the same rights, duties, and responsibilities (Osler, 2000; Marshall, 2009). This shared status of rights and responsibilities has very real implications for the identity of individuals, since citizenship has traditionally claimed priority over other identities.
In the presence of multiple identities of people and cultures, identity of citizens follows the rule of the majority at the expense of other freedoms (Mill, 1972). This rule of majority helps to develop the country socially, economically, scientifically and militarily, as was the case of Nazi Germany, Soviet Union, and the current systems of China and North Korea (Ethridge, & Handelman, 2009). On this basis, identity constitutes a tool that protects against threats from strangers and helps people to be accepted and included. However, it might lead to division and disputes as when there is a clash between multiple identities and cultures, the dispute is resolved by dividing the country, such as the case of India, Ethiopia and Czechoslovakia (Zewde, 2008; Milkias, & Metaferia, 2005).

2.5.2 Citizenship as social justice

A general definition of social justice is hard to determine and implement in real life. By definition, social justice aims at achieving an equal justice in all sectors and aspects of society. This concept determines an equal opportunity of rights and responsibilities for all the people. Even the poorest section of society should have as equal opportunities in life as the wealthiest. In the domain of education, social justice implies that all students benefit from the same opportunities and educational materials. However, the Moroccan educational context reflects a disparity in opportunities between the rich and the poor. The rich class attends renowned schools, reaches high degrees and obtains high status jobs. However, the poor and middle classes do not benefit from the same quality and effective education as the rich (Dansereau, Navez-Bouchanine, Safar-Zitoun, 1998).
The social class discrepancies and social gaps in Morocco and other Arab countries have sparked a series of revolutions and demonstrations and marked what is called the “Arab Spring” (Tawil, 2013). As a result, the Arab population called for a new meaning of freedom and expressed itself as free human beings, and initiated the birth of a new wave of government that should be run by the people and for the people. This new movement of Arab demonstrations also gave hope to the young people and offered them new promising dreams (Tawil, 2013).

As for ethnic discrepancies, Morocco consists of many ethnicities, including Arabs, Berbers, and “Sahraouis” (الصحراويين). Ennaji (2005) believes this reality is a result of historical developments, as the Arabs came from the east under the Islamic conquest and constitute a defining characteristic of the population in Morocco, while the Berbers were considered the natives and represented by many groups in the Rif, the East, and the South. In the south of Morocco, there is Saharawis represented the people with origins from Occidental Sahara. However, in the Moroccan law, all these ethnicities are regarded as equal, benefiting from the same rights and privileges: “All Moroccans are equal before the law” (Constitution, 1992, article 5). Interestingly, the reality of ethnicities in Morocco is different. For a long time, it was believed that the Berbers were treated low and discriminated against (Errihani, 2008). Also, historically speaking, the Berber population has been used as an excuse for de-unification of the Moroccan population. A dominant view of the West, after the colonization of the African territory was that Africa did not have a history. This view is typically limited and Eurocentric, mainly because the understanding of history and culture for the colonizing powers was
limited to the written literature, and aimed at dividing the Moroccan people in particular and African in general (Chukwuokolo, 2009).

The Berber culture had a long and authentic history in Morocco, but it faced difficulties in developing along other ethnicities in Morocco until recently (Ennaji, 2005). In Morocco, individuals from a Berber decent were treated like second-class citizens. Their own culture has been marginalized and isolated “by Arabisation and by French-Arabic bilingual education” (Ennaji, 2009; 19). Consequently, several programs and initiatives which attempted to implement the Berber language in the school system faced negative attitudes, especially among policy-makers. Errihani (2008) explains that “the policy-makers never took the initiative to address this fact as part of designing and implementing the policy” (427). This is what accentuated the inclusion of the Berber people in the Moroccan society and increased their attachment to their own communities and involvement in society (Delanty, 1996; Schofer, 2001).

Ennaji (2004) explains that education is the basis for progress and social justice. In Morocco, the education in schools is mostly didactic, suppressing, and not permissible to dialogue, exploratory learning and critical thinking. Moroccan schools do not seem to encourage social justice and equity between all students of different social backgrounds and sections of society (Ennaji, 2004). The purpose of addressing justice in citizenship education is to ensure a sense of fairness expressed through understanding of equity, diversity and inclusion (Banks, 2004). Like in other Arab nations, education in Morocco is characterized with injustice a didactic and suppressive curriculum and teaching pedagogies that limit the mind and do not encourage exploratory learning (Whitaker, 2011).
2.5.3 Citizenship and social responsibility

Citizenship is not just a word that means belonging to a homeland. It is the responsibility and privilege of any citizen in a state (de la Paz, 1989; White & Openshaw, 2005). Citizens of a state have specific responsibilities to fulfill, such as paying taxes, and fulfilling services to defend the state, join the army, obey the laws, and respect the principles of a democratic life. It also involves participation in improving the quality of life and defending the public interest and the common good (Dewey, 1916; White & Openshaw, 2005).

One of the critical components that improves the quality of life and works towards achieving the common good is the establishment of a comprehensive environment that enables all citizens to perform their social responsibilities. Marshall (2009) explains that social responsibility is an interesting component of citizenship that includes the responsibilities of the state on the individual and the community, and is determined by customs, traditions and needs usually associated with the roles of the individual in society. Similarly, the state entices responsible officials to educate citizens, and satisfy their basic needs and security from threats and dangers. Part of this education on responsibility and duties, the role of the school and the family is detrimental.

Another aspect of social responsibility is represented in understanding the exchange between the citizen and society. The citizen has a responsibility to understand the citizen’s role of meaningful participation in public activity to benefit the community, outside the framework of self-interest and private gain (Etzioni, 1995; Pettit, 1997; Putnam, 2000; Turner, 1997). This responsibility enhances individuals’ social status and improves their role in society when achieved appropriately (Cohen & Kisker, 2009). As
for responsibilities imposed by citizens on the state, the latter bears the primary responsibility in finding solutions to social problems through governmental institutions and the various administrative provisions of basic services, such as housing, employment, health, water, and electricity (Lake, 2001).

Schools prepare students for social responsibility and developing a sense of active participation in society. Schools create positive trends toward responsibility, and a sense of willingness and satisfaction starting from the self, and extending to the family and the community (Berman & La Farge, 1993). These activities include debates and role play of responsible citizens, and involve students doing homework and inviting them to pay attention to respect of opinions and differences, cleanliness and good representation in the classroom, the school yard, and the community in different life situations (Gearon, 2009; Klesse, 2004; Turner, 2001).

2.6 Citizenship in the Arab world/Middle east, and the MENA region

A wealth of literature focused on investigating the status and situation of civil society and democracy in the Middle East and North Africa region, in particular. In addition, in the 80’s the spread of NGOs and community organizations in the Maghreb countries has contributed to the revival of civics attitudes on the individual, national and social levels (Naciri, 2009). This renaissance is the result of successive years of despotism and the totalitarian political systems that characterized many Arab countries (Samad, 2007). This situation explains the link between civil society and the current political revolutions in the Arab world.
The concept of civil society in the Maghreb region is the outcome of both religious motives and colonialism (Naciri, 2009). In particular, Tozy (2009) discusses the importance of constructing a civil society in North Africa and the Middle East, and stresses that the concept of civil society in the Arab world is not common and faces two major problems related to the operational procedures and artificial interpretations. In terms of religion, the foundations of Islam overlap with the modern principles of the Western concept of civil society (Barton & McCully, 2005). Consequently, and indirectly, the Western mentality and the colonial era have created a collective awareness of the Maghreb identity that was documented in the policies of political and social liberalization, and resulted in the emergence of a middle class in society (Naciri, 2009).

In Morocco, the political amendments of the constitution in the 1990s contributed to the widespread development of community associations and organizations for political advocacy, which promoted the country’s social and political order (El Amouri, 1997). Currently, Naciri (2009) identified three distinguishing types of associations: (a) first generation associations, (b) second generation NGOs, and finally (c) development NGOs. Furthermore, the appearances of many organizations that promote human rights, feminism, the Amazigh movements, and the movement of unemployed degree-holders have also contributed to the democratic movement in the country (El Amouri, 1997; Silverstein & Crawford, 2004).

The awakening movements in Morocco mobilized the revision of the Code of Civil Liberties (2002), which regulated the legislative laws for the creation and operation of associations (Naciri, 2009). By the same token, laws restricted the areas of work and topics of interest, such as anything that attacks the sanctities of Islam, the monarchy, and
the integrity of the country (Bendourou, 2004). In particular, Naciri (2009) questioned the discrepancy between the legislated laws in the texts and the administrative practice. This discrepancy required the government to issue the legality and authorization of associations to operate according to the country’s statutes. However, the application of these laws remains only a matter of written documents and requires a rapid change and transformation necessitating urgent and further research to measure and assess current developments in the civics area (Naciri, 2009).

In Tunisia, the growth of associations has paved, and traced the way for the political movement (El Amouri, 1997). In a case study about Tunisia, Belaid (2002) examined the creation of associations from colonial times to the contemporary period, and focused on the Tunisian academic research on sociability. Naciri (2009) emphasized that after Tunisia’s independence, the associative work was limited and constrained and treated with suspicion. As for Algeria, on the other hand, the civil society has taken a different pattern mainly because of the Islamic movement and its impact on political, economic and social life (El Amouri, 1997; Aclimandos, 2010). In other words, the notion of citizenship in Algeria was fumed by the reforms suggested by the Islamic movement.

2.7 Teachers’ delivery of the school curriculum and mission of citizenship

Students are entitled to a quality education that enriches knowledge and skills in different academic subjects, as well as the opportunity to live and participate in a democratic society (Rose & Gallup, 2007). However, there should be an effective
understanding and application of knowledge learned at school and beyond. Specifically, students must be educated about how citizenship concepts are applied in real life, not just in the classroom context (Branson, 2002). Nowadays, the meaning and understanding of citizenship is incorporated into the organized system of schooling, as an objective tool for many subjects, but primarily as part of citizenship education with the purpose to prepare future citizens for participation in public life (Branson, 2002, 2004; Kidwell, 2005).

The teacher holds a high status in society equal to a parent, a role model, or a transmitter of knowledge (Sunal, Kelley, & Sunal, 2009). Similarly, Haritos (2004) stressed the role of the teacher is that of a facilitator of knowledge construction but not of absolute truths. This teaching role is consistent with democratic citizenship education (Niemi & Niemi, 2007). In the Arab culture, teachers have even a sacred status almost similar to a prophet or messenger. This status grants teachers major privileges, such as respect and accountability in the classroom and community where they teach (Mazawi, 1994).

Teachers facilitate students' active involvement and meaningful understanding in democratic citizenship education. They influence students' political views through shaping their understanding of the function and power of decision-making and public participation (Hess, 2005; 2008). Therefore, teachers must have some openness to interpretations of democratic citizenship education incorporating the individual's meaningful understanding of an action taken and active involvement in the community. Kahne and Westheimer (2003) affirm that “all teachers must know the components of good citizenship if they are to teach and model such citizenship” (37). However, Haritos
(2004) stressed that teachers’ might also be resistant to development and change, but must still be viewed as agents of change.

Teachers’ beliefs are context-specific and form part of their larger belief system (Fives & Buehl, 2008). Teachers have beliefs about matters beyond their profession, and, though these are more specific to the educational curriculum and content materials, they surely influence the teachers’ general profession (Dunkin, Welch, Merritt, Phillips, & Craven, 1998). Although researchers have largely acknowledged the significance of examining the processes that underlie teachers’ behaviors, including beliefs and practice in the classroom, the debate on a clear definition of citizenship is still unresolved (Clark & Peterson, 1986).

In a nutshell, there is ample research on factors which inform teachers’ beliefs in the area of citizenship education These studies highlight the importance of academic learning, context, demographic and political factors in informing teachers’ conceptions of citizenship, and providing a reference to the types of contextual factors that can inform the idea of citizenship and achieve the objectives of schooling (Ngidi, 2012; Phipps, 2010; Dunkin, Welch, Merritt, Phillips, & Craven, 1998; Leenders, Veugelers, & Kat, 2008).

Hahn (2001), for instance, acknowledges the importance of context in shaping the views of citizenship when she states that the varied rationales for citizenship education reflect the different understandings of the democratic ideal between and within particular contexts. Accordingly, Hess (2008) provides an example of teachers who alter their instructional practices relative to their beliefs in response to classroom complexities and needs. She notes that though teachers who include controversial issues in their courses
they do so because they align with their conceptions and understanding of citizenship concepts. Hess believes these teachers do not select the issues out of concern, but because they may be too upsetting to the community, students, or their own philosophy.

Chapter Summary

This chapter identifies essential components that influence and shape the condition of citizenship in the Moroccan context. Some factors such as the meaning of democracy, active citizenship, identity, engagement, manners and ethics are discussed and explained in relation with the changes and reforms that characterize the social, cultural, educational and political situation of Morocco and other Arab countries. In addition, the effects of colonialism and globalization have been identified with reference to the educational system and the curriculum in Morocco.

Through this research project, I explored the views and perceptions of elementary and secondary teachers in Morocco on citizenship education. I examined how the teachers perceive and understand citizenship based on their personal experience. Also, I attempted to identify the extent to which these beliefs, perceptions, and understandings influence the students’ views and attitudes in real life. In addition, the study examined the extent to which teachers feel responsible for teaching citizenship within their classrooms. It was my hope that this research investigation generates future research interests about the incorporation and reevaluation of citizenship education in the elementary and secondary social studies curriculum.
CHAPTER 3. METHODOLOGY

In previous chapters, I reviewed the literature surrounding the subject of citizenship in the Moroccan context. This chapter describes the theoretical orientation of the study, and covers the research question, researcher’s role, context of citizenship education, sampling of teachers, data collection methods, processes and analysis, trustworthiness, and a brief discussion of limitations.

In this chapter, I presented the theoretical orientation of the study to examine teachers’ lived experiences and perceptions of citizenship in Morocco. A qualitative phenomenographic approach originated from phenomenology, and therefore was a more appropriate design for this study as it investigates people’s understanding of a phenomenon (Ajjawi & Higgs, 2007; Racher & Robinson, 2002; van Manen, 1990). The participants were teachers recruited among elementary and secondary school teachers from Casablanca and Rabat in Morocco. The participating teachers responded to open-ended questions about their experience in teaching, understanding of citizenship, and speculations of what citizenship entails in the context of Morocco. The phenomenographic approach proved to be advantageous and suitable for contextualizing events, discourses, and opinions about citizenship education in the Moroccan context.

The research reported in this study embodied a qualitative data gathered via interviews with teachers in Morocco. The interviews focused on a major question, namely how do Moroccan teachers conceptualize citizenship. The recruitment of teachers
was initiated by introducing the objectives of the study and recruiting the teachers through the Ministry of Education. After careful consideration of conditions and availability, only six teachers were recruited for the study. A detailed description of the sampling procedure is presented in the following under participants and teachers’ portraits.

The interviews were constructed after reviewing the literature relevant to citizenship education, Moroccan education, and the Moroccan context. Most of the interview questions were developed based on my initial interaction with the participants, and other questions were excerpted and adapted from major studies in the literature, such as GHK (2007), Kirshner, Strobe, Fernandez, and Gardner (2002), and Cicognani, Albanesi, Zani, Mazzoni, Bertocchi, and Villano, (2011). The interviews were intended to reveal key concepts of citizenship from the teachers’ perspective. The data was collected from mid-May to early July, 2010, and analyzed inductively to identify the recurring patterns and common themes. The data was coded and reduced for analysis and interpretation using qualitative procedures.

3.1 Methodology

3.1.1 Design

The purpose of this study was to investigate teachers’ conceptions of citizenship in Morocco. Specifically, the study examined how Moroccans teachers conceptualize and understand citizenship by exploring teachers’ lived experiences in various contexts. This research was best accomplished through a qualitative approach founded on hermeneutics
principles (van Manen, 1990). Using the phenomenography approach assisted me in interpreting teachers’ understanding and exploring their perceptions of citizenship.

3.1.1.1 Qualitative Research

The term qualitative captures a broad spectrum of research methods; however, one could define qualitative research as inquiries of knowledge that do not follow the assumptions of inferential statistics. In this study, the qualitative method highlights my role as a researcher, and attempts to answer the research question through conducting semi-structured interviews and using field notes to assist me in the interpretation process (Patton, 1990). The semi-structured interviews were scheduled and conducted over a period of three weeks. I personally took the responsibility of collecting, transcribing and analyzing the data, following systematic coding procedures to identify important concepts of citizenship and assist me in the interpretation process.

3.1.2 Theoretical Framework

3.1.2.1 Why Phenomenography?

The term phenomenography was first used by Ference Marton in 1981 (Marton, 1981, 1986). Phenomenography refers to a research approach that aims to depict how people understand, distinguish, recognize, imagine, conceive or experience different aspects (characteristics) of the world around them (Marton & Pong, 2005). The research method of phenomenography stems from phenomenology. While phenomenography looks for variances of perception of a phenomenon, and describes a phenomenon through experiences, phenomenology actually studies the phenomenon and people through experiences. This description of people’s lives depends mainly on interpretation since it relies on personal and verbal accounts. The process of interpretation is vital to
understanding and identifying the various factors surrounding a particular phenomenon. Peshkin (2000) identifies the objective of interpretation as “to show the way a researcher's self, or identity in a situation, intertwines with his or her understanding of the object of the investigation” (5).

Phenomenography focuses on investigating the descriptions of more extensive or complex phenomena, including conceptions as main and central parts. The methods of phenomenography are derived from the specifics of the phenomena and the situation under investigation. The most significant characteristics of this approach focus on the categories of description, the open explorative form of data collection and the interpretive character of the analysis of data (Marton, 1986).

This study is guided by the approach of phenomenography in which the objective is to map “the qualitatively different ways in which people experience, conceptualize, perceive, and understand various aspects of, and phenomena in the world around them” (Marton, 1986; p. 31). Therefore, the objective of phenomenography is not mainly concerned with phenomena “that are experienced and thought about, or with the human beings who are experiencing or thinking about the phenomena” (Marton, 1986; p. 31), but aims at giving a qualitatively personal account of the different ways people experience or understand phenomena. In other words, phenomenography is a qualitative method that describes an aspect of the world as it appears to the individual, and attempts to capture a true picture of this individual’s experiences and understandings of particular phenomena (Marton, 1986).

When using phenomenography, Marton (1986) specified that the descriptions of phenomena should target the distinctive characteristics that appear in the data. Also,
through interviewing, the collected information is used to gain an understanding of how people conceive of various aspects of their actual and true world. As for findings and categorizations, they represent the genuine associations between the person and the world of a particular phenomenon (Hasselgren & Beach, 1997).

In this study, the research follows a phenomenographic approach to describe teachers’ understanding of citizenship in the Moroccan education. This study aims at describing important concepts mentioned by Moroccan teachers and adopts a hermeneutic interpretive approach in explaining teachers’ understanding of citizenship in Morocco. The aim of this research approach is “to develop an understanding of the relations between the teacher’s and student’s experiences of teaching learning, with the eventual aim of improving the quality of student learning” (Prosser, 2000; p. 35). In the present study, I tried to describe the teachers’ preconceived ideas about citizenship.

Furthermore, I chose to recruit teachers because they have first-hand interaction with students and educational materials of citizenship at schools. I adopted an interpretative approach to phenomenography, following the procedures suggested by Marton (1986).

A markedly known approach of interpretation, called *Hermeneutics*, is concerned with the manner by which individuals relate to the world through one’s subjective background and personal experiences (Laverty, 2003; Munhall, 1989). The hermeneutic approach is unique in nature and attempts to answer specific research questions. While the descriptive approach investigates the key elements of an experience thoroughly, the hermeneutic tradition relies on the researcher to utilize knowledge and experience to design the research, collect the data, and interpret the findings (Lopez & Willis, 2004).


3.1.2.2 Hermeneutics

My dissertation attempted to address the concept of citizenship from the teachers’ perceptions in Morocco. I adapted the theory of Hermeneutics, as described by Gadamer (1976), to interpret the data I collected through interviews with the teachers. The adoption of Hermeneutics in this study was used to explain how the Moroccan teachers understand citizenship.

Hermeneutics was originally concerned with the interpretation of texts of theology, philology and law (Gadamer, Weinsheimer, & Marshall, 2004), but later on, it extended its’ scope beyond texts to utterances and human behavior. In the present study, I adopted the hermeneutic approach because I felt comfortable and experienced enough to interpret teachers’ responses because I, as well as my participants, was raised and educated in the same context, Morocco (Koch, 1996; Walters, 1995).

Some researchers believe it is inappropriate to judge people’s understanding of a particular phenomenon based on the judgment of a researcher. This challenge centers on the fact that interpretation ultimately arises from our own judgments and contextual understanding of certain phenomena (Cole & Avison, 2007; Laverty, 2003; Klein & Westcott, 1994; Polkinghorne, 1983). To overcome this limitation, Gallagher (2002) suggests a hermeneutic research approach, where “we need to appeal to empirical verifications and clarifications that will confirm phenomenological insight, and then use that insight to interpret the empirical data—a hermeneutic circle” (13).
3.1.3 Method

This study used a phenomenographic research approach to describe teachers’ perceptions of citizenship. I adopted the purposeful sampling method suggested by Lincoln & Guba, (1985) and recruited six teachers from two major cities in Morocco. In this chapter, I described the methodology process of this research. I used the method of three-stage interviews suggested by Seidman (1998) to portray multiple teachers’ perspectives and to capture some of the richness and complexity of citizenship in the Moroccan context. Where appropriate, critical notes and comments were woven in with interview data to enhance and solidify the discussion of findings.

3.1.3.1 Purposeful Sampling

In addressing the ethical considerations of this study, I followed the steps and procedures of Purdue University Internal Review Board (IRB), to guide me in my interaction with the participants throughout the process of data collection, analysis of findings and discussion of interpretations. Part of the ethical considerations, I paid a special attention to obtaining the consent of participants, and informing them about the nature and purpose of the study, including the benefits and the risks involved in their participation.

This research used purposeful sampling as suggested by Patton (1990). The teachers were recruited word-of-mouth through the use of existing social networks and key informants, mainly employees and staff in the Ministry of Education, and school directors in both Casablanca and Rabat. I personally visited the main office of the Ministry of Education in Rabat and explained to the officials the purpose of my visit and objectives of my research. The officials asked me to submit an authorization form to
conduct research and file it at the Registrar. When I visited the schools and presented the authorization forms, the directors of the schools referred me to the teachers with the appropriate experience and knowledge background in citizenship education. To recruit the participants, I adopted the ‘snowball or chain sampling’ technique (Patton, 1990), because I found it to be the most appropriate and efficient method for this study, given the time and cultural constraints of Morocco.

I should emphasize that three of the teachers, initially identified by the Ministry of Education as prospective participants declined to participate, even after I disclosed the authorizations and explained the details of research. I removed all names and any information that might reveal participants’ identities from the transcripts. Instead, I used pseudonyms and codes to identify the participants and their responses in the transcripts. I also sought to promote confidentiality by ensuring that my laptop was protected by a password and secured the electronic data of interviews in a locked file, and kept hard copies of all authorizations for conducting this research. In addition, I monitored these ethical standards by applying member checks by having participants review the final version of transcripts to ensure accuracy and correct representation of their responses. Also, I informed participants that their participation is voluntary and that they had the right to refuse to answer questions at any time. Also, I stressed out that their refusal would involve no penalty or loss of benefits to which they are otherwise entitled.

Finally, to achieve the overarching goal of this study, and portray the condition of the Moroccan education, I prepared a summary of the research findings for all the participating teachers and officers in the Moroccan Ministry of Education, and proposed
practical suggestions to further the development of the curriculum of education in Morocco.

3.1.3.2 Researcher’s role

I had the responsibility to ensure the teachers are comfortable with my presence and type of questions to gain valuable and satisfactory responses. I conducted face-to-face interviews with the teachers based on the research question of this study. The majority of the questions in the interviews focused on the meaning of citizenship, the optimal age for citizenship education, and the role of parents, schools, and the community in asserting the civic behavior for students. I scheduled the interviews in a time and place convenient for the teachers with a special consideration to their availability for the most part. I sampled the interviews in Moroccan Colloquial Arabic. More details about the choice of questions will follow.

For the sake of discussion, I used short transcripts from the data to illustrate the reason(s) for selecting categories and themes, and also for documenting my interpretations and views about a particular phenomenon. To check the validity of responses, I presented the data, categories, and interpretations to a group of researchers including fellow graduate students and professors from the Department of Curriculum and Instruction at Purdue University. During the interviews, I had to check if my understanding of teachers’ responses was accurate. A change in how I formulated the teachers’ responses was an indicator that a misunderstanding had occurred. I put the complete and accurate record of the interviews in the Appendix section. Each transcript was clearly marked with a code, date, place and any other relevant details. I cross-referenced each transcript to a clearly labeled tape.
3.1.3.3 Research instrument

3.1.3.3.4 Interviews

The data in this study was collected in three separate instances, using Seidman’s (1998) three-stage interview approach. The focus of the three-stage process was used loosely in this study with the aim to allow teachers to reflect on their responses and engage in more details with reference to interview questions. I interviewed the teachers three times in different periods and places per their convenience. Most of the meetings lasted between 45 to 90 minutes, during which the teachers shared thoughts and viewpoints about their own practice.

The relevance and adequacy of designing the interviews followed the approaches of inquiry. The interviews were all audio-recorded for data collection, analysis, and interpretation. The notes were used to document the teachers’ work setting, context of interviews, and teachers’ behavior and any non-verbal communication (e.g., facial expressions, and body position). These notes specifically aimed to aid in the process of interpretation, and to provide points of reference for backing up the analysis of findings.

Before arranging for individual meetings with the six teachers, I obtained significant help from the officials of the Ministry of Education and school principals. These officials gave me names of appropriate schools and teachers of citizenship in elementary and secondary schools. During the meetings, I met with the teachers individually, but still had worries about protecting their confidentiality and avoiding biased interpretations. I tried to stay focused, maintained a friendly tone, and kept a smiling face throughout my meetings with the teachers. I used a neutral tone in my voice so that the teachers would not feel hesitant to elaborate on their responses. I introduced
myself and briefed the six teachers about the purpose of the study and their role as participants. I also informed them about the ethical considerations of confidentiality and anonymity, in addition to the voluntary nature of their participation. In all instances, I ensured that all interviews did not intervene with their profession as teachers.

As far as the context of interviews with the teachers, I reserved the place and setting ahead of time to ensure that the interviewing equipment is set to go and the place has as little to no distractions as possible. To achieve this condition, I kindly asked the teachers to meet in a quiet and friendly setting to achieve the best quality of recordings and responses. These contexts were all situated inside the schools where the teachers teach or in nearby cafes. As for the condition of classrooms, the walls were filled with graffiti and doodling and the recordings occurred on a student’s desk.

Each interview focused on different aspects of the teacher’s experience. I interviewed the teachers every other day and gave them break periods to take some rest and enable them to recall new ideas. The breaks also provided me with a sufficient time to document and analyze the data and accompanying notes, and reflect on follow up questions. When I met with the participants, I followed a regular pattern. I always started with a greeting and explained the procedure of the interviews. Also, I took notes and documented teachers’ demographic information to complement the data and aid in the interpretation process.

As far as the first-phase of interviews, it concentrated on biographic information of the teachers’ life and teaching experience. I asked the participants how they became teachers and concentrated on their background information. In the second phase, I asked the teachers how they actually exercised the profession of teaching. This phase contained
questionnaires focusing specifically on citizenship education. As for the third stage, I asked the teachers to reflect on their experience and responses, and provide me with extra information on their responses of the interviews. In this final phase, I shared with each teacher copies of transcripts and field notes from previous interviews and asked them to verify their responses.

An interesting aspect that characterized the process of interviews is timing. In other words, the time of the day contributed in determining the quantity and quality of responses. For instance, my interviews with Khalid that occurred in the morning displayed him as grumpy, short and on edge. He chose to take his coffee and smoke a couple of cigarettes before starting the interviews. As for my interview with Suaid, She was open and willing to elaborate on all her points that needed further details and explanations. The interviews that occurred closer to 5:00 pm were rushed and lacked elaboration. For instance, an interview with Naima started at 4:50, which made her responses short and loud voice, but surprisingly to my expectations she made sure that I understood everything she explained. She seemed confident of herself and did not have problems answering questions. Briefly speaking, it seems that the timing of the interview played a major role in affecting the quantity, response length and quality of the participants.

Another interesting factor that characterized interviews is clothing. To illustrate this point, Suaid was dressed casually, wearing polished dress shoes, a “djellaba” (long garment), and a headscarf. Similarly, Naima was wearing casual shoes and a “djellaba”. As for Laila, she was wearing an Islamic dress, a headscarf “Hijab”, and dress sandals. Zineb, on the other hand, was dressed casually in pants, a long shirt, and long-heeled
shoes. As for Khalid, he was wearing a light-colored short-sleeved shirt, dress pants and brown casual shoes. Finally, Salima was wearing blue jeans, a long-sleeved shirt and casual shoes.

3.1.3.3.5 Reflective notes

At the end of each interview, I documented personal notes about the teachers’ comments and any special circumstances of the interviews, such as the reaction of certain individuals or participants towards my questions and presence, such as inquiries posed by a female colleague who interrupted my interviews by asking about the economy in the US nowadays, and checked if it got any better. This participant also asked if there were many Arabs in the place where I study, and if there were any acts against Arabs. These reflection notes were kept in a journal to help me elucidate possible themes and document any confirming or disconfirming evidence for interpretations. The reflective notes facilitated my reflexivity after the interviews, were used to create transparency in the research process.

3.1.3.4 Participants

I met individually with the six teachers from different elementary and secondary schools in Casablanca and Rabat. All these teachers agreed to participate and finish the three stages of interviews. The cities of Casablanca and Rabat were selected because they were considered the biggest cities in Morocco, and comprised of a diverse population of ethnicities and backgrounds. Also, the choice of these cities is intended to recruit as many opinions and perspectives as possible. Yet, the recruitment process has been based on availability and accessibility of teachers.
The teachers were agreeable to meeting me only during the school time; that is during business days, between 8-12am and 2-6pm. Therefore, I decided to keep the teachers happy and take just shorter breaks to maximize the effectiveness of time and interactions with teachers. The meetings were scheduled in either the teachers’ cafeteria, classrooms or at the school’s library. In three separate instances, I conducted the interviews in the cafeteria but two teachers insisted to invite me for a cup of tea. In two other interviews, the teachers requested that we move to a different classroom, as soon as some students started to show up and ask questions about their coming exams. Even though these students interrupted the interviews and interfered with the teachers’ flow of ideas, it gave me a better understanding of the classroom’s context and the teachers’ teaching practice. Two of the teachers provided me with abundant information, especially when they changed the meeting place from the classrooms to the school’s library.

With Khalid, the interviews took place in the classroom where he actually teaches. At the time of the interview with Khalid, the classroom was empty and available for interviews. The classroom looked moderate in cleanliness. Walls were a bit dusty with Graffiti on the walls. Khalid provided reserved responses and did not go beyond the questions; in other words, Khalid was friendly and agreeable to be interviewed, but he was always careful in his responses. At some point, he tried to test my knowledge and made me feel uncomfortable in pursuing my interviews with him.

In terms of the teachers who questioned the authenticity of my research authorization, Salima also doubted how I obtained the permission from the Ministry of Education and asked me about the real objectives of my choice of this topic. She proceeded with the interviews, but close to the end, she advised me to be careful with
expressing my findings and that I might be pursued by the Moroccan government, especially if I was planning to find a job in Morocco. I found it interesting that Salima associated the topic with something political and involving trouble with the government. At one point of time, she asked me to turn the recorder off and emphasized that her comments should not be recorded. Salima seemed afraid that she might lose her job or be in trouble with the government matters. Zineb, on the other hand, was very open and relaxed about being interviewed. We met in the classroom where she usually teaches after she finished her class session at 4:00pm. She provided detailed responses and targeted many issues related to citizenship and elaborated on her responses to the interviews. Also, Naima, in her turn, questioned how I obtained the permission from the Ministry of Education and asked me about the real objectives of my choice of this topic. She proceeded with the interviews, but close to the end, she advised me to be careful with expressing my findings, especially if I was planning to find a job in Morocco. She asked me to turn the recorder off and emphasized that her comments should not be recorded. As for Zineb, she was very open and relaxed about being interviewed. We met in the classroom where she usually teaches after she finished her session. She provided detailed responses and targeted many issues that related to citizenship and that elaborated on the content of interviews.

Khalid questioned the objectives of the interview and the purpose of the whole study. Khalid seemed hesitant and wanted to know the nature and reason behind asking the questions. Khalid revealed to me that he was not used to people interviewing him about a topic like citizenship. Another comment that triggered my attention was when Khalid wondered where I came from, and who sent me to the school where he teaches. I
felt as if he was questioning the authorization I obtained from the Ministry of Education, and ensured him that the study is valid and aims to enhance research and education in Morocco. I also brought his attention to the contact information of the officials who provided me with authorization. Another interesting observation was when Khalid expressed his doubts and told me he couldn’t help me with my research, just because I showed him a signed paper from the Ministry of Education. I comforted him that his participation was absolutely voluntary and that he was not obliged to participate if he did not want to. I also explained to him that I am not supposed to give him details about the interview questions, and that the general topic revolves around citizenship.

Initially Khalid provided reserved responses and did not go beyond the questions. Afterwards, he felt comfortable and agreed to proceed with the interview. He started to act friendly and agreeable to be interviewed, but he was always hesitant in his responses. At some point, he tried to test my knowledge and make me feel uncomfortable in proceeding with the interviews. For instance, Khalid stated, “Thirty or forty years ago, like when you were still here in Morocco, people used to be more responsible and civilized with their behaviors and attitudes than the young generations nowadays” (Interview II).

Although he became comfortable and more approachable, Khalid started to respond to my question with caution and addressed the reasons why he chose to become a teacher. His responses made me feel embarrassed for getting into his personal life and asking him to elaborate on his points. After dealing with the reasons that made Khalid become a teacher, he explained: “now I will tell you how I became a teacher” (Interview II). I felt as if he was expecting me to request more information from him, and provided
clarifications and extra details without me asking. It seemed to me Khalid was putting me on the test and challenging my knowledge every time I asked him to elaborate on his responses. As for Zineb, she misunderstood my question, ‘how did you become a teacher?’ and started talking about her workload and how it used to be overwhelming for her in the first years of teaching. Zineb also shared some issues that she was facing in her classrooms, such as the big classroom size, and how some students show disrespect to her. However, she admitted that the one problem that made her furious is the students’ disinterest in education. She explained that she was serious about her job and giving the best of her ability in offering the best education to her students, but she adds that “the students seem not to care or even show a little of effort” (Interview II).

As for Leila, she responded that she respects her students and teach them how to “be responsible on their own behaviors and choices, and this contributes in putting structure in the classroom” (Interview II). Laila explained that she usually follows a daily pattern with her students, and provided examples by explaining “When I first get into the classroom, the students have to stand up and greet me with a “good morning, or a good afternoon, teacher. Then, the student responsible of the class that day checks the homework of all other students, erases the blackboard if needed, and writes the today’s date” (Interview II). Leila further explained that this pattern “teaches students to obey rules, respect the teacher and other students, and turns them into proactive and productive members in their classrooms and school in general” (Interview II). Personally, I felt impressed by Leila’s approach and interaction with the students. I thought her attitude must be very positive for the students and helps her set a positive role model among her students.
Naima tried to get off topic by addressing issues of poverty and the bad situation of teachers, such as when she tried to answer the question about the good citizen. When I asked her to elaborate, she said: “Too simply, doing good and not harming others, and serving society in a positive way.” I found it interesting that Naima mentioned the problems that face teachers. However, when I prompted her to elaborate on her response, she thought it was a simple issue. It appeared to me as if Naima initially wanted to bring up the problems, but not go deep into the details. However she backed up and did not want to declare any information that might get her into issues. Zineb, on the other hand, was open and willing to speak freely and spontaneously. She did not try to avoid the question and stayed on the topic of questions. Zineb was more focused on my impressions and made me feel like she believes in the objectives of the study and she hopes it would improve the civics situation in Morocco. At the end of the interviews, she requested that I send her a copy of the final findings of the study. Similar to Zineb’s request, Khalid also requested that I include special thanks to all the teachers who contributed in the study. I assured him that I was going to.

Like Khalid, Suaid also did not go beyond some questions and gave limited responses. Whenever I asked her to elaborate she, replied that she has other assignments to do. I thought she might be feeling hesitant or uncomfortable about elaborating and she chose to avoid the interviews altogether. Even when I offered to come another time for the interview, she responded firmly: “No, let’s do it now and get it over with, because there are two more coming and I might be traveling soon.” Suaid also asked me to skip some questions, such as, “how do you feel about your country?” “What are some instances when you demonstrated good citizenship in your classroom?” Just like Khalid,
she was from the same school where Khalid teaches and wanted to hear all the questions at the beginning. I tried to convince Suaid that I needed to follow my procedure of interviews. She explained to me she needed to think about the questions and then answer. I thought that she felt annoyed by my interview questions and seemed like she evades the responsibility of teaching citizenship, and is not serious about teaching.

As for Naima, I asked her a question about the topics that she suggests for teaching citizenship. She recommended respect of parents and public places by not trashing them; however, she stopped the interview and asked me to continue later. Naima did not give me an explanation on why she wanted to stop the interview, but she explained that it was a quick pause and she would get back. We met two hours afterwards in the cafeteria of teachers. She apologized for interrupting the interview and explained to me that she had to submit some reports to the director and she forgot to drop them in his mailbox. I expressed my appreciation to her for accepting to be interviewed and that she could take breaks any time she wants. When I started to analyze the transcripts, I realized that Naima gave responses related to Sharia’ and religious principles. Naima came from a religious background and is serious about answering all my questions, and seems to include religion in all her responses. This reflects her points of view connected with her religious background.

Personally, I was surprised by the reaction of Naima during an interview, when she acted cautiously with another female colleague. The latter just noticed that we were sitting in an empty classroom and I was recording our conversation. This teacher dared to open the door of the classroom, greeted Naima and asked who I was and what we were doing in the classroom. Naima greeted back, introduced me and explained that I was
working on a research topic on citizenship, and that it is supposed to serve for my dissertation topic. The female colleague got more interested and started asking me personal questions about my area of study, the university which I attend, and the number of years I spent in the U.S. Afterwards, this female colleague started asking me specific questions, like “how is the economy in the US nowadays? Is it getting any better or no? Are there many Arabs in the place where I study? Are there any racist acts against Arabs?”

Also, contrary to my initial impression, Laila revealed to me that she feels as if she is not doing her best in fulfilling her teaching profession. This situation made me see Leila as “an idealistic teacher”. As far as Khalid is concerned, I thought of him as “a cautiously experienced teacher”. Khalid expressed to me that he is doing his best in the teaching profession, but his abilities are restricted, because a big portion of the students is still “ignorant about the situation of citizenship in Morocco”. Khalid finished with an important question, “what would help to change the situation of citizenship in Morocco, and make his role as a teacher easier?”

Zineb provided informative responses, however she focused more on me and gave me the impression like she wants to tell me everything she knows. At the end of the interviews, she requested that I send her a copy of my dissertation. Khalid asked me the same favor and requested that I include special thanks to all the teachers who contributed in the study. I assured him that I was going to.

Suaid did not go beyond the question “How did you become a teacher?”, and gave limited responses. When I asked her to elaborate she replied that she has other assignments to do. I offered to come another time for the interview, but she responded firmly: “No! Let’s do it and get it over with”. Suaid also asked me to skip some questions,
such as, “How do you feel about your country?” “What are some instances when you demonstrated good citizenship in your classroom?” Suaid initially wanted to hear all the questions first, and then start answering one by one. She explained to me that she needed to think about the questions and then answer. It could be that she felt annoyed by the questions. It seems like she evaded the responsibility of teaching citizenship and was not serious about teaching. I asked Naima a question about the topics that she suggests for teaching citizenship. We met two hours after our initial meeting in the cafeteria of teachers, but she apologized for stopping the interview and explained to me that she had to submit some reports to the director. I expressed my appreciation to her for accepting to be interviewed and that she could take breaks any time she wants. This same teacher relates her answers to religion. This means that she is religious, and serious about answering any question, but with associating the answers to religion. It reflects her points of view and relates to her religious background.

3.1.3.5 Qualitative validity

Qualitative research is “any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification” (Strauss and Corbin, 1990; p. 17). This study started with interview data, and through data analysis and interpretations (Hammersley, 1994). I achieved a clear understanding of teachers’ perceptions of citizenship in Morocco.

3.1.3.5.1. Credibility and trustworthiness

I emphasized the research’s voluntary nature and ensured the confidentiality of participation both verbally and in writing. I used audio recordings to collect data. Hence,
based on teachers’ responses to the interviews, and my knowledge and understanding of the Moroccan culture and education, I documented my interpretations of the data obtained from interviews. When examining these interviews, I always kept in mind a major question: ‘Do the interview responses really reflect the teachers’ perceptions?’

I used “peer checking” to verify the concepts, methods and interpretations in the research. Peer checking consisted of a panel of experts in research and doctoral colleagues to re-analyze parts of the data and ensure that the analysis was done properly. Cresswell (2006) identifies this process by having a peer-researcher review and contribute to the research process. The process of peer checking included independent and individual examinations of the coding and analysis processes for each interview.

3.1.3.5.2 Translation loss

The interviews, transcriptions and initial coding were conducted in Moroccan Colloquial Arabic. Only a portion of the data was translated into English. The translation from Arabic to English involved many difficulties, which eventually caused translation loss. The translation loss was almost inevitable, because of many factors stemming from culture differences between the source language and the target language. These cultural differences could be responsible for ambiguity in the choice of corresponding words in translation and the cultural load that words carry. In a nutshell, translation loss stems from the difference in meaning and interpretation of the words in a specific context.

To minimize the effects of translation loss, I took notes and provided as many details about the context of the interviews as possible. I also double-checked the translations with a Professor of Arabic at Purdue University. This professor is fluent in
both Arabic and English, and understands the nature of the Moroccan context, because he is a Moroccan national.

Chapter Summary

This chapter provided a detailed description of the study’s research methodology. A basic interpretive qualitative design was employed to examine the perceptions and understandings of elementary and secondary teachers in Morocco. Interviewing was the main data collection method used in this study. Data analysis included a rigorous coding system, and a thorough comparison was conducted using relevant literature, interpretations, and conclusions. Trustworthiness and credibility of results were accounted for through various strategies, including the utilization of triangulation, member checking and considerations for translation loss. Finally, the goal of this study was to understand how Moroccan teachers conceptualize citizenship. As a result, this study aims to add the value to the status of citizenship and improve the education curriculum in Morocco.
CHAPTER 4. FINDINGS

4.1 Data

In previous chapters, I discussed the significance of this study, reviewed the relevant literature, and described data collection and analysis procedures. In this chapter, I presented the findings from teachers’ interviews.

In order to demonstrate the information about my participants, I organized their profiles in a table. The following table presents basic information about the teachers. The information displays teachers’ gender, marital status, with or without children, place of residence, number of years in teaching, and the place of work (position) at the time of interviews. In general, all the teachers were experienced in varying degrees, and taught citizenship education or social studies subject for at least four years.
Table 1: Teachers’ general profiles

<table>
<thead>
<tr>
<th>Name</th>
<th>Gender</th>
<th>Marital Status</th>
<th>Years of Teaching</th>
<th>Children</th>
<th>Place of Residence</th>
<th>Place of work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khalid</td>
<td>M</td>
<td>S</td>
<td>12</td>
<td>0</td>
<td>Tangiers</td>
<td>Rabat</td>
</tr>
<tr>
<td>Leila</td>
<td>F</td>
<td>S</td>
<td>9</td>
<td>0</td>
<td>Kenitra</td>
<td>Rabat</td>
</tr>
<tr>
<td>Naima</td>
<td>F</td>
<td>M</td>
<td>15</td>
<td>3</td>
<td>Casablanca</td>
<td>Casablanca</td>
</tr>
<tr>
<td>Suaid</td>
<td>F</td>
<td>M</td>
<td>11</td>
<td>2</td>
<td>Casablanca</td>
<td>Casablanca</td>
</tr>
<tr>
<td>Salima</td>
<td>F</td>
<td>S</td>
<td>8</td>
<td>0</td>
<td>Berrchid</td>
<td>Casablanca</td>
</tr>
<tr>
<td>Zineb</td>
<td>F</td>
<td>S</td>
<td>6</td>
<td>0</td>
<td>Mohammedia</td>
<td>Casablanca</td>
</tr>
</tbody>
</table>

Naima is married and mother of three children. She chose the profession of teaching because of its' sacred status in society. Also, she thinks it is the best profession for a woman because she gets to work more independently without anybody telling her what to do or how she should do it. She is happy in her job and believes it is a blessing because she feels comfortable in it. Her philosophy about teaching is based on sacrifice. She believes teaching is a difficult profession but yet thinks the difficulties of teaching stem from social differences, scarcity of classroom materials, lack of students’ interest towards studies, and absence of support from the parents. She evaluates her teaching expertise according to the responses of her students. She believes that her strengths as a teacher are the reflection of her mastery of the subject matters she teaches, denial of the self for the sake of others, and providing equality for all the students. She believes she
has a fair experience in other topics related to teaching. She interacts with all the different students in her classroom with seriousness and firmness, but treats them equally and fairly. The classes that she has taught previously are: 3rd, 4th, and 5th grades. The subject matters of these classes were in French, and Mathematics.

Leila is young, single and with no children. She is enthusiastic and serious about her job. She is dressed in an Islamic garment and believes strongly in the profession of teaching. She treats her students with respect and teaches responsibility and good manners toward their teacher, friends and other adults. She is not happy about her teaching situation, because she does not get to be close to her family in Kenitra, but she thinks she is very fortunate because other teachers are in worse situations than she is, and would do anything to get her job in the city where she teaches. She chose the profession of teaching, because it is the most superior and sacred profession. She believes teaching is a difficult profession. Her philosophy about teaching is related to ethics and good teaching. Her experience in teaching is good because she received a good pedagogical and teaching training. She thinks the greatest difficulties she faces in teaching are represented in poverty of students and their environment, and difficulties in the curriculum. Her experience in other areas related to teaching is moderate, though. She interacts with her students in the classroom by adopting the principle of equality and fairness. She teaches 1st and 2nd grades. The subjects she taught are: Arabic, Mathematics, Science, and Islamic education.

Khalid is a middle-aged man in his late forties. He has been married once and divorced with no children. He is from the north, near Tangiers. He is now married without any children. He chose the profession of teaching because he loves it. He thinks
the profession of teaching is difficult. His philosophy of teaching is: forming bright
generations for the future. The difficulties that he faces in his profession are: difficulty of
teaching programs, poverty, and students' reluctance of study. He thinks his expertise in
teaching is good and his strength as a teacher is presented in the ability to convey points
easily to his students. His experience in other areas related to teaching is moderate. He
interacts with his students in his classroom with firmness and discipline. He taught the
following grades: 4\textsuperscript{th}, 5\textsuperscript{th}, and 6\textsuperscript{th}. The subjects she taught are: Arabic.

Zineb is a single woman in her late twenties. She has graduated from the center
of teachers three years ago. She is from Casablanca and has a Berber origin. She chose
teaching as a profession because she received a training that allows her to do this
profession. According to her, the profession of teaching is easy, especially for her
because she loves this profession, even though she thinks at the same time that it is
difficult in terms of interacting with the learners and programs adopted in the curriculum.
Her philosophy in teaching is to deliver information to the learner by any means available
to her. She admits that the difficulties and obstacles she encounters in his profession are:
poor means for teaching in the classroom, students' reluctance of study, difficulty of the
school curriculum for students and inability to keep up with the current teaching events.
She encourages research and adopting up-to-date methodologies and approaches of
teaching. Her experience in teaching is based on the learners' level and progress in the
classroom. Her strong areas as a teacher are represented in his training in teaching and
relationship with the students, and her recognition of their points of strength and
weakness to help the students understand their lessons well. Her experience in other areas
related to teaching is not bad, and this is due to absence of financial and moral means.
She interacts with her students in the classroom according to the level of each student because each learner requires a special way of interaction depending on the different school levels of students. The classes that he has taught are: 4th, 5th, and 6th. The subject she teaches is Arabic.

Suaid is a married woman with two children. She discloses that the profession of teaching because it is an honorable profession. According to Suaid, she does not have big difficulties in her job. Her philosophy of teaching is centered on providing good education to the new generations to come, and teaching students the right ways to handle their daily lives. Among the difficulties and barriers that she faces in teaching are: absence of the family's help of their children. She evaluates her expertise in teaching based on the amount of information acquired by her students. She believes her domains of strength as a teacher are represented in my competence, which she acquired during my years of teaching. She handles her students in her classroom using equality. She taught in all levels/grades of elementary school, and also taught all subjects that are taught in Arabic.

Salima is a single young woman with no children. She chose teaching as a profession for financial purposes because it satisfies her finances and economic situation. It also allows her to work with kids, which she thinks is easier than working with adolescents or adults. According to Salima, the profession of teaching is a noble and counts as a sacred message to deliver to future generations. Her philosophy of teaching is to represent a good model for her students and prepare them to be good citizens. Among the difficulties and barriers that she faces in teaching is that she has to teach multiple classes and subjects in one classroom, and bad work conditions in rural contexts. She
evaluates her expertise in teaching based on students because you feel when there is a good outcome in the performance of the students. Her strong domains as a teacher revolve around her sincerity to the profession, and providing the best of her ability to the profession. In short, she is sincere to her teaching. Her experience in other areas related to teaching is based on a slim knowledge of basic computing. She provides her students with the right of expression and makes them act spontaneously like home; however, at the same time, she requires them to do their homework and abide to school policies. She taught all levels, grades, and three subjects of elementary school, Arabic, French and Mathematics.

The interviews revealed recurring categories among all the teachers. These categories were selected based on their connection to citizenship education, and relevance to the purpose of the study. To ease up the understanding of categorization, the following table includes the participants, the categories, and the number of times these categories were mentioned by participants.

Fourteen categories total emerged from the teachers’ interviews (See the table below).
The table above demonstrates the categories that emerged from the participants’ interviews and the frequency of their occurrence. For the sake of organization and consistency of analysis, I classified these categories under four major themes:
1. Active citizenship,
2. Good manners,
3. Responsibility,
4. Education.

The first theme, active citizenship, includes categories such as active citizenship, racism, love for the country, equality, and socialization. The second theme, good manners, includes the categories good manners, respect, and valuing the environment. The third theme, responsibility, includes rights, duties, ethics, respect, and responsibility towards self and the community. Finally, the fourth theme, education, includes the categories, education, language, and poetry.

I chose the four themes based on my interviews with the teachers, and divided the responses into categories. For instance, the category rights & duties is chosen because the teachers mentioned “it is important for students to understand and learn about rights and duties in the curriculum of citizenship education” (Interview II). Similarly, the category “responsibility towards self & community” involves responses such as “students need to display a responsibility towards self and community” or “for instance, teachers could teach topics in citizenship related to self-awareness and commitment towards the community and others”. As for the category, Ethics, it involves responses explaining that “the importance of ethics is part of our religion and very fundamental to our social interactions, the same way like respect is essential in recognizing one’s rights, and responsibilities, and value of self”.
I requested from the teachers to focus on specific aspects, and describe their teaching experience in public schools from three perspectives: "autobiography," "subject(s) taught," and "other factors".

**Autobiography.** Teachers identified the trait(s) that characterize a good teacher. All participants cited a role model, a former teacher or a family member. Zineb commented, “I have wanted to improve my situation and get a convenient job that would not take me away from my house and family”. Zineb said:

I have always loved to read. I also have always to be a good student. I love to learn new things but I had never imagined myself becoming a teacher until late in high school. I had always believed I would become a lawyer or a doctor. But that all changed when I finished high school and felt the pressure of contributing in the financial situation of the family, especially knowing that my father died unexpectedly. He was the main source of income and my oldest brother was married and had a limited income. Somehow, this situation prevented me from expanding my educational outlook. I also have other interests, which include a passion for Arabic and poetry. This encouraged me to contribute with other teachers in collaborative work, participation in the community service, and valuing education, in general.

**Subject(s) taught.** All teachers described the activities and classes they taught to fulfill their role of teaching. Four teachers, Khalid, Naima, Laila and Zineb, had high expectations of their role as teachers and also of their students’ success. These teachers
emphasized the idea of making lessons constructive, fun and facilitative to students’ learning. Laila explains that “my students are attentive to me and they know that they have to follow the rules of my class. They enjoy coming to my classroom and come to me for help” (Interview II). Similarly, Naima describes her students as “they love helping out whether in the classroom or outside” (Interview II). She continues “my students may think that I am strict and hard with them, but they will always remember that I cared about them” (Interview II). Still, all the teachers accepted to take the responsibility for the academic success of the students in their class. For instance, Laila related, “I come in early or stay late. I give up lunch hours and offer extra help to students who need it” (Interview II). Similarly, Naima stated “I do whatever it takes to help my students and facilitate instruction and learning regardless of the difficulties we may face along the way” (Interview II).

Other Factors. The participants described policies, people and factors that affected the teaching and learning environments in their classrooms. Naima explained, “my duties of teaching are not really linked to the school context. When I finish my teaching assignment and leave the school, I am being careful in displaying an honest and strong personality that serves the community and the population whenever there is room for it” (Interview II). Zineb inquired, “ask any teacher why did he or she leave teaching and the answer is always the same: the lack of money and maintenance. The salaries are simply not high enough to attract and keep the best educators behind the education principles and for the sake of students” (Interview II). Salima emphasized the role of private schools, specifically “the schools supported by foreign countries, namely France, the UK or the US provide their students with school accountability and career security.
As soon as children come to school, they are told about their professional careers as soon as they graduate” (Interview II). Surprisingly, the teachers associated low pay, and inadequate funding for education in general with lack of respect and disinterest from legislators and the population in general.

The teachers laid claim to and took responsibility for their teaching assignment and classroom context, but denied their role in the current civics situation in Morocco. They were confident in their teaching practice and the ability to educate their students. For instance, the lived experience of Leila, Suaid and Salima was geared towards teaching for excellence. As for Naima and Khalid, their teaching experience was characterized with their commitment to excellence, and their beliefs seemed grounded by family norms, spiritual values, and passion towards teaching. They completed essential academic education, joined the teaching profession, remained current in their discipline and shared their experience with fellow teachers. They made learning fun, but maintained discipline and respect in their classrooms. They held high expectations and expected students to achieve well academically and socially. These teachers actively encouraged communication and instilled mutual respect by students and their parents.

The teachers’ interviews revealed interesting themes in their responses, love for the country, active citizen, responsibility towards self and the community and finally respect.

4.1.1 Love for the country

Another important finding was that teachers’ understanding of citizenship is associated with teachers’ personal background and training experience. For instance the
teachers’ understanding of citizenship was associated with *Love for the country*. Khalid confirms:

> The meaning of citizenship really coincides with love for the country, actually in terms of historical culture, customs, and language. It is a word that covers several concepts and definitions because the meaning of citizenship by definition is derived from the nation, and that is where one resides and receives protection. (Interview II).

Here, Khalid brought up an important notion of culture. Despite the noticeable European influence, Morocco is still a country of distinctly Arabic tradition and customs. In addition, Khalid mentioned the relationship between citizenship and patriotism, and exemplified this relationship with “someone who loves and defends the country” (Interview II). Similarly, Naima associated the meaning of citizenship with “Love for and belonging to the country.” Naima explained that citizenship “is actually a modern word that means the relationship between the person and the country as defined by the law of that country” (Interview II). Naima also brought up the theme of *culture*, and related it to love for the country, and mentioned the idea of obligations and promises, Naima explained:

> Oh yes! Because love for the country requires us to teach our children lessons on citizenship education. This is done mainly in the elementary period till all the principles that develop the love and spirit of citizenship are well-established. It is based on political
allegiance, shared values, and a shared history and culture

(Interview II).

As for Laila, she stressed that:

the meaning of citizenship coincides with love, service and defense of the country. It is such a fancy word that we used to repeat in our childhood. Actually, we read through the textbook of citizenship education back in the days when there used to be true citizenship. But the true meaning of citizenship changed to include destructive nowadays philosophies and concepts and behaviors that are non-nationalistic (Interview II).

Laila associated citizenship to three major points, patriotism, engagement, love of the country. Laila explained that “taking the responsibility of defending the country stems from students’ personal initiatives, creativity, and encouragement. This is actually true citizenship and it should be represented in an intuitive need of students to become actively involved in belonging to a country and caring about that country. Also, the students display a sense of responsibility by defending the interests of individuals, groups, and the whole community against any threat” (Interview II). Here, Laila associated true citizenship to the old days, and therefore distinguishes between two conditions of citizenship, the old versus the current.

Interestingly, Zineb equated love for the country to a religious necessity and explained that “love for the country is a must and equates to love for Islam and caring about it. We should do anything to make it progress and move forward.” Zineb also stated:
it is an essential part of our religion, Islam, to equate love for the country to good faith. The origin of love for the country equates to love of Allah and Good, and restrains the person from harming other Muslims and protects the religion and protects the lives of Muslims and their economies and avoid evil and trying to work towards one goal and unify them to what brings good for everyone (Interview II).

In the following statement, Zineb equated love for the country to love for the parents and family members. In the following, Zineb pointed out that the notion of love for the country is “equal to the love for the parents and siblings, obligations” (Interview II). Zineb also mentioned that “one needs to fulfill, like defending and serving his country, and not mistreating it there are many types of love. Actually, there are different levels of importance and love for the country is one of them so love for the parents is a good example that shows us that it is not a love based on monetary reasons, but instead it is based on high values it involves an un-describable feeling…yes” (Interview II). In another instance, Zineb also associated love for the country with defense of the homeland. If you love your country, you will protect it from invaders and anything that could harm it. Here, we sense a feeling of patriotism and nationalism.

4.1.2 Active citizen

Salima explains that the main function of citizenship is:

preparing an active citizen for the person’s sake and the whole society. And the objective is to raise children to be members of a civil society. Because citizenship education essentially aims at building a society and its member it refers to the involvement of
people in the policy of the country either locally, nationally and internationally. This term is used especially to refer to citizens who become actively involved in the life of their communities and this is done by tackling problems or bringing change (Interview II).

Here, Salima made a clear reference to the civil society. She described an *active citizen* as “someone who knows his rights and obligations and takes an active role in the community, for example by…helping the needy and disabled and volunteering in community work” (Interview II). In another instance, Khalid associated active citizenship with knowledge of rights. He stated that “active citizenship is a function that every citizen should learn, practice and assume the burden of its’ responsibility, because they want to, or in order to exercise their rights, which they deserve as citizens” (Interview II).

Zineb clarified this point by stating that:

> [a]ctive citizenship is the complete citizenship that enables the person to actively make use of his rights and pay his duties toward his country in a democratic environment. Generally speaking, it is a new concept or a foreign concept that there is no universal agreement on its’ definition. So, personally I would say active citizenship has no standard definition but it relates to active involvement of a person in society. (Interview II)

In the above statement, Zineb defined the meaning of active citizenship and made a reference to citizenship as a foreign concept. Zineb also explained the meaning of active citizenship by providing a concrete example. She asserted that:
active citizenship is when the person starts serving his country since childhood by working hard in his studies so...so he can have a high scientific level and also be able to serve his country in developed scientific areas. It involves relationship between family members. It also includes other members of society where each individual becomes responsible and fulfills their responsibilities regardless of the difficulties and issues that might encounter people. And most of these difficulties are the result of external factors, such as the effects of colonization and globalization on developing countries (Interview II).

Laila, in her understanding, identified the meaning of citizenship by relating to the development of the person from childhood to adulthood. It is represented:

in the behaviors that the child acquires since childhood and is reflected in his adulthood, such as doing things like working against bribery, fulfilling his duty towards the family, and respecting others’ rights, and especially the neighbors, the family members friends. It means becoming aware of one’s rights and responsibilities and actively participating in society (Interview II).

Salima identified citizenship in terms of active citizenship. She explained that:

It involves all individuals and groups of society who should engage in the creation and construction of a democratic society. Also, these groups of people should have the right to participate in all practices and institutions within that society as much as they
can afford because that is their responsibility toward other groups and individuals. It is a responsibility that ensures a broad definition of the term and includes all relationships and structures that make the social arrangement in a society (Interview II).

Salima also stressed that:

Some activities that foster citizenship in children consist of discussing the meaning of citizenship, including rights and responsibilities of citizens. Or by defining the meaning of a good citizen and also have the students share personal stories and share examples about how to demonstrate citizenship. I can give a concrete example about me, I was friendly to a new child or I helped clean up the hallways, my brother and I gave charity to a poor person. I helped an old person cross the road or I broke away a fight, I said "no" when a friend asked me to steal something from another child. I respected the traffic rules when coming to school today. I wait for the signal to cross the street and I stay in the cross walk. All these activities should involve children to be active in their society and be actively involved, their retention is increased. These activities should also be context and culture specific, I mean that since our independence from the French, we tried several educational approaches but the best system is the American one since it gives the students the opportunity to think critically and more effectively, because as you might know the French system tends to overload the
students with materials and the American system seems to focus more on the quality of the content than the quantity (Interview II).

In the statement above, Salima provided a unique description of the strategies and methods to teach citizenship. She suggested a model for citizenship education and goes on further to provide concrete examples or topics to adopt at schools. The interesting point is that these examples tend to be very reasonable and comply with daily events. Salima attempted to provide concrete examples from daily life. She demonstrated ways by which the student can demonstrate good citizenship and be an active member of society.

4.1.3 Racism

Another important theme that was brought up in the interviews is *racism* (العنصرية). Suaid mentioned this term and reported that topics of citizenship education might include:

- children’s rights, great interest (children rights), and avoiding racism you know racism is very important for expressions of social exclusion racism is a form of social exclusion and racial discrimination in all its forms and manifestations…is the process by which that exclusion occurs (Interview II).

Equality (العدالة) is an important theme that has been mentioned among topics that need to be addressed in citizenship education. Suaid identified topics such as human rights, ethics and principles, and emphasized that these topics “should offer opportunities to practice effective citizenship” (Interview II). Suaid emphasized that
citizenship education “involves subjects that play a major role in the development of
citizenship education and focus on matters that are fundamental to citizenship.”
(Interview II). Zineb, on the other hand, focused on the notions of “constitutional rights,
voting, freedom of information, and democracy, combating social injustice these are
political topics but there are also other topics such as compromise, collaboration, equality,
fairness, respect for self and others, and conflict prevention and resolution” (Interview II).

However, Khalid provided an explanation for the topics of citizenship education
and explained that these topics should:

- encourage the child to demonstrate his skills and enrich his
thoughts. This is done through cultural, artistic and entertaining
activities that aim at enriching the ethical and social areas, and also
help in developing communication, especially exploring the
dynamics of children’s participation and citizenship, especially in
social policy and in practice, and also focusing on the problems of
discrimination and social injustice” (Interview II).

Khalid demonstrated the role of the teacher as a curriculum developer, and
suggests activities to enrich the civic behavior for the student. Khalid also proposed ways
and techniques to handle the students and the classroom environment. Khalid explained:

- Citizenship education equips children with the knowledge and
understanding to empower them to take positive actions. This
ensures greater social understanding and protection of the
environment, because protecting the environment and
establishing a good social life in society is the duty of governments (Interview II).

Khalid also highlighted other important notions that include “the necessity to possess compassion, ethical commitment, social responsibility, a sense of interdependence among people and between people and their environment, and they need to express their commitment to the common good through their actions, such as voting, volunteerism, serving on juries, petitioning the government for change, etc.” (Interview II). These actions require teachers to integrate a social commitment towards others another good action would be participation in or participatory planning. These are examples of where the person demonstrates association within the civil society (Interview II).

The interviews demonstrate the importance of two major themes that are mentioned frequently among the teachers: 1 “responsibility towards self & community” and 2 “respect”. For instance, Khalid mentioned an important concept, responsibility. This concept has been associated with many other themes, such as love for the country and protection of the environment.

4.1.4 Responsibility towards self & community

The following dialogue demonstrates how Naima makes the connection between responsibility and the common good of the community.

Naima: the reasons for such behaviors indicated that everyone has a responsibility to work for the best of the community.

People discover their humanity when there is interaction with the community. This shows that people have a responsibility to keep the community working and moving ahead.
Interviewer: Ok, how is this related to the responsibility of a person?

Naima: See! Each person is urged to encourage others to come forward and keep their community safe and clean, or protecting victims of violence or underprivileged members of the community. This shows how each person has this responsibility (Interview II).

In the conversation above, Naima stressed the role and responsibility of the individual towards others and the whole the community. She explained that “[e]ducation for citizenship from the youngest age and through in-school and ongoing training, is fundamental to fostering a sense of… responsibility towards others and towards society so that individuals can act upon their own beliefs and also fostering a high quality of education for our children and a supportive educational environment for the students and the teachers and the teachers as well.” (Interview II). On the other hand, the following dialogue demonstrates how Zineb associated responsibility with love for the country:

Zineb: Taking responsibility in paying the legal obligations of the country.

Interviewer: and how would you pay these obligations?

Zineb: By making sure that you do everything for the best and benefit of the country. (Interview II).

Respect is also an important component that comprises civic responsibility, represents a universal character virtue, and engages students into adopting civic attitudes. Civic responsibility involves actions and attitudes associated with democratic governance
and active participation in society (Markus, Howard, King, & 1993). Through civic responsibility, citizens can pursue their rights and respect the pursuits of other members in society.

“Respect”

Similar to responsibility, “respect” has also been linked to many other concepts. For instance, Laila associated respect with rights, and stated that:

active citizenship is when the person starts serving his land or country, since childhood by working hard in his studies, so he can have a high scientific level and is able to serve his country in developed scientific areas. Notwithstanding the behaviors that the child acquires since childhood, and are reflected in his adulthood, such as working against bribery, and fulfilling his duties towards his family, by respecting others’ rights, especially the rights of neighborhood, the family members and friends (Interview II).

Zineb mentioned similar notions as Laila. and stated “[c]ompromise, collaboration, equality, fairness, respect for others, etc. people are active citizens of any community that raises… or the community where these people live and are part of a group or organization and they are naturally prone to engage in or to access education and be educated.” (Interview II).

In the following dialogue, Suaid listed common notions of citizenship.

Suaid: Citizens, in order to be effective and good citizens, need to demonstrate respect for the common good that is they need
to be willing to deliberate about the nature of the public good and how to achieve it.

Interviewer: what do you mean by good citizens?

Suaid: Oh I mean someone who respects themselves and the others, and values the others’ role as members of society. It is their duty to be helpful to others and considerate to their properties and space” (Interview II).

Zineb defined the meaning of a good citizen by “someone who is aware of his obligations towards society and respects others’ freedom. It is an individual’s acceptance of the view of citizenship with all the rights and duties uh that the person has towards a nation...that is accepting diversity and differences” (Interview II). Whereas Naima explained that an active citizen should understand his rights “so he can practice them with his family and at school with his peers, especially at play time and be able to apply what he does for the self or close relatives to all the community and people equally.” (Interview II). Zineb stressed it is “someone who is aware of his obligations towards society and also respects others’ freedom to improve or for the betterment of the community it sounds easy to do right! But it requires a big dedication” (Interview II).

Naima also referred to another category, protecting the environment, and suggested specific ways to accomplish it:

Naima: by not cutting trees’ branches, picking flowers or throwing them in the streets, it is by trying to achieve the objective of citizenship and contribute to reducing poverty
through education and to create awareness about the importance of protecting the environment.

Interviewer: why protecting the environment.

Naima: because it is related to protecting the country and people altogether. It is finding a way to protect nature’s resources, while at the same time sustaining a good environment of life because protecting nature and the environment is not only the job of politicians and public figures (Interview II).

As the dialogue above demonstrates, Naima stressed both the importance of responsibility and love for the country. Loving your country is a responsibility that is exercised through being an active citizen, wearing patriotic colors, flying a flag, and celebrating national holidays. Laila also identified several new concepts, and provided examples, which highlights the notion of respect to others, as illustrated in the following dialogue:

Laila: protection of the environment, cooperation and respect for the other members of society

Interviewer: what do you mean by protecting the environment?

Teacher: I mean recycling in daily life and not overusing natural resources” (Interview II).

In addition, Naima explained:

rights so a person can practice them with his family and at school with his peers, especially at play time as you know you
always have to respect your rights and those of others
everything should be in moderation so rights are very
important as part of citizenship education but they should be
taught the right way and people should be responsible for the
rights they have.” (Interview II).

On the other hand, Zineb regarded respect and responsibility toward self and
others as part of civic responsibility. She mentioned love for the country as a way to
demonstrate civic responsibility. This is the type of responsibility where people practice
their rights and duties in their community and country, because they are members and
citizens of that country. In fact, the importance of civic responsibility is paramount to the
success of democracy and individual dedication of personal time, money or resources to
directly affect change in society (Swanson, 1999). Therefore, the goal of schools is to
teach civic responsibility to students in order to produce responsible citizens and active
participants in community and society (Swanson, 1999).

Naima also specified the idea of “respecting green places by not cutting trees’
branches or picking flowers or throwing them in the streets… because green places
represents everything related to nature and the environment… because Allah created the
whole world and everything in it… so we have no right to destroy Allah’s
creatures… including trees and green places” (Interview II). Interestingly, Laila identified
an unusual theme, poetry, as is portrayed below.

Laila: [p]oems, protection of the environment, cooperation and
respect for the other also compromise, collaboration, equality
and fairness and respect for others, etc.
Interviewer: You mentioned poems. Why? Can you explain?

Leila: Oh yes, poems have a big role in terms of citizenship so if you recall in the old days they used to compose poems to encourage soldiers to fight and uh move ahead in the battlefield so poems are part of citizenship education and also poems can feed the spirit and emotions and that is important for the well-being of the person” (Interview II).

The fact that Leila mentioned poetry reveals a strong emotional state and nostalgia for the past. On the other hand, Salima identified “rights, obligations, truthfulness, respect, and relations” as notions that should be taught at school. Salima considered these themes to be the essence of citizenship and should be taken seriously without transcending the limits. The following dialogue illustrates what Salima meant by “transcending the limits”.

Interviewer: If you could explain to me what do you mean by transcending the limits?

Salima: Oh! like when people transcend their limits of personal space, and perspectives and start dictating certain opinions on others making it impossible to create or share solutions, communities and societies that make, serve generations to come. (Interview II)

Also, Salima enumerated concepts such as “[c]ompromise, collaboration, equality, fairness, respect for others, etc.” (Interview II), and highlighted the notion of respect in the traffic rules, as illustrated below:
some activities that foster citizenship in children consist of discussing the meaning of citizenship including respecting the traffic rules when coming to school today or I wait for the signal to cross the street and then I cross (Interview II).

It should be noted that the concepts of respect for nature and protecting the environment are similar in meaning, but I separated them depending on whether they part of “respect” or “environment”. In terms of the topic, “respect for nature”, Naima mentioned the notion of gardening. The following dialogue demonstrates this point.

Naima: gardening such that it is practiced at school, and the learner learns how to take care and protect plants, and provide games that aim at developing good ethics and behavior in the child and respecting and compromising with the other with a focus on the principle of cooperation and participation on a collaborative work that serves humanity

Interviewer: Okay! How do you think one can compromise with others?

Naima: Oh! Because compromise necessitates respect for others like to show tolerance, based on respect for others and also of compromise, based on mutual criteria between different groups in society. (Interview II).

In the dialogue above, Naima associated two major themes, respect and compromise. However, Salima discussed the theme of respect, but in reference to the self and others, as in following dialogue:
Salima: Awareness of self-respect and value of self and others, listening attentively, distinguishing between rights and obligations.

Interviewer: Like how? How would people value their self and others? In what way?

Salima: People who value their self-appreciate their life better and tend to help others improve their lives as well and also take care of their physical and psychological health like exercising and doing all sorts of sports to promote their own growth and total development. (Interview II).

Laila defined the meaning of active citizenship and listed examples of acts of citizenship. Laila related respect to rights and discussed the individual’s “duty towards the family and respecting others’ rights, especially toward the neighbors, the family members and friends” (Interview II).

4.2 Teachers’ background

Based on the teachers’ personal information, it seems they lacked the necessary knowledge to function as role models in society, and blamed the system “for not offering them a convenient context for exercising civics, especially knowing that most of the people are only struggling with finding a decent job and basic foods for survival” (Interview II). In particular, Naima suggests that education could “contribute to educating students in civics, when they are living decently and caring about the system that provides them with their basic needs” (Interview II). On the other hand, Leila and Zineb
take the responsibility away from them and put it on the students as they are to “blame for their ignorance and lack of interest in learning about ways to improve their civic behavior” (Interview II). Zineb continues that “this lack of civics awareness tends to almost disappear in poor areas” (Interview II).

Khalid makes a comparison of the Egyptian and Moroccan cultures and explains that the “Egyptian citizens tend to get jealous of the development and innovations reached by Morocco, such as in arts, cuisine and sports (Interview II). Similarly, Khalid and Naima discuss the role of culture and national association when they explain that the “Moroccan cuisine” is ranked among the best foods in the world, which is an instance where Moroccans demonstrate their pride and attachment to their identity as Moroccans (Interview II). In addition, this pride is also demonstrated when Laila explained that “Moroccans designed the biggest flag in the world in the southern city, Dakhla to demonstrate their attachment and love for the country” (Interview II). This is evidence that Moroccans feel connected and jealous about their country.

4.3 Curriculum of citizenship education

Laila’s perspectives on the curriculum of citizenship education in Morocco are pragmatic, but yet accommodating. Laila focuses on the role of education in improving “the social and intellectual status of students, and offering them the ability to serve their country” (Interview II). On the other hand, Khalid suggests that citizenship education should include “the history and ideals of Moroccan culture, as well as teach students the knowledge to think critically”. Khalid’s concerns focus mainly on critical thinking while preserving “cultural, artistic and entertaining activities that aim at enriching the ethical
and social side of people” (Interview II). Consequently, we can clearly admit that the teachers had different priorities with regards to curriculum of citizenship education.

From Laila’s confessions, it sounds like her teaching style and perception of citizenship are authoritative and reflecting the current social hierarchy in teaching. Laila suggests that her teaching philosophy consists of reinforcing “concepts taught in class by exercising it in the classroom and the school context.” Based on the participants’ perceptions, citizenship education curriculum should then direct the attention towards a more integrated conceptualization of citizenship, since the goal of education should be to nurture a democratic citizenship at schools (Semela, Bohl, & Kleinknecht, 2013).

Salima, on the other hand, concentrates on social injustice, and targets issues of racism and inequality. She recommends that citizenship education curriculum covers notions of equality and social justice, and provides concrete examples, in that topics of citizenship “could focus on children’s rights and identify racist acts” (Interview II). On the other hand, Laila suggests “notions of spirituality, which remains almost absent in the current curriculum” (Interview II). Here, Laila addresses an important issue relevant to citizenship as an essential part of religion.
Chapter Summary

The findings presented in this chapter represent data gathered through interviews, and teacher-directed experience. Besides interviews, field notes were taken to extrapolate perceived dynamics that contribute to understanding citizenship from the teachers’ viewpoints.

This chapter then presents the data mainly obtained from teacher interviews. In the next section, I present a discussion and interpretation of how the emerging themes and development of the findings address the study’s research question.
CHAPTER 5. DISCUSSION

This study investigates citizenship education in the context of Morocco. The research question attempts to determine how Moroccan teachers conceptualize citizenship. The focus of this chapter is to answer the research questions that guided the study, and discuss why and how the four categories that I discovered characterize teachers' perception of citizenship. The data reveals important information related to the specific research question. All of the interview questions are discussed and interpreted according to the context of Morocco and considering teachers’ background information. Afterwards, a discussion of the limitations follows. Finally, recommendations for future research are suggested.

The present study provides me with a unique opportunity to listen to, discuss and learn from teachers’ understanding of citizenship concepts in the Moroccan context. From my personal interpretations and conversations with teachers, I attempt to investigate the situation of citizenship in Morocco through interviewing teachers and identifying the points of similarities and differences in their understandings of citizenship. My investigation of teachers’ perceptions provides me with a starting point for addressing a range of issues related to citizenship education. Since the beginning of this study, I have hoped that my interactions with the teachers would give me a better understanding of their role in educating and preparing responsible citizens.
Citizenship is a new universal phenomenon that appeared in developed countries many years ago, but expanded later on to developing countries. As an example, Morocco followed similar footsteps of other developing countries and consumed this phenomenon as a necessity to educate citizens on adopting democratic values and serving their community. To put this goal into action, the Moroccan government took serious steps to target the perspectives of young Moroccans and found ways to change their disinterest and disengagement from community service and highlight a culture of volunteerism at an early age (Bennani-Chraïbi, 1994). Recently, the rates of illiteracy decreased thanks to the government's long-term reforms and integration of the rural areas into reeducation programs, focusing on underprivileged women and young girls (Magin, 2010). Through this initiative, the government attempts to slowly prepare active citizens and instill a fresh patriotic attitude (Llorent-Bedmar, 2014).

The Moroccan education system combines features of three educational systems, Islamic, French and American (Rouchdy, 2002). Consequently, the Moroccan educational system faces many serious problems that take into account the Moroccan cultural idiosyncratic features into an educational system without undergoing foreign influences (Redouane, 1998). The Moroccan teachers agree on the importance of responsibility and active citizenship, because they consider these topics as essential for the educational experience of their students (Nuccio, 2007). In addition, they conceptualize active citizenship as a state to ensure a proactive role in society and suggest the school curriculum should aim at achieving “the acquisition of knowledge and skills which contribute to active citizenship” (Benn, 2001; 156). This perspective agrees with
the notion of democratic attitude illustrated in Wildemeersch, Stroobants, and Bron Jr. (2005).

5.1 Active Citizenship

In chapter 4, I demonstrated how I found major themes and four categories. In this chapter, I discuss why and how those four categories characterize teachers' perception of citizenship. For example, the first category, active citizenship, involves people’s engagement in community affairs. This idea coincides with the points suggested by Barton and Levstik (2004), and Barton and McCully (2005), when they identified major issues in the Moroccan educational system, which might be responsible for lack of critical thinking in the school curriculum and disinterest in community affairs. This lack of engagement is mainly linked to absence of responsibility, because the teachers notice that students’ lack of initiative to help their own community is actually demonstrated in their active participation in the classrooms. Therefore, both responsibility and active participation require more attention in the curriculum and pedagogical practices at schools. As such, some teachers can be authoritative and tend to be autocratic in their teaching, and thereby do not encourage discussions and sharing of ideas. This conforms to what Patrick (1980) calls as compliance to rules and serving the authorities. Therefore, lack of participation in the Moroccan education could be the product of an authoritative system that does not encourage responsible attitudes and participation in the community.

Citizenship essentially focuses on individuals becoming active members, responsible for their community and nation, and enumerating the relevant activities that promote an active citizenship. This active engagement can be illustrated in voting,
conserving natural resources, and participating in local community projects and school activities. In the Islamic faith and culture, responsibility is considered an important notion. Specifically, the Holy Qur’an emphasizes the importance of responsibility by asserting that: “Man is evidence against himself, though he puts forth his excuses” (75:14-15). Allah, the Almighty, says: “O’ you who believe! Obey Allah and obey the Apostle and those in authority from among you” (Holy Qur’an; 4:59). This means that responsibility should be reciprocal and mutual between people. Therefore, people take it as a necessity to fulfill one’s responsibility and act as role models for others. This is in line with Lumpkin (2008), which sets the responsibility of teachers to educate students to fulfill their needs and wants; the same way the students are indebted to their teachers and parents are obliged to follow responsibilities (Lumpkin, 2008). The teachers are responsible for teaching and educating their pupils, just like pupils are responsible for learning and respecting their teachers. Similarly, the parents are responsible for the well-being and education of their kids, just like the kids are responsible for obeying, respecting and caring for their parents.

Citizenship education is a multi-dimensional concept, which aims at preparing students to become active members of their communities. The participants’ illustrations and opinions about active participation are connected to civic engagement in community matters. This position reflects “historicity” in the sense that the teachers view citizenship education essentially as way to help Moroccan teachers deal with the educational, social and political systems, much like the life lessons they learned in their teaching experience. This reflection about citizenship education associates notions of empowerment and engagement with a sense of belonging and patriotism. The engagement in community
matters demonstrates active participation, which is a prerequisite to understanding rights, duties and responsibilities, and as a way to help students become aware of their status as Moroccan citizens, develop their sense of belonging, and act as a motivation to aspire in the community (Ennaji, 2009).

5.2 Good Manners

The second category, good manners, refers to polite, respectful and courteous behaviors, such as ethics, positive attitudes, and morale. In particular, Hyman & Wright (1979) places a higher value on morals or good conduct towards others than on manners. However, it is obviously hard to teach students how to behave and act in correct and good manners, if the teachers don’t act as role models and guides in the classroom and other contexts (Nuccio, 2007). In fact, teachers may control students’ behavior to certain points, but not fully deliver the whole meaning of good manners and right conduct within their lives. Outside the classroom context, students refine their behaviors and practice what they learnt in real life situations. Therefore, good manners and the accepted social standards in society should be taught at the very early stage of the learning process with the family and in the school context and extend it to the community.

Teaching good manners is therefore a matter of touching the inner life of students in their experience at the school, family and their surroundings. And through the entire process of role modeling, teachers can demonstrate to the students the importance of respect, good manners, and responsibility towards others (Lumpkin, 2008). Also, through this process will help students see the reality and understand how they should behave, follow the appropriate discipline, and must display good manners.
“Manners” represent the way that students behave with others, particularly in public. Most people would be polite and well mannered, because they would try to create a good impression in the community. If someone has good manners, then they are “well mannered”; and if they have bad manners, we can say that they are “ill mannered”. In the context of schools, teachers teach students good manners about how to be polite and courteous, such as how to say “please”, “thank you”, and how to make people feel welcome and at ease. These teachers carry the responsibility to teach good manners and courtesy from the first day and model positive behaviors all year, through interactions with students, colleagues, and parents. This is highly criticized by Alt and Reingold (2012) which confirms that it is not the teacher’s responsibility to teach basic manners as part of the formal curriculum. In Morocco, manners are associated with the concept of Shame – *Hshuma*. To avoid *Hshuma*, many Moroccans will say or do things in public, because it makes them look good in front of others (Hargraves & Haritos, 2004).

The word *Hshuma* is an authentic Moroccan concept linked to shame. This concept is very important in the Moroccan society in that it is vital for the image of individuals and family honor. For instance, the importance of the elderly in Moroccan culture, as well as their hierarchy in society is well-respected, and has been an unchanging sign of respect, good mannerism and human civilization. However, *Hshuma* is not as serious as something that is Haram, which has religious connotations linked to the forbidden. It is actually the main reason why many Moroccan students would respect the elderly and display a good image in front of the others. This is because Moroccans’ sense of self-worth is externally focused, so the others’ perception has a big importance.
However, they do not care about public places, get tempted to trash streets and render schools dirty. This attitude explains young Moroccans’ rebellion against the authorities and shows their dissatisfaction about the situation in the community.

5.3 Responsibility

In the third category, responsibility, the teachers identified it as a major commitment towards society, country, community and religion. In the cultural context of Morocco, responsibility is linked to the common good and engagement in civil society. I found the teachers' understanding of responsibility to be similar to Ennaji’s (2009) explanation of the role of teachers in assigning schools, family and community the responsibility of teaching citizenship education. This understanding reveals different nuances in teachers’ understanding. A special remark that I noticed is that most of the teachers talked about responsibility but they themselves did not take any responsibility for students’ behavior and actions. This is an interesting and important observation because it demonstrates the reluctance of teachers to accept students’ actions and behavior at schools and elsewhere. This point conflicts with Kennedy’s paper of 2005, which extends teachers’ roles beyond the context of classrooms, but has been marked by reluctance in the standards approach to teacher professionalism to look beyond the classroom to teachers’ broader responsibilities to society – to the public sphere.

5.4 Education

Finally, the fourth category, education, represents the main tool that effectively contributes to the development of society, and civic life. The Larousse dictionary (1995)
defines education as the action of forming and training individuals for the purpose of providing knowledge and moral instruction. In fact, Aitchison (2003) explains that education focuses on the development of knowledge and the civic behavior. In particular, it is the process of delivering knowledge at schools, in a form of formal education, with focused learning objectives.

In the Moroccan context, the school drop-out rates in education score high, especially among girls. Therefore, Morocco's educational system focuses on creating a more equitable and efficient education that promotes personal and civic development in the community. However, the continuous issues of language of instruction make it difficult for Moroccans to attain a productive education. This is consistent with the notion of quality of education suggested by Rose and Gallup (2007). This notion sets the goal of education in enriching knowledge and skills in different subject areas with the goal of participating in a democratic society. However, with a shortage of jobs, many young Moroccans seek to fulfill their basic needs first and choose instead to immigrate and work abroad.

The deficiencies in education have set a red flag for the Moroccan officials and triggered a list of reforms in the educational system in 2000. Among the goals of education reformers was the Arabization of the curriculum and faculty, the widening of access of information at all levels, namely through the effects of globalization, and the unification of the Moroccan educational system, through the preservation of cultural identity. Recently, the Moroccanization of education has been the most successful objective, namely with increasing access to education.
and economic participation for women and girls as strategic goals for their educational and intellectual development.

The economic situation is also linked to education. The weak condition of citizenship among the poor class of Moroccans is linked to their lack of the very basic needs of life, namely in nutrition and health, and tends to undermine the value of citizenship. Scott & Liikanen (2011) explains that “a lack of economic dynamism means that the private sector is unable to meet many of the fundamental and basic needs of the population” (109). Akyeampong (2000) explains that people show civic attitudes, when they feel a sense of belonging to the community and share common values with the rest of the population. Akyeampong (2000) associates the meaning of citizenship to belonging to the nation.

5.5 Reforms in Morocco Compared to Other Arab Countries

In March 9, 2011, Moroccan citizens organized major demonstrations and strikes demanding fundamental reforms in the national constitution and called for immediate change. Even though the protests in Morocco were mostly peaceful, the demonstrations in other Arab countries were frequented by separate incidents and clashes between protesters and policemen (Seilstad, 2014). This type of Moroccan attitudes gained the support and compliments of many developed countries.

To restore the civics condition, the Moroccan government has taken serious reforms in different sections of society, and launched public meetings and live broadcasts on national TV and radio shows to extend the degree of awareness to the wider community and encourage the culture of active participation and service to the common
good. Also, the reforms concentrated on compromise and understanding of differences. In fact, this policy of acceptance of differences existed in the Moroccan society long before the period of French colonization, and constituted the essence for civics in Morocco (Zemrani & Lynch, 2012). Morocco’s policy of tolerance intended to bring people together and avoid ethnic clashes between the different portions of the Moroccan society (Zemrani & Lynch, 2012). In addition, the reforms encouraged the creation of constitutional institutions, political parties, associations, lobbyists, and professional organizations to lay the foundations for a new phase of Moroccan citizens.

In short, this study highlights the importance of three main concepts in the Moroccan context, responsibility, engagement and respect. This finding disproves the literature, which stresses the importance of rights, responsibility and active engagement in the community. Citizenship education plays an important role in shaping the values of citizenship and setting the stage for a democratic government. From this standpoint, Morocco has to take serious initiatives to reevaluate the teaching curriculum of citizenship at schools and educate students on the values of democracy with a focus on rights, duties, and responsibilities. This is what changes the focus of citizenship education in Morocco to concentrate on concepts of global citizenship, based on the international treaties.

5.6. Research Implications and Limitations

In this chapter, I explored the significance of the findings by placing my conclusions in the context of the literature developed in this study. I also applied these conclusions to propose recommendations in education for citizenship in both primary and
secondary schools in Morocco. Lastly, I described some possible recommendations for future research to better understand the issues surrounding the condition of citizenship in Morocco and suggest possible explanations for teachers’ beliefs.

The end result of this study was to work toward a learner-based and context-based curriculum to benefit the students in Moroccan classrooms and eventually the whole community. Future studies investigating similar research questions like the present study are urged to deepen the knowledge base relevant to teachers’ understanding of citizenship. As I reflected on the limitations and challenges I faced in conducting this study, I also proposed potential suggestions for future research.

In answering the research questions, I interviewed six teachers from two big urban cities in Morocco. Therefore, it is hard to generalize the findings of the present study to other studies based on a limited sample size of participants, and a very restricted choice of schools. The small sample size of participants limits the findings to the time frame and context of the research. Further research is needed to replicate this study, using a bigger and more varied sample size involving different ages, genders and backgrounds. In addition, the interview questions were restrictive and collected from other research studies. Future research studies are encouraged to pilot interview questions, and consider the background of participants, context and objective of the research.

The data collection for this study occurred over the course of three weeks, right after the final exams period, and before the school year officially ended. It would have been more productive to conduct more interviews and observations with teachers, and review more texts over a longer period of time. The responses of the teachers in the
interviews suggest that the perception of citizenship was limited to each teacher’s practice and background experience. However, additional interviews and interpretations may reveal additional confirming or conflicting data. It would also be useful to interview more participants from more schools and varied areas in Morocco, in order to explore the association between the participants’ perceptions and expectations. Potential research might address the difference between teachers from rural and urban areas, and the difference of experiences of citizenship in classrooms.

The findings demonstrate a difference in citizenship understanding based on the teachers’ background and my personal interpretation of their responses. The discussion part suggests ideas for future research in a wider context and large-scale studies to explore citizenship perceptions of students and their parents, as well as to identify implications for schools and government institutions. However, the findings from the current study do not target how the teachers instructed citizenship concepts across different school periods. Interestingly, this study highlights some potential pitfalls in the educational system that could be addressed in future research. These include lack of communication between the officials, teachers and their students. Although teachers’ understanding of citizenship does not differ in essence, yet it sheds light on important discrepancies and factors responsible for the disengagement and civics’ disinterest in civics. This study also highlights how the teachers’ portraits and teaching environments contribute to the differing views about citizenship concepts in Morocco. For example, while the participants identified the issue of civic engagement and responsibility among the population, a few of them did not mention this responsibility, which indicates a knowledge gap that educators and legislators should target.
This study relied mainly on observation, teacher perceptions and interpretations. It would be interesting to investigate if students and parents’ expectations of citizenship are being met. The participants in this study were all teachers with different years of experience, which could be the reason for obtaining diverse answers and opinions. Also, because of the time period of conducting the research, it might have affected the teachers’ responses and rendered them short and selective. It would be practical to recruit teachers in a longitudinal study and investigate the factors that changed or did not change their teaching attitudes and practices with regards to citizenship education. In addition, a few teachers in this study stated that their practice had changed over time. It would be useful to document such changes and to explore their beliefs and perceptions at different stages of their professional careers.

Other limitations that confronted this study pertain to time and financial resources. A future study is encouraged to expand the selection process and cover more schools and teachers from different regions and backgrounds in Morocco. Each of the participants described their personal profile and specific professional background. It would be more objective to obtain this information from colleagues or students instead to have a true picture about the personality of the participants. Finally, it would be also useful to replicate this study across varied school settings and focus on the impact of the context of specific schools on teachers’ thinking and practices of citizenship education.

For the present study, the tallying of concepts of citizenship posed a real challenge for me, as each concept had a specific meaning associated with the context in which it occurred. Consequently, I had to categorize the concepts with reference to their
adjacent words. Several concepts related to abstract notions made the identification of a pure vocabulary, word, or phrase more difficult. Therefore, the tallies of concepts overlapped with other concepts depending on the context in which they were identified in teachers’ interviews.

Lastly, a major limitation stems from my role as the sole researcher who conducted this study. Although the assistance of additional coders and revisers in categorizing the themes allowed for establishment of inter-rater reliabilities, the fact that one researcher took the research effort and served as the sole reporter of the findings posed the possibility for bias, interpretation issues and the potential for error. Every effort was made from my part to ensure that the present investigation was objective and based on academic quality, and that the methodology and reporting of results corresponded to the expectations of the research field.
5.7 Implications for Social Class Exchange

This section offers broad propositions in the form of reflections and solutions to the Moroccan citizenship education curriculum. The present study suggests different implications at several stages of the school period. A major implication looks into the kind of learning environment that is adopted in the classroom, the general philosophy of the school as whole, and also the role played by school leadership and management in preparing active and engaged citizens.

A crucial implication of this study is for teachers to take on complex duties that require them to think independently, act as role models, and create active and responsible citizens in the community. For teacher education, there is an urgent need for adopting a more sophisticated conceptualization of citizenship pedagogy at schools. However, on the basis of the present work, it is reasonable to suggest that there are potential implications for teachers of citizenship education, both in terms of teacher training and in-service programs. This is not to say that responsibility for teaching citizenship at school lies specifically with a group of teachers and policy-makers, as is the case with most school subjects, but with the whole staff of the school and members of the community. Accordingly, the implication here is to focus on teacher training that involves the school as a whole and extends to the community at large. Besides to the role of the teachers and parents in building strong foundations for citizenship education, there are significant implications for policy development and implementation that require a range of initiatives at the level of coordination and execution between different departments of policy-making.
A relevant implication for textbook publishers is to provide educators with extra knowledge on most adopted social sciences textbooks, because it is crucial to understand and adequately interpret the concepts of citizenship before adopting the textbooks in the curriculum. Therefore, there is an urgent need for teachers to adjust their pedagogy and lesson planning according to the objectives of citizenship curriculum. Similarly, teachers, on their part, should fulfill their role in guiding students on how to make use of educational resources. This also implies the importance of an examination of the teachers’ understanding and the educational materials to check what, if any, guidance is provided for the teachers. I suggest that school officials and educators undergo frequent trainings so their perceptions and understanding of instructional materials and concepts conform to curriculum objectives. Therefore, there is a necessity to develop a Moroccan-based approach to citizenship education that considers Morocco’s linguistic features and multicultural variety.
5.8 Recommendations for Further Research

Replicating this study and re-examining the teachers’ perceptions about citizenship education should be the next step for future studies to provide a richer description of the ways with which teacher’s experience and objectives of the curriculum could promote the application of relevant materials and resources of citizenship at schools. Teacher guides and textbooks may provide greater guidance for civic behavior; however, they do not guarantee a good understanding of citizenship for teachers.

Future studies are also urged to examine the ways in which citizenship education curriculum could address civics attitudes and behavior in society, mainly through conducting quantitative and qualitative studies, and addressing the students’ perception, as compared to the parents’. The recommendations of certain citizenship education topics need to consider the contextual features of the Moroccan society in terms of ethnicity, gender, politics and religion, and implement an alternative educational approach that examines the quality of education, especially of educators of particular social science disciplines for primary and secondary schools in Morocco.

The instructional textbooks and curriculum of civics education recommend the topics that extend beyond traditional approaches, which present narratives of historical stories covering multiple perspectives about citizenship, and a variety of resources that trigger critical thinking and problem-solving of facts. Publishers of citizenship textbooks should include a clear statement on the reasons behind choosing specific topics in the curriculum. Absence of clear statements does not encourage potential textbook users to make assumptions about the intended objectives of the textbook and leaves room for misunderstanding and misinterpretations.
The teachers in this study expose serious problems and highlight the topics to be addressed in the curriculum, which could eventually improve the quality of education in Morocco. The investigation of teachers’ perceptions of the curriculum of citizenship education, as well as the reexamination of the subject of citizenship education in Morocco, all shed light on the role of teachers as major contributors in designing the curriculum. Recommendations for improving the educational content in Morocco are necessary to ensure that the teachers’ pedagogy is grounded in sound research, and can be replicated over time to measure trends of change in understanding citizenship in a multitude of contexts.

This study not only sets the stage for the examination of a body of research on the subject of citizenship education in Morocco, but it also opens a plethora of additional questions relevant to philosophical, quantitative, and qualitative inquiry. Future studies are encouraged to investigate important curricular questions, such as: What should be the function of the civics education textbook in the Moroccan context? Is the lack of instructional resources for civics in Morocco intentional? Where should researchers draw the line for the curriculum, textbook expectations and teachers’ training? Are the expectations of civics’ materials for each elementary and secondary education grounded in research and evidence? Does the reality of the curriculum of social sciences and citizenship education enable students to meet the goal of the curriculum? Future research should investigate these questions and consider the following:

- Social studies teachers guide, and textbooks at elementary and secondary grade levels need to consider critical thinking to determine the level of inclusion of social sciences in
the curriculum. In addition, it is recommended that all elementary and secondary school resources be part of this equation.

- Replication studies should be considered to confirm the findings and trustworthiness of the results.

- A study of future textbook editions needs to examine the content of social studies and its’ application in the Moroccan context.
CHAPTER 6. CONCLUSION

The Moroccan educational system has faced many problems, which required urgent reforms to encourage critical thinking, promote creativity and civic attitude, and target the civic attitudes in society. These reforms should be considered in the teachers’ trainings in order to reflect positively on the students’ behaviors and the school context. In the present days, Moroccans are more aware of their roles and duties to abide by the law, thanks to a true and heightened movement of civic awareness measures. A good example can be illustrated in the fact that an effective change is demonstrated in the way many Moroccans abide by the traffic law, and realize the dangers on the road.

This study can potentially inform the development of citizenship education in the Moroccan curriculum, by illuminating the areas in which the civic content might be rendered more effective, and by providing insights into how the teaching of citizenship can potentially play out in classrooms and communities. Deeper understanding of teachers’ beliefs and practice can also inform the creation of teacher professional development and trainings. Therefore, the successful implementation of citizenship education programs requires teachers to be not only knowledgeable in theory, but also in practice and modeling the attitudes, values and behaviors that characterize the Moroccan education.

In this study, the analysis of interviews focused on determining the extent to which citizenship instruction was infused within the elementary and secondary school
curriculum. The sample of participants included six teachers of elementary and secondary education of different backgrounds, and multiple understandings and approaches in teaching citizenship. The findings revealed that some of the teachers’ perceptions were infused with an Islamic and a nationalistic influence.
LIST OF REFERENCES
LIST OF REFERENCES


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Whitaker, B. (2010). What's really wrong with the Middle East. Publisher: Saqi Books.


TABLES
Table 1.1 Teachers’ general profiles

<table>
<thead>
<tr>
<th>Name</th>
<th>Gender</th>
<th>Marital Status</th>
<th>Years of Teaching</th>
<th>Children</th>
<th>Place of Residence</th>
<th>Place of work</th>
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<tr>
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<td>M</td>
<td>S</td>
<td>12</td>
<td>0</td>
<td>Tangiers</td>
<td>Rabat</td>
</tr>
<tr>
<td>Leila</td>
<td>F</td>
<td>S</td>
<td>9</td>
<td>0</td>
<td>Kenitra</td>
<td>Rabat</td>
</tr>
<tr>
<td>Naima</td>
<td>F</td>
<td>M</td>
<td>15</td>
<td>3</td>
<td>Casablanca</td>
<td>Casablanca</td>
</tr>
<tr>
<td>Saaid</td>
<td>F</td>
<td>M</td>
<td>11</td>
<td>2</td>
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<td>Casablanca</td>
</tr>
<tr>
<td>Salima</td>
<td>F</td>
<td>S</td>
<td>8</td>
<td>0</td>
<td>Berrchid</td>
<td>Casablanca</td>
</tr>
<tr>
<td>Zineb</td>
<td>F</td>
<td>S</td>
<td>6</td>
<td>0</td>
<td>Mohammedia</td>
<td>Casablanca</td>
</tr>
</tbody>
</table>
Table 1.2 Fourteen categories that emerged from the teachers’ interviews

<table>
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<tr>
<th>Category</th>
<th>Khalid</th>
<th>Laila</th>
<th>Salima</th>
<th>Suaid</th>
<th>Zineb</th>
<th>Naima</th>
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</thead>
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<tr>
<td>Awareness of self</td>
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<td></td>
<td></td>
<td></td>
<td>2</td>
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<tr>
<td>Active Citizen</td>
<td></td>
<td>3</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Avoiding racism</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Country</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Equality</td>
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<td>5</td>
<td>6</td>
<td></td>
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<tr>
<td>Socialization</td>
<td>4</td>
<td>1</td>
<td></td>
<td>7</td>
<td>4</td>
<td></td>
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<tr>
<td>Poems</td>
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<td></td>
<td></td>
<td></td>
<td>1</td>
<td></td>
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<tr>
<td>Rights &amp; Duties</td>
<td>4</td>
<td>6</td>
<td>5</td>
<td>3</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Responsibility</td>
<td>4</td>
<td>9</td>
<td>7</td>
<td>6</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Respect</td>
<td>4</td>
<td>8</td>
<td>7</td>
<td>3</td>
<td>7</td>
<td>4</td>
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<tr>
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<td>3</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Protecting the Environment</td>
<td>4</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
APPENDICES
Appendix A

Permission to conduct research in Morocco

Study title: How do Moroccan teachers conceptualize citizenship?

With this letter, I kindly request permission for Mr. Tarik Saadi, Ph.D. Candidate to continue collecting data for his critically important research on the conceptualization of citizenship by teachers in Morocco. Additional data will allow Mr. Saadi and me, as his academic advisor, to provide a better and more comprehensive analysis. On behalf of Purdue University’s department of Curriculum & Instruction, I ask to provide Mr. Saadi with any support he might need in approaching study participants and collecting additional data. Your help and cooperation will be highly appreciated.

Should you have any questions or concerns, please contact me by:

- email: rapoport@purdue.edu
- phone: 1 (765) 496-3029
- fax: 1 (765) 496-2210
- mail: 100 N. University Street
  West Lafayette, IN 47907
  USA

Thank you very much for your consideration and assistance.

Sincerely,

Anatoli Rapoport, Ph.D.
Assistant Professor of Curriculum & Instruction
Purdue University
Appendix B

Approval letter to conduct a scientific survey at schools

Study title: How do Moroccan teachers conceptualize citizenship?

To Mr. SAADI Tarik
University Student at Purdue University

Subject: Authorization to conduct a scientific survey in El-Adarissa and El-Bohkhari elementary schools

Ref.: Your application dated on May 25th, 2010
Letter number: 415/05

Dear Sir,

Further to your application aforementioned, whereby you applied for getting authorization to conduct a survey in El-Adarissa and El-Bohkhari elementary schools, I hereby inform you of my consent, provided that you coordinate with the director of the schools and teachers, and abide by the questions stated in the interviews.

Yours Sincerely,
Appendix C

Authorization to conduct a scientific survey at schools

Study title: How do Moroccan teachers conceptualize citizenship?

To whom it may concern.

My name is Anatoli Rapoport. I am a professor in the Department of Curriculum & Instruction at Purdue University (West Lafayette, IN). Doctoral candidate, Mr. Tarik Saadi, and I are conducting a research to investigate how teachers in Moroccan schools conceptualize citizenship and citizenship education. Tarik is responsible for collecting, analyzing and processing the data in this study. This study is part of the requirements of Tarik Saadi’s doctoral degree in Social Studies Education.

Please provide Tarik with all the necessary substantive and administrative assistance for this research. Your help and cooperation will be highly appreciated.

Should you have any questions or concerns, please contact me by:

• email: rapoport@purdue.edu
• phone: 1 (765) 496-3029
• fax: 1 (765) 496-2210
• mail: 100 N. University Street
  West Lafayette, IN 47907
  USA

Thank you very much for your consideration.

Sincerely,

Anatoli Rapoport, Ph.D.
Assistant Professor of Curriculum & Instruction
Purdue University
VITA
VITA

Mr. Tarik Saadi
Ph.D. in Curriculum & Instruction
Lecturer in Foreign Languages, Purdue University

EDUCATION

Ph.D. in Curriculum & Instruction, 2015
Social Studies Education, Purdue University, Indiana IN
Dissertation: “How do Moroccan Teachers Conceptualize Citizenship?”
Areas of interest: Social studies, Teachers’ perception, Comparative education

M.S. in Augmentative and Alternative Communication, 2001
University Hassan II: Faculty of Arts and Human Sciences, Morocco
Thesis: “Pictured stories for improving short term memory in Down syndrome”
Areas of interest: Memory in Down syndrome, Special Education, Assistive Technology

B.A. in Linguistics, University Hassan II:
Faculty of Arts and Human Sciences, Morocco, 1998
Thesis: “Reformulations in TV interviews”
Areas of interest: Linguistics, Sociolinguistics, Discourse analysis

CERTIFICATES

Purdue University, West Lafayette, IN.

Certificate of English as Second Language, 2002
University of Pittsburgh, Pittsburgh, PA.

Certificate of Accomplishment in Advanced English, 1997
Casablanca, Morocco
RESEARCH GRANTS

Summer Research Grant  May 2000
University Hassan II: Mohammedia, Morocco

Graduate School Research Incentive Grant ($500)  Dec. 2007
Purdue University

TRANSLATION EXPERIENCE

April 2014 – PRESENT: Translator & Interpreter, Aaron & Babel Translators, Casablanca

- Facilitate effective communication between parties that do not speak a similar language by converting one spoken or written language to another.
- Attend conferences and meetings and act as official translator to mediate discussion.
- Relay concepts and ideas between languages.
- Convert written materials from one language into another, such as books, publications, or web pages.
- Create a new text in the target language that reproduces the content and style of the original.
- Edit and proofread text to accurately reflect language.
- Receive and submit assignments electronically.
- Use dictionaries and glossaries for reference.
- Facilitate communication for people with limited English proficiency.
- Translate languages at meetings such as business meetings, arrangements, and touristic trips.
- Interpret both legal, business, academic terminology and colloquial language.
- Organize center workshops and trainings.
- Coordinate between the management and the staff.
- Adapt a product or service for use in a different language and culture.

TEACHING EXPERIENCE

March, 2015 – PRESENT: Online instructor of Arabic & French, Ementor Online

- Deliver real-time language & culture training to Airmen who have moderate to high levels of proficiency in a foreign language as specified by the Air Force Strategic Language program
- Offer novice to expert knowledge & understanding of critical regions, cultures, and languages
- Design effective and tailored course materials & lesson plans with technology
- Develop curriculum for all proficiency levels
May, 2013 – PRESENT: Online instructor, Feature Languages Inc.
- Deliver real-time language & culture training to US military officers,
- Offering state of the art teaching techniques in linguistic and cultural knowledge
- Designing effective and tailored course materials using technology for effective training
- Teaching classes to US military online language program
- Develop curriculum for all proficiency levels

January, 2013 – PRESENT: Online instructor of Arabic & French, USSOCOM (SOFTS)
- Deliver real-time language & culture training to students
- Offer novice to expert knowledge & understanding of critical regions, cultures, and languages
- Design effective and tailored course materials & lesson plans using technology for effective training
- Teach classes to US SOCOM online language program SOFTS
- Develop curriculum for all proficiency levels

2009 - 2012: Graduate TA Lecturer of Foreign Languages & Literature: Purdue University
- Conducting regular lectures and seminars to assigned classes,
- Arranging periodic performance evaluations and providing detailed feedback
- Providing one-to-one practice for voice modulation and focusing on accent neutrality
- Assisting the school administration in arranging special functions / celebrations
- Counseling students as per their academic needs
- Supervising and managing Arabic Coffee Hour on a weekly basis

2003 - 2007: Instructor of English; Oral English Proficiency Program: Purdue University
- Providing tools, skills and techniques for professional development
- Assisting in the development and refining of teaching and presentation skills
- Boosting the personality of international students to take university positions

2007 Spring and Fall semester: Instructor of Elements of Linguistics: Purdue University
- Conducting regular lectures and class sessions four days per week
- Grading homework, quizzes and exams
- Following up on students’ progress and development in the class
1997 - 1999: Instructor & Tutor, Community Youth Center, Casablanca, Morocco
- Providing assistance and tutoring sessions to individuals needing help in Arabic, French and Physics

SUMMARY OF EXPERTISE & SKILLS

- Intercultural Communication
- Curriculum Development
- Professional Development
- Communication Disorders
- Educational Technology
- Special Education
- Assistive Technology
- Linguistics
- Translation
- Social Studies
- ESL
- Interpretation
- Teaching
- Testing
- Public Speaking
- Proofreading & Editing
- Tutoring
ACADEMIC EXPERIENCE

**Research Assistant** (Purdue Libraries Project), Purdue University, Developing a web portal for Center of Assistive Technology in Indiana  
*Fall 2004*

**Research assistant** on Automaticity project, Purdue AAC program, Purdue University, West Lafayette, IN  
*Sept-Dec 2003*

**Paraprofessional teacher**, Research/clinical internship, Children Disability Center, Casablanca, Morocco  
*2000-2001*

**Bookstore Front Desk Assistant**, Casablanca, Morocco  
*1999*

INTERNSHIPS

Semantic Compaction Systems, Pittsburgh, PA.  
*Dec 2001– July 2002*

Prentke Romich Company, Wooster, OH.  
*July 2001 – Feb 2002*

PROFESSIONAL ACTIVITIES

**Center manager**, Makka University Gate; Tampa, FL  
*Jan – May, 2013*

**Coordinator**, Teacher-Training Program  
Organizer: Dr. Anatoli Rapoport.  
*Oct – Nov, 2009*

**Translation (English to French)**: First section of the Pathfinder Manual  
Prentke Romich Company  
*2002*

**Translated into French & Arabic**: Achieving Success in AAC by K. Hill, Ph.D.  
*2001*

**Beta Test Transcription of digitized speech samples** for NIH grant, PRC  
*2001*

**Representative for PRC** at ASHA, New Orleans, Louisiana  
*2001*
WORKSHOPS PARTICIPATION

Research Workshops
- NSF Graduate Fellowship Workshop
  Purdue University Center for Graduate Student Development
  Sept 2008
- Grant and Proposal Writing Workshop
  Purdue University Center for Graduate Student Development
  Feb 2008
- Collaborative IRB Training Initiative Course
  Sept. 2008

Teaching Workshops
- Center for Instructional Excellence (CIE) Workshop Series
  Purdue University
  Fall 2008

LANGUAGES

Arabic (Fluent); English (Fluent); French (Fluent)

REFERENCES

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errihani@purduecal.edu