

Human Rights, Social Justice, and Cultural Transformations

AFRS-3000 (3 credits)

Morocco: Human Rights, Social Justice, and Cultural Transformations

This syllabus is representative of a typical semester. Because courses develop and change over time to take advantage of unique learning opportunities, actual course content varies from semester to semester.

Course Description

This seminar offers students the opportunity to learn how historically situated and currently unfolding human rights and social justice are claimed and promoted in Morocco, and to increase their awareness, knowledge, and social justice advocacy. It engages critically, through an intersectional lens drawing on the humanities, social sciences, and fine arts, with a range of injustices in a number of domains including gender, identity, individual liberties, class, the environment, land, etc. It seeks to develop a holistic understanding of human rights and social justice.

The seminar will explore the ways Morocco constitutes the ideal site to study the increasing visibility in the public sphere of the issues of human rights and social justice and their inscription on the agendas of social movements. Furthermore, it will demonstrate the ways Human Rights and Social Justice movements present a rich and diverse model in Morocco, one that reflects domestic, regional, and international influences. Finally, it will discuss how 2011 uprisings and the cultural transformations that followed them played an important role in expanding the demands and the repertoires of struggles against different forms oppression and marginalization. The seminar engages Moroccan academics, artists, civil society activists, policy makers and students in debates on the development of a multicultural society in a political hybrid regime.

Learning Outcomes

Upon completion of the course, students will be able to:

- Identify from both a theoretical and practical standpoint the concepts of human rights social justice, and cultural transformations in the contemporary Moroccan context;
- Analyze current issues related to the development of individual and public liberties in Morocco regarding the spheres of human rights, religion, society, culture, and politics;

- Show familiarity with the work of institutions and NGOs in the areas of human rights and social justice;
- Demonstrate understanding of the social justice movements shaping the public debate agenda in Morocco;
- Explain the impact of neo-liberal policies and protest movements on the development of the culture of social justice and human rights in Morocco;

Language of Instruction

This course is taught in English, but students will be simultaneously learning Modern Standard Arabic and expected to engage community members in this language (to the best of their abilities) when the opportunity arises.

Instructional Methods

SIT's teaching and learning philosophy is grounded in the experiential learning theory developed by Kolb (1984; 2015) and informed by various scholars, such as Dewey, Piaget, Lewin, among others. Experiential learning theory recognizes that learning is an active process that is not confined to the formal curriculum; "knowledge is created through the transformation of experience" (Kolb, 2015, p. 49). Learning involves both content and process. Learning is holistic and happens through various life experiences upon which students draw to generate new ways of knowing and being. Learning involves a community and is a lifelong endeavor. Learning is transformational. The suggested four step-cycle of a *concrete experience, reflective observation, abstract conceptualization, and active experimentation* embedded in the experiential learning model is not linear and might not always happen in that specific order, as any learning is highly context dependent. These stages of taking part in a shared experience; reflecting on that experience by describing and interpreting it; challenging their own assumptions and beliefs to generate new knowledge; and ultimately applying new knowledge, awareness, skills, and attitudes in a variety of situations and contexts are important for students to engage in to become empowered lifelong learners.

Required Texts

See course schedule. Additional readings and articles as assigned.

Assignments and Evaluation

Assignment Descriptions and Grading Criteria

1) Module Synthesis Session (20%)

Students sign up in groups of 3 or 4 for either of the modules in this seminar and provide a panel presentation in which they bring together theoretical and country-specific insights into the impact of social movements and neo-liberal policies on the development of human rights in Morocco. All students should prepare for class discussion and have at least one question or comment ready for the panel. Though students prepare the presentation in a group, each student is individually evaluated on the basis of the clarity of thought and argumentation in their presentation and response to the questions from the audience.

2) Midterm Paper (30%)

The Midterm Paper should be approximately 3 pages long and should be based primarily on library sources (e-resources included). The theme of the paper should be inspired by the lectures and the readings assigned and should have an introduction, clear statement of the argument, conceptual framework, and current circumstances of the issue. Justify the selection of your topic if it seems unrelated to the wordings of the module or session titles or the readings.

3) Final paper (40%)

The Final Paper should be approximately 5 to 6 pages long and should reflect primarily on a prominent problem dealt within the semester such as the limitations of human rights implementation in a hybrid regime, the challenges of women's empowerment in a conservative and authoritarian system, impact of neoliberal policies on the equitable distribution of resources or the challenges of addressing poverty and employment in peripheral regions. Students are also encouraged to choose a topic and area of research that they would later develop in their independent study project. Besides a clear statement of the argument, the paper should also review some of the relevant literature (4 to 5 articles).

4) Participation (10%)

Participation in class refers to attendance, punctuality, attentive listening, and active engagement in all lectures, discussions, educational excursions, assignments, and other activities. It also means polite and respectful behavior. An absent student is responsible for contacting the instructor, the tutor, and/or fellow students to be prepared for the assignments s/he missed and the ones scheduled for the next class.

Assessment

Module Synthesis Panel	20%
Midterm Paper	30%
Final paper	40%
Class participation	10%

Attendance and Participation

An "A" grade for an assignment entails superior (not just "very good") performance in terms of structure and organization of assignments, analysis, logical argumentation and consistency, and the provision of factual, numerical, and/or historical evidence. In terms of class participation, an "A" grade refers to full attendance, punctuality, attentive listening, and active engagement in all academic seminar lectures, discussions, field trips, and other activities. It also means polite and respectful behavior. The level, frequency, and quality of student participation will be monitored and taken into account.

Late Assignments

Timely completion of all assignments is expected. Late hand-ins will be penalized. All assignments are evaluated according to organization, analytical quality, depth of understanding, argumentation, and presentation of evidence.

Grading Scale

94-100%	A
90-93%	A-
87-89%	B+
84-86%	B
80-83%	B-
77-79%	C+
74-76%	C
70-73%	C-
67-69%	D+
64-66%	D
below 64	F

Program Expectations

- Show up prepared. Be on time, have your readings completed and points in mind for discussion or clarification. Complying with these elements raises the level of class discussion for everyone.
- Have assignments completed on schedule, printed, and done accordingly to the specified requirements. This will help ensure that your assignments are returned in a timely manner.
- Ask questions in class. Engage the lecturer. These are often very busy professionals who are doing us an honor by coming to speak.
- Comply with academic integrity policies (no plagiarism or cheating, nothing unethical).
- Respect differences of opinion (classmates', lecturers, local constituents engaged with on the visits). You are not expected to agree with everything you hear, but you are expected to listen across difference and consider other perspectives with respect.

SIT Policies and Resources

Please refer to the [SIT Study Abroad Handbook](#) and the [Policies](#) section of the SIT website for all academic and student affairs policies. Students are accountable for complying with all published policies. Of particular relevance to this course are the policies regarding: academic integrity, Family Educational Rights and Privacy Act (FERPA), research and ethics in field study and internships, late assignments, academic status, academic appeals, diversity and disability, sexual harassment and misconduct, and the student code of conduct.

Please refer to the SIT Study Abroad Handbook and SIT website for information on important resources and services provided through our central administration in Vermont, such as [Library resources and research support](#), [Disability Services](#), [Counseling Services](#), [Title IX information](#), and [Equity, Diversity, and Inclusion](#) resources.

Course Schedule

**Please be aware that topics and excursions may vary to take advantage of any emerging events, to accommodate changes in our lecturers' availability, and to respect any changes that would affect student safety. Students will be notified if this occurs*

Module 1: Human Rights and Social justice in the Context of a Hybrid Political System

This module offers an overview of institutional arrangements, tactics, and strategies of accommodation and coercion used by hybrid systems. The focus is on the interface between state interests, the agenda of political parties and institutions, and the claims of social movements and civil society organizations in the advance of human rights and the transition towards a more democratic system of governance. The module engages with the human rights issues in the context of post-Arab Spring social-political dynamics in Morocco and regional geopolitics and elaborates on the methods of assessment, monitoring, and advocacy of these rights.

Sessions may include:

- Debating Human Rights Indicators and Development Indicators
- Role of political parties and political institutions in a hybrid system;
- Debating social justice, human and cultural rights in a hybrid regime;
- Cooptation and contestation in a hybrid regime: power and limitations of civil society;
- The cultural construction of human rights in Morocco;
- The politics of protest and resistance in a hybrid regime;
- Environmental rights
- Land Rights
- Language rights and policy in the Moroccan context.

Required Readings:

Adams, M., Blumenfeld, W. J., & Zúñiga, X. (Eds.). (2018). *Readings for diversity and social justice / Readings for diversity and social justice*. Routledge Taylor & Francis Group chapter 4 : Fred.L. Pincus Discrimination Comes in Many Forms : Individual, Institutional, Structural and Chapter 5 Iris Young : Five Faces of Oppression.

Diamond, L. (2002). Elections Without Democracy: Thinking About Hybrid Regimes. *Journal of Democracy*, 13(2), 21-35.

Bolleyer, N. and Storm, L. (2010). Problems of party assistance in hybrid regimes: the case of Morocco. *Democratization*, 17:6, pp. 1202-1224.

Kadiri, M. (2017). The Evolution of Human Rights in Morocco: Arab Reform Initiative. Accessed at: <https://www.arab-reform.net/en/file/1873/download?token=edUZlwn>

Maghraoui, D. (2016). Morocco: Obedience, Civil Resistance, and Dispersed Solidarities. In *Civil Resistance in the Arab Spring: Triumphs and Disasters*. Oxford University Press.

Recommended Readings:

Belghazi, T., & Moudden, A. (2016). *Ihbat*: disillusionment and the Arab Spring in Morocco. *The Journal of North African Studies*, 21(1), 37-49.

Bradley, Christopher G. (2015). The Production of Indicators The Case of Freedom House. In *The Quiet of Indicators : Measuring Governance, Corruption and The Rule of Law*. Cambridge University Press, Cambridge Studies in Law and Society.

Emiljanowicz, P. (2017). Facebook, Mamfakinch, and the February 20 Movement in Morocco. Participedia. Accessed: <https://participedia.net/en/cases/facebook-mamfakinch-and-february-20-movement-morocco>

Mednicoff, D. M. (2003). Think Locally – Act Globally? Cultural Framing of Human Rights in Morocco and Tunisia. *The International Journal of Human Rights*, 7:3, pp. 71-103. Accessed: https://people.umass.edu/mednic/mednicoff_humanrightssmall.pdf

Molina, I. F. (2011). The monarchy vs. the 20 February Movement: who holds the reins of political change in Morocco? *Mediterranean politics*, 16(3), 435-441.

Martin Munoz, G. (2016). Democracy and Islamism in Arab Political Transitions. In Roche Carcel, Juan A. Ed. *Transitions: The Fragility of Democracy*. Berlin: Logos verlag Berlin.

Touhtou, R. (2014). Civil Society in Morocco and Under the 2011 Constitution: Issues, Stakes and Challenges. Arab Center for Research and Policy Studies. Accessed at: https://www.dohainstitute.org/en/lists/ACRPS-PDFDocumentLibrary/Moroccan_Constitution_of_2011_and_Civil_Society.pdf

Module 2: Social Justice Movements and Political Change in a Hybrid System

The focus is on the new generation of social justice movements and their tactics of mobilization and resistance in the face of a hybrid and semi-authoritarian system. The module discusses the notion of *hogra* (a feeling of humiliation and indignation by one's inability to address injustice) and social justice in mobilizing contestation and resistance against corruption, poverty, and disenfranchisement. The aim is to analyze how social movements, including the protests of the unemployed, the women land rights movements, the environmental rights movements, the uprisings of *hirak al-Rif*, and LGBTQ movement, negotiate social and political change in the context of a hybrid regime.

The sessions will take up the following points:

- *Hogra* protests and contestation: organization and mobilization;
- New social movements: from *Tansiqqiyat* to *Hirak -al-Rif*;
- The making and un-making of leaders of the protest movements;

- Advocacy of cultural rights movements: the Amazigh as a case study;
- Activism in an authoritarian system: LGBTQ movement as a case study;
- Individual liberties and state control: *MALI* movement.
- Researching NGOs
- Introduction to the Fieldwork assignment

Required Readings:

Rignall, K. E. (2021). *An Elusive Common Land, Politics, and Agrarian Rurality in a Moroccan Oasis*. Cornell University Press. Chapter 1 : Custom and Ambivalent Romance of Community. Chapter 3 Land and the New Commoning. Chapter 4 : Environmental Politics and the New Rurality.

Robbins, P., Hintz, J., & Moore, S. A. (2014). *Environment and society: a critical introduction* (2nd ed.). John Wiley & Sons, Inc. Chapter 4 Institutions and 'the Commons'. Chapter 5. Environmental Ethics.

Sze, J. (2020). *Environmental justice in a moment of danger*. Oakland, California University of California Press Introduction. Environmental Justice at the Crossroads of Danger and Freedom (pp. 1-24). THREE Restoring Environmental Justice (pp. 76-98).

Masbah, M. (2017). A New Generation of Protests in Morocco? How *Hirak al-Rif* Endures. Arab Reform Initiative.

Emperador Badimon, M. (2013). Unemployed Moroccan University Graduates and Strategies for 'Apolitical' Mobilization. In Beinin, J. and Vairel, F. (Eds.). *Social Movements, Mobilization, and Contestation in the Middle East and North Africa*. Stanford: Stanford University Press.

Bogaert, K. (2015). The revolt of small towns: the meaning of Morocco's history and the geography of social protests. *Review of African political economy*, 42(143), 124-140.

R. J. Chenail, "Keeping things plumb in qualitative research," *The Qualitative Report* 3(3), Sept. 1997, <http://www.nova.edu/ssss/QR/QR3-3/plumb.html>.

Seidman, Irving. 2013. Technique Isn't Everything, But It Is a Lot. In *Interviewing as Qualitative Research*, 4th ed., 81-96. New York: Teachers College.

Recommended Readings:

Salman, T. and Assies, W. (2007). Anthropology and the Study of Social Movements. In: B. Klandermans and C. Roggeband. Eds. *A Handbook of Social Movements Across Disciplines*. New York: Springer, pp. 201-265.

- Vairel, F. (2013). *Protesting in Authoritarian Situations: Egypt and Morocco in Comparative Perspectives*. In Beinin, Joel and Vairel, Frederic. Eds. *Social Movements, Mobilization, and Contestation in the Middle East and North Africa*. Stanford: Stanford University Press.
- Pori, B. (2015). "Love is Not a Crime": Goals of the Gay Movement in Morocco. Human Rights Independent Study. Barnard College. Accessed at: https://academiccommons.columbia.edu/.../Human_Rights_Thesis
- Frosh, J. (2013). There's a Place for Gays in Islam. *The Atlantic*. 6 September 2013.
- Lorch, J. and Burkhard, J. (2017). Online and Traditional Forms of Protest Mobilization: Morocco's Rif Protests and Beyond. Middle East Institute. Accessed at: <http://www.mei.edu/content/map/online-and-traditional-forms-protest-mobilization-morocco-s-rif-protests-and-beyond>
- Kurzman, C. (2008). Introduction: Meaning-Making in Social Movements. *Anthropological Quarterly*, 81:1, pp. 5-15.
- Mounsif, Y. (2018). Human Rights Action and Social Movements in Morocco. Arab Reform Initiative. Accessed: <https://www.arab-reform.net/en/file/2100/download?token...>
- Sidi Hida, B. (2011). Social and Political Mobilizations: Societies in Motion: Collective Actions in a Changing Morocco. *Revue Tiers Monde*, 5, pp. 163-188. Accessed at: https://www.cairn-int.info/focus-E_RT_M_HS01_0163--social-and-political-mobilizations.htm
- Mack, Natasha, Woodsong, Cynthia et al. 2005. *Qualitative Research Methods: A Data Collector's Field Guide*, pp. 12-28. Research Triangle Park, NC: Family Health International.

Module 3: Gendering Citizenship: Women's Rights and Constitutional Reform in Morocco

This module focuses on women's human and legal rights in Morocco. The focus is on women's struggles in the aftermath of the 2011 Constitution. Sessions grapple with the role of civil society in leading social and political change in the areas of the Family Code, inheritance rights, equal pay, and child labor. The module also addresses the legal and social struggles against violence against women. The sessions are based on a diverse selection of readings that include theoretical articles, practitioner perspectives, and primary source texts of international and national laws. During the rural homestay, students observe and discuss the condition of rural women in light of ongoing changes in Morocco.

Sessions may include:

- After the 2004 *Mudawana*: rethinking the Moroccan family code;
- Law and practice: legal impediments to women's empowerment;

- Human rights and violence against women;
- Civil society and women's rights: local and international NGOs;
- Marriage and citizenship: the struggle for equal rights;
- Women and labor rights in a patriarchal neo-liberal context;
- Empowering rural women: are microfinance projects the answer?
- Women entrepreneurs and social change.

Required Readings:

Touati, Z. (2014). The Struggle for Women's Rights in Morocco: From Historical Feminism to 20 February 2011 Activism. In Olimat, Muhamad S. Ed. *Arab Spring and Arab Women: Challenges and Opportunities*. London and New York: Routledge. Accessed via Google Books.

Kerkech, R. (2016). Moroccan Women's Cultural Rights: A Psycho-social Perspective on Cultural Paradoxes. In Sadiqi, F. (Ed.). *Women's Movements in Post- "Arab Spring" North Africa*. New York: Palgrave Macmillan

Bordat, S. W., & Kouzzi, S. (2010). Legal empowerment of unwed mothers: Experiences of Moroccan NGOs. *Legal Empowerment: Practitioners' Perspectives*. Accessed from www.idlo.int/publications/LEWP/LEWP_BordatKouzzi.pdf

Recommended Readings:

Bordat, S. W., Davis, S. S., & Kouzzi, S. (2011). Women as Agents of Grassroots Change Illustrating Micro-Empowerment in Morocco. *Journal of Middle East Women's Studies*, 7(1), 90-119.

Boutkhil, S. (2016). Moroccan Women in Limbo: On Liminal Citizenship and the Quest for Equality. In Sadiqi, F. (9Ed.). *Women's Movements in Post- "Arab Spring" North Africa*. New York: Palgrave Macmillan

Cairol, L. M. (2011). *Girls of the Factory: A Year with the Garment Workers of Morocco*. Gainesville: University of Florida Press.

de Faria Slenes, R. (2014). Human Rights, Religion, and Violence: Strategies of Moroccan Activists Fighting Violence Against Women. *Procedia - Social and Behavioral Sciences*, 161, pp. 247 – 251. Accessed at: https://ac.els-cdn.com/S1877042814061515/1-s2.0-S1877042814061515-main.pdf?_tid=e7fdffc6-db3a-49d8-832c5026df49ddac&acdnat=1520277704_963a4c341eee8b8f9a574a64cc8d51f5

Elattir, M., El Kirat El Allame, Y., and Tihm, Y. (2016). Women's Economic Empowerment in Morocco: The Case of Social Entrepreneurship. In Sadiqi, F. (Ed.). *Women's Movements in Post-"Arab Spring" North Africa*. New York: Palgrave Macmillan.

Evrard, A. Y. (2014). *The Moroccan Women's Rights Movement*. Syracuse, NY: Syracuse University Press.

Pittman, A. and Naciri, R. (2014). Voicing Autonomy through Citizenship: The Regional Nationality Campaign and Morocco. In Nazneen, Sohela and Sultan, M. (Eds.). *Voicing Demands: Feminist Activism in Transitional Contexts*. London: Zed Books.

Zvan Elliott, K. (2015). Chapters 4 and 5: "Twenty-First Century Marriage: Gender Equality or Complementarity?" and "Rural, Educated, and Single". In *Modernizing Patriarchy: The Politics of Women's Rights in Morocco*. Austin: University of Texas Press

Module 4: Youth Rights and Activism in Morocco

This module aims to introduce students to the main current trends and debates regarding youth rights and activism in Morocco – where young people are constantly torn between social, collective marginality, and the individual economic quest for autonomy. The module analyzes the structural factors that shape the lives of young people including 2011 constitutional reforms and the national integrated youth strategy. The focus is on the February 20 movement, activism, and the struggle for inclusion. The module also includes a round table discussion with Moroccan university students.

Sessions may include:

- Youth and social change: mobilization and contestation;
- Youth and political institutions: the 20 February movement;
- Social media and youth activism;
- Youth and hip-hop: rhymed resistance;
- Gendering activism: young women protest leaders;
- Youth and processes of individuation in a hybrid context;
- Youth and social and political transition;
- The next generation: discussion with Moroccan university students.

Required Readings:

Abdelhak K. (2017). CESEM-HEM: National Youth Policies: The Case of Morocco. Sahwa Project.

Abadi, H. (2014). Gendering the February 20th Movement: Moroccan Women Redefining: Boundaries, Identities and Resistances. *Cyber Orient*, 8 :1. Accessed : <http://www.cyberorient.net/article.do?articleId=8817>

Saloua Zerhouni, S. and Akesbi, A. (2016). Youth Activism in Morocco: Exclusion, Agency and the Search for Inclusion. *Power2Youth; Working Paper*, 15. Accessed: http://www.iai.it/sites/default/files/p2y_15.pdf

Recommended Readings:

- Bossenbroek, L., van der Ploeg, J. D., & Zwarteveen, M. (2015). Broken dreams? Youth experiences of agrarian change in Morocco's Saïss region. *Cahiers Agricultures*, 24(6), 342-348.
- Desrués, T. (2012). Moroccan youth and the forming of a new generation: social change, collective action and political activism. *Mediterranean Politics*, 17(1), 23-40.
- El Idrissi, S. (2012). February 20th Movement: Reflections of a Young Activist. Open Democracy, March 30. <http://www.opendemocracy.net/5050/sarra-el-idrissi/february-20-movement-reflections-of-young-activist>,
- Skalli, L. (2013). Youth, Media and the Politics of Change in North Africa: Negotiating Identities, Spaces, and Power. *Middle East Journal of Culture and Communication*, 6:1-10.

Module 5: Neoliberalism, Inequalities, and Environmental Justice in Morocco

This module explores the relationship and impact of neoliberal policies on the social fabric in Morocco and ensuing protests and contestation movements. The failure of the National Initiative of Human Development (launched in 2005) in attenuating the impact of neoliberal policies on the poor and dispossessed has led to an increase in the ratio of the population “at risk” and intensification of social protests in peripheral regions. Despite the claims of government officials, the resources of the country do not seem to be distributed in an equitable way, which further jeopardizes the promulgation of economic and social rights. A central issue tackled in the module is environmental quality and social justice. Special attention will also be given to the ways climate change makes the Amazigh nomads’ search for water for their livestock harder day after day, as well as to the conflict between the nomads and the villagers who do not want them to camp on their lands. The module takes as axiomatic the premise that all people have a right to live in a clean environment free from hazardous pollution or contamination, and to the natural resources necessary to sustain health and livelihood. In some cases, these resources are air, soil or water.

Sessions may include:

- Neoliberal economy and protest movements: an overview;
- After the National Initiative of Human Development (INDH): poverty and protest in Morocco;
- Land Privatization, the Government ‘Green Morocco’ Policy and their Effects on Nomads’ Lifestyle
- Neoliberal policies and the social fabric in Morocco: the compensation fund and informal economy sector;
- Why, and through what social, political and economic processes, some people are denied this basic right?
- The intersection of climate justice and migration;
- Economic and social rights: trade unions and human rights;
- Social and environmental justice in the age of neoliberalism;
- Economic structural adjustment and unemployment;
- Is there a third alternative to the left and neoliberalism?

Required Readings:

- Aznague, A. (2017). Protest Movements in Morocco and the Role of the Political Left in Mobilization against neoliberalism. Rosa Luxemburg Stiftung: North Africa Office. Accessed at: <http://www.rosaluxna.org/wp-content/uploads/2017/05/Protest-Movement-In-morocco-16-05-2017.pdf>
- Robbins, P., Hintz, J., & Moore, S.A. (2014). *Environment and Society: A Critical Introduction*. New York: Wiley Blackwell. (excerpts?)
- Sze, J. (2020). *Environmental justice in a moment of danger*. Oakland, California University of California Press. (chapter?)
- Moyn, S. (2014). A powerless companion: human rights in the age of neoliberalism. *Law and Contemporary Problems*, 77:147. Accessed at: <http://lcp.law.duke.edu/>.
- Willis, M. J. (2015). Evolution Not Revolution: Morocco and the Arab Spring. In Sadiki, Larbi. Ed. *Routledge Handbook of the Arab Spring: Rethinking Democratization*. London and New York: Routledge.

Recommended Readings:

- Jaidi, L. Economic and Social Change in Morocco: Civil Society Contributions and Limits. Accessed at: <http://www.iemed.org/publicacions/historic-de-publicacions/monografies/sumaris-fotos-monografies/socioeconomic-change-morocco-jaidi-larbi.pdf>
- Larking, E. (2017). Human Rights Rituals: Masking Neoliberalism and Inequality and Marginalizing Alternative World Views. *Canadian Journal of Law and Society / La Revue Canadienne Droit et Société*, 31:1, pp. 1-18.
- Zemni, S. and Bogaert, K. (2011). Urban renewal and social development in Morocco in an age of neoliberal government. *Review of African Political Economy*, 38:129, pp. 403-417.
- Pereira da Silva, T. (2017). High and Persistent Skilled Unemployment in Morocco; Explaining It by Skills Mismatch. OCP Policy Center. Accessed at: <http://www.ocppc.ma/sites/default/files/OCPPCRP-1704.pdf>

Module 6: Social Justice, Cultural Transformations and Contemporary Moroccan Visual Arts

This module focuses on Moroccan post-colonial art and the various aesthetic strategies of resistance developed by Moroccan artists to break away from the colonial ethnographic and exotic representations. Run in the form of a workshop, the module offers a critical introduction to the works of some of the most challenging 21st century Moroccan artists and their

endeavors to effect change in the cultural sphere in Morocco. It invites students to engage with modernity/coloniality as a modality of control of the economy, culture, and knowledge as well as mastery of the senses and perceptions. It also calls upon them to consider the different manifestations of 'decolonial aesthetics'. The seminar will discuss the political underpinnings of Moroccan art in the 21st century, and the socio-political conditions that shaped cultural production in the country. Art has always been a site of struggle over the issues of social justice and an important instrument for effecting cultural transformations. Despite the widespread state's patronage of the arts, many artists have chosen to challenge their authorities through subversive movements and practices.

Sessions may include:

- Colonial vs. post-colonial art in Morocco: from resilience to resistance;
- Cultural heritage and "The School of the Sign" art movement;
- Cultural Transformations, Islamist movement and the arts;

Required Readings:

Bayat, Asef. 2005. "What Is Post-Islamism?" *ISSAM Review* 16, Autumn.

Belghazi, Taieb. 2009. "The Enemy Within: Perceptions of Moroccan Hard Rock Musicians." *Langues et Littératures* 19: 143–161.

Bourqia, Rahma. "The Cultural Legacy of Power in Morocco." In *In the Shadow of the Sultan: Culture, Power, and Politics in Morocco*. Cambridge, Mass.: Harvard University Press, 1999.

El Hamel, C. (2014). *Black Morocco: A history of slavery, race, and Islam* (pp. 1–240). Cambridge University Press.

----- (2002). "Race", slavery, and Islam in Maghribi Mediterranean thought: the question of the Haratin in Morocco. *The Journal of North African Studies*, 7(3), 29–52. <https://doi.org/10.1080/13629380208718472>

Graïouid, S., & Belghazi, T. (2013). Cultural production and cultural patronage in Morocco: the state, the Islamists, and the field of culture. *Journal of African Cultural Studies*, 25(3), 261–274. <https://doi.org/10.1080/13696815.2013.822795>

Kapchan, D. (2014). *Cultural heritage in transit: intangible rights as human rights* (pp. 177–194). University Of Pennsylvania Press, Cop.

Kilito, Abdelfattah. "The Flower-Bed." Trans. Susan Slyomovics. In *Mediterraneans: Voices from Morocco* 11 (Winter 1999–2000).

- Marín-Aguilera, B. (2018). Distorted Narratives: Morocco, Spain, and the Colonial Stratigraphy of Cultural Heritage. *Archaeologies*, 14(3), 472–500. <https://doi.org/10.1007/s11759-018-9341-2>
- Mignolo, W., & Vazquez, R. (2013). *Decolonial AestheSis: Colonial Wounds/Decolonial Healings*. Social Text Journal. https://socialtextjournal.org/periscope_article/decolonial-aesthesis-colonial-woundsdecolonial-healings/
- Mignolo, W. D. (2007). Delinking: the Rhetoric of modernity, the Logic of Coloniality and the Grammar of de-coloniality. *Cultural Studies*, 21(2-3), 449–514. <https://doi.org/10.1080/09502380601162647>
- Nicholas, C. (2014). Of texts and textiles: colonial ethnography and contemporary Moroccan material heritage. *The Journal of North African Studies*, 19(3), 390–412. <https://doi.org/10.1080/13629387.2014.897621>
- Pieprzak, K. (2010). Degeneration and Decay in the National Museum: Useful and Useless Memory in Morocco. In *Imagined Museums: Art and Modernity in Morocco*. University of Minnesota Press.
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