

Use this template to create Role Cards for Cooperative Reading. Each group will need a set of cards.

READER

Read aloud to your group. You are also responsible for keeping the discussion on track at the end of your section.

HIGHLIGHTER

Follow along and highlight the important sections. You are responsible for explaining to the group what you highlighted and why.

MAIN IDEA-ER

Write a sentence that is less than 10 words that conveys the main idea of the section being read. You are responsible for sharing the main idea with the rest of the group.

VOCAB

RECORDER

Circle words whose meanings are unknown or unclear. You are responsible for asking the group for clarifications and for other unknown words.

Morocco

Jun 4th 2010 | RABAT

Rock the kasbah

Music festivals have become part of Morocco's culture wars

MOROCCO'S capital is a prim and proper administrative town of a nearly a million, pleasant but sleepy—at least compared to nearby bustling Casablanca, the country's economic hub. But every year at the end of May, for about 10 days, this changes. Rabat hosts the Mawazine (Rhythms) festival, dedicated to world music and one of the biggest events of its kind in the world.

This is largely because King Muhammad VI, Morocco's ruler, has given his backing to the venture. He has also given his powerful personal secretary, Mounir Majidi, the run of the festival. Mr Majidi manages the royal family's assets, including the country's biggest bank. The king is said to have delved into his own pockets to make the festival a success, and the private sector has been urged to donate generously. It is said that there is a royal desire to make the festival a symbol of a "Morocco on the move". The image of a progressive, dynamic and democratising kingdom that has helped secure Western aid and diplomatic support is one that King Muhammad's government has worked hard to promote. A lack of political progress and a recent crackdown on press freedom somewhat contradict this.

Main Idea-er:

Some concerts are held in the Chellah, a 14th century fort, others in Rabat's twin town of Salé, once home to the dreaded Corsair pirates. Brass bands from Africa and Central Asia also tour the city's streets in fanfare. This year's stars included big names from the West as well as lesser-known musicians from across Africa, Latin America, the Middle East and Central Asia. The most controversial guest of all—in Morocco at least—was Sir Elton John, a British pop star.

Sir Elton has earned the ire of Morocco's Islamists (and those elsewhere) for

suggesting in a recent interview that that Jesus was gay, and more generally for his outspokenness on gay issues. Mustafa Ramid, a fiery lawyer who heads the parliamentary bloc of the Islamist Justice and Development Party (PJD), opposed his performance in Morocco saying that “promoting homosexuality is completely unacceptable,” and suggesting that the concert would expose Moroccan youth and encourage homosexuality more generally. The PJD is already cross about the publication in Spain of the first magazine for gay Moroccans, “Mithly.” The festival organisers, used to such harangues by the Islamist opposition, shrugged off the attack and said Sir Elton’s private life was no-one’s business.

Main Idea-er:

When Sir Elton performed to a crowd of several thousand, there were no signs of contagious homosexuality, only beefed up security. Moroccans got to judge the singer for themselves, unlike Egyptians. Sir Elton's concert there was cancelled after the local musicians' union objected.

His performance may have been a victory for common sense, as well as Morocco's festivals. Mawazine is the poshest and best-funded of dozens of events taking place around the country, often at the instigation by royal advisers such as Mr Majidi who want to bring tourists and glamour to their hometowns. Another of the king's closest advisers, Fouad Ali al-Himma, last year launched the Awtar folkloric music festival in his hometown of Ben Guerir, a forlorn place once best known as a place to stop for kebabs on the way to Marrakesh. This type of cultural activism has become a favourite way of bringing attention to places outside the country's economic hub around Casablanca.

The strategy has its critics. The country's Islamists say the festivals encourage late-night debauchery, drinking and wayward behaviour among youths. Kenza Sefrioui, a cultural critic, is a fan of the festivals but says they are no substitute for proper policies from the government, pointing out that cultural life outside of festival season is often dull.

Some see the festivals not only as a useful weapon against the Islamists' dourness, but also a potential source of economic growth. *TelQuel*, a stridently secularist French-language weekly, argued in its latest issue that festivals that cultivate local talent, such as Casablanca's hip-hop and rock-oriented "L'Boulevard" street jamboree, can create lucrative cultural exports. That is one type of cultural contagion the PJD may find it more difficult to object to.

Main Idea-er:

Shutting up shop

Oct 7th 2010, 11:15 by The Economist online | CAIRO and RABAT

ITS covers were often provocative, whether discussing sexual taboos in Islam or addressing the king in gutsy slang. But *Nichane*, a Casablanca magazine that announced its closure last week, was most unusual because it was published in *darija*, Morocco's Arabic dialect. The majority of publications appear in the trickier Modern Standard Arabic that is written but rarely spoken. *Darija*, its editors argued, is polyglot Morocco's real national language.

Whether or not they are right, *Nichane* (which means "straightforward" or "direct") will not be part of Morocco's future. Its combination of strident secularism, irreverence and willingness to tackle controversial political issues led to its success but also made it powerful enemies. Despite good sales, it suffered from a lack of advertising. That, says Ahmed Benchemsi, the magazine's publisher, was because of a boycott campaign ordered by the palace.

Main Idea-er:

"This intensive boycott has done irreparable financial harm," Mr Benchemsi said in a statement, claiming that the magazine was over \$1 million in debt. "This financial bleeding had to be stopped." It struggled on for several years despite dwindling advertising sales. But things have become worse of late. Last year an issue containing a poll on the king's popularity was banned. Even though the poll was overwhelmingly favourable to the king, the palace thought it inappropriate because "the monarchy cannot be the subject of debate, even through an opinion survey." It has had other issues banned and journalists fined or been given suspended prison sentences for using "disrespectful" language about the monarchy and religion.

According to Mr Benchemsi, the advertising boycott came at the behest of ONA/SNI, Morocco's largest company, which is owned by the king and run by his advisers. Its investments include the country's biggest bank and lucrative

monopolies in various sectors. But it also seems to have been followed by other companies, either because they sought to distance themselves from a critical magazine or—as Moroccan journalists say is commonplace—they were urged to by the palace. Most advertising in the country is by a handful of companies, including ONA/SNI, and most would rather not upset the palace.

Main Idea-er:

In

January, *Le Journal Hebdomadaire*, another Moroccan weekly, folded after years battling against the regime. The oldest of a new generation of daring publications, it was even more critical than *Nichane* and faced an advertising boycott, as well as punishing fines from libel cases, for much of its life. Former members of staff say they have been blackballed at other publications, and at times denied press credentials. In June, Taoufik Bouachrine, the editor of *al-Jarida al-Oula*, an Arabic newspaper, was sentenced to six months in prison on the basis of what the Committee to Protect Journalists, a New York-based advocacy group, described as a "politicised criminal charge." His newspaper closed in May because of financial difficulties.

Many Moroccan journalists and political activists say that the palace wants to tame the media after gains in press freedom in the late 1990s. Unlike many Arab countries, Morocco does not have state-owned newspapers. Most of the many titles available on its newsstands, however, toe the palace line. Part of what makes this possible is the king's dominant role in the economy—which is not good for press freedom nor reliable economic reporting.

Main Idea-er:

Alcohol in Morocco

Mar 18th 2010 | from PRINT EDITION

TOURISTS may be forgiven for thinking that drinking alcohol in Morocco is legal. You can happily buy the stuff in supermarkets, bars and smarter restaurants, but Muslims, who make up the vast majority of Moroccans, are strictly forbidden to drink it. Islamists dislike this compromise—and were delighted when the mayor of Fez, the religious capital, recently suggested it could become Morocco's first entirely dry city.

It is not the first time that the Islamists have opposed the country's tolerant attitude. In December Ahmad Raissouni, a hardline cleric, issued a *fatwa* calling on Moroccans to boycott supermarkets that sell alcohol. Two years earlier Islamist politicians had been outraged by the holding of a wine festival in Meknes, a conservative city at the heart of Morocco's wine-producing region. Columnists in the populist press grumbled that Morocco was losing its Islamic identity.

Main Idea-er:

Secularists have not been silent. After Mr Raissouni issued his *fatwa*, a human-rights group called for the ban on alcohol to be dropped altogether, arguing that, since it does not apply to foreigners, it thus discriminates against Moroccans.

It is a touchy issue, since Morocco wants to open up to the West and make tourism one of its main sources of income. The country's 12,000 hectares (nearly 30,000 acres) of vineyards produce 35m bottles a year and provide 10,000 jobs in a time of high unemployment. Moreover, the state is the biggest vineyard owner and benefits from taxes on wine sales. Though Fez's city council endorsed the mayor's proposed ban, it is unlikely to go into effect. Tolerance, for the time being, prevails.

Main Idea-er:

Global Perspectives: Morocco

Layla, age 16

NEEDS	WANTS
Internet in my village Clothes for school Extra hours for studying More direct instruction from my teacher	Travel to Casablanca or Marrakesh Travel to the United States or France The county to put street lights on the road to school. A teacher who understands if she is late to school because of a flat tire on her bicycle.

Layla generally does not talk to her parents about money, unless she really needs something.

She does talk to her friends about money, and the conversation usually revolves around something that they need for attending school, or a topic that came up at school.

Layla said that her instructors to talk about money, usually to teach them a particular skill. She gave the example of the teacher showing the kids how they could share the expense of a book, commenting that the teachers encourage students to pool resources if they know conditions are hard.

Layla said that she has heard the word “globalization” before, but cannot define it. She believes that it is about a general transformation.

After school Layla would like to become an English teacher.

1. Consider your responses in today’s warm up. Are your needs and wants significantly different than Layla’s? Why or why not?
2. Does anything surprise you about Layla’s needs and wants? Why or why not?

Global Perspectives: Morocco

Miriam, age 14

NEEDS	WANTS
Internet in my village Clothes for school Transportation to the village or bring the school to her [Miriam rides her bike 12 km round trip each day to school]	A library Teachers who understand about being late to school. To travel.

Miriam said that if she needs something for school she will ask her parents for it.

Miriam responded that she does not talk about money with her friends.

Layla had to think for a long time about whether or not money was discussed at school. She said that money was discussed by her teacher around exam time, because she has to pay for the exam pamphlet herself.

Miriam did not recognize the word "globalization".

After school Miriam would like to become a natural sciences teacher.

1. Consider your responses in today's warm up. Are your needs and wants significantly different than Miriam's? Why or why not?
2. Does anything surprise you about Miriam's needs and wants? Why or why not?

Global Perspectives: Morocco

Youssef, age 15

NEEDS	WANTS
Water Food Good teacher Good parents Good friends	Travel Books

Youssef talks about money with his father because his father gives him money as a “reward” for working with him in the family tomato business. He uses the money to help his brother, and the last thing he used his money for was to travel to Agadir.

Youssef said that he does talk to his friends about money and working, and they talk about when they should use their money.

Youssef said that teachers at his school talked about such money topics as inheritance and alms giving.

He said that he knows the word globalization. He had to listen a presentation about globalization and say whether or not he agrees or disagrees that globalization is a good thing for Morocco.

After school, Youssef would like to be an engineer.

1. Consider your responses in today’s warm up. Are your needs and wants significantly different than Youssef’s? Why or why not?

2. Does anything surprise you about Youssef’s needs and wants? Why or why not?

Global Perspectives: Morocco

Mohammed, age 17

NEEDS	WANTS
Water	Travel anywhere
Food	Good teacher
Study (knowledge)	Happy family
Parents	Friends who don't get upset with you.

Mohammed said that he does not usually talk with his parents about money.

Mohammed talks with his friends about how much money he has and what he is planning to do with it. He also talks to his friends about when he needs money.

The Islamic school teachers talked to Mohammed and his classmates about what you should use money for and how.

Mohammed has heard of globalization at his school. Globalization was discussed in a presentation about capitalism and Islam. He said that he “does not completely agree” with globalization. He said geography is the first lesson of globalization.

After school Mohammed would like to become a soldier.

1. Consider your responses in today's warm up. Are your needs and wants significantly different than Mohammed's? Why or why not?

2. Does anything surprise you about Mohammed's needs and wants? Why or why not?

