

MOROCCAN MEMORIES in BRITAIN

Educational Resource Pack Key Stage 3 Citizenship





Moroccan Memories in Britain Educational Resource Pack

Key Stage 3 Citizenship (Yr 7-9)

Moroccan Memories in Britain Project

Organised by the Migrant and Refugee Communities Forum (MRCF) and funded by the Heritage Lottery Fund (HLF), the Moroccan Memories in Britain project has recorded interviews with three generations of Moroccans living in the UK. Although a small Moroccan community in the UK dates back to the 19th century, for the first time the experiences and stories of those arriving in larger numbers over the past 40 to 50 years have been documented. The project aims to bridge the historical gap between past and present, by creating a visual and oral history archive collection of more than 120 life story recordings of Moroccans in London, Crawley, St. Albans, Trowbridge and Edinburgh. All the collected interviews are deposited at the British Library Sound Archive. For more information about the project please consult the project website : www.moroccanmemories.org.uk for further details.

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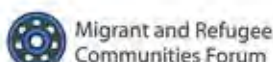


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INTRODUCTION



The Moroccan Memories in Britain Project Educational Resource Pack

Background

Through the collection of oral and visual testimonies across three generations, the Moroccan Memories in Britain Project aims to record a vital part of British heritage, and recognise the hidden history of an otherwise “invisible” group that has contributed to British society at so many different levels and enriched its culture. The Moroccan Memories in Britain project provides an opportunity for members of the Moroccan community to share their stories with the general public, and to enhance a general understanding of the development of today’s multicultural society in Britain, as a counterpoint to xenophobic attitudes, which have been on the increase in the past few years. The project also focuses closely on enhancing inter-generational communication and addressing the intergenerational and cultural gaps formed in a process of resettlement and integration by allowing the younger generation to learn and feel proud of their heritage through interaction with the older generation.

The Moroccan Memories in Britain Educational Resource Pack aims at both of these goals. The resource pack has been designed to be used in Key Stage 3 (Yr 7-9) Citizenship lessons. It will be distributed to schools, local and national libraries as well as various voluntary organisations, and addressed to a broad range of students including those who are Moroccan-, second generation-, or indigenous-British. Focussed on the Moroccan-British experience, within this citizenship paradigm, the Educational Resource Pack will record how this community has survived and forged an identity in Britain adding to the cultural make up of today’s Britain. One of the objectives of this scheme of work is to develop the skills of pupils in developing an understanding of themselves and others. The Educational Resource Pack will also meet the scheme of work’s objective to celebrate the positive wealth of cultures and religions in modern multicultural Britain; to develop an understanding of identity and multiple identities and discuss the rich dynamism of cultures in modern Britain today. It will also encourage students to reflect on the dynamics of various “hidden histories” from their own “ways of life” to notions and practices of citizenship in the contemporary world to highlight both what is shared and living.

Learning Outcomes

The Moroccan Memories Educational Resource Pack addresses many of the KS3 Citizenship Key Concepts, Key Processes, Range and Content and Curriculum Opportunities in order to introduce the experience of British Moroccans as both distinctive and typical for British society. It presents these perspectives explicitly in terms of citizenship. It also ties into other KS3 subjects, including History, Geography, PSHE, English and Music. In doing so, the Education Pack has the following aims:

Introduction

- To awaken British youth to the heritage of British-Moroccan ties, and to the history of the British-Moroccan community, and make accessible to future generations an oral and visual history archive collection of Moroccans living in Britain.
- To encourage these young people to engage with older generations within their communities, to build and reinforce intergenerational ties and discuss and celebrate their cultural heritage and diversity at various levels.
- To raise a wider discussion among students of “hidden histories” of social change and the changing nature of society, identity and citizenship in Britain and Morocco.
- To enable the students to develop an understanding of themselves and others, to reflect on their “way of life”: on complex issues of identity, community and multiple belongings and expressions of identity, and to celebrate the positive wealth of cultures and religions in modern multicultural Britain.
- To create a variety of individual and group activities and mediums through which the youth can express themselves reflect on their sense of heritage and identity.

Key Sections

1. History / Nation building

Section 1 explores the rich history of Morocco, giving the students an opportunity to understand and engage with issues such as colonisation, women’s history, identities and government structures. Whilst each topic covered allows the students to understand stories and facts about the building of the Moroccan nation, it also provides the students with the opportunity to consider the importance of different types of historical sources and to develop their research and creative writing skills.

2. People on the move/ Migration

Section 2 explores the concept of migration through a focus on British and Moroccan Travellers, cross-cultural marriage, Moroccan musicians, Victorian Manchester, and Moroccans in the UK after 1960’s. The students will engage with particular case studies of Moroccans, and be given the opportunity to empathise with the complex reasons behind people on the move/migration. These lessons will also give students the opportunity to freely share their opinions on issues related to migration, and prepares them to live more effectively in our diverse society.

3. Cultural diversity / Heritage

Section 3 explores various topics related to Moroccan culture. These lessons give students the opportunity to compare and contrast the Moroccan food/drink/fashion culture with other parts of the world. Students will be encouraged to open up their mind to appreciate different cultural practices to their own. This section also address issues such as stigmatization and gives the students an opportunity to consider current Moroccan culture in London through listening to Moroccan music and reading recent quotes and comments made by Moroccan people.



National Curriculum Links

Please refer to QCA website for National Curriculum Citizenship Standards: www.curriculum.qca.org.uk

Lesson	NC Citizenship Standards:
1.1 The History of the Moroccan Flag	1.1c, 1.3 a, 3c, 4g, 2.2c, 2.3 d, 3d)
1.2 The British Occupation of Tangier	2.1a, 2.2b, 2.2c, 1.3b, 1.3c, 2.3a
1.3 Moroccan Women	1.2, 2.1c, 2.2a, 4d
1.4 Colonial History of Two Empires	1.3c, 1.1c
1.5 The British and Moroccan Governments	1.1b, 2.1b, 2.1c, 3.a, 3.b, 3.i, 4.g
2.1 British and Moroccan Travellers	1.3d, 2.2a ,2.1c, 3j
2.2 Cross Cultural Marriage	1..2a, 1.3b, 1.3d, 2.1c, 2.1a, 2.2a, 2.2b, 2.2c, 2.2,d
2.3 Jean Jenkins & Moroccan Music	1.3b, 1.3c, 2.1 a, 2.1b, 2.1c, 2.2a,2.2b, 2.2d, 2.3 d
2.4 Moroccans in Manchester	1.3a, 1.3b, 1.3c, 1.3d, 2.1a, 2.3a
2.5 Post 1960s Moroccan Migration to Britain	1.3 a, 1.3c, 2c, 2.2b, 2.2d, 3e, 3j, 4c, 4g
3.1 Moroccan musicians in the UK	1.1b,1.3a, 1.3b,1.3c, 1.3d, 2.1.a, 2.1c, 2.2a,2.2b,2.2c,2.2d, 4b,4h, 4i, 4j
3.2 Food	1.3c, 1.3b, 2.1a
3.3 The Evolution of the Tea Pot	2.1c , 2.2a, 3j
3.4 Fashion	1.3 a, 1.3 b, 1.3 d, 2.1 b, 2.2 c, 2.3 a, 2.3 d, 3 i, 4 b, 4c
3.5 Literature	2.1 a, 2.2 a, 2.2 b, 2.2 c, 3d, 3i, 4a, 4c
3.6 Moroccans in London Today	1.1c, 2.1a, 2.1c, 2.1d, 2.2a, 3c, 3i, 4a, 4c

LESSON PLAN – KS3 (Yr 7/8) Citizenship

1.1 History and Nation Building - The History of the Moroccan Flag

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>The History of the Moroccan Flag</p> <p>This lesson will give the students a greater awareness of the significance of flags. In particular, students will look at the history of the Moroccan flag. The lesson will help them to consider issues of identity, symbolism and colour surrounding the design of flags for specific countries</p>		<p>Materials and equipment required:</p> <p>Flag 'facts and questions' sheets (2) The history of the Moroccan and British flag sheets (2) Flag Design Template Colour pencils/felt tips Ruler</p> <p>Book</p> <p>'Flags of the World' edited by E. M. C. Barraclough. or similar to allow children to reference the variety of flags of the world</p> <p>Websites (for teacher research or further research for learners)</p> <p>Union Jack, Moroccan flag and other countries http://www.enchantedlearning.com/geography/flags/colors/red.shtml for further information on flag symbolism http://www.fleurdelis.com/meanings.htm (Symbol Meanings) http://flagspot.net/flags/et.html http://www.fotw.net/flags/</p> <p>Union Jack http://www.know-britain.com/general/union_jack.html http://www.crwflags.com/fotw/flags/gb-hist.html</p> <p>Moroccan Flag http://www.tingismagazine.com/review.php?reviewid=45 http://www.flags-flags-flags.org.uk/moroccan-flag.htm</p>		
<p>Lesson Objectives:</p> <p>Students will learn the history of the Moroccan Flag Students will understand and debate the significance of a flag to a country Students will be made more aware of issues of belonging, colonial rule and independence</p>		<p>NC Citizenship Standards:</p> <p>1.1c, 1.3 a, 3c, 4g (Extra activity 2.2c, 2.3 d, 3d)</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>Mixed ability pair work</p> <p>Extension work for more able:</p> <p>Research laws and rules of etiquette surrounding national flags. What laws and rules of etiquette may they create for their own flag?</p>		<p>Assessment methods of learning Objectives:</p> <p>Peer assessment in pairs: (see plenary)</p> <p>Students comment on two positive aspects of their partners design and two points for improvement.</p>		



1.1 History and Nation Building - The History of the Moroccan Flag

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
15 mins	Starter : introduction to the Moroccan and British flag	Teacher leads introduction of Flags using the two 'history of the Moroccan and British flag' sheets Teachers guides a class discussion asking: Question 1: What is a flag? Question 2: What is the flag of your country? Question 3: What changes can be made to a flag throughout history and why? (Think for example about what happened to the Scottish, Irish and English flags.) Question 4: Why might flags be useful? Think about the Olympic Games for example, but how might they have been used in the past, perhaps on battlefields?	Students complete 'history of the Moroccan and British flag sheets' in pairs Students contribute to class discussion based around 4 questions.
15 mins	Activity One : complete tasks on 'flag facts and questions' sheets and discussion	Teacher monitors students working then leads class discussion based around the 'flag facts and questions' sheet	Students complete tasks on 'flag facts and questions sheets' Students share their answers and understanding with the class
20 mins	Activity Two : students brainstorm for design activity then students design their own flag for their own country	Teacher introduces the design activity and facilitates individuals as they design their own flags. Teacher encourages students to think about principles that are important to them (such as kindness, bravery or specific religions which may be followed within the country). These ideas can inspire their design.	Students listen to teacher explaining flag design task on flag design sheet. Students brainstorm ideas about colour to the class. Students individually design their own flag for their own country using flag design template sheet.
10 mins	Plenary : peer assessment of flag designs. Some individuals could also present their flags to the class.	Teacher puts students in pairs and guides peer assessment task. Teacher chooses some individuals to present their flag design to the class.	In pairs, students discuss two positive aspects of their partners design and two points for improvement. Some individuals present their flag designs to the class

Homework / Tasks:

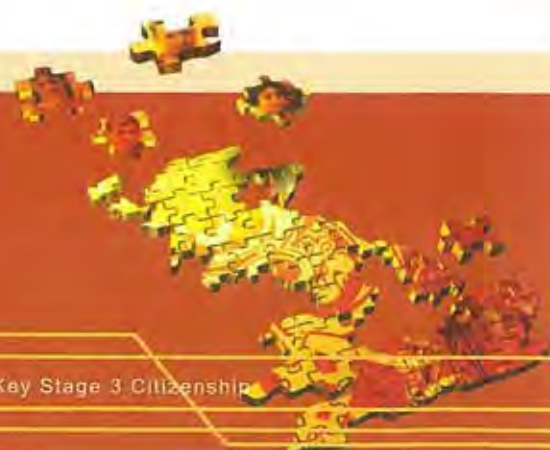
Complete flag design for display purposes and write a 5 sentence explanation about the meaning behind your flag design.



LESSON PLAN – KS3 (Yr 7/8) Citizenship

1.2 History/Nation Building - The British Occupation of Tangier

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
Topic of lesson: The British Occupation of Tangier This lesson will briefly look at the historical background of the British occupation of Tangier in Morocco in the 1660's-1680's. It will consider the issues surrounding the conflict between the British and Moroccan people and link these issues with our society today. The lesson will help the students to consider ways in which we can prepare to function peacefully in a diverse society / community.		Materials and equipment required: Starter word matching activity – cut up and prepared for group work. Letter writing activity worksheet Talking stick for class discussion		
Learning Objectives: Students will gain a brief historical background of the British Occupation of Tangier, Morocco through the starter activity Students will consider the implications of two diverse cultures and traditions living alongside each other through a class discussion Students will apply their understanding of the British occupation of Tangier to the diverse society in which they live today Students will consider ways of addressing these issues, through a letter writing activity.		NC Citizenship standards: 2.1a, 2.2b, 2.2c, 1.3b, 1.3c, 2.3a		
Strategies for differentiation and equal opportunities: Teacher will encourage all students to participate during class discussion Differentiation by outcome of task (in letter writing activity)		Assessment of Learning Objectives: Formative Assessment during classroom discussion Summative Assessment through individual writing task		



LESSON PLAN – KS3 (Yr 7/8) Citizenship

1.2 History/Nation Building - The British Occupation of Tangier

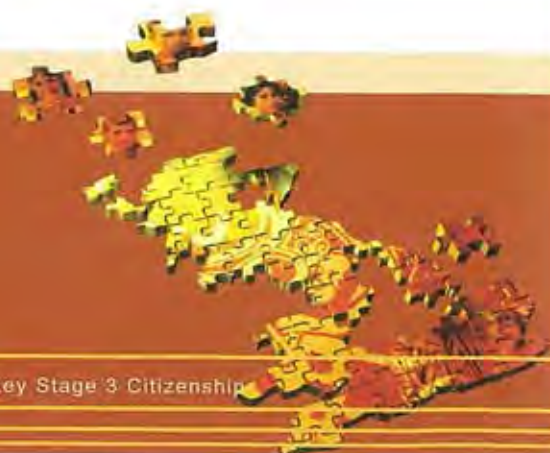
Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
15 mins	Starter : word sorting activity- brief history of British occupation of Tangier	Teacher circulating and supporting group word sorting activity	Students match words together in groups of 3-4.
15 mins	Class Discussion – 3 questions based on British occupation of Tangier	Teacher write 3 questions on the board: Question 1 : How do you think the Moroc- cans felt with the British living in Tangier? Question 2 : How do you think the British felt on arrival in Tangier? Question 3 : Does this situation link to any issues we have to face in our lives today? Teacher guides a class discussion based around these.	Students contribute to a class discussion, sharing their opinions on the questions raised.
25 mins	Letter Writing Task – managing a diverse society effectively	Teacher hands out writing task worksheets, explaining and linking this to the previous discussion. Teacher circulates and supports individuals during writing task.	Pupils begin to write letter
05 mins	Plenary letter writing working progress.	Teacher chooses 2-3 examples of good work- ing progress	Pupils listen/share their ideas with their peers.

Homework : complete writing task

LESSON PLAN – KS3 (Yr 8/9) Citizenship

1.3 History/Nation Building - Moroccan Women

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
Topic of lesson Moroccan Women This lesson gives students an opportunity to engage in the role that women played during the * Moroccan Resistance movement between the years of 1953-56. The students will appreciate the differences in the oral and written histories of this period.		Materials and equipment required: Oral v Written History worksheet *Brief summary of Moroccan Resistance and women's involvement Slips of paper for written Chinese whispers.		
Learning Objectives: Students will recognise the differences between Moroccan oral and written histories through reading and discussing some examples. Students will learn to compare and contrast two types of information about the same topic Students will gain a greater awareness of the role of Women in Morocco between 1953 and 1956.		NC Citizenship standards: 1.2, 2.1c, 2.2a, 4d		
Strategies for differentiation and equal opportunities: Mixed ability group work Higher ability can compare the two oral responses in order to identify the facts and the meanings of the text.		Assessment of Learning Objectives: Formative assessment during group discussion of the main activity		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

1.3 History/Nation Building - Moroccan Women

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
15 mins	Starter Activity of Chinese Whispers – 2 rounds. One spoken and one written	Teacher sets up and explains Chinese whisper activity Teacher guides students during Chinese whispers	Students write a sentence to show the next person. The next person can look at it for a maximum of 10 seconds. This student then has to write what they have seen on another slip of paper and show it to the next person. Students repeat this task orally.
40 mins	Moroccan Resistance and Role of women comparing and contrasting oral and written responses. (Use oral v written history worksheet and Alison Baker article)	Teacher gives brief introduction into the Moroccan Resistance and the role of Women Teacher explains comparison task and writes questions on board: Question 1: How do the two versions of the same event vary? Question 2: Do the two oral versions differ? Does the meaning stay the same? (they differ, but meaning stays the same) Question 3: The written history does not give the women the credit they deserve. Why? (written by men, patriarchal society) Teacher leads discussion asking questions: Question 1: What happens to stories when they get retold? Question 2: What tends to change? Question 3: Why would some cultures rely on oral history?	Students read then compare the written and oral response answers to the question, 'What did you do between the years 1953 and 1956?' Students answer questions on board. Students discuss their responses to question 1, 2 and 3 in small groups
05 mins	Plenary pair discussion on the importance of oral history from Morocco in 1953-56	Teacher asks plenary question 'Why is it important to have oral history of the women during the 1953-56 movement?	Students complete questions at bottom of oral v written history worksheet (time depending) Students share their response to the plenary question with a partner.

Homework:

Research: find out about an area in the world where women still don't have the right to speak out today.

For more background information:

Baker, B (1998) 'Voices of resistance: oral histories of Moroccan women. Albany: State University of New York Press.

Also see PDF of 'The Status of Moroccan Women' from global rights Morocco Forum, July 2005 for further background

http://www.globalrights.org/site/DocServer/MoroccoForm_July20_05.pdf?docID=2923

LESSON PLAN - KS3 (Yr 8/9) Citizenship

1.4 History/Nation Building - Colonial History of Two Empires

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Colonial History of Two Empires – Britain and Morocco</p> <p>The British Occupation of Tangier</p> <p>This lesson gives students the opportunity to expand their understanding of colonisation with specific reference to the history of Britain and Morocco. Whilst engaging with the historical facts of colonisation, it also encourages students to begin to empathise and engage with what it would be like to live in a colony.</p>		<p>Materials and equipment required:</p> <p>White board Dictionaries Reading and Comprehension exercise Sequencing exercise Homework task – write a short discussion between yourself and a friend</p>		
<p>Learning Objectives:</p> <p>Students will gain an understanding of the colonial history of Britain and Morocco.</p> <p>Students will be encouraged to share their opinions and views surrounding the concept of colonisation</p>		<p>NC Citizenship standards:</p> <p>1.3c, 1.1c</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>Mixed ability pair and group work Less able record (rather than write) homework task</p>		<p>Assessment of Learning Objectives:</p> <p>Formative Assessment through monitoring student contribution to group work and class discussion</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

1.4 History/Nation Building - Colonial History of Two Empires

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
10 mins	Starter Activity - what is an Empire?	Teacher writes the word 'Empire' on the board and asks students 'what is an Empire? Have they heard it before e.g. Star wars? Teacher defines and explains the word Empire giving examples	Students contribute to class discussion on 'Empire'
35 mins	Reading and comprehension exercise	Teacher gives out 'Colonial History of Two Empires' handout and asks students to read it through, use a dictionary if need to and work in PAIRS to answer True/False questions and complete tasks. Teacher feeds back True / False answers with class.	Students complete reading and comprehension task in pairs.
10 mins	Sequencing exercise	Teacher puts students in groups of 4/5. Teacher distributes sequencing exercise resources and explains task Teacher confirms correct answers.	Students put sentences in order of event/dates Students feedback answers
05 mins	Plenary - time to think	Teacher says 'imagine if you live in Morocco and the country has just been colonised. How would you feel?' Teacher sets Homework task	Students share initial thoughts and ideas ready for homework task

Homework/Tasks:

Write or record a short discussion between you and a friend about how your country has changed because of being colonised (teacher should encourage free thinking, freedom of expression, expression of rights and justice)

LESSON PLAN – KS3 (Yr 8/9) Citizenship

1.5 History/Nation Building -The British and Moroccan Government

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>The British and Moroccan Government</p> <p>This lesson is designed to broaden the student's understanding of law making and government in British and Moroccan Society. It looks at the similarities and the differences between the two societies, and explores the reasons why this is the case. The lesson also encourages students to develop their research skills through searching relevant websites and other resources.</p>		<p>Materials and equipment required:</p> <p>Compare worksheet Pencil/Pen Computer with internet connection and/or and Encyclopaedia</p> <p>Websites</p> <p>http://www.explore.parliament.uk/ http://www.llrx.com/features/morocco.htm http://www.direct.gov.uk/en/index.htm http://www.local.gov.uk/</p> <p>Books</p> <p>Inside Britain: A guide to the UK constitution 2006</p> <p>Visiting Parliament</p> <p>http://www.parliament.uk/about/visiting/educational.cfm</p> <p>Education Service Houses of Parliament London SW1A 2TT Booking and enquiries: 020 7219 4496 E-mail: education@parliament.uk</p>		
<p>Learning Objectives:</p> <p>Students will understand how laws are passed Students will understand how governments vary from country to country Student will understand the variety of needs different countries have, and how these may affect laws.</p>		<p>NC Citizenship standards:</p> <p>1.1b, 2.1b, 2.1c, 3.a, 3.b, 3.i, 4.g</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>Mixed ability groupings Higher ability can elaborate on the compare sheet.</p>		<p>Assessment of Learning Objectives:</p> <p>Formative Assessment – teacher observes during group work and class discussion.</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

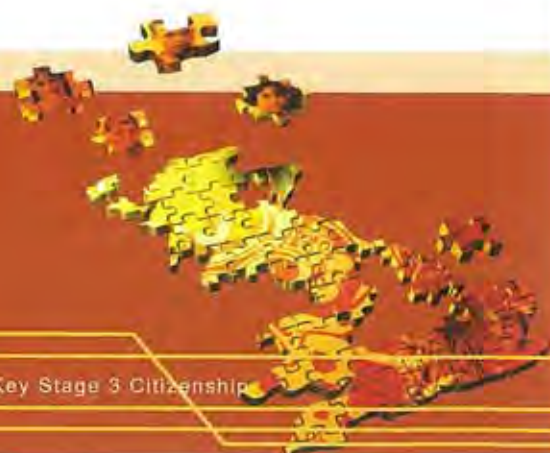
1.5 History/Nation Building -The British and Moroccan Government

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
10 mins	Starter - introducing 'government' and 'law making'	Teacher writes word 'government' and 'law' on the board. Teacher times students 2 mins	Students 'race' to look up both of these words in the dictionary in 2 minutes. Once the dictionaries are closed the students can volunteer their understanding of the word.
40 mins	Main Activity - 'Compare' research task	Teacher explains compare research task and hands out compare sheet. Teacher monitors use of resources as class completes research	Individually or in small groups: Research the governments of Morocco and the U.K. using web research/encyclopaedias depending on resources. Half the class to start at the top of the compare sheet and the other half to start at the bottom. On the compare sheet make notes about the similarities and differences between the two governments making notes of extra information you may find interesting
10 mins	Plenary - class discussion on findings	Teacher leads class discussion (use teacher answer sheet to aid discussion) Question 1: What are the similarities and the differences between Morocco and the UK? Question 2: Why are there similarities and differences?	Students use research to discuss answers

1.LESSON PLAN – KS3 (Yr 8/9) Citizenship

2.1 People on the Move/Migration – British and Moroccan Travellers

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>British and Moroccan Travellers</p> <p>This lesson gives students an opportunity to engage with links between the UK and Morocco through studying British and Moroccan Travellers and the effects of Migration. It teaches students to think about the impact that this has on bringing change to communities, and also gives them the opportunity to express their opinions and views on the topic.</p>		<p>Materials and equipment required:</p> <p>Map of Morocco to show travelling routes / cities in Morocco</p> <p>Dictionaries</p> <p>Pictures for starter activity</p> <p>Barbary Voyage of 1638 – group discussion handout</p> <p>British and Moroccan Travellers comprehension Worksheet</p> <p>Extension activity – Wordsearch on travellers</p>		
<p>Learning Objectives:</p> <p>Students will engage in the history of British and Moroccan travellers through completing a writing comprehension task and a short map exercise</p> <p>Students will develop their discussion skills through a group task based around 'The Barbary Voyage'</p> <p>Students will be encouraged to develop their own opinions and views when evaluating sources and discussing travellers and migration.</p>		<p>NC Citizenship standards:</p> <p>1.3d, 2.2a ,2.1c, 3j</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>Mixed Ability Grouping</p> <p>Extension activity: Wordsearch on travellers</p>		<p>Assessment of Learning Objectives:</p> <p>Formative Assessment through observing group work and class feedback.</p> <p>Summative Assessment through written homework task</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

2.1 People on the Move/Migration – British and Moroccan Travellers

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
05 mins	Starter Activity	<p>Teacher asks 'what do Jimmi Hendrix and Winston Churchill have in common?' (use pictures on interactive whiteboard of hand-outs)</p> <p>Teacher gives answer 'they have both travelled to Morocco'</p> <p>Teacher asks students about the importance of travel</p>	<p>Students guess what Jimmi Hendrix and Winston Churchill have in common (pictures)</p> <p>Students share their initial ideas about travel.</p>
20 mins	British & Moroccan travellers comprehension worksheets	Teacher gives students British & Moroccan travellers sheet and asks students to read through and use dictionary for underlining exercise	Students complete British and Moroccan comprehension sheet dictionary exercise
15 mins	Travellers map	<p>Teacher hands out map (or puts on whiteboard) and explains that you can trace where people have travelled</p> <p>Teacher asks 'What do you feel about the idea of being a traveller?'</p>	<p>Students use a pencil and trace some of the travellers (described on worksheet) on the map</p> <p>Students answer comprehension questions in pairs</p> <p>Students share ideas and opinions on 'what do you feel about the idea of being a traveller?'</p>
20 mins	Discussion - Moroccan Pirates	<p>Teacher hands out Barbary Voyage article to groups of 4/5.</p> <p>Teacher guides group feedback to whole class.</p> <p>Teacher summarises lesson and sets homework task.</p>	<p>Students read Barbary Voyage article in groups of 4/5 and discuss their initial reactions to the article.</p> <p>Students could also discuss source – authenticity, prejudice, bias, validity, opinion etc</p> <p>One member from each group shares their group ideas with the whole class.</p>

Homework

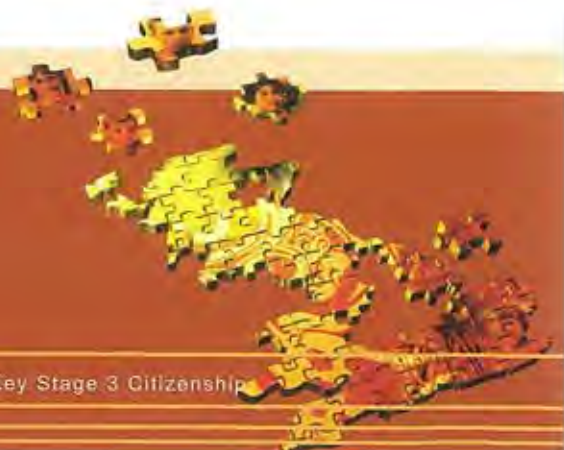
Write an account of a place you have travelled to. Include in the account your first impressions of the place, the people, the weather, the food and anything else of interest to you.



LESSON PLAN – KS3 (Yr 7/8) Citizenship

2.2 People on the Move/Migration - Cross Cultural Marriage

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>Cross Cultural Marriage</p> <p>This lesson will use the story of the marriage of Emily Keen and the Grand Shareef of Wazan Hadj Abdessalam in Morocco as a basis for learning and discussion. It will consider the issue of marriage between two people from diverse backgrounds and religions. It will look at the similarities and differences between Christian and Muslim weddings, and discuss the implications that this had for Emily Keen in Morocco and for individuals today.</p>		<p>Resources/Materials:</p> <p>Copies of the 'My Life Story' by Emily, Shareefa of Wazan</p> <p>Starter Activity worksheets on 'Muslim and Christian Marriage'</p> <p>Comprehension worksheets</p> <p>Talking stick for debate</p> <p>Post-it notes for plenary task</p>		
<p>Learning Objectives:</p> <p>Students will be able to engage in the issues of a cross-cultural marriage between a Moroccan man and an English woman, through reading and completing a basic comprehension task on 'my life story'</p> <p>Students will develop a greater understanding of the controversial issues surrounding this topic through a class debate on cross-cultural marriage.</p> <p>Students will consider how to respect people from other backgrounds and religions through considering Christian and Muslim marriage</p> <p>Students will develop their skills in communicating and forming opinions</p>		<p>NC Citizenship standards:</p> <p>1..2a, 1.3b, 1.3d, 2.1c, 2.1a, 2.2a, 2.2b, 2.2c, 2.2,d</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>During pair work – pair together more able students with less able students.</p> <p>During class debate – teacher ensures that everyone shares their opinion.</p>		<p>Assessment of Learning Objectives:</p> <p>Formative assessment – teacher observation during pair work, comprehension task and debate.</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

2.2 People on the Move/Migration - Cross Cultural Marriage

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
10 mins	Starter Activity - 'Christian and Muslim Marriage'	Teacher hands out starter worksheets and circulates to help individuals before going through answers with whole class.	Students complete starter activity sheet individually.
10 mins	Reading of 'My life story'	Teacher explains that the story is set in Tangier, in Morocco. Teacher reads story to whole class.	Students listen to teacher reading story
20 mins	Pair work comprehension task on 'My life story'	Teacher hands out comprehension worksheets and circulates to help individuals.	Students work in pairs and complete comprehension worksheet
15 mins	Class Debate 'Do you think interfaith marriage is a good idea?'	Teacher organises students in a circle, and introduces the talking stick and debate question ('Do you think interfaith marriage is a good idea?'). Teacher facilitates the debate, encouraging students to think of as many pros and cons as possible.	Students share their opinions and ideas through a class debate.
05 mins	Plenary - what would you have advised Emily Keen to do and why?'	Teacher hands out a post it note to each student. Asks plenary question ('what would you have advised Emily Keen to do and why?') to class.	Students write their answer to the plenary question on the post-it note and stick it on the board.

Homework

Research: Students choose a country of their choice. Find out 5 facts about their marriage traditions that are different from the UK.

LESSON PLAN - KS3 (Yr 8/9) Citizenship/Music

2.3 People on the move / Migration - Jean Jenkins & Moroccan Music

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>Jean Jenkins This lesson gives students the opportunity to engage with the heritage of Moroccan music through following the life of Jean Jenkins, a music collector and ethnomusicologist. The whole lesson can be done online. The students will be given the opportunity to empathise with the life of Jean Jenkins, be introduced to some examples of Moroccan music and musical instruments, and discuss how this learning relates to their own life.</p>		<p>Resources/Materials: ICT facilities – one computer (with internet access and head phones) per pair of students or one computer per student Worksheets 1, 2 & 3 – 1 per student [n.b. these are all available from the online activity and can be completed electronically by students if preferred]. Website: www.moroccanmemories.org.uk/Jean_Jenkins.</p>		
<p>Learning Objectives: Students will explore ethnic diversity through investigating music from Morocco. Students will consider the interconnections between the UK and the wider world through investigating past musical explorations of Morocco. Students will engage with and appreciate music from different times and places. Students will engage with and reflect on different ideas, opinions, beliefs and values. Students will represent the views of others, with which they may or may not agree Students will express and explain their own opinions to others through discussions.</p>		<p>NC Citizenship standards: 1.3b, 1.3c, 2.1 a, 2.1b, 2.1c, 2.2a,2.2b, 2.2d, 2.3 d</p>		
<p>Strategies for differentiation and equal opportunities: Divide students carefully Pair stronger with weaker students Monitor groups Feedback session after each section</p>		<p>Assessment of Learning Objectives: Formative Assessment through observation of group work, pair work and feedback to class.</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

2.3 People on the move / Migration - Jean Jenkins & Moroccan Music

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
15 mins	Starter Activity- worksheet 1 Students interview each other.	Teacher puts students into pairs, hands out worksheet 1, and circulates to check students' work before asking some students to feedback their answers to whole class.	Students interview activity (worksheet 1) in pairs and feedback to whole class.
20 mins	Online activity – worksheet 2 reading comprehension.	Teacher hands out worksheet 2 and directs students (still in pairs) to website (all instructions are on worksheet 2) to find answers to questions. [Students could work in groups to answer questions between them]. Teacher guides class feedback then asks linking question to next activity: 'When and for what occasion do you think she visited Morocco?'	Students work in pairs or small groups to complete reading comprehension (worksheet 2 and online activity). Class feedback.
20 mins	Online activity – worksheet 3 exploring Moroccan instruments. Class Feedback.	Teacher hands out worksheet 3 and directs students to online activity: exploring music recordings and photos of instruments	Students work in pairs to complete worksheet 3. Class feedback.
05 mins	Class discussion	Teacher asks 3 questions to class: Question 1: Why do people make music? Question 2: Why is music important to people? Question 3: In what ways is music important to you / your family / your neighbours?	Students contribute to class discussion.

Homework

- Students imagine they are modern day ethnomusicologists.
- Students decide what music they would most like to record and why. For example students could record and find out about a culture they know very little about, e.g. from a classmate or a next door neighbour etc.
- Students conduct mini-fieldwork projects: they record some music and take photos (e.g. using their mobile phones) and find out (ask questions) about the context of the music.
- Students upload sound and images from mobile phones to PowerPoint presentation to present their project to class.
- Alternatively, students could do this activity entirely on the internet, investigating different music cultures e.g. on Myspace.
- Students could compare the music (and the surrounding context and culture) they have learned about with some music they know well.
- Students present what they have discovered to rest of class in next lesson.

LESSON PLAN – KS3 (Yr 7/8) Citizenship

2.4 People on the Move/Migration - Moroccans in Manchester

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>Moroccans in Manchester</p> <p>This lesson encourages the students to engage with the migration of Moroccans to Manchester in the Victorian period. It gives them a historical background to people on the move/migration and allows them to empathise with the reasons surrounding this movement. It also helps students to consider what it would have been like to see a Moroccan Moor in Manchester during this period.</p>		<p>Resources/Materials:</p> <p>Teacher background reading – Hayes, L.M. (1905), Reminiscences of Manchester and of its local surroundings from the year 1840. London: Sherrat & Hughes, pp. 204-212</p> <p>'Moroccans in Manchester' worksheet for activity one</p> <p>'Central Station' worksheet for activity two</p> <p>Group drama activity guideline sheet</p> <p>Access to a map/globe of UK and the world.</p>		
<p>Learning Objectives:</p> <p>Students will engage with the concept of migration through looking at the history of the Moroccans in Victorian Manchester</p> <p>Students will empathise with what it was like to be a citizen of Manchester as a Moroccan Moor in Victorian England.</p> <p>Students will link their understanding of Migration to scenarios in society today.</p>		<p>NC Citizenship standards:</p> <p>1.3a, 1.3b, 1.3c, 1.3d, 2.1a, 2.3a</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>Differentiation through outcome of task</p>		<p>Assessment of Learning Objectives:</p> <p>Formative assessment – in drama sketch and observations during final plenary discussion.</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

2.4 People on the Move/Migration - Moroccans in Manchester

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
05 mins	Starter Activity - Where is Morocco and where is Manchester?	Teacher poses starter activity question ('Where is Morocco and where is Manchester?'). Asks for volunteer to come and point to map/globe.	Students listen and one volunteer helps teacher.
15 mins	Activity 1 - Moroccans in Manchester Worksheet.	Teacher hands out worksheet and supports individual students.	Student completes worksheet individually.
05 mins	Activity 2 - 'central station' worksheet	Teacher hands out worksheet and explains that this simple task is to set the scene for the group drama activity.	Student completes worksheet individually
20 mins	Drama - groups of 3-4, a short sketch with a Moroccan Moor at central station, Manchester	Teacher puts students into groups, and hands out drama task (one copy to each group) Teacher circulates during rehearsal time.	Rehearse group drama task in groups
10 mins	Drama Performance - selected groups perform work	Teacher chooses 3 groups to perform	Selected groups perform group drama task.
05 mins	Plenary - 'Can you think of any examples of Migration today?'	Teacher asks final plenary question ('Can you think of any examples of Migration today?'), creates a mind map of ideas on board.	Students share ideas to plenary question with class

Homework

Research and then design a fact sheet about one of the following:

1. Victorian Manchester
2. Moroccan Migration

LESSON PLAN – KS3 (Yr 7/8) Citizenship

2.5 People on the Move/Migration - Post 1960s Moroccan Migration to Britain

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>Moroccan Migration post 1960's This lesson introduces the students to the concept of migration through empathising with some Moroccan case studies. The lesson will give the students an opportunity to consider the impact of migration on the individual. It will also allow them to consider why people migrate, and give them the opportunity to share personal experiences and opinions on the topic.</p>		<p>Materials and equipment required:</p> <p>World Map Computer with internet connection (plus headphones) Website: http://www.moroccanmemories.org.uk Archive of oral histories. Quotes from Moroccan Memories Oral Histories Post-it notes.</p> <p>Other useful website might be http://www.migrationinformation.org/</p>		
<p>Learning Objectives:</p> <p>Students will gain a deeper understanding of why we move and differences between countries which may impact on this.</p> <p>Students will engage with the specific reasons why Moroccans may have moved to the UK</p> <p>Students will gain some understanding of the practical and emotional difficulties of moving countries.</p>		<p>NC Citizenship standards:</p> <p>1.3 a, 1.3c, 2c, 2.2b, 2.2d, 3e, 3j, 4c, 4g</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>Teacher may decide how many interviews are appropriate to use Less able only listen to website extract</p> <p>Extension Task: write a second account from the opposite perspective (someone coming to the UK)</p>		<p>Assessment of Learning Objectives:</p> <p>Formative Assessment – teacher monitors during discussion</p> <p>Summative Assessment – task 2</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

2.5 People on the Move/Migration - Post 1960s Moroccan Migration to Britain

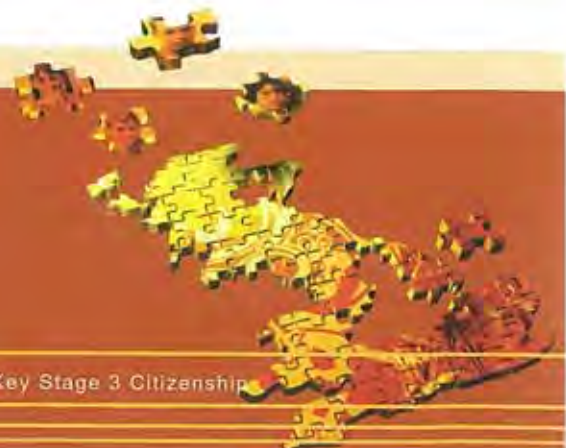
Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
10 mins	Starter – Discussion	<p>Teacher leads discussion about pupils who may have lived abroad and where pupils may decide to move in the future and why. Teacher helps students find countries on the map.</p> <p>Discuss reasons why they were living away from the UK? Or why a pupil may have moved to the UK from another country?</p> <p>Teacher asks students where they would move to when they are older and why they might want to move (push factors). Teacher helps students to find these places on the map.</p>	<p>Students share their experiences of living abroad with the class.</p> <p>Students find the places on a map.</p>
25 mins	Activity One - listening to Moroccan interview extracts	<p>Teacher introduces students to website and quotes sheet, and sets up pair work.</p> <p>Teacher writes 3 questions on board:</p> <p>Question 1: Why do people move?</p> <p>Question 2: What is Migration?</p> <p>Question 3: What made some of the people in these interviews move?</p> <p>Teacher guides feedback time. Introduces idea of migration, push/pull factors.</p> <p>(Talking points: Refugees, Forced Migration, Voluntary Migration/Immigration)</p>	<p>Students listen to extracts on the website and read some of the written quotes.</p> <p>In pairs, students discuss the answers to the 3 questions.</p> <p>Students feedback ideas to class</p>
15 mins	Activity Two - writing a short account of a migrant (to be continued as homework)	<p>Teachers set up writing task:</p> <p>Write a short account of a migrant to a new country. Pupils could be encouraged to write about the country chosen in the starter discussion. Concentrate on how the journey and arriving in a new country might make them feel and what things they might find easy or difficult in the new surroundings.</p>	Students start writing task
10 mins	Plenary - class discussion	<p>Teacher links final plenary discussion with initial conversations in starter activity. Teacher asks;</p> <p>Question 1: 'What are some of the problems of migration? (Language barriers, religious contrasts, different political beliefs)</p> <p>Question 2: 'How might they feel if they found themselves in a new and strange country, without family and friends?' (Integration issues)</p>	Students answer question 1 as a class

Homework Complete task 2

LESSON PLAN - KS3 (Yr8/9) Citizenship

3.1 Cultural Diversity/ Heritage - Moroccan musicians in the UK

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>Moroccan musicians in the UK</p> <p>This lesson will give students the opportunity to appreciate the work of Moroccan musicians in London. They will be exposed the music and life story of Mohamed, a Moroccan song writer in London. The lesson will allow students to consider issues of migration, integration and identity.</p>		<p>Resources/Materials:</p> <p>Hand outs:</p> <p>3.1 Starter Activity- 'Preliminary discussion questions on music'</p> <p>3.1 Mohamed's quotes for teacher to read out</p> <p>3.1 Aural comprehension task questions</p> <p>3.1 Teacher's answers for aural comprehension</p> <p>3.1 Song lyrics and images of Chafik and Mohamed</p> <p>Other resources:</p> <p>CD player</p> <p>CD of "Think of your country"</p> <p>(available at www.moroccanmemories.org.uk/music)</p>		
<p>Learning Objectives:</p> <p>Students will explore ethnic diversity through investigating music being composed and performed by Moroccan musicians in the UK.</p> <p>Students will learn about and discuss issues of migration, integration and citizenship through listening to Mohamed's life story and analysing his song lyrics.</p>		<p>NC Citizenship standards:</p> <p>1.1b,1.3a,b,c,d</p> <p>2.1.a,c</p> <p>2.2a,b,c,d</p> <p>4b,h,i,j</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>Divide students carefully</p> <p>Pair stronger with weaker students</p> <p>Monitor groups</p> <p>Feedback session after each section</p>		<p>Assessment of Learning Objectives:</p> <p>Group work to feedback in class.</p> <p>Check understanding and ability by monitoring pairs, groups, class feedback, & student presentations.</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

3.1 Cultural Diversity/ Heritage - Moroccan musicians in the UK

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
05 mins	Starter Activity – short listening extract	Teacher plays 30 secs of song to set scene of lesson. Teacher introduces Morocco and explains the students are going to learn more about the person that wrote that song.	Students close eyes and listen to 30 secs extract of song Students guess what part of the world this music is from
15 mins	Activity One - Interview	Teacher puts students into pairs and hands out starter activity worksheets Teacher monitors pair work Teacher leads a short feedback/response session from the interview task.	Students complete starter activity sheet in pairs. Some pairs share feedback their responses to the whole class
15 mins	Activity Two – Aural Comprehension Task (using Mohamed's quotes sheet)	Teacher reads the story of Mohammed to the whole class, explaining that after reading it each group has to answer the five questions (these can either be handed out on a sheet or written on the board) Question 1: What were Mohamed's hopes and dreams as he was growing up Question 2: What was his parents' attitude towards these hopes and dreams? Why? Question 3: What challenges did Mohamed face in relation to his musical education and why? Question 4: How did things turn out for his music in the end? Question 5: How does he feel about his time in the UK? Teacher gives students 5 minutes for each group to discuss the answers Teacher chooses groups to feedback specific answers to class.	Students listen to story of Mohammed read by teacher Students answer 5 questions through a group discussion Groups share back their answers to whole class
20 mins	Activity Three - Chafik and Mohamed's song	Teacher hands out Chafik and Mohamed Song sheets, explaining that these people live in London and Mohamed is a song writer. Teacher plays Chafik and Mohamed's song to the class and asks students to consider what the lyrics are about Teacher writes students ideas on a mind map on the board.	Students listen to the full track of Chafik and Mohamed's song, thinking about what the lyrics of the song are expressing. Students share their ideas with the class
05 mins	Plenary - lyrics to their own song (ideas)	Teacher asks students what their lyrics would be about if they were to write a song Teachers asks 2/3 individuals to share ideas Teacher sets homework task	Individually, students think of 5 themes/ideas they would write about if they were to write their own lyrics to a song

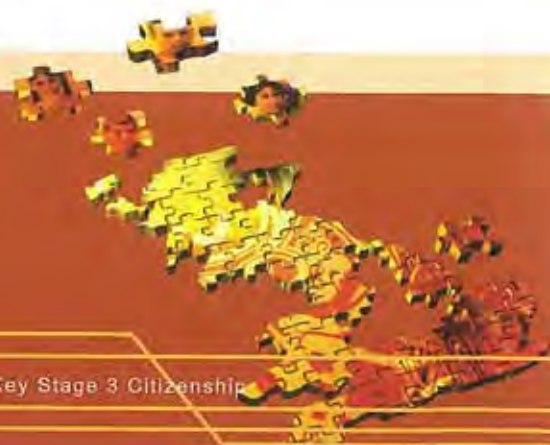
Homework

Homework: Teacher instructs students to write lyrics to their own song about their experiences of growing up and living in the UK (or wherever else they have lived). Students could choose their favourite song and write lyrics that fit with the melody of this song.

LESSON PLAN - KS3 (Yr8/9) Citizenship

3.2 Cultural Diversity/Heritage - Food

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
Topic of lesson: Food This lesson will allow students to develop their understanding of Moroccan food traditions. The activities encourage the students to make links between food and cultural identity. It also gives them an opportunity to consider national and traditional food dishes and how this relates to their own life experiences.		Materials and equipment required: Scanned photographs of Moroccan dishes for either PowerPoint presentation or OHP – Fettouma Benkirane Flip charts and paper Moroccan National Dish handout – couscous recipe National dishes and flags – matching handout Food, Identity and Culture handout – match sentences Moroccan Memories in Britain Interviews www.moroccanmemories.org.uk		
Learning Objectives: Students will discuss the importance of food and link it to identity through looking at the Moroccan dishes Students will understand the significance of national and traditional dishes Students will understand the link between food, culture and identity through learning about Moroccan cuisine. Students will be encouraged to explore changing eating habits and lifestyles in society.		NC Citizenship standards: 1.3c, 1.3b, 2.1a		
Strategies for differentiation and equal opportunities: Mixed ability group and pair work		Assessment of Learning Objectives: Formative Assessment – through observation of discussion/group work		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

3.2 Cultural Diversity/Heritage - Food

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
05 mins	Starter - introduction to topic of food	Teacher presents PowerPoint presentation or OHP of Moroccan food dishes	In groups, students discuss photos and their food likes and dislikes
10 mins	Activity One - 'Food and who I am'	Teacher hands out flip chart paper and pens and asks students to think about "Food and Who I am" Teacher monitors groups. Teacher guides class feedback and the circulation of students looking at the group flipchart	In groups, students write their ideas on flipchart paper of 'Food and who I am' Students feedback to the class what they discussed in groups and hang flipchart papers around the room and read the various groups ideas
15 mins	Activity Two - National & Traditional Dishes	Teacher asks students 'what are national and traditional dishes?' Teacher asks students to read recipe of Moroccan national dish CousCous and answer the questions	Students share their ideas about national and traditional dishes of their country and the UK Students complete Cous Cous worksheet
10 mins	Activity Three - Flags and national dishes	Teacher hands out 'flags and national dishes' task. Teacher asks students to compare and share their answers with another group	Working in pairs, students match the flags to their corresponding national dishes. Students check and share their answers with another group.
15 mins	Activity Four - Food, Identity and Culture	Teacher links lesson on food, to identity and flip chart exercise and then onto culture Teacher gives student handout to read and match sentences and quotes	Students engage in discussion about food, identity and culture Students read and complete worksheet
05 mins	Plenary - quick learning check.	Teachers ask students to share one new fact that they have learnt today about food.	Students share with their partner one new fact that they have learnt about food today

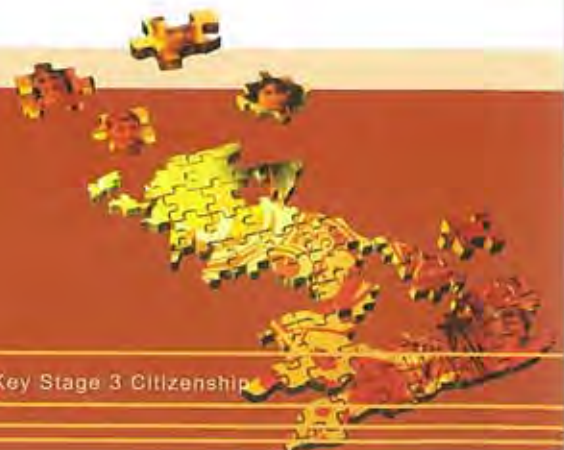
Homework/Tasks:

To write a 3 course Moroccan menu for dinner

LESSON PLAN - KS3 (Yr8/9) Citizenship

3.3 Cultural Diversity/Heritage - The Evolution of the Tea Pot

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>The Evolution of the Tea pot</p> <p>This lesson encourages students to connect with cultural diversity through engaging with the story of the Moroccan teapot. Students will be encouraged to consider and compare their own traditions of drinking tea with places such as Morocco.</p>		<p>Materials and equipment required:</p> <p>White board A tea pot (prop for starter) The evolution of Tea pot handout Handout with correct words – gap fill Preparation of Moroccan Tea – cut up strips Soussi Poem</p>		
<p>Learning Objectives:</p> <p>Students will understand the history of the Moroccan Teapot and the culture of drinking Tea (Mint)</p> <p>Students will learn to appreciate the differences through sharing their thoughts and opinions on the culture of tea drinking in Morocco and their own society.</p>		<p>NC Citizenship standards:</p> <p>3j, 2.1c, 2.2a</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>Mixed ability group work</p>		<p>Assessment of Learning Objectives:</p> <p>Formative Assessment – teacher observing group discussions and completion of tasks.</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

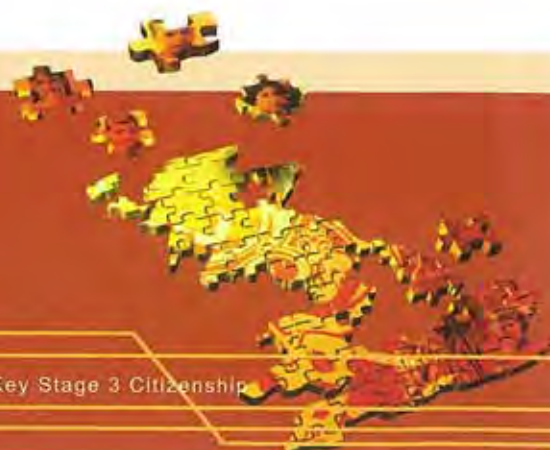
3.3 Cultural Diversity/Heritage - The Evolution of the Tea Pot

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
05 mins	Starter - The tea pot	Teacher holds up a tea pot Teachers asks students what they know about tea pots (where are they from/different types of tea and pots etc)	Students share their initial thoughts about Teapots and their origins.
10 mins	Activity One - The evolution of the Teapot	Teacher asks one higher ability student to read the handout 'The evolution of the Teapot'	Students listen to the 'evolution of the Teapot' story
15 mins	Activity Two - Group work, the preparation of Mint Tea.	Teacher puts students in groups Teacher asks each group to cut up and to put together in the correct order the Preparation of Mint Tea . Teacher chooses one group to read out answers	Students work in small groups of 4-5 and put together strips of Preparation of Mint Tea One group reads out their answers in order
20 mins	Activity Three - The Beraad (Moroccan Teapot)	Teacher asks students to complete handout on The Beraad .	Students complete The Beraad sheet filling in the gaps with the appropriate word from the box.
10 mins	Plenary - The culture of drinking Tea	Teacher asks students to think about the culture of drinking Tea in the UK: Question 1: What does it mean? Question 2: What do different people do differently? Teacher reads Soussi Poem to end. Asks 'what does this tell us about tea, religion and way of life?'	Students share their ideas about tea and its importance in the UK, in their homes and lives. Students listen and respond to Soussi Poem

LESSON PLAN - KS3 (Yr8/9) Citizenship

3.4 Cultural Diversity/Heritage - Fashion

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>Fashion This lesson gives students an opportunity to understand Moroccan fashion. It allows them to consider the reasons behind particular styles of fashion and why/how they have changed over time. The lesson also gives students the opportunity to develop their independent research skills and creative writing.</p>		<p>Materials and equipment required: Moroccan Clothing Fact sheet Moroccan fashion research task Access to the internet and a library Story board outline sheet</p>		
<p>Learning Objectives: Students will explore concepts of fashion and its functionality through engaging with Moroccan fashion Students will use story telling as a means of exploring the way things change over time Students will explore and understand reasons for cultural diversity. Students will develop their researching skills through researching Moroccan fashion</p>		<p>NC Citizenship standards: 1.3 a, 1.3 b, 1.3 d, 2.1 b, 2.2 c, 2.3 a, 2.3 d, 3 i, 4 b, 4c</p>		
<p>Strategies for differentiation and equal opportunities: Teacher can differentiate through suggesting different research topics to individuals.</p>		<p>Assessment of Learning Objectives: Formative Assessment – through teacher monitoring students in research period. Summative Assessment – final story board task</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

3.4 Cultural Diversity/Heritage - Fashion

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
10 mins	Starter Moroccan clothing fact sheet	Teacher hands out Moroccan clothing fact sheet and prompts some starting questions like 'has anyone ever seen anyone wearing any of these items of clothing' and 'has anyone ever worn these items of clothing?'	Students discuss and read the fact sheet introducing the idea of traditional dress in Morocco and factors affecting clothing design
20 mins	Research Activity Moroccan fashion	Teacher hands out activity worksheet and explains task Teacher monitors and guides students during the research stage.	Students read research activity worksheet and make a decision about what topic they will research. Students start researching topic using the internet and books
25 mins	Story Board Moroccan fashion	Teacher hands out story board handout and explains task	Individually – students make a start to creating their own story board based on Moroccan fashion. The piece can be historical or imaginary but must rely on some of their factual research.
05 mins	Plenary sharing their story board progress	Teacher asks students to get into pairs and share progress so far.	In pairs, students explain their story board so far. Students offer suggestions for improvement to each other.

Homework

Complete story board

LESSON PLAN - KS3 (Yr8/9) Citizenship

3.5 Cultural Diversity/Heritage - Literature

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>Literature</p> <p>This lesson gives students the opportunity to consider the issue of stigmatization. It engages with a Moorish character in a Shakespeare play, and allows students to understand the concept of 'The Other.' The lesson looks at the implications that stigmatization can have on a society and the individual.</p>		<p>Materials and equipment required:</p> <p>The Other' Worksheet</p> <p>Background information on Moorish characters in Shakespeare</p> <p>Clip from Shakespeare play (eg, Much Ado About Nothing the part where Don Jon is scheming an evil plan; about 16 minutes into the Kenneth Brennagh film version). Could also use The Tempest, Othello or Richard III.</p> <p>'The Other' wordsearch</p> <p>Additional resources on Shakespeare's Moors www.moroccanmemories.org.uk/educational_resource_pack_.html</p>		
<p>Learning Objectives:</p> <p>Students will develop their group work and discussion skills, through sharing their opinions on 'bad characters'</p> <p>Students will consider the role of literature in influencing public opinion</p> <p>Students will deepen their understanding of stigma and how it can affect a person negatively through studying a 'bad' character in a Shakespeare play.</p> <p>Students will consider the implications of stigmatizing individuals, relating it to society today.</p>		<p>NC Citizenship standards:</p> <p>2.1 a, 2.2 a, 2.2 b, 2.2 c, 3d, 3i, 4a, 4c</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>Mixed ability grouping</p> <p>Extension Task: 'The Other' wordsearch</p>		<p>Assessment of Learning Objectives:</p> <p>Formative Assessment through monitoring group discussions, and group and individual feedback</p> <p>Summative Assessment – 'bad character' design on 'The Other' worksheet</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

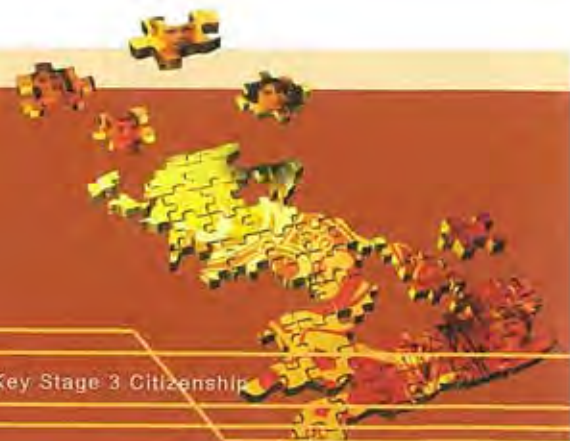
3.5 Cultural Diversity/Heritage - Literature

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
15 mins	Starter Activity - Group brainstorm/discussion/ 'The other' worksheet (first half)	Teacher asks students what a typical 'bad' or 'unwanted' character is like (looks, acts, sounds etc compared to other characters) Prompt students discussion / mentioning Shakespeare plays, Harry potter, Batman etc Teacher guides class feedback and teacher writes ideas on the board at the front Teacher asks 'Would the typically 'bad' character be the same in India? Africa? Australia? United States?' Teacher defines ' Stigma ' – clarify definition and students should write down.	In small groups (3-4) students discuss what a typical 'bad' or 'unwanted' character is like Groups feedback their discussion findings. (Class brainstorm on front board) Students engage in discussion about ' stigma ' Students complete the first page of 'the other' worksheet
10 mins	Activity One - Short clip from Shakespeare an discussion	Teacher shows a clip from Shakespeare (Othello, Merchant of Venice, The Tempest) or a movie that the teacher asks the students to identify the stigmatized character. Teacher explains that Shakespeare used race, deformity, religion and social status to stigmatize a character. Teacher asks: 'Why? What effect does this have on the audience? Would it influence their opinion about race, religion, disability and social status? Does this still happen in the movies and books you read?	Students watch clip from film and identify with the stigmatized character In groups, students discuss the questions posed by the teacher, in response to the film clip.
20 mins	Activity Two - The Other' Worksheet (2nd half)	Teacher asks students to create a 'bad' character for a book/movie coming out in 2009. Teacher prompts thoughts asking 'What kind of characteristics makes your character 'bad'? Why? Would it offend other cultures?'	Students create their own 'bad' character using 'The Other' worksheet (2nd half)
15 mins	Plenary - individual and class response	Teacher writes on board - 'Why is race, religion, disability/deformity and social status used to stigmatize characters. Does it influence individual's opinions of others?' Teacher asks class to think of examples of people that are stigmatized in our society today (eg, youth wearing hoodies, muslims living in London)	Students individually write their response to the teachers question Class shares opinions of those people that are stigmatized in society today.

LESSON PLAN - KS3 (Yr8/9) Citizenship

3.6 Cultural Diversity/Heritage - Moroccans in London Today

Course Week No:	Week	Date:	Time:	Duration: 1 hour
Subject Tutor:			Number of students:	Room:
<p>Topic of lesson:</p> <p>Moroccans in Britain Today</p> <p>This lesson allows students to engage with the Moroccan community in Britain today. It gives them the opportunity to discuss and empathise with comments made by Moroccans living in Britain. The lesson will help them to understand further the diverse cultural/ethnic/religious society in which they live in.</p>		<p>Materials and equipment required:</p> <p>6 pieces of flip-chart paper and marker pens 'Group Quotes' worksheets for activity one (6 sheets, a different one for each group) Computer lab – access to Microsoft PowerPoint OR A3 paper Post-it notes Access to internet/library recommended (but not essential)</p>		
<p>Learning Objectives:</p> <p>Students will connect with the current Moroccan community in Britain through discussing, evaluating and summarising individual quotes.</p> <p>Students will form their own views and opinions of the way of life for the Moroccan community in Britain through presenting their ideas in either a poster or PowerPoint presentation.</p>		<p>NC Citizenship standards:</p> <p>1.1c, 2.1a, 2.1c, 2.1d, 2.2a, 3c, 3i, 4a, 4c</p>		
<p>Strategies for differentiation and equal opportunities:</p> <p>The more able students should lead the individual group work</p> <p>By outcome of task on the PowerPoint/poster activity</p>		<p>Assessment of Learning Objectives:</p> <p>Formative – through observation of group discussions.</p>		



LESSON PLAN – KS3 (Yr 8/9) Citizenship

3.6 Cultural Diversity/Heritage - Moroccans in London Today

Lesson Outline			
Time	Activity Summary	Teacher Activity	Learner Activity
05 mins	Starter - response to quote	Teacher chooses one longer Moroccan quote to read to the class. Teacher hands out post-it notes. Teacher reads out initial thoughts on post-it notes	Students close eyes to listen to quote. Students write initial thoughts/response/idea on a post it note and stick on the board.
15 mins	Group Activity 1 - represent the quotes on paper using no more than 5 words, pictures and diagrams.	Put student into 6 mixed-ability groups. Hand out a different quote worksheet, flip chart paper and marker to each group. Teacher explains task (written on quote worksheet)	Students read and discuss the quotes on the sheet. Students present their learning on the flipchart paper.
10 mins	Class Activity - one member from each group presents their flip chart to the class. Class discussion surrounding learning.	Teacher writes all ideas from each group on board in mind map. Teacher facilitates discussions.	Each group presents their flipchart to the class
25 mins	Pair Work: Powerpoint or Poster Activity 'Moroccans in Britain' present what you have learnt about Moroccans in Britain as a poster or powerpoint *presentation	Teacher puts students into pairs. Teacher explains poster/PowerPoint activity.	Students work with a partner to prepare a poster or powerpoint presentation on 'Moroccans in Britain' Students use library/internet resources to expand their understanding from first half of lesson.
05 mins	Plenary - what is the quote that you will remember the most and why?	Teacher facilitates discussion	Individuals share their opinions of their favourite quote.

Homework

Choose your favourite Moroccan quote. Using A4 plain paper, present this quote to add to a wall display on Moroccan people in London.

*nb, access to a computer lab and previous knowledge of using microsoft powerpoint is preferable. Students can then use the internet to do further research. This could be extended into a 2nd lesson.



The History of the Moroccan Flag



Choose from the following words and complete the sentences:

Five red Muhammad France religion

- From the 17th Century till 1915 the flag was plain
- The colour signifies the descent of the royal family from Prophetvia Fatima.
- The green 'Seal of Solomon' or Star of David was added by the king whenbecame a protectorate of Morocco.
- The colour green represents Islam, the national
- The French added a tricolore (a mini French flag) on the upper left hand corner to signify that they were the actual rulers of Morocco at that time.
- The 'Seal of Solomon' is now apointed star. However this was once a 'Star of David' and six pointed star which represented a shared Jewish and Islamic history in Morocco. The star was changed when the French became a protectorate of Morocco.



The History of the Union Jack

Choose from the following words to complete the sentences below:

Union Jack sea Scottish cross

- The flag was created in 1606 when King James VI of Scotland became king of England (King James I) and was originally just a combination of theand English flags, the Cross of St. Andrew and the Cross of St. George. (Wales was already United with England so was not represented separately)
- In 1801 the Irish united with Britain and theof St. Patrick was included.
- Theof today represents the United Kingdom and is therefore made up of the individual flags of England, Scotland and Ireland. Wales is not represented on this flag. Does anyone know what symbol is on the national flag of Wales?



Cross of St. George
(England)



Cross of St. Andrew
(Scotland)

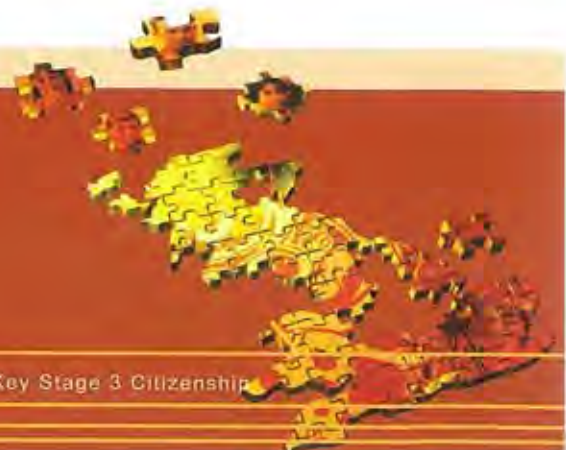


Cross of St. Patrick
(Ireland)



Union Jack
(United Kingdom)

- The nickname "Union Jack" was given atas the flag was often flown on the 'Jack' pole, at the bow end of a ship.



Flag facts and questions

Flags

Different colours can represent different meanings

Red = courage, revolution, hardiness, blood, and/or valor.

Green = the earth, agriculture, fertility, the Muslim religion.

Blue = freedom, vigilance, perseverance, justice, prosperity, peace, patriotism.

Yellow = the sun, wealth justice.

White = peace, purity, mountain snow, innocence, surrender.

Black = determination, ethnic heritage, defeating one's enemies.

EMBLEM = a symbol that is meaningful to that country. It can represent the religion or the type of government a country has.



Algeria Flag

Choose which description fits which flag.

This might represent Islam and purity. The crescent also symbolises the national religion of Islam.



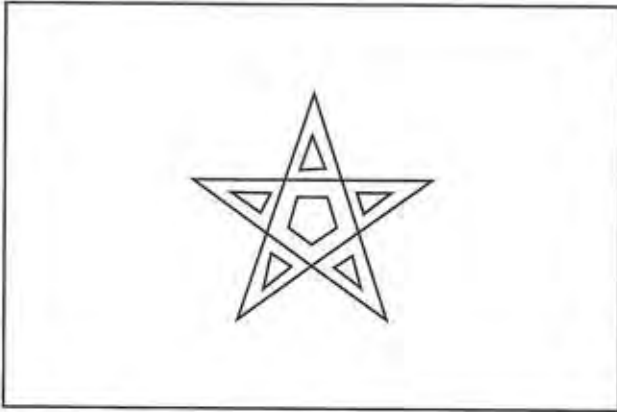
China Flag

The red dragon is the national symbol of the country, representing the historical struggles with England.

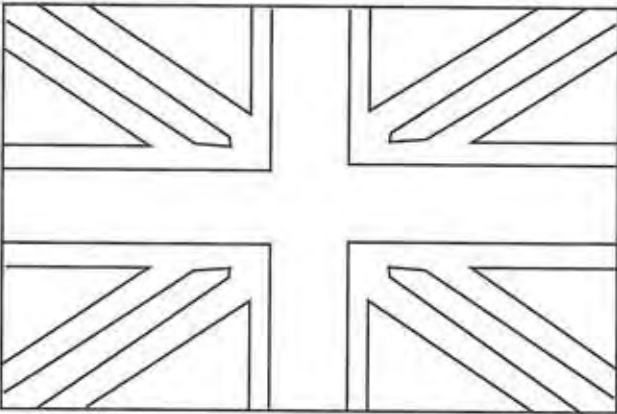
The larger star on this flag represents the Communist party who rule the country. The smaller stars represent the people of the country



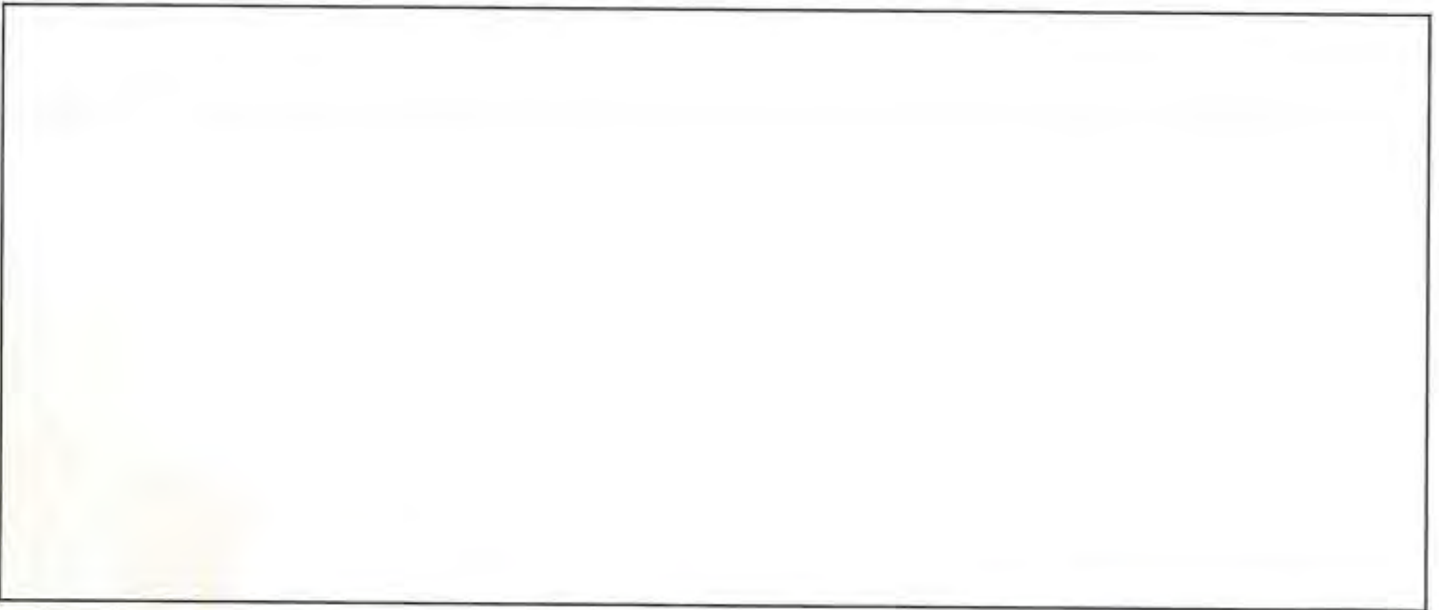
Wales Flag



What colours are in the Moroccan flag? (colour in the flag above)
What do the colours symbolise?
When was the 'Seal of Solomon' added?
What religion does the 'Seal of Solomon' represent?



What are the colours in the flag of the United Kingdom? (colour in the flag above)
What countries are represented in the flag above?
What is the nickname of the Flag?



Name _____ Country _____



Teacher Directions:

1. photocopy page onto coloured card (one page for each group)
2. cut along the dark lines and put the words into an envelope for each group

Tangier is a city situated in	Northern Morocco
In 1961 King Charles II married	the Portuguese Catherine of Braganza
Under the reign of Charles II	the British took possession of Tangier
Tangier is a city situated	on the North West African Coast
There was constant conflict with	the Moroccan people who wanted to take back the city
The Sultan of Morocco started	a war against all foreign troops in his land
In 1983 Charles II decided	to abandon Tangier in Morocco
The British occupation of Tangier	was a constant struggle. It was difficult to defend the city

Writing a Letter



Task: Someone is about to join your class. They have never been to the UK before and do not know anything about living in this culture. It is your job to write a letter to them. What do you think they need to know about the UK before they arrive?

We need to avoid the type of tension that there was between the British and the Moroccans in Tangier from 1961-1983.

Dear friend,
I am looking forward to meeting you when you join our class. I am writing to you to let you know some information about the UK that will help you to settle in.....

Some ideas to help you get started..



Prime Minister
Food
Transport
Housing
Weather
Clothing
Money
Language
School/Exams



Moroccan Women: Oral vs Written History

Women's stories of the Moroccan Resistance:

1941 – 1956 Independence Movement women played a vital role but their individual involvement is not recorded. In general women were not given the same opportunities as men. As soon as the resistance was over women were expected to return to their traditional roles. From being independent and important they had to return to being subservient to men and were not allowed to make their own decisions.

In order for women to be granted status as veterans of the Resistance they had to fill in a questionnaire about their involvement. This would be the only record of their actions during this time and their written responses did nothing to reflect the risks and hardships they had faced.

The oral history in Morocco is a strong tradition. Most learn their history from their mothers and grandmothers. The history they learn is full of myth and meaning – it does not just rely on facts – telling of the exploits of men and women.

Compare the two following accounts about a women's involvement during the Moroccan Resistance in the 1950s.

First Account

The first time when they wanted me to take the oath they asked my husband, 'How about your wife? Do you really trust her? He told them, 'I brought my wife home (married her) when she was very young. I educated her. And you know her family is of the Ait Bamraane tribe...' And they said to him, 'Be careful that when we're doing a job she doesn't go and give us away!' They took me to swear an oath of allegiance. That was the first time. We swore allegiance. At that time I was still very young, and I had two little girls...

My husband began to send me (on missions). The first time...he sent me to Zaer, to Ben Zine's place. At that time there were Americans in that area. And you know there were arms hidden in the country. Anyway, he sent me to Ben Zine's place and told me, 'Go and tell him to give you the revolver.' So I went. I took my two girls with me; they were very young, with just a year between them. I went even though it was raining and he lived in the forest.

He asked me, 'What do you want?' He knew me. He said, 'Go away, and don't come back until you bring some money.' I told him, 'We'll bring you money. Anyway, who do you think we are doing this for? We're doing it for our king and country! He said, 'I don't know about that. Just go and bring me some money.' He's dead now. The poor guy, may God rest his soul. I came back at him and asked, 'How much?' He said, '60 dirhams.' And you know what 60 dirhams was worth at that time! (It was worth a lot!)

The next day...you know, we went in this bus; the French put us on top...ah you laugh! The next day I went and I brought the money, and I took my little daughters with me; they were like twins. I went and took a basket with me. The bus let me off, I went to his place, and I told him, 'Alright, here's the money.' He gave me an 8-shot revolver. I said, 'How about the bullets? There aren't any.' He told me, 'Go away until after I've finished what I have to do.' I said, 'What do you have to do? May God bless your parents at least give us something to take with us to load the revolver to start with, and if there is something more later I will come and give you whatever you want for it.'



The police along the road were searching everywhere. Do you know where I put the revolver? I wrapped it in a piece of cloth and put it in the basket next to my legs. The girls were very small, and they were in my arms. We came up to the ...at that time we called it 'Zafati' ... We got close, and then the police climbed into the bus to search us. I took the revolver and hid it in against my chest, and held the little girls in my arms on top of it! There is only one God and Mohammed is his prophet! Isn't that right! They searched! They did like this with the basket (gestures searching the basket). They saw that the girls in my arms were very small, just a year between them... My girls are grown up now, with the blessing of God. The police got down. And then the bus let us off just on the other side. It was far away. From there, I don't know, we got a kind of (horse-drawn carriage. And I came back home.' (Alison Baker, 1996)

Second Account

'I took a category 7 weapon from Ben Zine's place in Zaer, and also some cartridges.' (Alison Baker, 1996)

Which do you think is an oral history? Why?

What more do you learn from the oral history?

Why is it important to have oral history?



Facts vs Meaning

Halima Ben Moussa's description of what happened 'the day when the police came to arrest her husband.' (Abdellah Senhaji is the resistance leader)

I went into the room where Hammou (her husband) had left (Senhaji) when he went off to work... When they had identified him (Senhaji, as a member of the Resistance), he came to our place. He was stretched out and had fallen asleep, and me, I was preparing lunch. The police came. They asked me about my husband and I told them he had gone to work. Then I woke him (Senhaji) up from his bed and I told him, 'They come to arrest Hammou, and if they find you here you will pay.' He took his shoes and he left. He went right to some other people's house. I joined him there right after, I went to this woman's house (gesturing to Ghalia Mujahide), she can tell you about it.' (Baker, p 77)

Ghalia's version of the same event

Me, I remember everything. I can still see it in front of my eyes, Si Abdellah came to my place; the proof of it is that it was raining and I let him in, I lit up a brazier, I gave him almonds and prepared some tea which I put down in front of him. He said to me, 'Look my girl, lock me in here and go out to see what's going on, because the police want to arrest me. Be careful and look around.' I put on my brown djellaba, and I went out to walk around. I told him, 'Si Abdellah, there is nothing going on.' He told me, 'Go to Hammou's house; do you know it?' I told him, 'yes I know it.' He told me, 'Go ahead and find his wife, and you ask her whether he has been arrested.' I went to her place and she told me, 'Look, me, I didn't see anyone.' She said to me, 'Here is the pistol case that they found, and they didn't take anything away.' And I came back to Si Abdellah and he stayed day and night with me at my house. (Baker, p 77)

How are these two versions of the same event different?

How are they similar?

The facts are different, but the meaning is essentially the same. Abdellah Senhaji trusted Ghalia more to stay in her house. Oral history may be a less reliable source for facts, but the meaning of events can often be clearer.

What is the significance of having the oral history of the Moroccan Resistance recognised? How would it challenge the written history of the time?



Reading and comprehension



Colonial History of Two Empires – Britain and Morocco

Read the following and complete the tasks below:

The official name of Morocco is “Maghrib” and it was originally used to describe the whole group of countries in North-west Africa like Morocco, Algeria, Tunisia, Mauritania and sometimes Libya.

Those who colonise inherit many systems (administrative, educational, judicial and economic) and they also inherit language. Today French is Morocco’s second official language after Arabic. There are four decades of shared history between Morocco and Britain starting in the 16th Century continuing until the French protectorate in 1912. Although the UK never colonised Morocco and there were no long term British settlements in Morocco even at the height of the British Imperialism in the late nineteenth century, there were increased and continued relations between the two countries.

The Alaouite dynasty, which has ruled Morocco since 1649, claims descent from the Prophet Muhammad. Morocco’s location and resources led to early competition among European powers in Africa, beginning with Portuguese. France showed a strong interest in Morocco and when the Algerciras agreement was signed in 1906, Morocco was colonised by France in 1912 until 1956.

France exiled Sultan Mohammad V in 1953 and replaced him with an unpopular leader which sparked huge opposition to the French protectorate. France allowed Mohammad V to return in 1955 and negotiations leading to independence began the following year. The Kingdom of Morocco recovered its political independence from France in 1956.

The British Empire was the largest empire in history. By 1921 the British Empire held over a population of about 458 million people; approximately one quarter of the world’s population and that’s why its linguistic and cultural legacy is so widespread. Between 1815 and 1914 Britain extended its hold on the world and 400 million people were added to the British Empire. This was known as the “Imperial Century”.

After the Second World War Britain adopted a policy of peaceful disengagement from its colonies, once stable governments were available to transfer power to. The British Empire lost its most valuable colony, India when the British Raj came to an end in 1947 after a 40 year campaign led by Mahatma Ghandi.

There are certain characteristics which the former British colonies shared or share and they range from the English language as either the main or secondary language, a democratic parliamentary system modelled on Westminster, a legal system based on English law, a military, police and civil service based upon British models, educational institutions such as boarding schools and universities modelled on Oxford and Cambridge, to driving on the left-hand side of the road (except in North Africa and North America) and popularity of cricket and rugby.

It is interesting to note that the Moroccan town of Tangier was Britain’s first Islamic colony. In 1661 the King of Portugal gave Tangier to King Charles II of England as part of a Marriage dowry. An English garrison maintained there for 20 years until Moroccan forces made life difficult for them and the English abandoned it in 1684.

Colonial History of Two Empires – Britain and Morocco

Task: Answer the following with T for True or F for False:

1. Maghrib was the official name for Libya.
2. Italian is the second official language of Morocco
3. The UK never colonised Morocco
4. Tangier was given as a gift to the British King Charles II
5. Morocco became independent in 1912
6. The British Empire was the largest Empire in history
7. The "Imperial Century" refers to the time when the British Empire expanded
8. Mahatma Gandhi campaigned for 50 years for the Independence of India

Task: List four things which British colonies have in common:

- 1.
- 2.
- 3.
- 4.

Teacher instructions:

- Cut out the sentence strips below and give each group of four students a set.
- Strips need to be put in the correct order according to date and events.

The Alaouite dynasty, which has ruled Morocco since 1649, claims descent from the Prophet Muhammad.

The Kingdom of Morocco recovered its political independence from France in 1956.

Morocco and Britain share a history which started in the 16th Century

By 1921 the British Empire held over a population of about 458 million people

Between 1815 and 1914 Britain extended its hold on the world and 400 million people were added to the British Empire. This was known as the "Imperial Century".

The British Empire lost its most valuable colony, India when the British Raj came to an end in 1947 after a 40 year campaign led by Mahatma Gandhi and others.

In 1661 the King of Portugal gave tangier to King Charles II of England as part of a Marriage dowry.

Morocco was colonised by France in 1912 to 1956



Homework

Colonial History of Two Empires

IMAGINE...

You are a Moroccan living in Morocco in 1920. The French have colonised your Country. How do you feel about what they have done? Do you think it is fair? What changes have they made to your country? How do you feel about these changes?

Write (or record) a 1 minute discussion between yourself and a good friend on the above issues.

Here's an idea to get you started:

Person A : So how do you feel about the French taking over our country?

Person B : I have to say, I'm not quite sure if I agree with all the changes they are making.



Compare worksheet

The British and Moroccan Governments

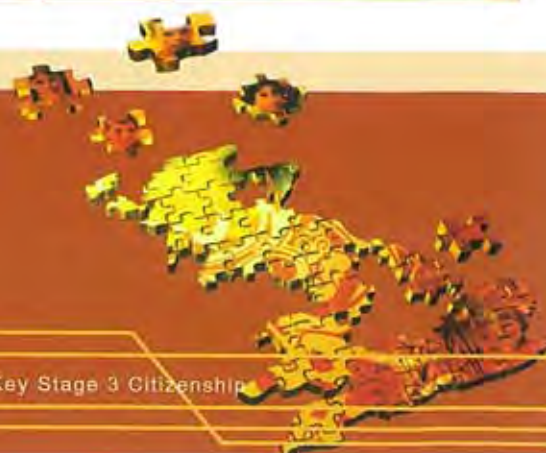
Task: in the grid below complete the facts about the Moroccan and British governments.

You can start by looking at the following websites

<http://www.explore.parliament.uk/>

<http://www.llrx.com/features/morocco.htm>

	MOROCCAN GOVERNMENT	BRITISH GOVERNMENT
1. Government type		
2. What kind of constitution does this country have?		
3. Who is the Monarch and what is their role?		
4. Suffrage (Who can vote?)		
5. Can you name three of the main Political Parties of this government? Which political party is in charge?		
6. Who is Prime Minister and what party do they represent?		
7. Parliament Are there more than one house? What are the differences between them?		
8. How do you vote for local government ?		
9. Branches of Power		
a) Executive		
b) Legislative		
c) Judicial		



Compare answer sheet

	MOROCCAN GOVERNMENT	BRITISH GOVERNMENT
1. Government type	<ul style="list-style-type: none"> • Constitutional Monarchy • Democracy: Where the government is elected by the people. 	<ul style="list-style-type: none"> • Constitutional Monarchy • Democracy: Where the government is elected by the people.
2. What kind of constitution does this country have?	<ul style="list-style-type: none"> • Constitutional reform 1996 	<ul style="list-style-type: none"> • Unwritten • Magna Carta 1215 and Bill of Rights 1689
3. Who is the Monarch and what is their role?	Ultimate authority lies with the monarch. Chief of Military	Ultimate authority lies with the monarch. Chief of Military
4. Suffrage (Who can vote?)	18 years of age; universal (as of January 2003)	18 years
5. Can you name three of the main Political Parties of this government? Which political party is in charge?	Multi party System <ul style="list-style-type: none"> • Istiqlal • The Socialist Union of Popular Forces (USFP), • The National Rally of Independents (RNI), • The Party of Progress and Socialism (PPS). 	Multi party system <ul style="list-style-type: none"> • Labour • Conservative • Liberal Demorcrats
6. Who is Prime Minister and what party do they represent?	Abbas El Fassi. Istiqlal Party	Gordon Brown Labour
7. Parliament	House of Representatives and the House of Counsellors	House of Commons and House of Lords
8. Local government?	39 Provinces	Local government differs across the four countries of Britain. Nine regions and only London's council is directly elected Areas are further divided into boroughs
9. Branches of Power	<ul style="list-style-type: none"> • Proposing the Law • Government • The Prime Minister • Government Ministers 	<ul style="list-style-type: none"> • Proposing the Law • Government • The Prime Minister • Government Ministers
a) Executive		
b) Legislative	<ul style="list-style-type: none"> • Making the Law • Parliament • Members of parliament 	<ul style="list-style-type: none"> • Making the Law • Parliament • Members of parliament
c) Judicial	<ul style="list-style-type: none"> • Applying the Law • Courts (Variety of courts) • Judges 	<ul style="list-style-type: none"> • Applying the Law • Courts (Variety of courts) • Judges

Starter pictures

What do these people have in common?

Jimmi Hendrix 1942-1970



Source : <http://www.legendsofguitar.com/?p=13>

Winston Churchill 1874 -1965



Source : <http://my.dek-d.com/teapot/gallery/?gid=7878030>



Comprehension

British and Moroccan Travellers

Read and find the meanings of the underlined words

There is a long history of British-Moroccan relations which is important for both countries. As early as the 16th Century there are documented accounts of people who had travelled to Morocco from Britain and vice versa. Morocco and Great Britain established a series of contacts and as a result a “considerable number of English traders, ambassadors and adventurers started visiting Morocco and a few of the early accounts started to emerge about Morocco.”

Among the travellers were the tradesman, the ambassador, the adventurer, the pirate, the spy, the explorer, the missionary, the soldier, the captive, the painter, the physician, the journalist and the researcher. Their positions were different but they shared three very important similarities; they were all British, they travelled in Morocco for a certain period of their life and they wrote a record of their travels in Morocco.

Orson Welles, a famous writer couldn't find a better place to film the Shakespearean tragedy of Othello. His visit to Essaouira is now commemorated with a plaque that stands in a square named after him. The city's beaches inspired Jimmy Hendrix, the legendary musician to write his Castle in the Sand and now a whole generation of windsurfers and other artists are following in their footsteps.

Most of the travellers recorded their memories, impressions remarks and comments in the form of travel accounts, memoirs, letters and extensive reports. Whatever the authenticity and objectivity of these accounts, they played a huge role in shaping and inspiring attitudes, judgements and prejudices about Morocco.

Among the first Moroccan travellers to Britain were merchants trading in silverware and textiles from Fes who settled in Manchester, Liverpool and Cardiff. The majority of those who came were Muslim although there were also some Jews sent over from Morocco to learn a trade. By the 1840's over 150 people had settled in Manchester.

According to Louis Hayes, “as you passed along the business streets of the City, you would suddenly come in sight of some white turbaned individual whose gay eastern dress appeared in such strong contrast to the attire of all those around him...most of these Moors seemed to learn English almost as quickly as they changed their footwear...and these Moors were a thoughtful, peaceable, kindly and sociable set of men, Mohammedans by faith, one could not but admire and respect them for their strict observance of all that their religion enjoined.”

Most of these Moroccans returned back to Morocco before 1936 although some from Jewish descent remained and settled in the Britain.



Comprehension

Task: Trace the journeys these travellers made using your Map of Morocco

The Minister, Preacher and Adventurer

Francis Fletcher (early 16th Century) was a traveller, an adventurer and a missionary who accompanied Francis Drake around the world. In this account, he gave a description of Tit (which he called the City of Lions, near Azemmour), Safi, Mogador (Essaouira) and the snowy Atlas.

The Advisor

Stephen Scot travelled for seven years in the region of Sous in Morocco. He wrote his memoirs about these travels in 1638 and he sent them to the English political officials and asked them to take his findings into consideration when making treaties and political relations with Morocco.

The Captive/Soldier

Thomas Pellow spent most of his life in Morocco, first as a war captive in 1716, then as a soldier in the army of Moulay Ismael. After his conversion to Islam, he married a Moroccan woman from Tamesna in 1721. During his military campaigns he travelled to Morocco and saw cities like Meknes, Oujda, Marrakech, Agadir and Safi to name but a few. After 23 years in Morocco he managed to escape and return to his native Cornwall in England where he wrote an account of his adventures in Morocco.

The Painter

John Lavery was a painter who spent 30 years in Tangier between 1890 and 1920. John Lavery recorded his impressions of Morocco in his autobiography and in his paintings. He was famous for painting North Africa. He enjoyed painting the Moroccan landscape and Tanger-ine architecture.

Now discuss in pairs the following questions:

1. Why do you think it was important for Stephen Scot to convey his impressions of Morocco and pass them on to "officials"?
2. Can you think of one advantage of painting a picture in Morocco and one disadvantage.
3. What impression did the Moroccans in Britain give the British when they came? How were they perceived?



Barbary voyage

Map of Morocco

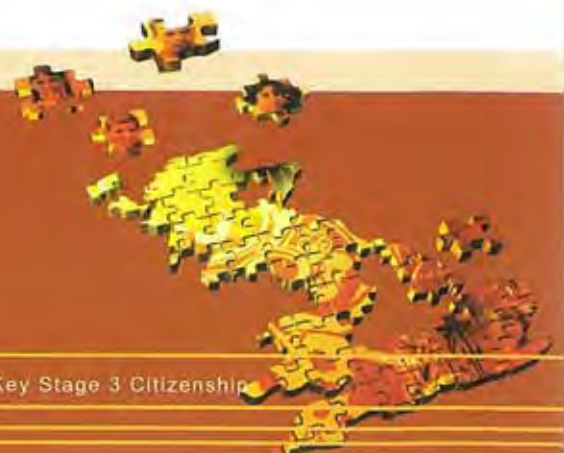
Use this map to trace the travels of some of the British travellers



Wordsearch Extended Task – Travellers

G	K	G	I	A	E	O	J	E	A	N	K	H	X	S
E	H	E	D	M	I	G	V	E	I	P	H	S	X	N
M	D	A	E	S	M	K	P	W	B	K	N	F	R	I
I	M	G	S	N	A	I	E	R	T	D	O	J	F	K
Y	R	E	V	A	L	L	J	W	X	M	S	O	Q	N
A	O	O	V	L	L	S	I	B	L	A	R	H	A	E
T	B	T	D	E	J	X	N	Q	F	R	O	N	I	J
L	V	R	S	V	J	C	I	G	J	L	E	O	F	U
U	U	P	O	P	D	D	H	R	S	E	R	H	Y	Y
K	X	G	K	F	H	U	X	T	D	Y	R	L	D	Y
U	F	D	F	D	X	G	R	U	A	N	I	U	G	Z
Y	Q	A	C	Q	S	E	S	L	U	M	E	A	L	L
O	R	A	J	T	B	K	F	Z	E	R	Q	H	V	O
B	N	L	E	O	F	J	E	E	N	H	W	C	G	B
B	O	B	R	H	A	S	S	A	N	F	L	F	F	N

ADAM	BOB	EMILY
GHASAL	HASSAN	HENDRIX
JEAN	JENKINS	JIMMI
JOHN	KEEN	LAVERY
MARLEY	ORSON	ROBERTS
WELLES		



My Life Story

Chapter 1

My Marriage

"Would the marriage take place?" was a question asked by many in Tangier during the early part of the winter of 1872-73. All doubts were set at rest by a notice posted at the British Consulate- the publication of the banns, in fact. My father and mother had accompanied me from England, also my future husband's friend and secretary, who went with me to London to obtain my parents' consent to my marriage with the Shareef of Wazan. It was a difficult matter, and family opposition was strong on all sides. On 15th January 1873, two public notaries (natives) waited on my father at the Hotel. Most unwillingly he gave his final consent, and the contract, which I had drawn up, was accepted by the notaries on behalf of the Shareef: the only question put to me was whether my father was my representative in the present instance. I replied in the affirmative, and the deed being executed, I was now the Shareef's wife in Mohammedan law. He was much amused when I told him that such might be the case, but I had not yet obtained a husband.

The 17th January 1873 was a lovely morning. Very early my father came into my room, and made a last appeal to me, telling me that, if I wished to retract even then, many friends were ready to help me to get on board a vessel then in the Bay, and a disguise could be easily obtained. His arguments, however, were futile; I said that I had made a promise and was quite prepared to fulfil it, let the issue be for my future happiness or otherwise. I put on my riding habit of dark blue cloth, a hat of semi-brigand shape, with a long white ostrich feather. The feather rested on my hair, which by the Shareef's express desire was allowed to fall loose down my back and was tied with a knot of red ribbon, the Moorish national colour. The ribbon, had been sent to me by my future husband. I had told him it was not customary to wear the hair dressed in that way, but I had to give way, and after all what did it matter, if I pleased him? At the door of the Hotel, a handsome chestnut horse, with three "white stockings" and a white face, awaited me, also a brand new saddle and bridle à l'Anglaise, a red saddle-cloth edged with two-inch gold lace, a riding-whip mounted in silve, and a spur, gifts from the Shareef. Two retainers were there to attend me. My mother and father walked the short distance to the British Legation, for at the time no carriages were used in Tangier. I did not look about me, though I heard afterwards that crowds followed the little procession, and the roofs of the neighbouring houses were covered with spectators. The Shareef had already arrived, and Sir John Hay Drummond Hay immediately put the usual questions to the contracting parties in a civil marriage. In less than five minutes we were pronounced man and wife. One of the witnesses who signed the register was a high officer of the British fleet (Rear-Admiral R. J. MacDonald), the other was H.B.M's. Consul at Tangier, my friend Mr. H. P. White.

After receiving the congratulations of the company, my husband escorted me to the Hotel, and, leaving me to change into the costume I should wear at the wedding breakfast, went off to the mosque for his devotions, as it happened to be Friday, the Mohammedan Sabbath. He told me he would return in half-an-hour. I believe that over sixty guests were present, and the huge wedding cake, a present from my god-father, was cut with due ceremony. A few toasts were proposed and responded to by my father. After this I retired once more to don my habit, and accompany my husband to his house. In the hall of the Hotel the soldiers of the different Legations were drawn up, and it was a pretty sight to see them, in their uniforms of various colours, saluting as we passed. No small addition of the picturesqueness of the scene was the British sailors from the man-of-war then in the Bay. They cheered lustily, and also assisted in the avalanche of rice and slippers with which we were pelted at the start, much to the amusement of the crowds assembled in front of the Hotel. The Moors were puzzled to know the meaning of this, and the Shareef remarked that he had sufficient rice in the hood of his cloak to make a meal of!

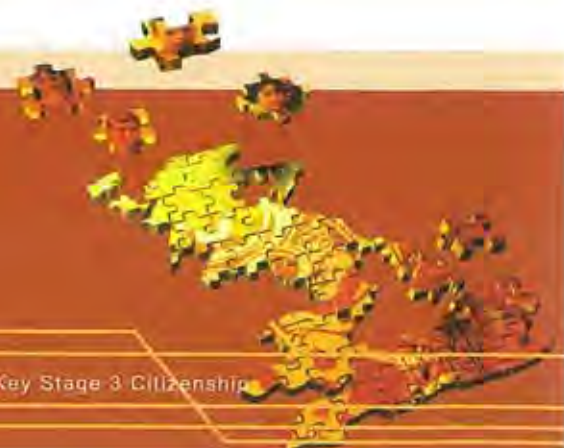
My Life Story

Next day all the Moorish notables were invited to luncheon, the Sultan's representative, the Basha of the town, the Administrators of Customs, and others were invited. Introductions to all these were more than trying, for it was the first time that a Moslem's wife had been presented in the public. I could not reply to their salutations except by a smile; for not a word of Arabic did I know. Imagination supplied what they might be saying. Later on a Frenchman, a friend of my husband's, arrived, and helped me to a little conversation, for he spoke the dialect fluently.

When I rode out for the first time after my marriage, people crowded round the mounting-stone to kiss my husband's hand or garments, pushing by me to do so, whereupon the Shareef said, through his secretary, that whoever ignored me must ignore him. For thirty-seven years that remonstrance has been effective.

Who, then, was this man who has fascinated me? I used to meet him coming from town, or returning to the mountain, where I was staying with friends, and at length I learnt that it was the Grand Shareef of Wazan, but that did not convey much to me. I made a closer acquaintance at some musical soirées, which he attended. I certainly thought I liked him, he was so different from the few Moors I had met, but the idea of marriage never crossed my mind; in fact, until he proposed, I did not realise that he contemplated doing so. Thanking him for the honour, I refused on the ground of religion, and also because although I admired him, admiration was not love- of the kind that should end in partnership for life. He gave me a month to reconsider my decision, and started for Wazan to attend the marriage of his two sons. His absence taught me that I really cared for him more than I had thought, and such being the case I made further inquiries. A Consul-General, a great friend of the Shareef's, told me who he was and of his European predilections; how he was determined to marry a European, and had even divorced his Mohammedan wives to attain that end. I learned that the Shareef was a lineal descendant of the Prophet Mohammed- in fact in a more direct line than the reigning Sultan of Morocco, and that his social position admitted his taking a European wife, to which may be added that the Koran acknowledged such unions. It was not until I had persuaded myself that life would be impossible without him, that I made these personal inquiries, for I had no one to make them for me. On receiving a third letter from the Shareef from Wazan, I decided to accept him, whereupon, in order to communicate with my family in England, he returned to Tangier before his sons' wedding festivities were concluded.

Keen, Emily (1911) My Life Story. London: Edward Arnold. Pages 1-5.



Starter Activity

Teacher Directions:

1. photocopy page onto coloured card (one page for each group)
2. cut along the dark lines and put the words into an envelope for each group

Tangier is a city situated in	Northern Morocco
In 1961 King Charles II married	the Portuguese Catherine of Braganza
Under the reign of Charles II	the British took possession of Tangier
Tangier is a city situated	on the North West African Coast
There was constant conflict with	the Moroccan people who wanted to take back the city
The Sultan of Morocco started	a war against all foreign troops in his land
In 1983 Charles II decided	to abandon Tangier in Morocco
The British occupation of Tangier	was a constant struggle. It was difficult to defend the city

Emily Keen (an English woman) who married the Grand Shareef of Wazan Hadj Abdessalam in 1873 (A Moroccan man)

- The teacher has now read the story to you
 - In pairs, using your own copy of the story, now answer the questions below:
1. What did Emily's parents think about this marriage?
 2. What did Emily wear on her wedding day?
 3. After arriving at the hotel on their wedding day where did the husband go?
 4. What religion did the husband practise?
 5. Why could Emily not communicate with the Moorish people?
 6. Why did Emily nearly decide not to marry the Grand Shareef?
 7. What was the Grand Shareef's view about marriage?

Worksheet 1

Interview your partner.

Ask them the following questions. Make notes as you go.

1. When did you last hear some music?
2. What was it?
3. Where did you hear it?
4. Was it live (e.g. at a concert, festival, wedding etc.) or recorded (e.g. iPod, radio, TV, restaurant, shop etc.)?
5. Think about the recorded music you listen to on your iPod / phone. Who made (composed, performed, recorded etc.) this music?
6. How many different people and activities do you think have been involved in the process from the idea of the music to you listening to it on your iPod / phone?
7. Why do people record live music?
8. Why do people listen to recordings of music?
9. What can people learn (e.g. about the music, the musicians, the original context and culture of the music and musicians) from listening to a recording?

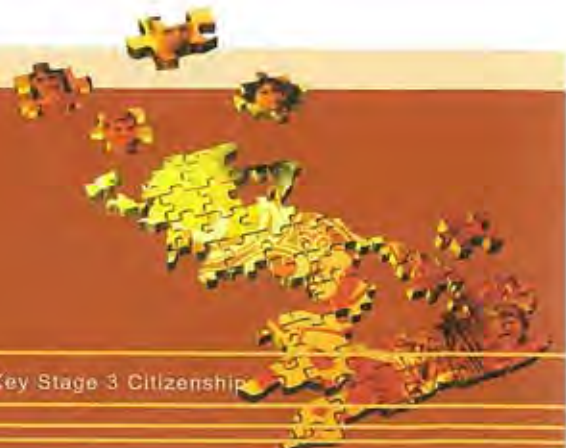
You are going to discover all about a very special lady who spent her whole life recording music all over the world! Her name was Jean Jenkins.

Go to the Moroccan Memories website: http://www.moroccanmemories.org.uk/Jean_Jenkins/.

Click on start and then go through the doors and up the stairs until you reach the room with the tape recorder and map. You should be able to see a photo of a woman. This is Jean Jenkins.

To find out about her, click on the icon that says "Articles", read the newspaper articles about her and find the answers to the following questions. Make notes as you go.

1. When was she born?
2. Where did she grow up?
3. What did she get up to as a child?
4. What job did she do as an adult?
5. How did her early musical experiences help her in that job?
6. What did she say was important about music and musical instruments?
7. Which countries did she travel to and what did she do there? Why?
8. What kind of adventures did she get up to? Why?
9. What do these adventures tell you about her character and values?
10. What did her friends think of her stories? Do you agree with them? Why / not?
11. What were her greatest achievements in your opinion? Why?
12. What do you think her attitude was towards different people and cultures?
13. Would you like to do a job like hers? Why / not?



Worksheet 3

Now you have discovered who Jean Jenkins was and what she did, you are going to follow her as she travels around Morocco, recording music and taking photos of the musicians.

She visited Morocco in 1975 and visited five different locations. Follow her route on the online map, clicking on the tape recorder icons to hear clips from the recordings she made and on the camera icons to see the photos she took. You can also click on the instruments section and see all the instruments 360° and close up.

As you listen to the recordings and look at the photos, discuss the following questions with your partner and make notes.

- What can you hear?
- What type of instrument is playing?
- What do you think the music is for?
- How does the music make you feel / what does it remind you of?

Now look at the photos of the musicians (click on the camera icon).

- Can you tell any more about the music, the instrument or what the music is for by looking at the photo?

Now have a look at the description to see if you were right (click on the notebook icon).

- Were you surprised? Why / not?
- Does the music, the instruments, the musicians or the context of the music remind you of other musical events you have seen or experienced? Give details.
- When you've visited a few places, **get together with other students** who've visited different places and compare notes.
- Which is your favourite recording and why?
- What have you learnt about Moroccan culture, customs, beliefs and society from this part of Jean Jenkins' trip?

Moroccans in Manchester



Fill in the gaps with the words below:

English, Turbans, Tangiers, Manchester, Casablanca, governance, Britain, community, benefits, Islam, Ramadan, smoked, respectable, streets

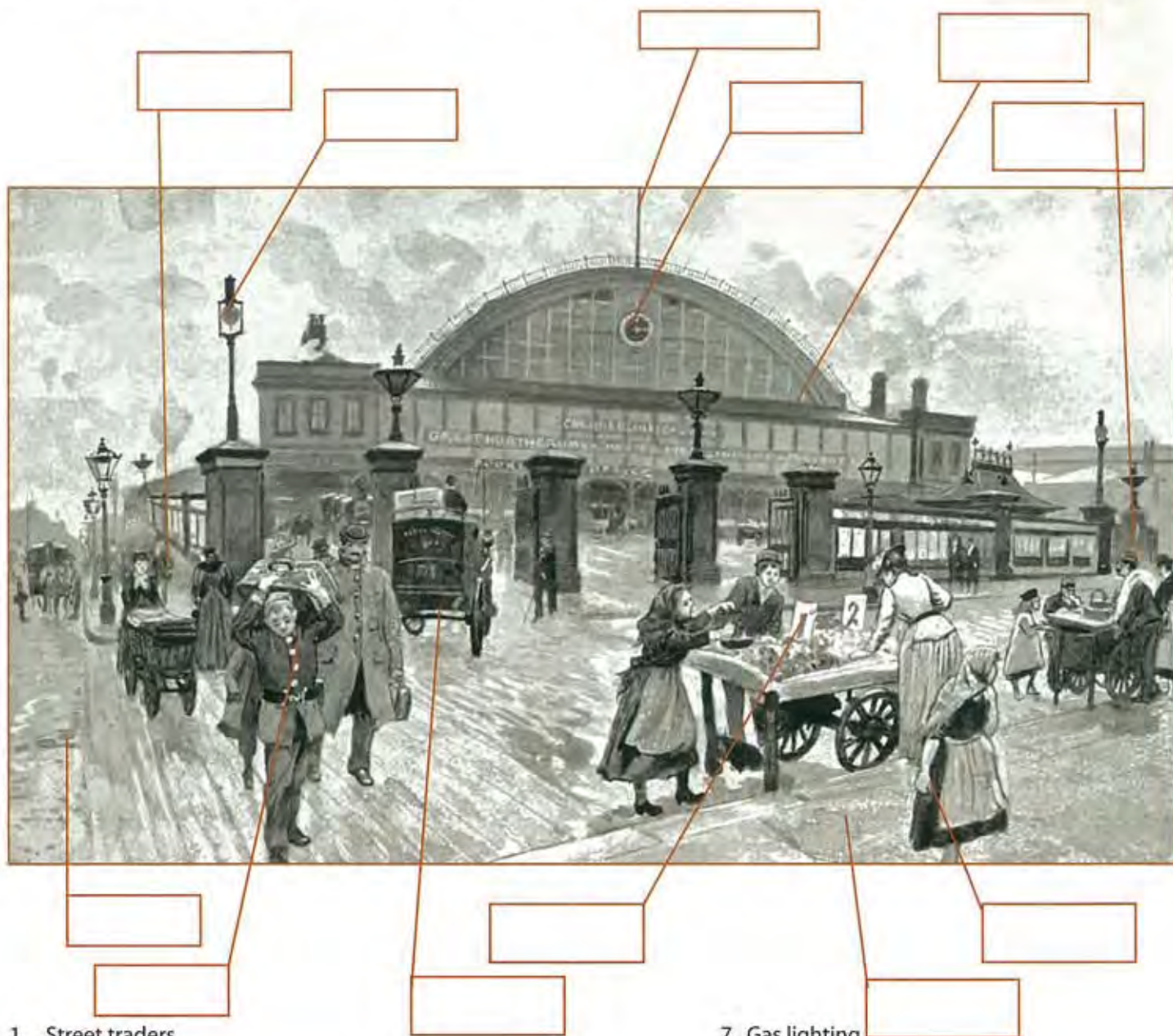
Moroccans settled in _____ in the Victorian period. To begin with there were only a few Moroccans living in the city and it was surprising for those living in Manchester to see them. However, over time it became very usual to see men walking down the _____ of Manchester wearing white _____. Their clothing was beautifully decorated, delicate, colourful and eastern looking.

Moroccans had migrated from cities in Morocco such as _____, Mogador, Larache and _____. They were escaping the poor _____ of the Sultan of Morocco. The Moroccans quickly realised that they could be more successful living the city of Manchester. It didn't take them very long to master the _____ language and begin to settle into life in _____. The Moroccans were particularly business-minded people who flourished working in a local _____. They set up successful businesses and enjoyed bargaining at the Manchester markets. As time went by, more and more Moroccans realised the _____ of living in Manchester.

The Moroccans were seen to be upstanding, thoughtful and _____ gentleman. They followed _____. The Moroccans showed a strong religious zeal and strictly observed the laws of their faith. During the long fast of _____, most of them neither ate, drank or _____ during the day.

Central Station

This picture shows Central Station in Manchester (now the GMEX Centre) as it was in Victorian times. Take a careful look at this picture and the list of words at the bottom. Can you match the right word to the right box? If you can, write that word in the box.



1. Street traders
2. 'Old' money prices
3. Poor girl
4. Woman pushing pram
5. Boy porter
6. Flagpole

7. Gas lighting
8. Pavement
9. Road
10. Station Building
11. Clock
12. Horse-drawn carriage

(Worksheet taken from Greater Manchester County Record Office)

Drama

Group Drama Activity (2-4 per group)

IMAGINE! you are working on a market stall near Central Station in Manchester and two Moroccan Moors are approaching your market stall.

Create a 2 minute sketch based around the conversation you might have with them.

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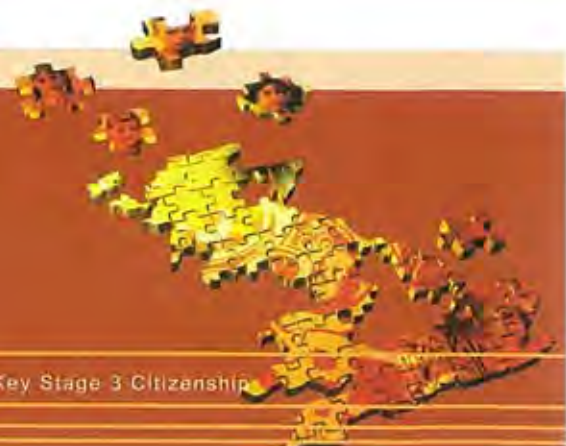
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Quotes

TASK: Listen to some of the stories on the Moroccan Memories in Britain website (especially the first ten minutes of Hassan Chaatouf's interview) and read some of the quotes below.

Think about these questions in pairs:

- 1) Why do people move?
- 2) What is Migration?
- 3) What made some of the people in these interviews move?

Chafik Kobitti

Why did you move to the UK?

"Ok, 1996, I got married and then, what I found out, that all my mates, they got jobs, they are lawyers, they are working in the banks, they've got nice jobs and stuff like that. And, 'Oh my God' what's happening? And then I had the idea of coming to this country. I didn't have a clue what's like! To be honest, I've never been abroad before. I've been abroad, not, not, I've been in Meknes, Fez, I mean cities and stuff. But I haven't been abroad and seen what kind of life it is, to live in Europe or in Spain for example, in France and stuff like that. And I had a sister that lives in France and I had cousins, they are living in Holland and stuff. And I used to meet, and I used to play music in hotels and clubs, and I used to get a lot of immigrants, Moroccan immigrants and stuff like that. So it looked to me then that they are having a good life, you know. It looked to me that they are, they've got money; they've got cars, they've got this. And that's one element I think, I thought ok maybe I'll go and make a living there."

Back in Morocco Chafik was a successful musician, playing in a band at clubs, bars and weddings...

"First it was a struggle. I couldn't find a job because I didn't speak English. I had to work. First, I worked as a kitchen porter, and that day, I remember the day, I worked in pizza in a park, in Hyde Park corner... And when they told me to do the Hoover, and I went to the basement and there was a live band there, before they start coming and I've seen the musicians, happy and smiling. And I start crying 'wow my God, where am I man? Look at me look what happened to me' you know, it was a bad feeling. I start to cry, I remember, I sat down there and start crying, 'look at me, what am I doing here man? What am I doing? I'm coming all the way from where I was, and I was good, I studied I've done everything, look at me now, I'm doing some Hoover to some musicians and I was like that, I used to get cleaners... I went up, and I said, ok Chafik; it's just six months, make your papers then you know, you got to do it. It was like hard for me to go back, you know, to go back to, they are just gonna call you a failure and stuff like that."

Quotes

Mohssin Faraji

Talking about his father's move to the UK...

MF: well first he didn't come here directly, he went to France, so he was actually contracted to work in France so he worked in France and I think he didn't like it so that's why he sort of moved, moved on to, moved to the UK [...] like some bunch of them [father's friends] just actually went to the UK and I mean, he had a tough experience because he mentioned when he first came here they were actually questioning why he's here, why was he here and stuff like that so he had a tough entry because I think they took him for interviews and stuff, but yeah, but finally, he sort of got through it.

Bilal Oussellam

Bilal was born in the UK to Moroccan parents who migrated to the UK. Here he talks about how it feels to be part of a Migrant family and how this affects his identity...

BO: When people ask me what I am, I say a Moroccan-Scott, and the reason I say a Moroccan-Scott and not a Scottish-Moroccan is because, my background is Moroccan. I'm, I have Moroccan blood, I am Moroccan, my mum and dad are Moroccan, my whole family are Moroccan, all my grandparents are Moroccan, so my foundation and my base is Moroccan, but I have been brought up in a Scottish society, I was born in a Scottish society, I speak Scottish, I sound Scottish, I look Scottish, so no matter what, I'm still remembering my roots and I still remember what my religion is about and I still remember who I am, in my history, however I can't change the fact that I was brought up Scottish and I will come across to Scottish people as different. Because my lifestyle is different due to my Moroccan background and my religion, I'm never not a foreigner if you know what I mean like in Scotland my friends will always know me as being Moroccan, or my workmates will all know me as being Moroccan, however when I'm in Morocco, my family and friends in Morocco always know me as being Scottish, so I'm never anything or never not a foreigner wherever I am.

Bilal talks about the reasons his family came here and what some of their impressions of the UK were before coming (pull factors)...

BO: With my family in Morocco, there, there's been a few aunties and uncles who've come over and the reason behind this is to start a better life. I think the reason my dad came over here was to start a better life for me, and not to be brought up in the ghettos of Morocco, as you'd call it. I think a lot of people see it as like the kind of, like almost what people see the American dream as like a lot of immigrants come to America for, for their dream of the better job and a better lifestyle but, it's not as it's made out to be, it's not like you come over here and you get thing, money put to you in a plate, you have to work hard, you have to study hard, you have to, you have to fight, you have to believe to, to where you want to be, however I do agree that the opportunities over here are a lot more available than they are in Morocco.

Mohamed Abdi

Mohamed talks about reasons for leaving Morocco...

MA: I've always been against migrating but circumstances made me migrate and it's not easy. The separation is very hard and we know our country and it's great but if you don't have a guaranteed income and future then you can't have a future there with your family and if you are unable to raise your family at a certain level then you are forced to migrate sometimes. The problem is not getting married, it's after the wedding and the children and the family and looking after the children and family and providing for them. It's easy to marry but to provide maybe difficult. I went as a musician to Bahrain, Jordan, UAE, France, and Portugal.



Quotes

And how it felt to leave...

MA: It was very and you don't have the language and you don't know the country or people and it is dark days and slowly you learn in small steps and you get there. People help you a lot here.

Reda Khelladi

"The plan was for me to come here, get my education, and see if I can make something out of my life, not necessarily in this country, could be anywhere, you know. It wasn't, I was never limited in my thinking that you know Britain is the land of hope you know. That wasn't part of my thinking you know. Or Britain is going to be the solution of my problems, that wasn't the thinking. Thinking was I want to come to Britain because of the fact I love the language, I spoke the language. I loved the music culture, the music scene, the youth culture of this country was one that I adopted for myself so I was pretty comfortable with it, and that's the reason why I chose here, but there was no limit in my head as to what was going to happen you know."

"Fears? I didn't have any fears because I felt pretty comfortable with the culture. It was a culture I was aware of, it was a culture I was familiar with and it was a culture that I understood from before coming to live here so I didn't have fears but I was naïve [laughs] because I should have had fears. Living here wasn't the same. Basically I built up this image in my head of what British society was like. Coming here I got hit with the realities of what actually British society is and the two don't always marry you know, don't, aren't always the same. Issues of tolerance for instance, you know this is a free society, this is a tolerant society, this is a democratic society, this is society that allows freedom of speech...all these things were things that I really, really admired, loved and wanted to be part of. Unfortunately they're not always practiced in this society and that's, that was part of the shock for me. Shock is a bit of a harsh word but yes, that's part of my learning process in this country that I actually learned that it...Britain isn't what it presents itself to be on the outside. The image of Britain on the outside isn't the same of the image of Britain on the inside. Two different things [laughs]."

Aziz Bejdouri

[AB] Well I came for one week holiday which ended up being two weeks. I was astonished by the way people live in London, when I'd already seen it of Europe and London was like, God, this is like, like if it's been made for me. People the way they react to each other, the way they treat each other so different from the whole Europe and Morocco. So I decided to come and live here

Moroccan musicians in the UK

Starter activity: Preliminary discussion questions on music

TASK: interview your partner and find out their answers to the following questions

- Do you have a favourite group or singer? Who are they? Why do you like them?
- Why do you think that people write songs?
- What are the most important ingredients for a successful song?
- What different kinds of subjects do people sing about?
- What type of personal information about a song writer can be conveyed through the lyrics of a song?

Mohamed's quotes for teacher to read out

I used to like Andalusian and Algerian music and as I was growing up I used to tell my parents that I wanted to be a musician and they used to try to talk me out of it. In 1980 I joined a music institute and my family hated it and disliked it and they said it would ruin me etc. There is a negative thing about being a musician in Morocco. I was 11. I had an ambition that I wanted to play and one day my father got me an instrument like a mandolin but it wasn't a mandolin and you have no idea what it meant to me. I loved it and each time I heard music I was tuned into it.

I didn't want to leave [the Institute], my teacher Aziz didn't want me to leave and I explained that my parents did not like it and did not approve of me doing music etc. The worst thing (that has happened to me) was leaving the institute (of music) and my studies and I regretted it because I could have had a doctorate in Music by now and who knows.... no one knows but God, It was not meant to be. There are people who have been successful in music and some are surviving and getting by and some have not been lucky with it and I feel that if I listened to my family I would not have done any music at all and I would have had a completely different life.

After the Institute I worked in an arms factory and then I worked in training to be an electrician but I was never interested in these things. My love and interest was music and I wanted to play music. In 1996 I went to Casablanca [a city in Morocco] and my family there told me to stay and work in hotels playing music, modern music and slow stuff live in hotels as I didn't have a proper job, I used to train children there in this hall and I use to get paid a little something. In Casablanca I auditioned for restaurants and hotels and they liked me and I played classical music and a range of musical tastes of all sorts so I had all of those and they liked me so I worked in hotels playing there all types of music. Thank God it was a good experience.

I think about returning [to Morocco] after I work here and return because it's my country and the weather and the people and lots of things are there and although there are things that are not good, it's still my country. I am Moroccan. I can't forget who I am, where I was born and who I am. My blood is Moroccan and my soul is Moroccan and because I am in the UK I have not changed who I am and I will not neglect nor deny my roots.

In the beginning life felt empty and being a musician in Moroccan gets you no-where, there is no value in being a musician in Morocco and no value as a person and you don't get any support. Music has to be a hobby in Morocco and you should have a full time career as something else. It would be very difficult to work elsewhere and then play music at night and if you are married, you have little time at home with your children and it's not a life. It's no life and if there is no value in life then what is all for? If you say you are working as a musician and you are working at night then it's not really a life and it's difficult – people will say that he works at night and that's not always a nice thing to have said about you.

The best thing is that I followed this type of music and my family and close people don't like this lifestyle and they don't agree with following music and they feel that music distracts you and deviates you from a good path but that's not the case like modern music where music speaks about nonsense and things that are rude and unacceptable and they dislike it. They dislike the fact that music can influence you to do bad things. My experience is that here (in the UK) people value you more as a musician and value music.

I have never felt that these last five years since I arrived in the UK were a mistake, because I am better here and have had more opportunities and am able to have a family and do lots of things, with God's grace and also do many things in my life I would not have had the opportunity to do. I left my country and I knew loneliness and separation and exile but I met good people and I had a lot of help and I am thankful for the experience and the valuable things I learned. I learned a lot. Thank God.

Aural comprehension task

TASK: answer the following 5 questions in groups after listening to the story of Mohammed. Each group must feed back their answers to the class

- What were Mohamed's hopes and dreams as he was growing up
- What was his parents' attitude towards these hopes and dreams? Why?
- What challenges did Mohamed face in relation to his musical education and why?
- How did things turn out for his music in the end?
- How does he feel about his time in the UK?

Teacher's answers for aural comprehension

1. What were Mohamed's hopes and dreams as he was growing up?

"as I was growing up I used to tell my parents that I wanted to be a musician"

"I had an ambition that I wanted to play"

2. What was his family's attitude towards these hopes and dreams? Why?

"they used to try to talk me out of it. In 1980 I joined a music institute and my family hated it and disliked it and they said it would ruin me etc"

"one day my father got me an instrument like a mandolin but it wasn't a mandolin and you have no idea what it meant to me. I loved it and each time I heard music I was tuned into it"

"my parents did not like it and did not approve of me doing music etc, I had a cousin in Casablanca who was studying music and he encouraged me when I used to visit him I was younger and I liked to hear him play the guitar and I used to tell my mum to buy me a guitar and I learned a lot from this experience"

"The best thing is that I followed this type of music and my family and close people don't like this lifestyle and they don't agree with following music and they feel that music distracts you and deviates you from a good path but that's not the case like modern music where music speaks about nonsense and things that are rude and unacceptable and they dislike it. They dislike the fact that music can influence you to do bad things"

3. What challenges did Mohamed face in relation to his musical education and why?

"they used to try to talk me out of it. In 1980 I joined a music institute and my family hated it and disliked it and they said it would ruin me etc"

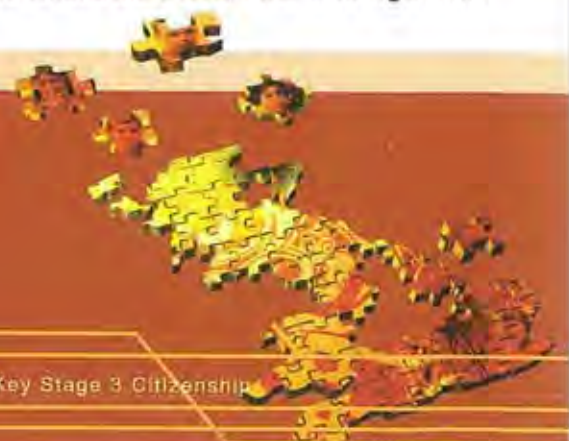
4. How did things turn out for his music in the end?

"In 1996 I went to Casablanca [a city in Morocco] and my family there told me to stay and work in **hotels playing music**, modern music and slow stuff live in hotels"

"In Casablanca I auditioned for restaurants and hotels and they liked me and I played classical music and a range of musical tastes of all sorts so I had all of those and they liked me so I worked in hotels playing there all types of music. Thank God it was a good experience"

5. How does he feel about his time in the UK?

"In the beginning life felt empty and being a musician in Moroccan gets you no-where, there is no value in being a musician in Morocco and no value as a person and you don't get any support."



Chafik and Mohamed's song lyrics



Chafik playing keyboard



Mohamed playing the 'ud

English translation of song lyrics for "Think of your country"

I am a stranger and am still a stranger.
There are no loved ones here and no one to bring me some news.
It is strange being in other people's countries.
Verily, others people's countries are strange.
I am living in misery and under suspicion.
He came to his country and found hatred and talk of others.
He said this is the absolute end.
He crosses the ocean and arms himself
with patience and momentary power.
Work and do something worth returning for, the times, for they are flooding.
Think of your country and don't forget it and look after your parents, for their blessings upon you will increase nothing but
your goodness.
Do not feel like the first ones, and don't give away your intentions to others.
O stranger, Your Lord is most powerful
and he will make your matters in the here and now.
Think of your country and don't forget it and look after your parents, for their blessings upon you will increase nothing but
your goodness.

Morocco's National Dish – Couscous



Couscous with 7 Vegetables – Ingredients

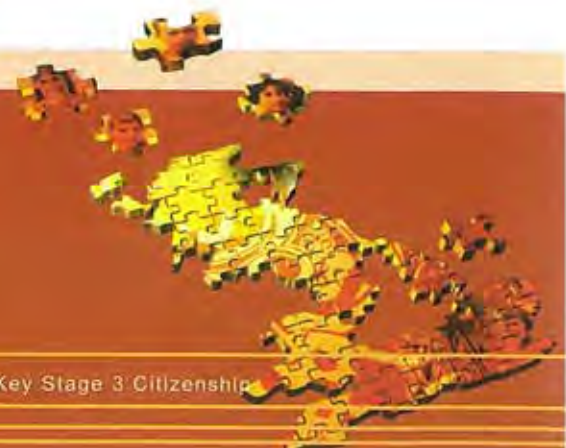
- | | |
|------------------------|-------------------------------|
| 1 medium Onion | 1 can Garbanzo beans, drained |
| 1 tb Vegetable broth | 12 oz Can tomato sauce |
| 3 cans Vegetable broth | 1/4 ts Cinnamon |
| 2 Carrots, peeled | 1/2 ts Turmeric |
| 2 Turnips, peeled | pinch Saffron |
| 1 Sweet potato | pinch Curry Powder |
| 1 Courgette | 2 cups Couscous grains |
| 1 Red pepper | |
- Cut all veggies in strips -

Instructions

In a large saucepan, saute onion until lightly browned. Add vegetable broth and bring to a boil. Transfer to a large pot and add carrots, turnips, and potato. Simmer 15 mins. Lower heat and add zucchini and pepper. Cook for 20 mins. Add beans, tomato sauce and spices. Cook until heated through. In a separate pot, bring 2 1/2 cups of water to a boil. Add couscous, cover and take off of heat. Let stand 5-7 minutes, fluff with a fork and serve with vegetables on top.

Questions:

1. What is the main ingredient in Moroccan couscous?
2. What spices do you include in the recipe?
3. What do spices do to food?
4. What spices do you like and on what foods?



Flags and National Dishes

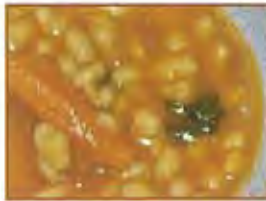
Match the country flags to the national dishes



Spanish



Italian



French



China



Greek



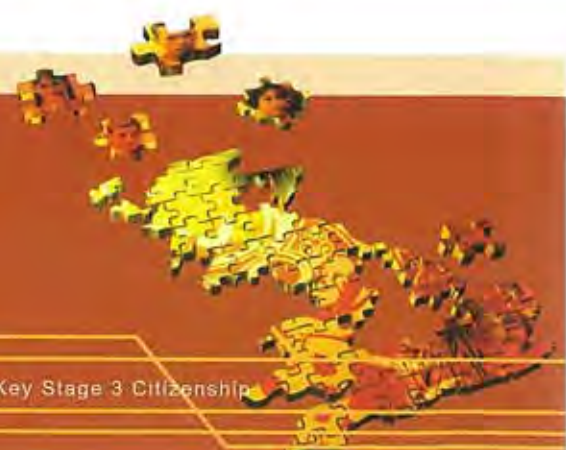
Food, Identity & Culture

Many cultures have rich and traditional cuisines. Moroccan food is famous throughout the world and there are many Moroccan restaurants in Britain.

Moroccans who live in Britain have said many things about Moroccan food. One said that his "grandfather likes traditional Moroccan food, he does not like spaghetti or rice or pasta. to him...that's not food...he likes traditional meat with prunes or chicken and olives or Tagine...and eating bread with your hands..."

Match the sentences below from column A to sentences from column B:

A	B
There is a great variety of Moroccan meals including	is a month of fasting during daylight hours
The Islamic holy month of Ramadan	lamb and chicken Tagines, a'diss, couscous and harira
Today many meals are had quickly and	eating together is dying out
We will be fasting for a month and	there is a growing culture of fast food and TV dinners
People complain that the tradition of whole family	we have a traditional soup called harira and a special sweet called Chebakiya



The Evolution of the Tea pot - Beraad

History

Moroccan Mint Tea is the national icon for hospitality in Morocco. Many Moroccans will tell you that tea has been a part of their culture since time began. As a mark of its importance, a ritualised ceremony has evolved around the making and drinking of Mint Tea; a ceremony which resembles the Arabic tradition of hospitality.

Moroccan Tea is always infused with "na'na" (mint) and the fragrance is one of the essential ingredients of Moroccan cuisine.

The most enduring legacy that the British made in Morocco was the introduction of Tea. In 1854, British merchants frustrated by the blockades imposed by the Crimean War decided to offload the Tea that they had collected in the Far East at the ports of Tangier and Mogador (Agadir).

Tea Etiquette

Tea accompanies meals and most social or business exchanges in Morocco. It can be served on its own or accompanied with a selection of Moroccan pastries or biscuits. It is served before and after meals and sometimes but rarely with meals. Mint tea is always served in decorative small glasses and is usually served from a Beraad. The metal masters of Manchester first invented the Moroccan teapot which is now virtually a national symbol adapting the ancient coffee pots of the Yemen and Andalusia. When Mint Tea is served, the person pouring the tea holds the teapot high above the glasses so as to create a little foam in the glass. The teapot is usually made of metal although wealthy people may have silver ones and they can be bought from the local souk or market.

Moroccan tea culture (Arabic: **اتاي** - Atai) is defined by the way tea (exclusively green tea) is prepared and consumed in Morocco. The tradition has spread throughout North Africa, and southern Spain and to Europe and the world. Tea occupies a very important place in Moroccan culture and is considered an art form as Morocco is one of the biggest tea importers of the world.

Preparation of Moroccan Tea

✂...Cut up the sentences below

Students put them in the correct order

It is poured from a distance to produce a foam on the tea.

✂.....
A large quantity of hard sugar cones or lumps (5 tea spoons for every spoon of tea) is used, and fresh mint is also an essential ingredient.

✂.....
Tea is cleaned with boiling water before being dried.

✂.....
This removes dust from shipping and supposedly makes the tea less bitter.

✂.....
Tea and boiling water are combined, and may be boiled further for several minutes.

✂.....
After that, sugar and mint are added and mixed into a teapot with a long, curved spout.

✂.....
The sugar may also be combined with the tea and water in the first infusion, rather than with the mint after brewing.

.....
Using a traditional curved spout allows the tea to be poured into tiny glasses from a height of approximately half a meter to form a foamy head.

.....
It is then returned once or twice to the teapot for a good mix.



The Beraad – Moroccan Teapot

Choose a correct word from the box and complete the sentences below:

18 th Century	China	hospitality
	Beraad	Manchester



1. The main provider of Tea to Morocco remains
2. Tea was introduced to Morocco in the
3. The Moroccan teapot was invented in
4. Serving Mint Tea in Morocco is like a ceremony which reveals the Arabic tradition of
5. The Arabic name for the Teapot is

Soussi Poem

The sugar cone in its blue robe, carried on the backs of camels,
There is no pleasure if it is lacking. The snowy sugar, how beautiful it is.
The tea of London has beauty and goodness
The tea jar is the minaret of the mosque
The kettle is the mu'azzin of course, just along side
And the tea pot is the imam. That too is obvious.
The glasses are the rows of Muslims in prayer
And the tea tray is the praying-ground (m'salla)
But as for the tea, make no mistake
The Christian, he who knows well that you are his enemies,
He strikes you with his cannons loaded with charges of tea
He ambushes you with his scales
The enemy strikes you in the stomach
The Christian strikes. He aims well. He brings the sugar cone.
If it were good for you, he would not bring anything.

(Soussi poem from Ait Ba'amrane)



Moroccan Clothing Fact sheet

Clothing can tell us a number of things about a society and the people of that society such as **gender**, **occupation**, type and level of **education**, status in society, and **climate** and **environment**.

Some of the factors which may affect clothing are **traditions**, **history**, **people**, **culture**, **religion**, **climate** and **geography**.



Traditional and Historical Moroccan Dress



Can you see the differences between the traditional and modern clothing? What does this tell us about the culture?



Modern Moroccan Dress

Why do Moroccans traditionally wear floating robes and head coverings?



Djellaba: Loose, hooded gown
Men wear this with a **fez** or **tarbouche**, and **yellow leather slippers**, known as **baboush** or **belgha**

Moroccan fashion research task

TASKS:

- (1) Research a specific area related to Moroccan fashion
- (2) Create a story board related to your research.

Below are some ideas for your research. You can choose one of them:

(1) A **description** of a piece of Moroccan clothing.

- The Kaftan ?
- The Djellaba ?
- Baboush ?

(2) Explore one of the **factors** that may affect clothing design

- Geography ?
- Climate ?
- Religion ?

3.) The **history** of Moroccan clothing and a comparison of historical and modern clothing changes in fashions.

4.) An **occasion** when specific clothing may be worn (e.g. a wedding)



(5) The **process** of making the clothing (eg, The Tannery)



Moroccan fashion research task

- (6) A **comparison** between a piece of traditional Moroccan clothing and a piece of clothing from another country or their own country.

These Websites may help you with your research:

Pitt Rivers Museum (Oxford) <http://www.prm.ox.ac.uk/>

Victoria and Albert Museum (London) <http://www.vam.ac.uk/>

The British Museum (London) <http://www.britishmuseum.org/>

Museo del Traje (Madrid, Spain) <http://museodeltraje.mcu.es/index.jsp?lang=eng>

The Metropolitan Museum of Art: Costume Department (New York, America)
http://www.metmuseum.org/Works_Of_Art/department.asp?dep=8

Kent State University Museum (Ohio, America) <http://dept.kent.edu/museum/collection/ethnic.html>

The Russian Museum of Ethnography (Saint-Petersburg, Russia) <http://eng.ethnomuseum.ru/section341/1379/1390/2238.htm>

The Other

Brainstorm in your small groups all things you would associate with a 'bad' character or at least one that is separated from other characters in a movie or book. How do you know they are bad or different? What do they look like? What do they say? What do they sound like? How are they different to the other characters?



STIGMA :

.....

.....

What does Shakespeare use to stigmatize a character?

.....

.....

.....

Does this still happen in movies, books and plays that we have now? How else are characters stigmatized?

.....

.....

.....



The Other

CREATE YOUR OWN 'BAD' CHARACTER – THE OTHER – for a book, movie or play coming out in 2009. Include: name of the character, label their characteristics, and explain why they are bad or different.



Is it correct to use race, disability and social status to stigmatize characters? How would those feel who share the characteristics of the 'bad' character? Does it influence individual's opinions of others?

.....

.....

.....

.....

'The Other' extension wordsearch

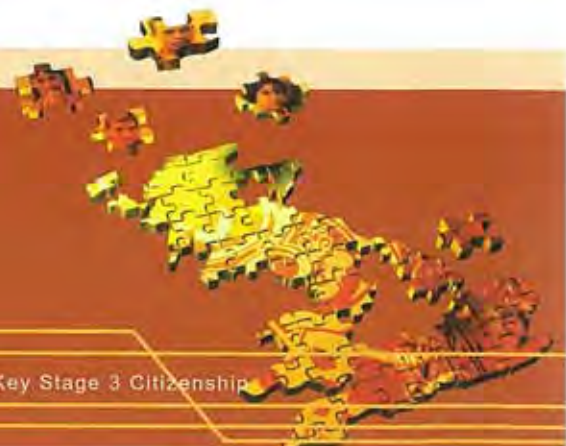
'The Other' in Shakespeare's Plays

A	T	A	Z	Q	W	S	E	D	C	R	F	V	T	G	B	M
F	H	N	H	Y	M	J	U	O	T	H	E	L	L	O	J	O
T	E	O	O	I	H	C	A	I	C	K	P	M	N	U	G	R
G	O	F	V	R	E	D	T	N	C	W	C	X	Q	E	T	O
O	T	P	L	M	N	J	A	U	H	B	V	O	C	F	W	C
X	H	M	B	M	D	B	E	L	L	I	S	K	L	P	I	C
C	E	X	A	R	I	C	H	A	R	D	I	I	I	Y	Z	O
M	R	E	R	L	U	I	O	P	I	A	G	O	N	B	H	M
C	I	O	A	Y	H	G	F	D	S	A	Z	X	V	B	N	S
A	R	C	V	T	G	Y	B	R	O	O	M	K	N	J	G	F
L	K	J	H	G	F	D	S	A	Q	Z	E	C	R	V	T	B
D	Q	W	R	T	D	D	O	N	J	O	H	N	Y	U	I	O
O	S	F	G	N	J	K	L	P	O	I	U	Y	T	R	E	L
J	I	A	U	X	C	B	N	M	L	K	T	A	A	R	O	N
K	I	M	A	L	V	O	L	I	O	R	J	H	P	S	C	Y
U	D	L	T	C	H	O	G	H	T	E	B	C	A	M	T	S
E	D	V	H	E	T	N	D	U	Q	Y	T	B	F	I	R	J

Othello
Malvolio
Macbeth
Edmund
Don John

Moor
Iachimo
Aaron
Morocco
Shylock

The Other
Richard III
Caliban
Iago



'The Other' extension wordsearch

'The Other' in Shakespeare's Plays

	T														M	
	H							O	T	H	E	L	L	O	O	
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E																

Othello
 Malvolio
 Macbeth
 Edmund
 Don John
 Moor
 Iachimo
 Aaron

Morocco
 Shylock
 The Other
 Richard III
 Caliban
 Iago

Teacher background info

One theme consistently reemployed throughout Shakespeare's plays is that of 'the Other'. The Other is usually characterized as a character that is somehow separated, stigmatized, or noted as being different from the mainstream ideal.

Moors were characterized in Elizabethan England as being alternately or even simultaneously noble or monstrous, civil or savage. Being a different race meant, primarily, being an Other, non-English, as well as non-Christian (Braxton 8). The term Moor, as I have noted before, was fairly vague in definition. Bartels points out that in common usage, the word was used many times interchangeably with "similarly ambiguous terms as 'African,' 'Ethiopian,' 'Negro,' and even 'Indian'" (434). The convention of Christian art to represent Satan or other devils as being black or dark-skinned also lent another connotation to the reader, viewer, or performer of Shakespeare's plays. The Moor's increasing visibility in print most likely paralleled an increasing visibility in actual English society and/or knowledge (Bartels 434). There are three possible branches that most likely gave birth to the confused Elizabethan image of who and what a Moor was. This would be the Spanish Morisco, the North African Berber/Arab, and the Negro.

References:

Bartels, Emily C. "Making More of the Moor: Aaron, Othello, and Renaissance Refashionings of Race." *Shakespeare Quarterly*. 41.4 (1990): 433-452.

Braxton, Phyllis Natalie. "Othello: The Moor and the Metaphor." *South Atlantic Review*. 55.4 (1990): 1-17.



Group quotes

Group 1

WHAT DO THESE QUOTES TELL YOU ABOUT MOROCCAN PEOPLE IN BRITAIN?

**READ EACH QUOTE IN YOUR GROUP AND PRESENT YOUR IDEAS ON FLIPCHART PAPER!
(YOU CAN USE NO MORE THAN 5 WORDS BUT AS MANY PICTURES AND DIAGRAMS AS YOU WISH!)**

"The city was huge, you know, very huge compared to where I used to live, basically living in very very small compact area and coming to London was like, you know, it was a different world to me."

"When I first came in here, I took a train from Dover to Victoria station, to London, it was, I think it was ten or middle of the day. Victoria is a big station. It was the first time so many people rushing around it was like the stuff that I saw in the movies."

"[It was] quite difficult because she did not speak the language. And she started working straight away, so she did not understand a lot of things. Didn't understand how to get from one place to another. Umm she didn't understand her landlord. Didn't understand umm shopkeepers, she didn't even understand police officers to be quite honest."

"My dad found it really really hard because he didn't speak a word of English and when he went first time into the supermarket he bought dog food and he thought that was just normal food and he actually ate it because he thought it was normal food until one of his friends, was, you know, he spoke a little bit of English and everything and my dad went to him and said 'this is really nice food' and he goes to him this is dog food, it's not for us."

"On arriving in England, I was very excited; however after a few weeks, I felt extremely lonely and isolated. The environment I found in England was a great contrast to the large family make up I was accustomed to... in the early days, I would cry myself to sleep most nights. But my determination did not allow me to give up and return back to Morocco."

Group 2

WHAT DO THESE QUOTES TELL YOU ABOUT MOROCCAN PEOPLE IN BRITAIN?

**READ EACH QUOTE IN YOUR GROUP AND PRESENT YOUR IDEAS ON FLIPCHART PAPER!
(YOU CAN USE NO MORE THAN 5 WORDS BUT AS MANY PICTURES AND DIAGRAMS AS YOU WISH!)**

It was a three storey building, with about six, seven rooms and every family lived in one room, basically, you know, up to four, five people, you know, very crowded. We used to lie all on the floor, you know, five of us plus my dad and mom in one bedroom, yeah... It was very hard to describe, but it was very difficult but, you know, we had nowhere to go.

"I don't want to leave this area. For me it would be impossible to live somewhere away from the Muslim or Moroccan community. I prefer my children to grow up in a Muslim environment. We are lucky to live not too far from the mosque. I come to the mosque every day."

"Well, got married at 21, obvious I was very young, but as a Muslim Moroccan, you know, our culture makes you get married, it's good to get married young, you know."

"That's my oldest sister Fatima. Now she's thirty-seven, and she's pregnant with her fourth child [laughs]. I'm loosing count now, my family is so big. With her fourth child, she's six months pregnant, and she's about to, she's due soon, in about September or something."

"Very strict, very strict, my parents were very strict you know. You couldn't mess around, you couldn't... whatever they say, it had to be done. Which is good in one way, you do learn a lot, you know."

Group quotes

Group 3

WHAT DO THESE QUOTES TELL YOU ABOUT MOROCCAN PEOPLE IN BRITAIN?

**READ EACH QUOTE IN YOUR GROUP AND PRESENT YOUR IDEAS ON FLIPCHART PAPER!
(YOU CAN USE NO MORE THAN 5 WORDS BUT AS MANY PICTURES AND DIAGRAMS AS YOU WISH!)**

"The sisters however, the girls were more into feminine things or, with my mum, helping her with the housework, learning about the cooking, baking, about sewing, doing all sort of, creating you know some artefact from covers, or even knitting the jumpers and stuff for us so that's the female's job and the male's different."

"With my Moroccan friends, we do go clubbing as well, and... I mean, I know we're not supposed to do it, we're supposed to be so cultural and... I mean, in this day and age, who listens? Everyone does their own thing. I mean, I don't, there's some parents that are really understanding, and let their kids do, girls do whatever they want these days, because, I mean, we're all twenty-four and upwards, or old enough to do what we want."

"I didn't come to this country until I was about 24 years of age and I lived now about 15 years here. I have a British by passport, by naturalisation but I'm also Moroccan. So it's sort of like a dual national. There is a lot of Moroccan in me and a lot of British in me so I'm a bit of both."

"When I'm here, I feel very Moroccan and I feel that I'm definitely not Scot, I sound Scottish obviously, but I don't feel like I'm Scottish, and I definitely don't belong and I'm nothing like a Scottish person throughout erm, but when you go to Morocco you don't feel Moroccan because erm, you just don't fit in and everybody knows that you're actually live in another country so you're treated quite differently, erm, so no, you don't feel like you totally belong.."

"I love Morocco, I do love Morocco, I love being Moroccan, I'm very proud of it, erm, you know and, I, I'd recommend it to anybody that I meet to go to Morocco and to experience the culture, so yeah I do love it."

"Never ever lose your identity. If you lose your identity, you lose your dignity, you lose everything. You melt, finished. You're nothing. People they look at you disgusted. You know, never ever copy someone else. Never, if you make a copy, you destroy yourself."



Group quotes

Group 4

WHAT DO THESE QUOTES TELL YOU ABOUT MOROCCAN PEOPLE IN BRITAIN?

**READ EACH QUOTE IN YOUR GROUP AND PRESENT YOUR IDEAS ON FLIPCHART PAPER!
(YOU CAN USE NO MORE THAN 5 WORDS BUT AS MANY PICTURES AND DIAGRAMS AS YOU WISH!)**

"Outside, I just dress like anybody else, I always wear a suit to go to work anyway, but at home I tend to wear the long Moroccan man dress that sort of like relaxing that you see Moroccan men wear in Morocco. I have a few here that I wear at home."

"I still go to my mosque, my local mosque in Ladbroke Grove. Yeah, no changes. We still go on and do my normal prayers, you know... I'd say twice, three times a day, if I can, you know. So it's ok, obvious before when I was working it was difficult 'coz, you know, as Muslims we have certain prayer times and it's not always suit, the time when you're working, obvious it's going to be difficult to attend, you know, prayers. But you know, obviously from at home, not working, I can make it to the mosque, I'll go, you know. That's where we meet most of our friends."

"The work was tough and busy, and often left little time for other things. Moroccan workers often went into the lowest paid jobs, where they would do double shifts to make ends meet, and were often not aware of their rights."

"... in terms of things to do and not to do. Umm...things that are disrespectful to the family or to myself. Or things that would be seen in a bad way. E.g. going out at certain times or with certain people...or trying out, for example drugs, alcohol. We wouldn't do it because we know the consequences. So that is an influence in a way. Then Islamic influence, because both my parents are Muslim, that rubs off on me. So I've been brought up quite religious."

Group quotes

Group 5

WHAT DO THESE QUOTES TELL YOU ABOUT MOROCCAN PEOPLE IN BRITAIN?

**READ EACH QUOTE IN YOUR GROUP AND PRESENT YOUR IDEAS ON FLIPCHART PAPER!
(YOU CAN USE NO MORE THAN 5 WORDS BUT AS MANY PICTURES AND DIAGRAMS AS YOU WISH!)**

"A few English mechanics would come at the counter and they would start making jokes, you know, Muslims and you know, Moroccans and basically people from the outside, you know, sarcastically, you know. They would make jokes but I'm sure deep in their heart they mean it though. But you know, obvious you can't prove it."

.. he always told me that in the olden days i.e the 70s and 80s he found it easier working here because you know there was less you know tension in the sense of what is going on today with the whole Arab and Muslim negativity...

Our country's lot of things... you know? People they haven't seen here. People they don't know even Morocco. You know? And it's wrong. It's wrong, you know?

"The Friday prayer for people only those who have the flexibility in their jobs, they can leave their job or their work and then go pray and come back but other, those who don't have this flexibility, they don't actually go and pray again you don't find all the Moroccans or Muslims who tend to perform the Friday prayer all there, only a small proportion."

"I don't watch a lot of Moroccan television. I just don't have the same kind of humour as them, I was just brought up with different type of humour different type of like umm viewing ones... Moroccan news is from Morocco, it wouldn't really affect me because I live in Britain. It might affect my family my mum and dad because of their parents still living their but it doesn't affect me."

"I am religious. I'm proud of this, I am Muslim. I know what I believe in. It's not false, it's the truth with evidence, not just emotion, with just the feeling not just oh maybe. One hundred percent, not less one percent, one hundred percent, I have no doubt about what I believe."



Group quotes

Group 6

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"Um, I don't wear hijab or anything but it is important. I do pray and I do fast and I do teach my kids that we are Muslims and you know, like certain food like at school, they have school dinners so I tell them you know you can't have pork so they know they shouldn't you know they know because we're Muslims, why because we're Muslims, and I do like teach them this is Ramadan, we have to fast, I mean they don't fast yet but they know 'Mummy you're not eating, how come?' And I tell them it's because we're Muslims and we have to fast so it is important to me."

Memories you'd be surprised. I don't know, oh... we have to go back to Morocco, we have to go visit this, visit that. So you got to, you know, keep it in their background, you know."

"Well, you know like our school, the school they go to is supposed to be Church of England school, they say. I don't think it is, but when they go to church, my kids don't go to church, you know. I specify that to the teachers, everybody. This is our religion, you know, we don't go to church."

"When it's Eid, we wear Moroccan traditional clothes, even my children wear Moroccan clothes, my daughter loves the Moroccan clothes and everything so...when it's Moroccan clothes you either have a 'Qandora', woman's 'Qandora' or you can wear, if it's a really special occasion like weddings you've got an outfit called 'Taqshida', it's a two-piece women's suit. Like for my son, you'll have 'Jabador', it's trousers and a top and um, 'Balgha' it's like special shoes and um 'Shirbil' for women as well. It just makes you feel like you're in Morocco."

"My grandfather likes traditional Moroccan food, he does not like spaghetti, or rice or pasta to him that's just...that's not food. So he likes his traditional, like you know Moroccan meat for example with prunes, or the chicken with olives, or um we call it Tagine, fish with Tagine. Basically you know eating Moroccan bread with your hands, none of that pasta or spaghetti. He thinks that's not food."

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Migrant and Refugee
Communities Forum

Moroccan Memories in Britain Educational Resource Pack

Key Stage 3 Citizenship (Yr 7-9)

Moroccan Memories in Britain Project

Organised by the Migrant and Refugee Communities Forum (MRCF) and funded by the Heritage Lottery Fund (HLF), the Moroccan Memories in Britain project has recorded interviews with three generations of Moroccans living in the UK. Although a small Moroccan community in the UK dates back to the 19th century, for the first time the experiences and stories of those arriving in larger numbers over the past 40 to 50 years have been documented. The project aims to bridge the historical gap between past and present, by creating a visual and oral history archive collection of more than 120 life story recordings of Moroccans in London, Crawley, St. Albans, Trowbridge and Edinburgh. All the collected interviews are deposited at the British Library Sound Archive. For more information about the project please consult the project website : www.moroccanmemories.org.uk for further details.

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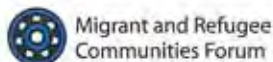
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