

VISION OF THE NEW WORLD
ORDER FROM THE
PERSPECTIVE OF A
MOROCCAN
JOURNALIST
AND SOCIAL ACTIVIST

- Movement towards Democracy
- Place of women in the Economic sector
- Media and New Media

▣ **Ritsumeika Asia pacific University –Bipu- OITA-**

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▣ **October 2011**

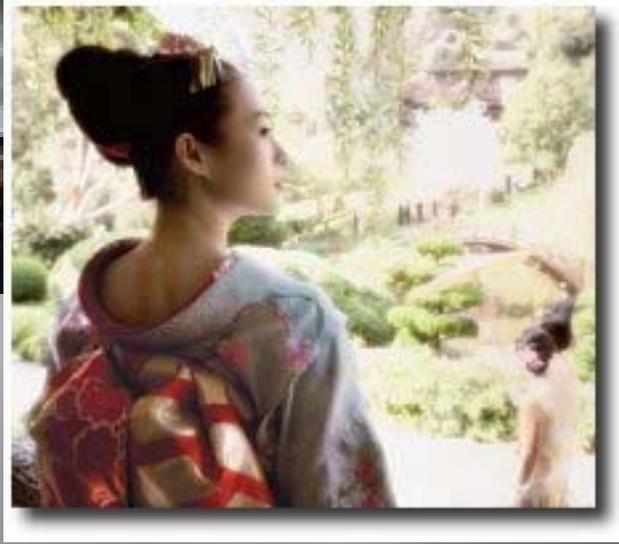


Introduction

- ▣ I am very happy to be in Japan, a hospitable country, with a rich history and very kind and welcoming people.
- ▣ I am also happy to present this seminar at this prestigious university of.
- ▣ **Ritsumeika Asia pacific University –Bipu- OITA**
“ APU”



I would like to say thank you to the APU, the President, the board and the staff for giving me this opportunity to meet you and to share my vision of the new world, and also share with you my experience as a Muslim, Arab, African, Moroccan and a woman, who works as a journalist that leads a press and PR agency in Morocco, and who tries to be an active citizen. I am in favor of the reinforcement of the women's capacities in my country and my area of the world.



- ▣ It will also be a great and rich experience for me, I'm sure that I 'm going to learn more from you, and meet very friendly people.

▣ In my country when we speak about Japan, it's the place, which produces digital cameras, robots, processors and electronic tools.

We also know Hiroshima as the place, which suffered much inhumane cruelty because of the atomic bomb.



- ▣ For you, when you think Arab world, you think oil.



- ▣ How many people in this room know Morocco, its history, its culture, its location?



- ▣ I would like you to know a little about Morocco.
- ▣ What is its history, how its economy and what is the place of women in society? It is these questions that this conference will attempt to answer.



- But, we can't speak about Morocco without placing it in its context, namely the Arab and Muslim world. The Arab world is going through one period of transformation towards democracy, therefore the seminar will tackle the subject, by stressing the stakes and the role of the media and new media and the place of women in society.

Morocco:



Morocco is in:

- ▣ Northern Africa, bordering the North Atlantic Ocean and the Mediterranean Sea, between Algeria and Mauritania.
- ▣ Our flag is red with a green star

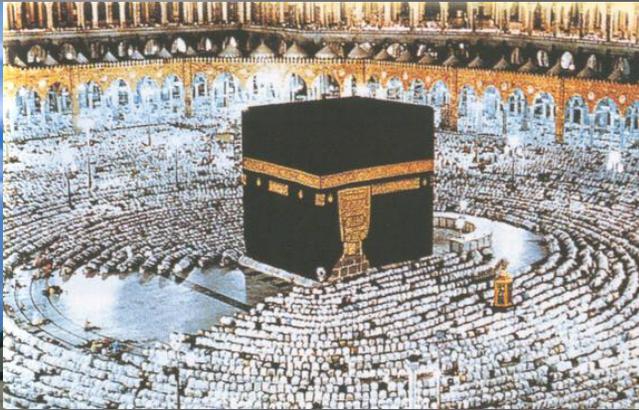




- ▣ Our official language is Arabic, but recently the amazight became also an official language with the new constitution.

- ▣ The population is around the 30 million. Most of them are young.
- ▣ **0-14 years:** 27.8% (male 4,514,623 / female 4,382,487)
- ▣ **15-64 years:** 66.1% (male 10,335,931 / female 10,785,380)
- ▣ **urban population:** 58% of total population (2010)

The official religion is Islam, but we have an important Jewish community.





- ▣ The Major cities are
Casablanca 3.245 million;
Rabat - Salé (capital) 1.77
million; Fes 1.044 million;
Marrakech 909,000; Tangier
768,000 (2009).



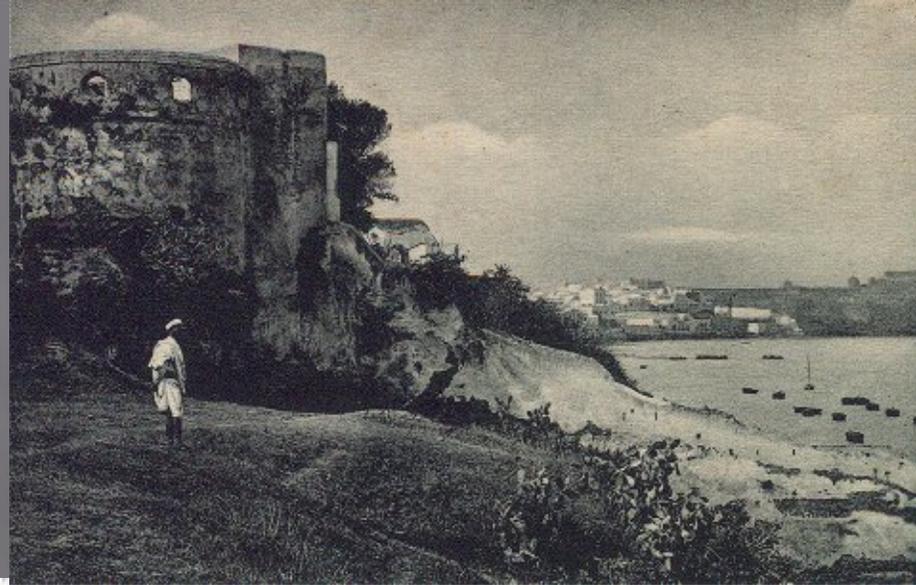
History

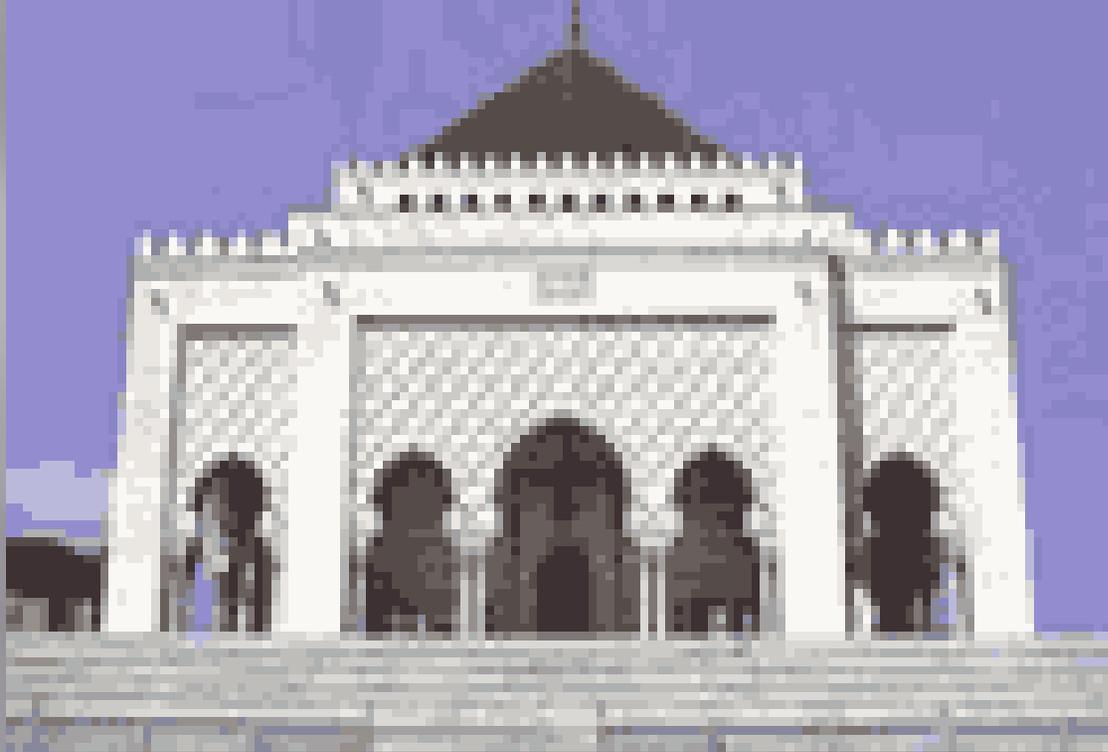
Background



- ▣ In 788, about a century after the Arab conquest of North Africa, successive Moorish dynasties began to rule in Morocco.
- ▣ In the 16th century, the Sa'adi monarchy, particularly under Ahmad AL-MANSUR (1578-1603), repelled foreign invaders and inaugurated a golden age.
- ▣ The Alaouite dynasty, to which the current Moroccan royal family belongs, established a sultanate in Morocco beginning in the 17th century

- . In 1860, Spain occupied northern Morocco and ushered in a half century of trade rivalry among European powers that saw Morocco's sovereignty steadily diminish.





- ▣ Sultan MOHAMMED V, the current monarch's grandfather, organized the new state as a constitutional monarchy and in 1957 assumed the title of king.



- ▣ In 1912, the French imposed a protectorate throughout the country.
- ▣ A protracted independence struggle with France ended successfully in 1956.
- ▣ The internationalized city of Tangier and most Spanish possessions were turned over to the new country that same year.



- . In 1975, Morocco annexed Sahara through the “marche verte” (green walk), a peaceful and ingenious idea by the king Hassan II. But the final resolution on the status of the territory remains unresolved

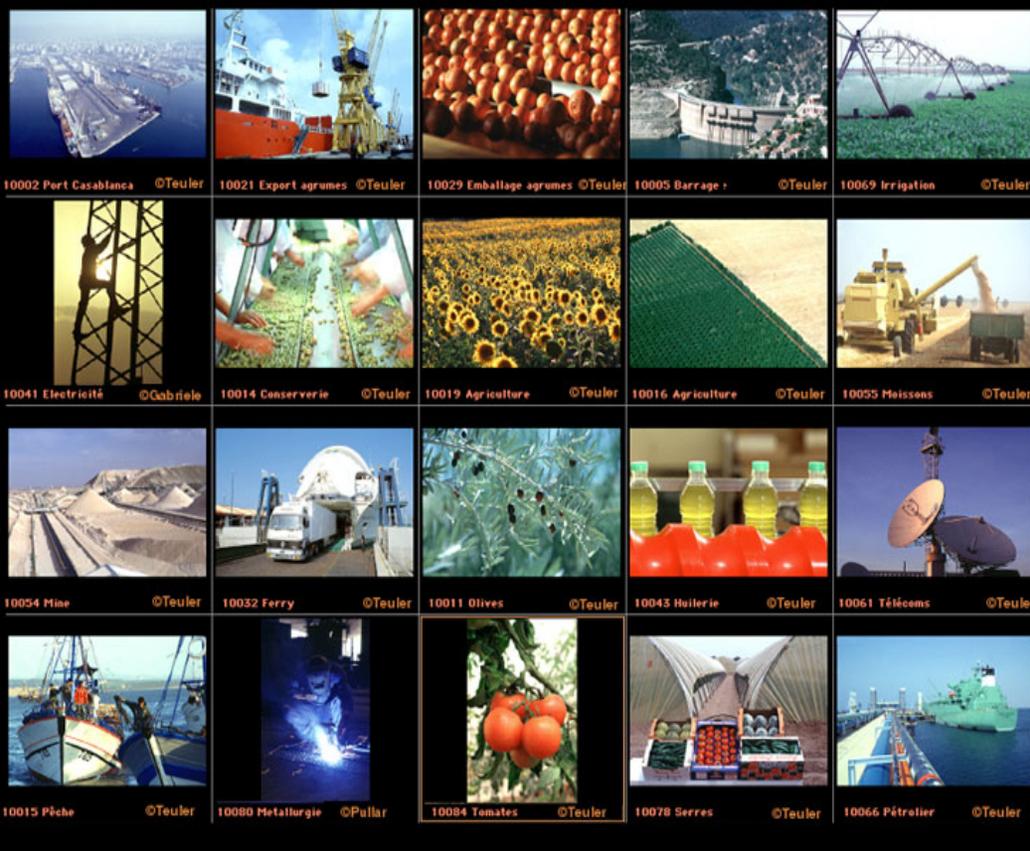


- ▣ Gradual political reforms in the 1990s resulted in the establishment of a bicameral legislature, which first met in 1997.
- ▣ Under King MOHAMMED VI - who in 1999 succeeded his father the King Hassan II to the throne, human rights have improved.



Economy overview

- ▣ Morocco's market economy benefits from the country's relatively low labor costs and proximity to Europe, Casablanca is about two hours by plane from most capitals in Europe.
- ▣ Key areas of the economy are agriculture, light manufacturing, tourism, and remittances.
- ▣ Morocco is also the world's largest exporter of phosphate, which has long provided a source of export earnings and economic stability.



Economic policies pursued since 2003 by King MOHAMMED VI have brought macroeconomic stability to the country with generally low inflation, improved financial performance, and steady progress in developing the service and industrial sectors.



- ▣ In 2006, Morocco entered a Free Trade Agreement (FTA) with the US, and in 2008 entered into an advanced status of its 2000 Association Agreement with the EU.



- However, poverty, illiteracy, and unemployment rates remain high. In response to these challenges, King MOHAMMED VI in 2005 launched a National Initiative for Human Development, a \$2 billion program aimed at alleviating poverty and underdevelopment by expanding electricity to rural areas and replacing urban slums with public and subsidized housing, among other policies.



- ▣ Morocco's trade and budget deficits widened in 2010, and reducing government spending and adapting to sluggish economic growth in Europe are big challenges of 2011.



- ❑ Morocco's long-term challenges include improving education and job prospects for young Moroccans, closing the disparity in wealth between the rich and the poor, confronting corruption, and expanding and diversifying exports beyond phosphates and low-value-added products.



The New constitution

- ▣ Influenced by protests elsewhere in the Middle East and North Africa, the “Arab spring”, thousands of Moroccans in February and March 2011 rallied in Rabat and several other major cities to demand constitutional reform and more democracy, and to protest government corruption and high food prices.





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ديمقراطية
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كرامة
فبراير
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- The movement takes the name:
“20th February”.
- Police response to most of the protests was subdued compared to the violence elsewhere in the region.



- ▣ In early March, the King MOHAMMED VI agreed to establish a commission to reform the country's constitution; a popular referendum held in July 2011, overwhelmingly approved the new constitution.

Movement towards Democracy

Actual context

This conference is going on during a special time in the Arab world, because it is in transition towards economic and social political democracy. The protests, which have shaken the Arab world since the events that took place in Tunisia of January 2011, are actually the subject of various and different analysis;



Le **TEMPS** du printemps arabe



- ▣ Over all, however, these revolts caused immense surprises.
- ▣ The path of democracy of the Arab people was unexpected by many European and American countries because it seemed impossible.
- ▣ The Arab world appeared, indeed, “an exception” in the middle of the democratic transitions which Europe, Latin America, Africa and Asia had already experienced.



- ▣ For them, the Arab people are not mature to be democrats. Stakes are enormous, the stakes are in favor of the western world, and cannot remain thus, only if we are governed by leaders subjected to the western world.
- ▣ The people disagree with the leaders in many subjects especially regarding the major cause of the freedom of PALESTINE. They don't support the Gaza strip blockade any more.



- ❑ I said that the revolts which shook the Arab world caused immense surprises.
- ❑ How to understand intellectually and politically such blindness?
- ❑ Why had it been thought that the Arab world would keep away from democratic movements?
- ❑ Why the western world doesn't understand, that the Arab men and women could also decide on their history?



- ❑ The Tunisian revolution which started the process, followed by the Egyptian revolution, and the success gained by the people with their bare hands and without the assistance of the western world showed once again that no one can repress the people indefinitely.
- ❑ The famous song of the Egyptian singer Oum Keltoum: Ana Chaab, “me the people”, was sung by all the populations from Morocco to the countries of the Gulf.

- ▣ Our seminar is not focus only on the Arab revolutions; I hope to have this opportunity in the future.
- ▣ I say the Arab revolutions, because in one way or another it touched or will touch all the countries in the Arab world. It is for that I would not return in the details, and to explaining the specificity like Morocco with its safety and royal revolution, by changing the constitution, or Bahrain and what going on, Libya or Syria, however, now I would like to discuss the role of women in this revolution.

Arab women in the actual context



- ▣ The women will be the first people to guarantee the continuation of this revolutionary process.
- ▣ The true transformation will be done thanks to the freedom of women or will not be done.
- ▣ Long time warnings, like stakes of civilization are considered as simple variables of adjustment, they should not leave the road of their stamping any more



- Who remembers today the years record of Iraq, of Egypt, of Algeria or other countries still where women brewed ideas for progress? Until the Tunisian revolution, one discussed about the Arab women only in terms of subjected victims, observant passive of their destiny. And I prefer not to discuss many the other degrading stereotypes which often qualified them



- ▣ This page from now on is turned, and this knowledge entrusted to us, we must pass it to our children and other women in societies.
- ▣ Globalization has enabled us, thanks to multi-media, to organize the first ultramodern revolution to take place.
- ▣ Western political leaders dreamed of this, the Arab people did it.



- ▣ The exchanges with the whole world, during this crucial period in the history of the Arab nations, must last, while controlling the feeling incipient from comprehensible paranoia lasting these periods.
- ▣ The women are less inclined there, who know humbly that we all have each other and that the life is an eternal exercise of mutual aid.

▣ *In the Arab world will believe that the construction of the new century starts. And the new century will be perhaps written with and by the Arab women.*



- ❑ One of the most contentious issues within Islam today is the role of women in society.
- ❑ The western word amplifies the problem and makes it a means of pressure and fear for the leaders and the populations.
- ❑ However, Turkey gives us a good example where Islam can generate a democratic and economically developed society.



- ❑ Conservatives, which do not represent the majority, endorse a narrow reading of Islamic texts to justify restrictions on women's mobility, legal rights and access to the public sphere, including health care, education and the workplace.
- ❑ The majority of Muslims, on the other hand, find plenty within the holy Qur'an to support a full role and equal rights for women



- ❑ The outcome of this struggle matters enormously.
- ❑ Attitudes toward women increasingly represent a stark contrast between those promoting economic reform, human rights, and democratization on the one hand, and those who adhere to austere, fundamentalist notions of society on the other.
- ❑ The Women are transforming the Middle East by hope and by pushing for change.



- ❑ We actually have a new feminist discourse across the Muslim world.
- ❑ Women and men are coming together to push for a more progressive Islamic discourse to promote gender equality in an emerging movement of Islamic feminism.



- ❑ One question is why is there a need for Islamic feminism - isn't secular feminism sufficient to push for women's rights? Well, the most conservative countries of the Middle East do not have, nor will they in the near future, secular systems.
- ❑ Around the world today, we see more and more examples of people using Islamic arguments to overturn repressive laws and to push for a fuller role for women in society.

- ▣ Even in Saudi Arabia, arguably "ground zero" for conservative Islamic interpretations that restrict women's rights, there is now an active public debate over whether Islam requires the gender segregation that defines life in the Kingdom today.

- ▣ When a senior government cleric suggested on television last fall that the mixing of the sexes at the newly opened King Abdullah University for Science and Technology is against Islam, King Abdullah fired him.
- ▣ For sure, we will be naive to think that this process of change will proceed quickly, or will not suffer from setbacks.

But change is happening - driven by courageous Muslim women and men who are fighting back against narrow, restrictive interpretations of their religion that prevent a full role for women in society.

- ▣ From Morocco to Afghanistan, Islamic feminism is stirring. These efforts are part of a broader reform movement within Islam, and hold out the promise of a more stable and prosperous Middle East.

Moroccan case

- ▣ A national survey of the political, economic, social and legal status of women in Morocco shows a mixed picture of women's status in the region.
- ▣ Women in Morocco have made tremendous progress in promoting and upholding their rights.
- ▣ Women are at the forefront of the Arab world in terms of individual rights and gender equality, and constitute models for other Arab women to follow.



- ❑ A number of lessons may be drawn from the inspiring experience of women in Morocco.
- ❑ If women in these countries must wait for a secular system to improve their status, they will be waiting a long time indeed.
- ❑ To improve the Women's issue, the Moroccan women's new early how the deal with Islamic and secular system.



- ▣ That means that secular feminism and Islamic feminism can work together.
- ▣ Indeed, some of the most effective women's rights campaigns in recent years have seen a blended approach between secular and Islamic feminism.

- ▣ Take the reform of the family code (Mudawana) in Morocco in 2004.
- ▣ For years, women activists (largely secular) tried to overturn many of the discriminatory aspects of Morocco's family code.
- ▣ Yet, when they protested the code, they were labelled as kafirs (unbelievers), and attacked as being anti-Islamic..

- ▣ And Such the project for the reform was based on the references on international conventions without mentioning the holy Qu'oran and Chariaa, (law and practices).
- ▣ After the clash with the conservatives, they change the tactic. Undeterred, they launched a formal campaign to reform the “Moudawana”.
- ▣ To showcase the authenticity of to their efforts, they collected signatures from ordinary Moroccans.

- ▣ At the same time, they turned tactically to Islam to bolster their case, working closely with reform-minded clerics to show to their supporters and critics alike that Islam supports the equality of men and women.
- ▣ The signature campaign was a huge success.

*By 2003, women's groups
had collected one million
signatures from
Moroccans over the
country.*

- ▣ With this grassroots support and backing from the King Mohammad VI, the women pushed through the reforms that included rising the marriage age to 18, restricting polygamy and settling divorces by justice court.
- ▣ The text remains very revolutionary in comparison to the rest of the Arab world.
- ▣ The idea of the man as the head of the family does not exist anymore in the new “Moudawana”.

- ▣ The family is the joint responsibility of both spouses.
- ▣ The rule of the wife obeying her husband is abandoned, and the punishment and polygamies which were seen as basic risks of the husband were made conditional on judgement, which makes it difficult in practical sense.
- ▣ These advancements are very important in Morocco, where the King is “Amir al mouminine” (the head of believers), and in some sense the representative of the prophet.

- ▣ The women's movement welcomed a move by Morocco to withdraw its reservations regarding the Convention on the Elimination of all forms of Discrimination against Women.
- ▣ Women's groups across the Middle East have been inspired and mobilized by the success of Moroccan women, organizing similar campaigns in their countries.

- ▣ The most notable spin-off effort is the One Million Signature Campaign in Iran, modelled explicitly after the effort in Morocco.
- ▣ The movement continues to spread and gain adherents. Today, senior Iranian clerics, like Grand Ayatollah Saanei, support the women's arguments for reform on religious grounds.

The experiment of the Moroccan woman in the field of justice

- ▣ Morocco, was the first Arab country to have conferred to the women responsibility within the legal system.
- ▣ Morocco opened the way of the magistracy to women since 1961, account 643 magistrates, several women currently occupy of the important position in the national legal system.

- ▣ The first female judge in charge of the Businesses justice court in Casablanca was in 1979 and the first woman Adviser at the Supreme Court in 1978. I
- ▣ In 1988, the first women became President of the criminal court and the Supreme Court, and the constitutional Council.
- ▣ The first magistrate to the exceptional rank was in 1995.

Place of women in the Economic sector

- ▣ Morocco is now engaged in an economic and social development process. This is the hard challenge. That why need to mobilize all its resources and all its prospects. On a major resource which symbolize an inexhaustible richness: its women and its men.
- ▣ The Moroccans women are ever more present in the economic life., they usually took part in the economic support of their family and of their community is by their formal, or informal work mainly the domestic work of production (carpet, clothing, potteries, etc), or the agricultural work.

- ▣ But for a few years, they have been increasingly numerous to invest in the market or to develop an economic activity.
- ▣ The opening of the company of the women is increasingly large, but this possibility causes changes qualitative in the relations which the women maintain with their society.

- ▣ She has to challenge between its professional life and its family life. Several of its choices are guided by its position in the company and the type of infrastructure which the company places at its disposal. So the women don't have the same chances as the men.

- ▣ The mission related to the reproduction remains their principal responsibility and represents an important constraint compared to their availability. Also, the socialization of the girls does not contribute to develop their trust on their capacities, their management of the risk and their taste of the innovation: aptitudes however necessary at any individual who wishes to develop and manage his own company.

- ▣ There are thus certain socio cultural constraints with the female entrepreneurial, but the majority of these constraints are not insurmountable. The men are mainly at the business men of Morocco, this inequality can be explained by various variables to undertake, it is necessary to cumulate qualities, competences, motivations, examples, and quantity and sufficient quality resources to cross a whole series of obstacles.

- ▣ If the women are fewer than the men with going until the end, it is undoubtedly that the relationship between the positive factors (qualities, etc....) and the negative factors (obstacles) is not the same one for them as for their male counterparts; the first factors would act more slightly and the seconds more strongly. Which is the portrait of the women who creating or in managing an autonomous company?

The woman entrepreneur in Morocco

As opposed to what one can notice in

- ▣ the countries of sub-Saharan Africa, the women entrepreneurs are very few in Morocco. Only 10% of the creators of company are women, but this proportion masks the reality of female entrepreneurial dynamics, mainly because of the weight of the abstract.

- ▣ In Morocco, the definition of the female entrepreneurs depends largely on the recognition on the sectors and economic activities in which the women invest them. We consider only the companies of the formal sector, which limits considerably the number of the women who can be considered as entrepreneurs since a great majority of them are present in the abstract sector and carry out activities in residence.

- ▣ Currently, the encouragement of the company female in Morocco lies within the scope of an approach of promotion and improvement of the situation of the woman in the various fields of the active life. This encouragement starts to have its fruits, since one notes a remarkable evolution of the women entrepreneurs who appears on the level of their contribution to the economic development.

Branches of industry Manpower Percentage

- ▣ Service 37% , Trade and distribution 31%
- ▣ Industry 21%, Finances 3%, Others 8%

CITY

- ▣ Casablanca 56%
- ▣ Rabat 14%
- ▣ Fez/Meknes 6%
- ▣ Agadir /Laâyoune 5%
- ▣ Tangier/Tétouan 6%
- ▣ Oujda 4%
- ▣ Marrakech 6%

Profile of the women contractors in Morocco

The age

- ▣ The average age of the contractors ranges between 25 and 40 years.

The obstacles to which the women contractors face

- ▣ The women entrepreneurs have many obstacles. Among these we can quote systemic discrimination inherent in their condition of woman, a difficult access to the financing and terms credits far from advantageous, the credibility of these women is often put at the test outside their company at the time of the relations with institutions or some partners.

Moroccan women artisan network, Réfam Dar MAALMA.

- ▣ I would like to present you an interesting experience which promoting women in very small business, specially women who worked in hand craft. They have knowledge, but they not have opportunity to sold their products for many raisons.



*Moroccan women artisan
network,
Réfam Dar MAALMA.*



- ▣ This experience is interesting , because its involve hand craft women from all Morocco.
- ▣ If Réfam Dar maalma account more than 600 women artisans, the idea of its creation is the emanation of a man Abdelkrim AOUAD, a dynamic actor of civilian society which worked a long time on the mainstreaming as a consultant attached to the EU and as observer on popular arts and the craft industry at international.



- ▣ This experiment whose value resides near these exceptional Moroccan women, who understood that to develop economically, it is initially necessary to reinforce their competence, to improve their product through the design, quality and the innovation.
- ▣ .

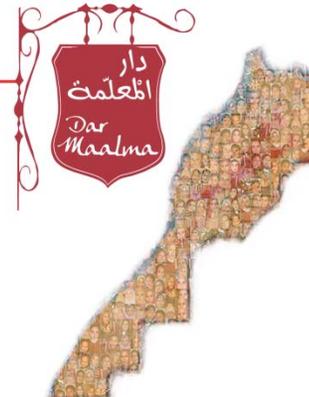


Create just in 2008, under the effective presidency of SAR the Princess Lalla Meryem; it includes almost totality of the trades of the Moroccan craft industry. The network currently generates an average income by artisans of 4000 DH, legal low salary is around 1700. They prepare an international women handcraft exhibition in October 2011

تحت رئاسة صاحبة السمو الملكي الأميرة الجليلة للا مريم
رئيسة الإتحاد الوطني النسائي المغربي

Sous la Présidence de son Altesse Royale la Princesse Lalla Meryem
Présidente de l'Union Nationale des Femmes Marocaines

Dar Maalma



معرض شبكة الصانعات التقليديات بالمغرب
Exposition du Réseau des femmes artisanes du Maroc



Casablanca du 25 au 31 octobre 2011

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فريد



Media and New Media

- ▣ The successful uprisings in Tunisia and Egypt have put public pressure on many Arab media outlets to support a free press.
- ▣ Nonetheless, it is evident that while the media landscape in these two countries is opening and becoming more democratic, they remain in a state of fluctuation, which can cause confusion and a lack of information accountability.

- ❑ The most interesting field is the revolutionary success of the cooperation with the New Media and Traditional Media.
- ❑ Much attention has been paid to the crucial role played by new media in promoting and enabling the revolutions that are sweeping across the Arab world.
- ❑ Indeed, under authoritarian regimes that strictly controlled the content of their state-sponsored media outlets, Facebook and Twitter undoubtedly have filled the gap in information by facilitating citizen communication with each other and with the outside world.

- ▣ However, this points to an emerging trend among all Arab media for more freedom of expression.
- ▣ We are living in the wake of the revolution, and it's very chaotic, and very disorganized, in which all media outlets, be it newspapers, television, or social media, are saying whatever they like, and criticizing whomever they please, which can be very overwhelming.

- ▣ Still, traditional journalists praise new media for providing an outlet and source for information when mass media outlets face crackdowns from oppressive regimes and when they cannot scout for stories themselves for fear of being arrested by the government.
- ▣ The distinction is fading between old mass media and new social media, as news outlets such as Al-Jazeera, the most popular Arab Channel, relayed by other TV Channels, depend on media such as Facebook, YouTube and Twitter for their content.

- ▣ This dependence is more distinct when governments actively try to shut down the work of journalists as was the case in Egypt, Libya, and Syria, when government forces attacked and arrested members of the press, and ordinary Egyptians, Syrians, Libyans took it upon themselves to provide the world with footage and photographs of the uprising.

- ▣ Al Jazeera had no correspondents in Tunisia at the time of the uprising, so they had to rely on the footage taken by thousands of citizens. According this amalgamation of new (web-based) and traditional media, constitutes the main reason behind the Arab revolutions, as both generate a shared sense of community, identity and openness among Arabs.

- ▣ Traditional and new media alike have been critical in breaking down barriers of communication and fear among Arabs across the region.
- ▣ Be it the new-era media or the traditional ones, what carries beyond borders and beyond national identities is media.
- ▣ The fact that the revolution was not only being televised but also played-out live and interactively in Arab media enabled the revolution to evolve beyond communities to an international stage.

Morocco Case

- ▣ Morocco enjoys a moderately free press, but the government occasionally takes action against journalists who report on three broad subjects considered to be taboo: the monarchy, Islam, and the status of the Moroccan Sahara.
- ▣ The mass media include the newspaper, radio and TV channels.
- ▣ Many independent press enterprises have private radio with special authorization.
- ▣ But we still have three public TV channels, none of which are from the private sector.

- ▣ The lack of freedom in the media can now be challenged.
- ▣ Moroccan journalists appreciate having access to Facebook or twitter.
- ▣ Everything happens on Facebook, if you're a journalist and you wanted to cover the protests for example from the movement "20th February" , you have to be on the right Facebook pages. Don't waste your time elsewhere.



▣ *However the nature of those media, their legal Status and the freedom of expression, must adapt in order to be in the new context of the Arab world, Morocco included.*