

# Multiculturalism, Gender and Political Participation in Morocco

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## Introduction

The aim of this paper is to discuss the dynamics of multiculturalism, gender and women's participation in politics in Morocco. The sociolinguistic situation in Morocco is typified by multilingualism and cultural diversity. Multiculturalism is characterized by a to-and-fro between Arab-Berber-Islamic tradition and the modern universal values of democracy – liberty, social equity and human rights. What is more, recent legal and institutional reforms, particularly those relating to women's status and the education system, have a role to play in the evolution of multiculturalism and gender relations as well as in the modernization of society and women's participation in politics.

Its geographical situation gives Morocco a privileged position and special destiny as a country which is Berber, Arab, Muslim, African, Mediterranean and oceanic. For this reason it acts as a necessary connecting link between the African and European continents, a crossroads where diverse ethnic groups, cultures and languages meet and coexist.

## Multiculturalism

In a context of openness Morocco has always been a place where cultures and civilizations mixed. The fact that throughout its history the country has several times been colonized and conquered (by Phoenicians, Romans, Byzantines, Vandals, Arabs, French, Spanish) explains its multiculturalism, multilingualism and tolerance towards other cultures (Ennaji 2002; Brignon et al. 1967). According to the constitution Arabic is the country's official language and Islam its religion. Even though it does not mention Berber and French as national languages, the education system's

charter, approved and introduced in 2000, stipulates that they must be included in the educational programme. The charter also states that the teaching of foreign languages, especially French, English and Spanish, is required for the country's development. And the democratization and modernization process is based on the country's linguistic and cultural diversity.

French colonization (1912–56) changed the cultural and linguistic environment in Morocco as it did elsewhere in Africa. It introduced the French language and French culture, or western culture in the wider sense, and in a way it strengthened the basis of the multiculturalism and multilingualism that already existed. Since independence Morocco has hesitated between modernity and conservatism. Having opted for the first under the influence of French culture, it has leaned towards conservatism since the 1990s with the rise of Muslim radicalism.

During the early years of independence the elite in power adopted Arab-French bilingualism as a political option in the context of its efforts to modernize the country. Nowadays there is tension not only between French (western) values and Arab-Muslim beliefs, but also, in the Moroccan context, between the Berber and Arab languages and cultures. This linguistic environment reflects conflicts of interest and ideological tensions that feed into the struggle for power on different levels. Interaction between languages and cultures in Morocco is characterized by contrasts and paradoxes.

This sociolinguistic situation is not static and one of its new developments is the emergence of migration as an important dimension of the current sociolinguistic scene. The period after independence saw local languages such as Berber and Arabic dialect being marginalized, at the same time as women were also marginalized, because of illiteracy and the mass migration of men to the towns and abroad. Women and immigrants spoke their native languages especially. In addition demands for the protection of national languages and cultures, which surfaced from the 1990s with the rise of human rights, were accompanied by serious demands for women's emancipation, one of the consequences of the movement of whole families to Europe (Ennaji and Sadiqi 2008).

In other words state-building in the 1960s and 70s had given priority to standard Arabic as the official and religious language and to French as the language of business and administration. Both are connected with the public sphere where men have more voice and choices than women. As for Arabic dialect and Berber, they were relegated to the home, that is, the private sphere occupied by women. Still today classical Arabic is more a male language whereas Berber is seen as a female language since it is spoken more by women than men. It is no coincidence that demands for language rights run alongside feminist demands. Because it is connected with classical Arabic, the rise in Islamic radicalism goes together with women's shy veiled appearance in public. Furthermore promotion of Berber and women accompanies secularist demands and the emergence of women in decision-making posts (Sadiqi 2003: 25).

## Gender, Language and Society

A study of the gender phenomenon in Morocco requires an understanding of the language situation and the hierarchy of languages according to gender.

The linguistic context in Morocco is complex because it not only consists of a range of languages but it also displays the social meanings of the opposition between mother tongue and educated language, oral and written language, prestige and ordinary language. The complexity of this situation is the result of the country's history and its geographical position. The languages used in Morocco have neither the same status nor the same symbolic value on the domestic linguistic market (Boukous 1995; Ennaji 1991).

Unlike the countries of the Middle East, where multilingualism is often seen as a threat to Arab identity, in Morocco it is perceived as an advantage and a way to increase people's communicative potential and widen their horizons. Indeed learning and using more than one language confers social power on such language users, especially women.

From studies on the relationship between language and gender carried out over the last three decades we discover that this research was mainly based on an essentialist paradigm in the 1970s and used quantitative analytical methods. In the 80s the qualitative, cultural approach came to the fore. Since the 90s we can see the emergence of the 'constructionist' (or structuralist) approach, which combines quantitative and qualitative methods (Kessler and McKenna 1978). I adopt this last approach, which sees gender as a social category linked to other categories such as ethnic origin, age and social class. Classical Arabic, Arabic dialect and Berber express gender through different morphemes and grammatical forms.<sup>1</sup>

Educated Moroccan women are often quite fluent in learned languages such as classical Arabic, French and sometimes English or Spanish in addition to their mother tongue – Arabic dialect (Darija) or Berber (Ennaji 2008b). They also use the mixture of codes, for example French and Arabic dialect, which is typical of the Moroccan linguistic context (code-switching) and occurs when there is a juxtaposition of word chains formed in accordance with the models and grammatical systems of both languages. Bilingual speakers regularly mix Arabic dialect and French and make use of what is called Franco-Arabic, which is chiefly spoken in day-to-day situations in the context of verbal interactions between literate speakers or highly educated people. Sociocultural factors such as geography, education, age, gender and social class determine the nature and extent of code-switching. Mixing codes tends to be a female, urban phenomenon (Caubet 1998; Sadiqi 2003: 257–271) and most users are normally educated town-dwellers with varying skills in the two languages involved.

Furthermore code-switching implies informality, intimacy, solidarity between speakers. Myers-Scotton (1993) calls this phenomenon 'the solidarity syndrome'. Mixing in fact shows 'the innovation of the accommodations' made by the speaker who, by using two languages, is expressing two traditions, two mindsets simultaneously (Zughoul 1978; Ennaji 1991). Though public opinion is mostly quite hostile to this form of hybrid discourse, which is seen as a residue of cultural colonization, it turns out to be very widespread (especially in scientific and technical education)

because of the influence of French, and is considered by researchers to be an indicator of high social status (Moatassim 1992).

Moroccan women are not a homogenous group. The better-off among them are often at least bilingual. Those who speak only Berber and/or Arabic dialect are viewed as illiterate and belong to the less privileged classes. Monolingual Berber women normally live in villages and rural areas. However they are very active in their communities: they work at home and in the fields, support their families and move about readily between villages.

In Morocco gender interacts dialectically with several factors, for instance history, geography, Islam, multilingualism, orality, social organization, economic and political situation, as well as with social variables such as geographical origin, class, educational level, employment, linguistic skills, matrimonial status,

It is within this interaction that women's and men's individual and collective identities, as well as gender roles, are continually being constructed, negotiated and questioned. Culturally women have taken on and still maintain the role of guardians of oral tradition and the different values. Moroccan women are aware of the importance of this role and make use of oral literature to express their opinions and aspirations (Sadiqi 2003: 30). Indeed there is a close relationship between language, gender, culture and society in the meeting between attitudes and social change. Orality is an important element of Moroccan culture, which differs profoundly from western culture; oral tradition is very strong and enters into the regulation of day-to-day life.

Discourse analysis shows up divergences in the conversational strategies employed by men and women to express their identities, ideas and feelings. In general women appear politer, less aggressive than men in discursive interaction (they speak more quietly and seldom interrupt their interlocutor), with the aim of maintaining positive social relations and fostering bonds of solidarity. On the other hand men allow themselves more laxity and tend to give less importance to their speech acts and how they are perceived (Ennaji 2008b).

Orality is also closely linked to illiteracy in women, who express their sufferings and desires in that way. They generally see the written medium as alien or artificial, and even when the written language (classical Arabic or French) is used orally in the audiovisual media they do not recognize it as theirs and sometimes cannot understand films or television.

Orality has a dual status in Morocco: it is called 'popular' but acts as a powerful symbol of identity and cultural authenticity. The negative attitude to orality is connected with the non-prestige status of both the native languages: Berber and Moroccan Arabic (see Ennaji 2005 for further details on the status of languages in Morocco). As for the positive attitude to orality, it comes from the fact that Moroccan culture is distinct from western educated cultures and appears as a marker of identity. The word *الرجلة* in Arabic dialect (manliness, courage) reflects many deep-seated aspects of Moroccan culture such as men's dominant role in the field of agriculture, politics or the army, for example. In contemporary Moroccan society the word *المعقول* (meaning seriousness and honesty) enjoys strong positive connotations in urban and rural areas. This dual function of orality is profoundly connected with the ambiguity of the status and role of women, who are both subordinate to men and guardians of values in Moroccan society and culture.

Within the society the terminology used to indicate girls and women is significant. In Arabic dialect as well as Berber, girls are described as obedient, controlled and beautiful. The adjectives عاتق (dependent daughter), مزيرة (controlled), زينة (beautiful), درويشة (docile) in Arabic dialect; and in Berber tzeddig (pretty), tRuda (beautiful), ddaw ufus (under control), reflect girls' inferior status. Adult women are also seen as being controlled or dominated. In Arabic dialect the expressions تحت الحكام (controlled), مولات الدار (woman responsible for the house) and in Berber tamTTot n laHkam (woman under control), tamTTot n uryaz (a man's woman) have positive connotations in a context dominated by patriarchy.

In addition expressions, proverbs, sayings, attitudes and behaviour reinforce these cultural values. Thus the notion of بنت دارهم (the daughter of their house, daughter of the family) in Arabic dialect or طهلاي ف الرجل (take care of your husband) express good repute, patience and affection that are in many ways a key to success for a woman in marriage and society. In Berber the notion leHya / gis leHya (she is full of modesty) and the phrase tamTTot d mnaSSa (a woman and a half or a woman with a strong personality) refer to much appreciated character traits.

Men's public authority and women's submissiveness are parameters that society and family reinforce and perpetuate. According to Ait Sabbah (1986) women keep silent in the Islamic subconscious, they are more oriented towards self-sacrifice and altruism, they do not have 'the right to be sure' and they lack authority. They are thought 'irrational', 'naïve' and associated with superstition and unscientific beliefs. Moroccan proverbs present ambiguous, or even negative, images of women. They do not stop at reflecting a social reality but help us to deconstruct it. Women are recognized only in the role they have within the family. Their destiny is linked to marriage and motherhood, as this Arabic dialect saying emphasizes: المرأة بلا وولاد بحال الخيمة بلا وتاد ('A woman without a child is like a tent without supporting poles'). They are confined to the private sphere (the home), whereas the public space (public affairs, business, money) generally remains the sphere for men (Benzakour et al. 2000: 156; Iraqi-Sinaceur 2002). Thus لا خير ف المرأة لي تجول ولا خير ف الرجل لي ما يجول ('A woman who travels a lot is worthless, a man who does not travel is useless').

Proverbs have an effect on social and individual behaviour because they carry stereotypes that lead to submissiveness or lack of self-esteem. As a result women may feel less autonomous in both public and private spheres and eventually less prepared to enter the political field.

### Women and Participation in Politics

In North Africa in general and Morocco in particular women's involvement in politics is complex, since it is constantly blocked by obstacles and ideological, cultural, economic and social factors. Despite these social and cultural restrictions women do have an important impact on political life, which depends heavily on their participation on a national scale.

Fatima Mernissi shows that religious discourse and nationalism often relegate to the background the issue of women and their political participation. In Sultanes oubliées (1990) she stresses that, though the Arab-Muslim mentality supports female

intelligence, it does not yet accept women's individual political aspirations. In general Muslim women feel held back and this is less because of incompetence or lack of experience than through the common conviction that politics is rather the prerogative of men, who rarely trust them when they hold the reins of power. This explains the relatively small number of women elected to parliament – who are nonetheless there because of the quota system – or to local councils.

The majority of the women who have been active in favour of sexual equality and female emancipation belong to an elite which enjoys a comfortable life, unlike most poor women, who are still struggling to meet their family's basic needs.

Throughout history women have exercised political power in a particular, specific way. In many cases their activism has been distinct from men's.

### **From the 16th to the 18th century**

In the 16th century Assayida Al-Hurra (1493–1562), daughter of Errachidi Charif Ali Al-Alami, the governor of Chefchaouen, had great political power. Wife of Al-Mandri, who restored Tetouan and had taken part in the war over Granada in 1510, she governed Tetouan for more than 30 years, headed a great fleet in the western Mediterranean and fought against the Spanish and the Portuguese. In 1520 she imprisoned the governor's wife and inflicted serious damage on the Portuguese expedition. According to Ibn Azzouz Hakim (1982: 128) she was 'the only woman to hold sovereign power in Morocco'. Her second marriage was also unconventional, since widows were generally little sought after by men unless they were themselves powerful and able to provide wealth, security and power (Louh 1975: 164). Given her diplomatic experience and considerable political skills Sultan Abou Abas al-Wattasi called on Al-Hurra to help him defend the northern region (de la Véronne 1955: 225). Their wedding took place in her birthplace Tetouan. After the ceremony she retained the same political position in Tetouan while her husband returned to his capital Fès.

Lalla Khnata Bent Bekkar, wife and counsellor to Sultan Moulay Ismail and mother of Sultan Sidi Mohamed Ben Abdellah, was also a powerful woman who, as the sultan's wife and mother, was politically active and participated in the running of affairs of state. Like Sitt al-Mulk (970–1023) she was very influential. Her authority and voice are perceptible in two 'Political Letters' sent in 1729 and 1736 to the Flemish state and the people of Oujda. Signed in her hand from her position as 'mother of our sovereign', these letters clearly show the 18th-century Muslim woman's ability to control not only her domestic world but also certain aspects of foreign policy. She addressed the people of Oujda with great assurance and managed to reassure them, writing: 'In any case you are our subjects. Fear no one whether you go to the east or the west or whether or not you travel. We are in a position to conquer the enemy.' In her letter to the Flemings she is full of confidence in negotiating peace with a foreign state.

In the late 18th century another woman exercised formidable power behind the throne: Shehrazad, one of Sultan Sidi Mohamed Ben Abdellah's widows, was involved in the struggle for the throne. The letter written to her son Salama is a docu-

ment that combines public and personal matters since in it she gives advice, reminding him that he must not go against God's will. 'If the throne was destined by God to be yours no one can take it away from you,' she tells him with great conviction, 'but if the throne goes to someone else you can do nothing.' It is a mother's voice, fearful for her child's life, as well as the voice of an experienced politician, conscious that the divine will should never be opposed and that sometimes it is wise to accept the status quo.

### Contemporary History: Women in the Nationalist Movement

At the start of the 20th century, during the resistance period, the independence struggle shifted from armed resistance in the rural areas to political struggle in the towns. For example, in 1920 a blind orphan Amazighe woman called Walt Tawgrat Aissa N'Ait Sokhman sang poems exhorting women to rise up against the colonizers and cowards. She invited women to bear the flag and denounce traitors: 'Shame on you, you have no manliness, / For you love to be slaves to infidels' (Sadiqi et al. 2009).

Rabha Moha, another talented Amazighe woman poet, expressed her nationalist sentiments, describing how the French mistreated Moroccans: 'The French have built big apartment blocks in the town of Meknès', she wrote, advising her family to 'eat the soup as the colonists give it to us for free'. In a more sombre tone she refers to how the French have put several resisters to death, and so she says:

I have decided to have no more children  
For they will be forced to work for the French  
They will force them to carry water when they grow up.

Another Moroccan militant, Rabea Qadri, is even angrier. In a song from the 1950s she denounces colonization with these words:

Bring me the head of Charles de Gaulle  
So I can burn it.  
Give me the head of Charles de Gaulle  
So I can grill it.

If colonialism by its very nature threatens national identities, women are often most vulnerable as protectors and transmitters of cultural identity. Marches were organized by Moroccan women to protest against the French protectorate. In August 1952 Rabat's women textile-workers joined a strike that had lasted a full month, while the women of Casablanca took part in the general strike and the demonstrations that occurred in December the same year. Several women and men were killed by French police, who fired on unarmed demonstrators. Following these protest movements the French colonizers decided to imprison members of the Istiqlal and communist parties throughout the country. When they sent King Mohamed V into exile, men and women in almost equal numbers came out on to the streets and started an armed struggle against the colonial authorities and their collaborators.

In their fight for independence Moroccan women were able to identify with their

king because he had become a paternal figure who protected them. Moreover, when tens of thousands of them came out on to their balconies, each one saw the face of Mohamed V on a white horse on the moon. During the resistance women used to carry weapons in their handbags and under their veils. They worked as liaison and information agents and hid resisters in their homes, thus taking part in the struggle for independence (Lakthiri 2002: 3–8). As Malika al-Fassi wrote in 1992, 'Housewives in Fès went up on to their balconies and used every kind of household object as a weapon: saucepans, bowls of hot water, big stones' (Akharbach and Rerhaye 1992: 22).

The armed struggle continued until King Mohamed V's return from exile on 16 November 1955. On that day Touria Chaoui, the first woman pilot, flew over the royal palace distributing leaflets glorifying the sovereign (Rivet 1999: 373–376). The king returned as a liberator. Everywhere he went he brought out huge crowds chanting slogans such as 'Long live the king, independence forever!' Women's voices expressed their nationalist feelings and their participation in the struggle for the independence of Morocco. As a result, on 21 November 1955 at its conference, the Istiqlal party proclaimed equality between women and men and supported female emancipation.

Malika al-Fassi became a public figure because she was the only woman to sign the Independence Manifesto ratified by 59 Moroccan nationalists. She was a founder member of the women's association Akhawat Al-Safa (Sisters of Purity), a patriotic movement which later became the Democratic Party for Independence. Al-Fassi fought for women's liberation and their right to education and political participation. She was also one of the few women members of the Istiqlal party, in which she was very active. At an extraordinary party conference she encouraged her female comrades to get actively involved in political life and demand women's right to vote and stand as candidates.

The same kind of female reaction is shown by the way Princess Lalla Aicha referred, in her historic speech, to Moroccan women's political role on the eve of independence. The oldest of King Mohamed V's daughters, she is seen by today's political leaders as a pioneer of political participation; her remarkable Tangiers speech in 1947 was the first public speech by a woman politician in Morocco. She urged the women of Morocco to take on political responsibilities and contribute fully to the national struggle for independence. 'We are a nation with great hopes and aspirations', she said. Her words contributed, among other things, to the creation of women's sections in all Moroccan political parties. The nationalist movement, in particular through the Istiqlal party led by Allal al-Fassi and the Party of Shura and Istiqlal led by Mohamed Hassan al-Ouazzani, also fought for women's emancipation and their involvement in political life (Ashford 1961; Sadiqi et al. 2009).

Associations arose in the northern region too under the Spanish protectorate. All of them benefited from the help and support of Sultan Mohamed. They made it their prime objective to create a new Morocco and established the priorities of stimulating and encouraging women's education so as to enable them fully to assume their responsibilities, which resulted in literacy programmes being organized in several of the kingdom's regions. Whether literate or illiterate, the first Moroccan women to engage in political activities believed deeply in their country's development.



After independence women experienced significant advances in education and employment and, like men, obtained the right to vote and be elected to public office. Paradoxically, between 1962 and 1990, their political involvement became less intense. This is explained by various factors. First an illiteracy rate of over 85%; secondly women remained more often than not under the yoke of patriarchy. The third important reason is related to the fact that the oppressive regime of the period had stifled women's voices and shut them out of public life. Recently, although women do not enjoy the same power as men, they have entered the political field in considerable numbers. With the recent expansion of civil society and the reform of the family code they are in the process of negotiating a new activism aimed at mobilizing and emancipating them (El Khayat 1992).

### **Moroccan Feminism**

Citizens of both sexes were involved in the birth of modern Moroccan feminism. The men who took part were most often highly educated, had a legal training and had been exposed to European thinking. The women belonged to a generation of educated girls whose mothers were often illiterate. It is important to note that the men's feminism is different from the women's. Whereas women aim to improve their lives, men prioritize abstract objectives: their opinions are part of their search for the causes of Morocco's backwardness and their effort to prove that the country cannot progress without educating and training women. However, for both groups the essential goal remains launching and integrating women into overall development (Ennaji 2008a).

Today most feminists stress the Islamic nature of their feminist activities. Some go so far as to say that this Islamic reference point is the sole guarantee of their liberation. That view has been shaped by social, economic and political changes which came before Islamism and Muslim radicalism (Daoud 1993). Those feminists also think the state regulates Moroccans' public life, whereas religion governs family life. Islam has been used to reinforce the family's patriarchal structure based on controls and constraints.

The action of women's associations is part of the natural extension of these trends. The associations are proof of the dynamic nature of civil society. Indeed, with the massive expansion of education, it is thanks to women that non-government associations and organizations have been founded. Most of them are fighting for a feminism that is neutral as regards religion and politics and for the defence of human rights. They are mainly controlled by intellectual women from the aristocracy or the middle classes. It is because of these associations that many contacts and networks have been created both within and outside Morocco. This dimension is significant for the Moroccan feminist movement symbolically as well as practically.

The action of the women's associations constantly reminds political leaders that the international context, where legal standards concerning women are applied, can no longer be ignored. Nevertheless the choice between modernity and tradition remains a considerable challenge. In a country like Morocco – which has opted for multiculturalism, a liberal economy and political pluralism within a constitutional

monarchy – that choice cannot ignore either Islam or the international community when laws and political decisions are being made. The domestic context also has an important part to play: one of the great challenges concerns the choice of a model for economic and social development and the gradual integration of women.

All in all Moroccan women have managed to express their autonomy and their complaints in an environment dominated by men. Their action has been fruitful in areas such as education, the job market and more recently the legal field. As a result of their struggle the women's associations and democratic forces in general succeeded in bringing about reform of the *Mudawana* (Family Code) in 2004.

## Conclusion

Moroccan women's participation in political life is an essential means for the country to become part of modernity and democracy. It is a clear commitment by the government at the national and regional level.

Furthermore the international environment and NGOs are encouraging women's participation in politics. Their political involvement has also benefited from fundamental changes in international economic relationships, from support for the country's ability to solve social problems, from changes in political regimes and the growing importance of democracy in the world, from the rise in Islamist fundamentalism as well as the increased role of women's movements worldwide (Ennaji 2007).

Following on from these changes a number of women have risen to high positions in the public arena. Today we have seven woman ministers and 35 female members of parliament, without forgetting the smaller number of women who have key government posts. The future of women's participation in political life depends on attitudes evolving, on gender roles being reorganized, on sexual equality, on efforts being made by civil society, on girls being educated and integrated into economic and social development.

Emancipation of Moroccan women has seen progress since independence. In this respect the new Family Code constitutes a fundamental reform. It transforms women's status and their place in Moroccan society and confirms the fact that democracy, individual rights and modernity are a choice made by our society.

Guaranteeing respect for women's and children's rights, confirming justice, equity, equality of rights and duties between the sexes, the amendments contained in the new Family Code give backing to the place of women in society and remove the injustices weighing on them. The new provisions in this reform, which are at present giving food for profound thought, are encouraging all those involved to become active. It has been greeted at all levels as 'a wise social development' aiming to build a healthy basis for a healthy society in which relations within the family are based on justice, equity, balance, equality of rights and duties.

In Morocco, a country of Arab-Muslim culture dominated by traditional practices, women have always been respected but without enjoying a status worthy of their efforts until the new Family Code, which confirms equality between spouses and places the family under their joint responsibility. Moroccan women can henceforth enjoy a more fitting life situation at every level: political, social, economic and cul-

tural. This long-awaited reform unequivocally represents a new achievement, not only for women, who regain their rights, but also for men who believe in the equality of the sexes with regard to rights as well as duties.

The new Family Code will also have important consequences for Moroccan emigrants. Most of them, especially the men, will have to adapt to the new laws which, among other things, ban conjugal violence, attempt to limit opportunities for polygamy and do away with fathers' authority by allowing young women to marry without their parents' prior agreement.

While all Moroccan women are affected by gender issues, for example those relating to improvement of their quality of life, their activism takes different forms according to social practices heavily influenced by Arab-Islamic culture, patriarchy and western universal values of human rights.

Though gender issues are sometimes presented as a conflict between tradition and modernity, for instance the question of the veil, the reality is much more complex. Moroccan women's status and lifestyle have altered radically over the last four decades; the gains in legal, political, social and educational terms have been of enormous benefit to the whole of society. However women are faced with some grave challenges: the society remains fundamentally divided by sex and hierarchically, illiteracy affects women more than men and the system is harsher towards them. They are more subject to social sanctions and the prime victims of fundamentalist trends, remaining too often excluded from decision-making. But it is clear that economic, social, political and cultural rights in post-colonial societies will not be achieved without their genuine participation in the public sphere.

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## Notes

1. For example:

- classical Arabic: ولد (boy) / بنت (girl); كتب / كتبت (he/she wrote);
- Arabic dialect: رجل (man) / امرأة (woman); قديم / قديمة (old m./f.);
- Berber: afullus (cockerel) / tafullust (hen); i-dda / t-dda (he/she went away).

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