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# Salto-Youth Euromed “Education and Civilisation” teams



## **MARRAKECH - MOROCCO 4 to 12 April 2004**

- Bernard ABRIGNANI, Coordinator of Salto-Youth Euromed Resource Centre and of the training course
- Lahcen ELOMRANI, Marrakech, Morocco - Junior trainer
- Federica DEMICHELI, Arona, Italy - Trainer
- Abdallah ROUHLLI, Belgium - Trainer
- Yacine BELLARAB, National Coordinator of Euro-Med Youth Programme in Morocco



## **CAIRO - EGYPT 23 to 31 July 2005**

- Bernard ABRIGNANI, Coordinator of Salto-Youth Euromed Resource Centre and of training course
- Federica DEMICHELI, Arona, Italy - Trainer
- Abdallah ROUHLLI, Belgium - Trainer
- Leo KASERER, Innsbrück, Austria - Junior trainer
- Sally SALEM, Cairo, Egypt - Junior trainer
- Gehad AMER, National Coordinator of Euro-Med Youth Programme in Egypt



## **Venice - Italy 27 May to 1 June 2006**

- Bernard ABRIGNANI, Coordinator of Salto-Youth Euromed Resource Centre and trainer
- Federica DEMICHELI, Arona, Italy, Coordinator of the Training Course
- Sally SALEM, Cairo, Egypt, Trainer
- Leo KASERER, Innsbrück, Austria, Trainer
- Giuseppe GUALTIERI, project officer - Italian National Agency
- Marco BOARIA, Association of Local Democracy Agencies, Mestre, in charge of the logistic.



## **Editors:**

- Tamara CUPRIAN Galati, Romania; Project assistant, Ecology Consultancy Centre
- Bernard ABRIGNANI, Coordinator of Salto-Youth Euromed Resource Centre



# Introduction

## T.A.P.E.

The Salto Youth Euromed methodology is based on this acronym that transforms into a concept when these letters are defined (Taste/Test - Analyse - Produce - Exchange/Evaluate).

### Taste and Test

#### *What are these phases about?*

The TEST and TASTE phases refer to an initial approach to the environment in which participants have an opportunity to get acquainted with the place they are in and to realize which elements help you understand it.

Participants are put in situations that allow them to test themselves throughout the training course.

“Test yourself to find out if you have the right attitude!” - “Test your behaviour, attitude, knowledge etc.”

At other times, they have a unique opportunity to Test new tools.

All the activities integrate the concept of Tasting, which is to enjoy each moment, especially those linked to local traditions (food, feasting...), along with the Taste of EVS.

#### **Examples:**

- active discovery of both host cities
- traditional evening
- visit to the NGOs
- Other exercises such as: rotating work-shops, journalistic investigations etc.

### Analyse

#### *Analyse what?*

The ANALYSE phase concerns the act of analysing and reflecting on all the activities done during the TEST/TASTE phases and then to individuate the common links and interactions binding the different pieces of information.

#### **Examples:**

- plenary discussion on local Civilisation and Youth Policies facilitated by an expert
- illustrating the ties in the form of a network (poster, exhibition...)
- evaluation(s)
- the link between Education and Civilisation and how they influence educational attitudes.

### Produce

#### *Produce what?*

During the PRODUCTION phases, participants presented the work they have prepared (prior to arrival) on Formal and non Formal Educational systems in their own countries.

#### **Examples:**

- the articles they wrote after having visited the NGOs on the “Journalist day”,
- the guidelines for a successful Euro Mediterranean EVS project,
- whenever they are asked to take responsibility for designing, leading or assisting different learning slots in the training course.

### Exchange - Evaluate

#### *What does this phase cover?*

**EXCHANGE** is the transversal process common to both of the previous phases. Only through exchange (of opinions, ideas, skills...) can participants learn from each other and enrich their skills, knowledge, and sensibility.

**EVALUATING** an activity does not only mean finding out if it worked as we imagined or not, or whether the participants enjoyed it. Evaluating an activity means all of the above and much more: verifying whether the activity reached the set objectives, working with the participants to ensure they got something meaningful out of the activity and building up a common and shared “sense” of it, etc.

#### **Examples:**

- plenary discussion.
- daily evaluation groups.
- mid-session Evaluation.
- questionnaire.
- games involving physical expression (moving towards a certain point of a room, interacting with participants expressing their opinions...).
- etc.

The whole methodological structure of the training course has to allow each participant to TASTE the atmosphere of the learning situation; this means placing him/her in a kind of “amniotic fluid” to facilitate self-awareness and acquisition of new knowledge. He/she also has to be able to TEST him or herself in this new situation and also to test new tools or methods. Nothing can be achieved without an analysis of all these elements; that’s why enough time must always be set aside for ANALYSIS after each learning session. Similarly, without the desire to exchange with the other members of the learning community, it is very difficult to successfully complete the previous points. Each step also has to be EVALUATED before starting again with the first point. (However, no method can compensate for a lack of a real learning “spirit”).

## S.T.A.R.

Salto Youth Euromed uses other acronym: STAR SOLIDARITY - TOLERANCE - AUTONOMY - RESPONSIBILITY & RESPECT

**Solidarity** means helping each other to learn, to appreciate, to translate, to understand etc.

**Tolerance** is the recognition of the fact that accepting other points of view, ideas, ways of thinking, habits and traditions etc. can sometimes be painful.

**Autonomy** is the opportunity given to participants to manage some slots of the programme on their own, at their own rhythm, defining their own aims.

**Responsibility** is the freely given acceptance to assume responsibility for tasks before and during the training course.

**Respect** is based on reciprocity, which can sometimes be so difficult to have and to show, but which generates a trusting atmosphere and a good learning process.

These two acronyms are presented and explained at the beginning of each Salto Youth Euromed training course and participants are invited to formulate different proposals to define the letters; we always come out with essentially the same result, although when appropriate new ideas are integrated into the definitions, i.e. EXPERIMENT, TOGETHER or PREPARATION which are all part of the learning contract for the training course.

## Context:

### Organisational framework:

The training session was co-organised by the SALTO-YOUTH EuroMed Resource Centre in conjunction with the National Coordinator of the EuroMed YOUTH Programme in Morocco **from 4 April to 12 April 2004 in Marrakech (Morocco) and the National Coordinator of Egypt from 23 to 31 July 2005 in Cairo (Egypt).**

*The working languages were English, French and Arab.*

### Goals and objectives:

**The goal of the course** was to highlight and establish the link between Civilisation and Education and to determine whether it was a driver or an obstacle to the qualitative development of the Mediterranean European Voluntary Service.

The following **concrete objectives** were set based on the afore-mentioned goals:

- get to know Euro Mediterranean civilisations and their reciprocal influences;
- reflect on the influence of Civilisation on Education and of the latter on the different pedagogical attitudes on both sides of the Mediterranean;
- study the different educational systems and their similarities and differences;
- exchange ideas about the notion of volunteer work;
- acquire the skills required to take on a qualitative role as a tutor or mentor within the framework of the EuroMed Youth programme;
- write up a booklet of technical and pedagogical tips for a successful EuroMed EVS.

### Participant profile

The course was designed as a complementary training session for youth workers and leaders who:

- already had some experience of the (EuroMed) YOUTH programme (Action 1,2 & 5),
- did the upstream preparatory research required and any additional research requested by the team once accepted on the course,
- had the backing of their organisation and the green light for a EuroMed YOUTH project,
- were motivated by the training course and free to attend the entire session,
- could communicate and work in at least one of the three working languages (English, French and/or Arab),
- were resident in a European Union member state or in a Mediterranean country that had signed the Declaration of Barcelona.

### Expected outcome

We expected participants to:

- add to their knowledge and comprehension of other civilisations and educational systems in the Euro Mediterranean region,
- develop a voluntary service project after the course (Action 2) within the framework of the EuroMed Youth programme.

### Methodology

The course was based on non-formal educational principles and practices using a learner-based approach and active and interactive methods. Participants were responsible for managing some of the activities with a view to making them personally responsible for their learning process. They needed to be open to an experimental learning method.

### Why Morocco?

The imperial city of Marrakech is (as any guidebook will tell you) the faithful expression

of a succession of civilisations and dynasties. Founded in 1070 by the Almoravide ruler Youssef Ben Tachafine, the different dynasties that followed on later left sumptuous palaces, mosques, gardens and medersas as their heritage. Berbers and Arabs have been through Marrakech, as have nomads and mountain tribes. The city, with its historical, cultural and human resources, was considered as an ideal educational setting for all these reasons.

### Why Cairo?

The city of Cairo is constantly growing and transforming itself in the process of becoming the “Mother of the world”, which is how the Egyptians speak of their city; a place where roots began, civilisations developed and everyone and everything has a history. Cairo is said to have a thousand minarets, a thousand faces, a thousand ways of looking at the world; it is a place where everyone finds something they can identify with, by accident or by design, and whose history added an extra dimension to the training course.

### Content of programme

The programme consisted of the following main modules:

- Why have EuroMed cooperation projects?
- Communication and group dynamics.
- Civilisation and Education in the EuroMed area.
- Definitions of civilisation, education and pedagogical attitudes.
- The intercultural dimension.
- Working in international teams.
- Final evaluation of the course.
- Suggestions for follow-up courses.



# Programmes for Salto Euromed “Education and Civilisation” courses

Marrakech

04/04/2004	05/04/2004	06/04/2004	07/04/2004	08/04/2004	09/04/2004	10/04/2004	11/04/2004	11/04/2004
	<b>9.30</b> Ice Breakers  <b>10.00</b> Official opening Presentation of training course: Objectives, Methodology, Programme  <b>10.45 – 11.15</b> Break Expectations and fears Learning Contract	<b>9.00</b> Energisers  <b>10.00</b> Input on Civilisation / Presentation on theme of Civilisation  <b>10.45 – 11.15</b> Break Follow-up / Continuation Workshop on civilisation/	<b>9.00</b> Energisers  <b>10.00</b> Work on different educational systems in countries present  <b>10.45 – 11.15</b> Break Follow Up/Open space on educational systems	<b>9.00</b> Energisers  <b>10.00</b> EuroMed Youth programme and EVS background, philosophy and technicalities  <b>10.45 – 11.15</b> Break Follow up	<b>9.00</b> Research work on education realities in Morocco (journalistic enquiries)  <b>9.00</b> Energisers Phase of article production	<b>9.00</b> Energisers Projects Market	<b>9.00</b> Energisers Projects Market	<b>Breakfast</b>  <b>Departure</b>
	13.00 Lunch	13.00 Lunch	13.00 Lunch	13.00 Lunch	<b>Surprise Lunch</b>	13.00 Lunch	13.00 Lunch	
Participants' arrival (after 16.00)  Setting up of NGO exhibition	<b>14.00</b> Active Discovery of Marrakech related to Education and Civilisation issues	<b>14.30</b> Input on the educational system and youth policy in Morocco	<b>14.30</b> Influence of civilisation and education on pedagogical attitudes	<b>Free time</b>	<b>14.30</b> Follow Up	<b>14.30</b> Production phase for EVS guide	<b>14.30</b> Follow up, evaluation and official closure	
<b>19.00</b> Dinner  <b>20.30</b> Ice Breakers	<b>20.00</b> Dinner/Diner  <b>21.30</b> Opening of NGO exhibition	<b>20.30</b> Intercultural evening	<b>20.00</b> Dinner  <b>Free Evening</b>	<b>19.30</b> Departure from the hotel for traditional evening	<b>20.00</b> Dinner  <b>Free Evening</b>	<b>Farewell Party</b>	<b>20.00</b> Dinner  <b>Free Evening</b>	

## Cairo

23/07/2005	24/07/2005	25/07/2005	26/07/2005	27/07/2005	28/07/2005	29/07/2005	30/07/2005	31/07/2005
	Official Opening (Presentations, Objectives, Methodology, Programme, Group Dynamics)	Input on Civilisation	Work on different educational systems	Voluntary work and EuroMed EVS	Research work on education and civilisation realities in Egypt (journalistic enquiries)	Contd. Idem	Production Phase (feedback)	<b>Departure</b>
Lunch Break								
Participants' arrival (after 16.00)	Active Discovery of Cairo related to Education and Civilisation issues	Input on the educational system and youth policy in Egypt	Influence of the civilisation and education on pedagogical attitudes	<b>Free time</b>	Contd.	Production Phase	Evaluation and official closure	
Dinner								
Setting up NGO exhibition	Opening of NGO exhibition	Intercultural evening	Free	Traditional evening	Contd. (if necessary)	Contd. Idem	Farewell Party	



## Venice

Wednesday 24/05	Thursday 25/05	Friday 26/05	Saturday 27/05	Sunday 28/05	Monday 29/05	Tuesday 30/05	Wednesday 31/05	Thursday 01/06
	<b>9.00</b> Official Opening	<b>9.00</b> Input on Civilisation	<b>9.00</b> Different education al systems	<b>9.00</b> Research work on education and civilisation realities in Italy (journalistic enquiries) Packet lunch	<b>9.00</b> Production Phase (writing articles on visit)	<b>9.00</b> Voluntary work and Euromed EVS	<b>9.00</b> Presentation of articles  <b>10.00</b> Partners SUQ	<b>Departure of participants</b>
<b>13.00</b> Lunch Break / <i>Pause Midi</i>								
<b>Arrival</b>	Active Discovery of Venice  <i>Découverte active de Venise</i>	<b>14.30</b> Input on the educational system and youth policy Italy	<b>14.30</b> La Bussola Mid term reflection ----- The 4 piliars of education	Continued Mestre!	<b>Free Time</b>	<b>14.30</b> EVS recom- mendations	<b>14.30</b> Final evaluation Active evaluation; Follow up	
<b>19.00</b> Dinner / <i>Dîner</i>								
	<b>21.00</b> Opening of NGO exhibition	<b>21.00</b> Intercultural evening	<b>Free night</b>	Dinner out in Mestre!	Dinner out in Venice!	<b>Free night</b>	Farewell Party	

# Education and Civilisation or Civilisation and Education?

*(Does a person have to be educated in order to be civilised or should one first be civilised to be educated?)*

In a world full of inequality and injustice, the question of education should not be considered after economic considerations and political imperatives, but as an urgent issue for the continuing civilisation of the world, with implications for the present and at local level. No man is born either in chains or emancipated, they become one or the other. No one is born a fanatic or a good citizen, they become one or the other. What we experience makes us who we are, either as educational or alienating experiences, and they determine our relationship with others and the world.

Access to learning is primordial, but useless if it only implies an access to learning without understanding. The view of education as merely an accumulation and instrumentalisation of knowledge must give way to the concept of developing minds capable of thinking about the world differently. The view of education as a mere reproduction of knowledge, transmitted as a finished product, a definitive truth, must be replaced with the concept of encouraging creative and daring thinkers. How can we hope to educate people to have a critical eye when we insist on them obeying rules set up by others as soon as they begin school? How can we teach our children to show solidarity when we exclude people from our schools or focus on individual competitive success in the classroom?

No teaching or training method is neutral or innocent. It transmits values, mental behaviours and thinking methods simply by existing, in addition to the knowledge content. It is precisely in the transmission of knowledge (the primary function of schools) that the new educational mode is quite different, beginning with the basic functions of reading, writing and learning to count and continuing throughout the school and training career of the pupil.

The goal is to become a citizen in the knowledge and learning process. It is vital not to reject the questions, opposing ideas and debates generated by this process, as they are weapons to fight ignorance, interdictions and fatalities. This process enables every child and learner to activate his own intelligence and form his own opinion, create, act and work with others who, before and alongside him, have come to the same conclusions. The act of knowledge opens the door to the human fraternity.

The putting into practice of such an approach to knowledge, as in the conception and implementation of projects, in the many situations where the power to think and create is nurtured, requires an acceptance of the semi-philosophical idea that we are "all capable". The objective is to channel and develop the immense potential of each child, adult or people, which all too often withers, is stifled, dies or is rejected.

*"The objective of any education should be to project the learner into the adventure of a life to discover, direct and build" Albert Jacquard*

Learning to think in complex detail, to deal with the unexpected, to feed off the otherness and the diversity of cultures, to take the unsignposted road and to live with contradictions, is how free and responsible men learn to live without fatalism and resolve conflicts. This is real and good education as it teaches children to learn without forcing them and children need to be educated and not just trained. As George Bernard put it:

*"The worst form of abortion is trying to form a child's character".*

Education has changed considerably over time and some feel it has been influenced by civilisation. Others think education should remain the same, such as Hannah Arendt:

*"Education must be conservative in order to preserve what is new and revolutionary in each child".*

In the question posed in the title, the word civilisation is synonymous with progress. The more the world progresses, the more ways of living need to adapt. Children must be educated and not just trained since mankind no longer has the same purpose in life. The goal of education is still to ensure that a child progresses, but not in the same way as in the past. Men now need to learn how to live and not just survive. Since the goal has changed, the means need to adapt too. Educational tools are no exception.

The lesson of the ethnology does not fail to stimulate the reflexion on the ways of educating. The universal character of the educational process is present in any society but, also appears the cultural relativity of the goals and the methodological means to reach them by education.

An old but very illustrative example is given to us by Erikson in its study on the methods of child-training at the Sioux of South-Dakota. The author notes that baby is nursed with the request but that the suction of the breast is regulated by prohibition to bite it. The child who bites the breast is punished, torn off the sucking, is lengthened on a board, is attached

by the neck with a belt, and has this position in which it shouts until exhaustion without nobody seeming to worry some.

For the Sioux of South-Dakota, the non-observance of this way of acting was regarded as a defect of education. The reactions are easily imagined that such a method applied to the babies in our contemporary social context would cause... The example shows well the effects of interpretation and valorisation of which any teaching method is inevitably the object according to its social and historical integration.

In olden days, Sparta and Athens were illustrious cities that were constantly at war with each other. The Spartans were a hot-blooded people, trained from childhood to fight and go to war. Athenians were also trained for war but focused on the arts and philosophy as well, and the people were both literate and democratic. Since their goals were different, their educational methods were different too. Every man must live with his time.



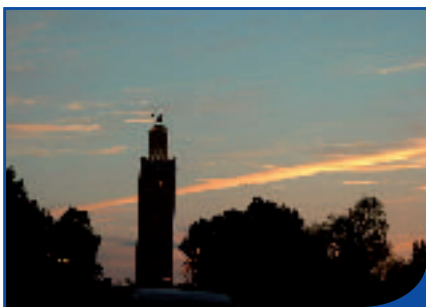
# Active discovery of host cities (focusing on civilisation and education)

## Marrakech

As part of the programme - and to give participants an active introduction to the subject - the training team organised an exercise to introduce Marrakech. It was divided into two phases:

### Preparation phase:

A certain number of sites were chosen to enable the participants to visualise the history of the dynasties that ruled in Marrakech,



with input from an expert on Moroccan history and in accordance with the objectives of the course. The sites selected were: Koutoubia, the Saadian tombs, the Bahia Palace, Dar si Said, the Ben Salah mosque and the Ben Youssef madrasa.

The active discovery of Marrakech and the introductory presentation on the theme of "civilisation" was led by Jamal BAMMI, professor at the University of Rabah and an expert on ancient history, who accompanied the groups to the sites to answer any questions.

Participants were divided into 6 groups of 5 people and organised in three teams. Each group had a Moroccan volunteer and all the participants were given a map featuring the monuments to be visited along with questions to be answered.

At the end of the game, all the participants met on a terrace overlooking Jamaa El Fna town square, where they were given additional information on the monuments they had seen and some history about the square itself, against the background of the setting sun and the nightlife of this famous square.

### Rules of the game:

- Follow the route you have been given.
- Find the sites you have been told to find.
- Answer the questions you have been given and write down the answers.
- Spend between 15 and 20 minutes at each site.

Please note that your observations and analyses must have a link with the theme of the training course (Education and civilisation).

- Final meeting in front of the main door of the KOUTOUBIA mosque at 18H15.
- Someone will be there to help you to better understand, observe and appreciate the city along the way.
- Everyone will finish up at the JAMAA ELFNA town square in a secret place, where you will learn about the unknown Marrakech.

### Do not forget to:

1. Answer the questions you have been asked.
2. Bring back an object chosen by the group that represents and symbolises what you have seen.
3. Bring back or make: a drawing or a postcard or a digital photo of what you consider represents what you have seen and what you want to remember.

### Road map

- group 1 – teams 1 and 2;  
group 2 – teams 3 and 4;

group 3 – teams 5 and 6.

### Map with questions on Marrakech

#### 1. MADRASA

- a) What is remarkable about the urban environment of this site?
- b) Look at the monument and describe what it means to you.
- c) What was the function of the large cupola close by?

#### 2. BEN SALAH

- a) What is the characteristic of this site?
- b) Is the building isolated?
- c) Compare this minaret with that of Koutoubia.

#### 3. DAR SI SAID

- a) What are all the different sections of this house?
- b) What is the specific function of the monument?
- c) What are the main differences between DAR SI SAID and the BAHIA palace?

#### 4. BAHIA PALACE

- a) What was the patio used for?
- b) Describe some of the architectural motifs.
- c) Which of the owners' human qualities are revealed in the palace?

#### 5. SAADIAN TOMBS

- a) What impression does this site give you?
- b) What was the main material used in the construction?
- c) What is the dominant architecture in the main room?

#### 6. KOUTOUBIA MOSQUE

- a) What condition are the two mosques in and why?
- b) Can you place the 3 mosques you saw during your visit in chronological order?
- c) How many of the four facades of the minaret are identical?

The active visit of Marrakech took place during the afternoon of the first day of the course and it was centred on Civilisation and Education. The visit took around four hours and the objective was to develop the volunteers' capacity to observe and listen to what was going on around them and to communicate with others – useful skills not only for international exchanges but also for any human being!

## Session - Preparation Sheet



TITLE	Active visit of Marrakech
AIM	Give volunteers an active introduction to the theme. Explore the traces of the dynastic civilisations that have lived in Marrakech.
DESCRIPTION	We selected six sites that reflected the civilisations that have marked Morocco, on the basis of well-defined criteria and with input from an expert. The volunteers were asked in their small groups to answer specific questions on each site visited. The expert who participated in the preparation was available to provide additional explanations.
MATERIAL NEEDED	Local means of transport (taxis).
TOOL TYPES	Map of the area. Prepared questionnaire.
TOOL TOPICS	Islamic civilisation: Koutoubia + Ben Saleh mosques (only Merinide monument in Marrakech). Civil: Bahia Palace (Alaouiyyine), Ben Youssef Madrasa (Saadian of meridian origin), Dar si Said museum.

## Answers to the Marrakech questionnaire

### 1. KOUTOUBIA MOSQUE

- One is the most impressive thanks to its minaret and the other is the oldest but in ruins.
- Koutoubia, followed by AL KASBAH (close to the Saadian tombs) and finally BEN SALIH.
- The north and south façades are almost identical; the east and west facades are almost identical but are different from the others.

### 2. SAADIAN TOMBS

- demonstrates how interested the 16<sup>th</sup> century Saadians were in funeral arts.
- marble.
- sculpture in plaster.

### 3. BAHIA PALACE

- it's a door in the centre of the façade for women who only rarely went out.
- abundance of mosaics, sculpture in cedar, stalactites.
- love of science, political importance, adoption of polygamy.

### 4. DAR SI SAID

- reception rooms, bedrooms, kitchen, baths, patio, gardens, relaxation rooms, central fountain.
- museum of popular art.
- smaller house, smaller patio, smaller garden, architecture of rooms almost identical.

### 5. BEN SALAH

- religious site and architectural work of art.
- not isolated; it is located close to a Mausoleum where the noble who gave the whole complex its name is buried (BEN SALAH).
- presence of networks of lozenges but nevertheless of modest size.

### 6. MADRASA

- part of a whole that constitutes the initial core of the city - mosque; cupola.
- place of study, education, shelter, work of art.
- ablutions room for the faithful.

## Cairo

### Explanation of the exercise:

Each participant group had an Egyptian participant and a trainer who held “a roadmap” and a map of “Old Cairo” quarter (Cairo was particularly rich in information on our theme). Each group started from a different place. The questions they were asked and the answers collected at the end of the game (see below) were discussed in plenary session in the style of a game.

### Questions and answers:

#### G1- Amr Ibn El Ass Mosque

*Is it true that this the last mosque to be built in Africa?*

Yes

No

*What is the Arabic word for mosque?*

Beit?

Balad?

Masjid?

*Where does the word “mosque” come from?*

*Do you have any idea of how knowledge was spread at that time?*

#### G1- The Mosque of Amr Ibn El-As (7<sup>th</sup> century)

This is the first and oldest mosque ever built in Egypt. Erected in 642 AD (21 AH) by Amr Ibn al'As, the commander of the Muslim army that conquered Egypt, the mosque is also known as Taj al-Jawamie (Crown of Mosques, al-Jamie'al-Ateeq (the Ancient Mosque) and Masjid Ahl ar-Rayah (Mosque of Banner Holders).

The mosque is said to have been built on the site of Amr Ibn el-As's tent at Fustat and is the oldest existing mosque, not just in Cairo, but also on the entire African Continent. Located north of the Roman Fortress of Babylon, it is actually on the edge of Fustat, the temporary city founded by Amr, and was an Islamic learning centre long before El-Azhar Mosque was built. It could hold up to 5.000 students.

The mosque was originally built on an area of 1.500 square cubits, overlooking the Nile. The initial structure was quite simple: walls bare of any plaster or decorations, without niches (mihrab), minarets or ground cover. It had two doors on the north and two others facing Amr's house.

The mosque area remained unchanged until 672 AD (53 AH), when Musallama al-Ansari, Egypt's ruler on behalf of Caliph Mu'awiya Ibn abi-Sufian, decided to expand and renovate the mosque. Walls and ceilings were decorated and four compartments for

“muezzins” (callers to prayers) were added at the corners, together with a minaret, and the ground was covered with straw mats.

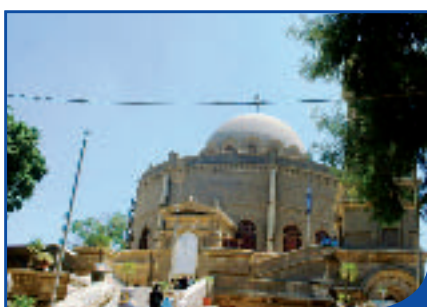
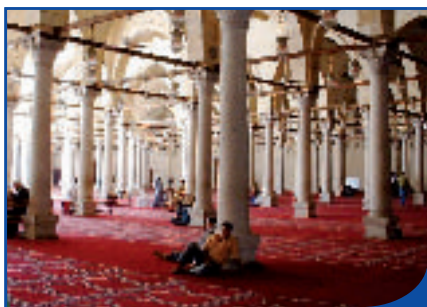
In 698 AD (79 AH), the mosque was demolished and rebuilt in a larger version by Abdul-Aziz Ibn Marwan, Egypt's ruler. The mosque was demolished a second time by Prince Qurrah Ibn Shuraik al-Absi, Egypt's ruler at the time, in 711 AD (93 AH). On the orders of Caliph al-Waleed Ibn Abdul-Malek, the mosque area was extended, a niche and a wooden pulpit (minbar) were added and a compartment and a group of four columns facing the niche were gold-coated. The mosque featured four doors to the east, four to the west and three to the north.

Additions and repairs were made under Abbasid rule. In 827 AD (212 AH), Abdullah Ibn Taher, Egypt's ruler on behalf of Caliph al-Ma'moun, ordered an equivalent area to the north to be added to the mosque, thus bringing its total area to its present size of 13,556,25 square metres (112.3m x 120.5m). The Fatimid period was the golden era for the mosque, when gilded mosaics, marble works, a wooden compartment and a moving pulpit were introduced and part of the niche was silver-coated.

The last structural amendments in Amr Mosque were made during the rule of Murad Bey in the Ottoman period in 1797 AD (1212 AD). The interior of the mosque was demolished and rebuilt, as some of the columns had collapsed. As a result, eastern arcades were repositioned so as to be perpendicular to the mihrab wall and arches were extended across windows. Two minarets were built at that time and still exist.

Amr Mosque was not merely a place of worship, it also served as a court for settling religious and civil disputes. Teaching circles were also organized either for general religious preaching or teaching lessons in Koranic sciences, jurisprudence and Prophet Muhammad's Tradition (Hadith) as well as letters.

The mosque incorporates elements of Greek and Roman architecture and has 150 white marble columns and three minarets. Simple in design, its present plan consists of an open sahn (court) surrounded by four riwaqs, the largest being the Qiblah riwaq. There are a number of wooden plaques bearing Byzantine carvings of leaves, and a partially enclosed column is believed to have been miraculously transported from Mecca on the orders of Mohammed himself. There are many other ancient legends associated with the Mosque.





## G2- St. George's Church

*What is the name of St. George's church in Arabic?*

*Who was St. George?*

### G2- St. George Church:

The Church of St. George (Mar Gergis church in Arabic) is one of the 7 churches in Old Cairo (5 in the lower street of churches and 2 on the surface). St. George was a soldier from Kapadasha who was killed in Palestine by the Romans.

### G3- Babylon F...? & the little street leading to the synagogue.

*What is special about this street?*

*It has a lot of Mahallat?*

*It has a lot of houses?*

*It has lots of little churches?*

*How many churches are there in the street?*

Four?

One?

Twenty?

*What does the letter F stand for?*

Babylon Forest?

Babylon Fork?

Babylon Fortress?

*How did people react in these churches?*

It has been said that many of Cairo's residents know little about the Fort of Babylon, though the Christians certainly do, because several of their oldest churches are built into or on its walls. These include El-Muallaqa (the Hanging Church) and the Greek Church of St. George. A number of other Coptic churches are located nearby. The area is called Old, or Coptic Cairo (Masr el Atika), for this is indeed the oldest part of the city, and the remains of the fort are Cairo oldest original structure. Indeed, Cairo owes its existence to this fort.

However, the ancient Egyptians were aware almost from the start that this region, on the borders of Upper and Lower Egypt and originally two independent kingdoms, was the most strategic site in all of Egypt. Of course ancient Memphis, just south of modern Cairo, already existed from at least the beginning of the unification of the two kingdoms, and was considered the "balance of the Two Lands". Though various rulers at different times moved the capital of Egypt to different locations in Egypt, it always seems to have returned to this strategic location.

Obviously, Babylon became a Christian stronghold, particularly after problems arose between Western Christians and the Copts. It became a refuge for Christians who were persecuted by the Roman Christians of Alexandria.

However, it was almost certainly its strategic location, together with its access to the Nile and the canal, which made the city so important. The fall of Babylon on April 9, 641, following a siege lasting more than six months signalled the fall of Egypt to the Arabs under 'Amr ibn al-'As, even more than the actual fall of Alexandria, the capital of Egypt at that time.

## G4- Ben Azra Synagogue

*Did you think you would find a synagogue in Cairo?*

Yes

No

*Who is Ben Ezra?*

A rabbi?

A sheik?

A priest?

*How many churches are on the way to the synagogue?*

One?

Two?

Three?

*What was this building used for before becoming a synagogue?*

A house?

A mosque?

A church?

Situated in Old Cairo and surrounded by 29 Mosques and 20 Churches, BEN EZRA is one of the oldest synagogues in Egypt. Its location and interesting history also make it one of the most famous and special synagogues. According to historians, the current site of the synagogue was initially a Coptic church in the 6<sup>th</sup> century, as proved by the architecture of the synagogue that resembles church architecture.

The Jews bought the church and the land around it in the 9<sup>th</sup> Century. The place is considered sacred by the Jews because it is believed that Moses prayed there before leaving Egypt, and he left traces or mark signs, which prove his existence in Egypt in those early times. When the great Rabbi Abraham Ben Ezra came to Egypt from Jerusalem and visited the Holy place where Moses prayed, he insisted on the synagogue being returned to the Jews. Ben Ezra rebuilt the synagogue, which is still called after him. A special place called "Guenizeh" or Safe Keeping was built inside the synagogue, where the old Torah was kept. The old Torah was written on deerskin around the year 475 B.C.



An American historian, Salomon Schichter, came to Egypt in 1894 and visited the synagogue. He found the Guenizeh in which the Old Torah had been kept. He also found thousands of other books from different periods. Professor Schichter also found traces of another synagogue (Maimonidi's Synagogue), which is now the Saint Barbara Coptic Cemetery. With the permission of the Jewish Congregation, the professor took part of the Old Torah back to America with him and it is now spread over the Western world: one section is in Columbia University, another in New York, a third in the British Museum and yet another in Austria and Turin.

Ben Ezra synagogue is well worth visiting. It has features from the three religions: Byzantine architecture, a wooden clock on which Coptic writings referring to the visit of Amr Ibn El Ass are carved and the Old Torah written on deerskin.

The easiest way to get there is to take the metro and get off at Marigergess station. From there anyone can direct you to the Ben Ezra synagogue.

### G5- Hanging Church

#### *Why is this place so called?*

Because it was used to dry fruit?  
Because they used to hang criminals here?  
Because of its suspended position over the south gate of the fort?

#### *What did you like most about this building?*

#### *What does the word Coptic mean?*

### G5- The Hanging Church 7<sup>th</sup> then 9<sup>th</sup> then 19<sup>th</sup> century

(El Muallaqa, Sitt Mariam, St Mary) derives its name from its location on top of the southern tower gate of the old Babylon fortress (in Old, or Coptic Cairo) with its nave suspended above the passage (Muallaqa translates as 'suspended'). It is the most famous Coptic Christian church in Cairo, as well as possibly the first built in Basilica style. It was probably built during the patriarchate of Isaac (690-92), though an earlier church building may have existed elsewhere dating as early as the 3<sup>rd</sup> or 4<sup>th</sup> century. The earliest mention of the church



was a statement in the biography of the patriarch Joseph (831-49), when the governor of Egypt visited the establishment. The church was largely rebuilt by the patriarch Abraham (975-78) and has been restored many times including very recently, after which objects of historical interest that were no longer used went to the Coptic Museum. One of the most impressive is the Hanging church (al-Mu'allaqa), so called because of its position overhanging the south gate of the fort.

The original church was founded during the fourth century; the current building may date from as early as the seventh century, was rebuilt in 977AD and heavily restored in the nineteenth century.

The church, dedicated to the Virgin Mary, contains an eleventh-century pulpit, a thirteenth-century ebony and ivory screen and many medieval icons and murals, the oldest of which dates from the eighth century. Many of the artefacts from this church are displayed in the Coptic Museum.

The church is 23.5 meters long, 18.5 meters wide and 9.5 meters high and is reached by climbing 29 steps. It was known to travellers during the 14<sup>th</sup> and 15<sup>th</sup> centuries as the "staircase church" because of these steps, which lead to an open court. The entrance to the church lies in the south door on the east wall of the narthex, which has an outer porch decorated with geometric and floral designs in relief applied to stucco.

The church was apparently originally built to a traditional basilica plan with three aisles, a narthex and tripartite sanctuary. Another chapel, built later and known as the little church, was erected over the eastern tower of the Babylon Fortress' south gateway and is now the oldest part of the remaining church. A fourth aisle was added during the 19<sup>th</sup> century.

## Egyptian Museum Some questions...

### We would like to know:

- The name of the Pharaoh who decided to create the first monotheistic religion.
- Tutankhamen's age when he died.
- The legend of Tutankhamen.
- The meaning of the "symbols" on Tutankhamen's tomb.
- The representation of Nubis.
- The place of the women in relation to the Pharaoh in the different representations.
- The "dwarf" Saneb is represented in a special way... how?

### Museum

The museum's ground floor covers the history of ancient Egypt. After passing through security, you will find yourself in the atrium.

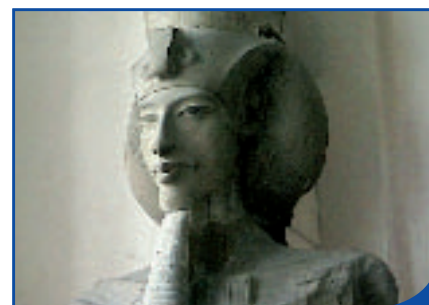
Head to the rear of the building where many items are on view - from sarcophagi and boats to enormous statues.

Just in front of these you will find the Object of the Month display. Behind it are some of the most important items from the time of the unification of Upper and Lower Egypt some 5.000 years ago, including the famous slate palette of king Narmer, one of the first documents of Egyptian history. Also on show are some small, not to be missed sculpture masterpieces, some of which are 50 centuries old.

The photographs shown here feature the atrium area and the area to the right of the entrance. From the entrance area itself, turn left and you will find an amazing diversity of small statues from the Old Kingdom, depicting individuals, families, and people at work.

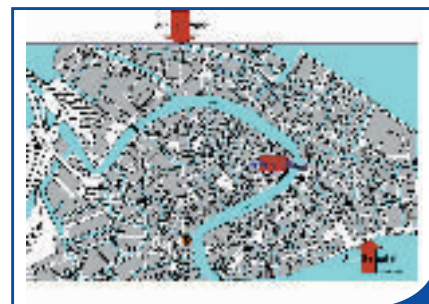
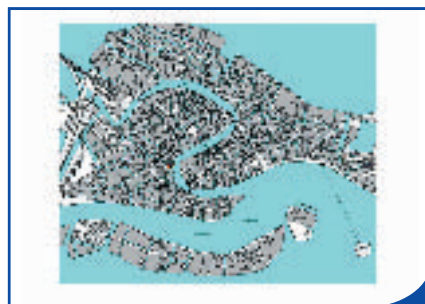
Continue around the building in a clockwise direction and it will take you forward in time as you visit the different rooms. At the far end of the building you will see material from the time of the heretic pharaoh Akhenaten.

Keep moving and eventually you will reach the Graeco-Roman period, where you can walk through more than 3.000 years of history!



## Venice

### Presentation of exercise:



### Example N. 3

Welcome to the Active Discovery of Venice!!!

We will start our travel through calle (streets) and campi (squares) of Venice discovering cultures, civilisations... old and new histories...

You have to answers to the following questions walking around, observing, asking to the people... of course using your map...! And look for names of the calle on walls (white board).

It is not a competition! So take your time to visit places and to observe them!

It is very important, if you have some questions or curiosities, to note and to give them to Chiara at the meeting point!

We will meet in "Campo del Ghetto" at 17.30 max.!!!

### Names:

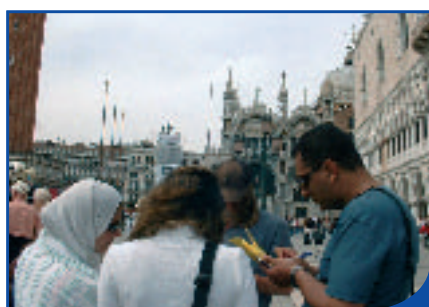
Matthias

Iman

Irene

Naim

AlAmir





## Questions:

### 1. Calle degli Albanesi (on the Riva degli Schiavoni)

- Why is there a calle named after Albanian people?
- Look around and imagine what could an Albanian do in this place?

### 2. Piazzetta S. Marco - Molo

- What can you see all around and what seems to be the function of this place?
- Observe the two columns: what represents the two sculptures on the top?
- About the Doge's Palace: what are the main architectural elements (characteristics)?
- What do you think there was once and there is now inside?

### 3. Basilica di San Marco

- Where is San Marco Church? Does it give some idea about the role of Christian church and religion in the civilisation of Venice?
- Which are the main architectural and decorative elements?
- What is above the main entrance, in the middle of the facade?

### 4. Greek Quarter (San Giorgio dei Greci)

- How is the quarter composed?
- Is it close or open?
- What about the architectural style of the monumental complex (have a look inside the church if possible)?

### 5. Scuola Dalmata dei Santi Giorgio e Trifone called "San Giorgio degli Schiavoni".

- What does the word "SCHIAVONI" means?
- What is the function of this building?
- Look around: what's the name of the calle (street) crossing in front of the Scuola and what does it mean?

### 6. Rialto (cross the bridge)

- Where is Rialto?
- In the markets of Rialto you can find many campi (square), calli (streets), portici and rive(sea side) that have names of products or commercial and financial activities. Discover and list as much names as you can.

### 7. Traghetto Pescaria – Santa Sofia

- All aboard a gondola! Take the gondola-traghetto (little boat) at Campo della Pescheria and cross the Canal Grande to

Santa Sofia.

- Ask the gondoliere (better one resting at the "stazio" or gondola-stop) about the gondola: parts of it, colour, any curiosity...
- Which other kind of boats you can recognize?

### 8. Strada Nuova

- This is a very popular and busy street. You can have a cake or a drink or an ice-cream while walking towards the next stop.
- Ask someone for a typical Venetian recipe.
- Ask someone for a typical Venetian phrase or proverb.

### 9. Campo dei Mori

- There are four statue at the corner, who they represent?
- Can you find the Palazzo del Cammello?

- Compare this campo and urban area with the others you had just walked through.

- Did you recognize something similar to another Palace that you've seen?

### 10. Ghetto

- Where is the Jewish quarter and how can you enter it? Can you find out any evidences of enclosure?
- Describe the buildings in Campo del Ghetto Nuovo.
- How many synagogues are there and where they are?

## ANSWERS TO THE ACTIVE DISCOVERY OF VENICE

### Scuola Dalmata dei Santi Giorgio e Trifone detta San Giorgio degli Schiavoni.

- a) Schiavoni means Slavs, people coming from Dalmatia, originally captured for Venice' slave markets.
- b) Architecture: It's a little palace, two floors. Facade in Renaissance style (recalling classical Roman architecture) with two bas-reliefs representing Virgin with child and Saint George. Function: Place to meet and pray. Expression of national identity and importance in the town.
- c) Calle dei Furlani, which are people coming from Friuli, eastern region of Italy. During the Middle and Modern Age people coming from different Italian regions - at that time different States - were also considered as foreign people.

### Greek quarter

- a) There is an Orthodox church devoted to San Giorgio, with cemetery behind and a

bell tower; a building for the clergy and ecclesiastical offices - now Holy Archdiocese of Italy and Exarchate of Southern Europe; A palace for education -once college Collegio Flangini, now Hellenic Centre for Byzantine and Post Byzantine Studies -; Another palace for the national association or Scuola di San Nicolò dei Greci which now houses the Museum di dipinti sacri bizantini; around very high blocks of flats.

- b) It's closed and opened at the same time. The quarter is not really closed: it sets on a rectangular island delimited by two rii and some calli. Anyway there is cross-roads just at the corner of the main block of flats and the calle called "salizzada dei Greci" seems to be an important way. No signs of enclosures on the bridges. The monumental area is clearly delimited, instead. There is a wall with a little door to a narrow street on the back (residential area), while there is a magnificent entrance on the waterfront (towards San Marco), with two doors- pedestrian and from water. The wall seems to be an exterior iconostatis: it cuts off the area but also it underlines a special presence.
- c) The church is in Renaissance style (dating back to the middle of sixteenth century), but inside is provided with typical orthodox architectural elements: a matroneo (women's gallery) and an iconostatis (screen between sanctuary and nave). The pictures are also traditionally orthodox icons. The other palaces date back to the Seventeenth century, as to say barocco age, still strongly recall classical architecture. They are work of non Greek orthodox architects (Santo Lombardo and Baldassarre Longhena)

### Calle degli Albanesi (on the Riva degli Schiavoni)

- a) As Venice was a port there were a lot of people coming from the opposite Adriatic coast; maybe a significant group of people coming from Albania run shops or workshops in this street.
- b) Disembarking on the Riva coming from the opposite Adriatic coasts; having a special place where to land and unload; meeting people arriving from all over the Mediterranean and trading and talking; asking someone where to find the Albanian headquarter; renting or buying a flat in the calle; paying a visit to a relative or friends in the nearby prisons; going for a walk in the marvellous square; discussing a lawsuit in the Doge's Palace; an so on...

### Piazzetta S. Marco

- a) Part of the Piazza San Marco with the Basilica, The Doge's Palace and other public buildings. On the waterfront: boats

and gondolas, lots of peoples, important buildings (among them among two big churches at least three: San Giorgio, Salute, Pietà)... The Bacino di San Marco is the main water entrance to the town: it has a practical function, as it is a port, and a representative one, as it shows the power of the Venetian State.

- b) The statue of San Teodoro, the patron saint of Venice when it was dependent on Byzantium (it's a compilation of pieces of different origins); and a winged lion, symbol of the later patron San Marco.
- c) Doge's Palace is a perfect example of Venetian late Gothic style (XIV - XV c): some basic elements are ogival arches at windows and portico, decoration with merlatura and tortiglione, loggia with a unique composition of arches and tondi. It has been rebuilt or restored many times but the never changed the exterior style, in order to mean the continuity and stability of the Venetian govern. It was not only the Doge's house, as the matter of fact relegated in a flat, but the home of Maggior Consiglio, the council composed only by the noblemen, because Venice was a Republic. There were also several other public offices and courts. Now is mainly a museum, because the rooms are covered of picture and they tell lots about history of Venice.

#### Chiesa di San Marco

- a) The church rises on the Piazza San Marco, among other monumental buildings. It is linked to the Doge's Palace and nearby the Molo. It's the most important church of Venice, with religious and political function. It was the Doge's Chapel, used for public ceremony, such as the Doge's proclamation. Inside there are the relics of the patron and it means the magnificence and independence of Venice. The relationship between Venice and Christian church and religion are complex but surely there was a sort of state religion, used by the government, and surely the Christian component of Venetian culture was very strong. The church gives also the idea of a sort of "ecumenical" religion, because it is composed in different styles, using pieces coming from abroad.
- b) Late roman and Byzantine architecture (XII - XIII c.): Greek cross, five domes, five big arches in the facade, it recall S. Sofia in Constantinople. Late gothic decoration: loggia, cuspidi. Completely covered during the centuries by marbles, mosaics, and sculptures of different style.
- c) There are four horses. This sculpture was stolen from Constantinople on the occasion of the Fourth Crusade. 1204. They are the only quadriga that have survived from the classical world. Wondering about the impact of such a classical piece of art on

the Venetian Byzantine culture...

#### Rialto

- a) It is in the middle of the town, along a bend of the Canal Grande. The bridge links the political centre (Piazza San Marco) and the business one (markets of Rialto).
- b) Rialto was the centre of wholesale and retail trade, and of financial activities. So you can find Riva del Vin (wine), Riva dell'Olio (oil), Naranzeria (oranges), Erbaria (vegetables), Corderia (rapes), Casaria (cheese), Pescaria (fishes), Campo e Rio delle Beccarie (meat), Sottoportego del Banco Giro (banks), Calle della Sicurtà (insurances), Ruga degli Orefici (gold), Ruga degli Speciali (spices), Calle delle Donzelle (girls)...

#### Traghetto Pescaria - Santa Sofia

- a) Did you enjoy it? It is the cheapest way to have a ride in a gondola, and it is the common way to hurry up when you have to cross the Canal Grande, while there are only three bridges on it.
- b) Everything about gondola at <http://www.gondolavenezia.it/history.asp?scelto=1> and <http://www.forcolavenezia.com/en/home.htm>
- c) Other boats: vaporetto (water bus, public transport), mototopo (private boats to transport things, taxi (water taxi), sando-lo (similar to gondola, originally used to cross the low water in the lagoon)

#### Strada nuova

This street is known under the name "nuova" because it was open during the Sixteenth century, destroying many buildings, in order to connect the new railway station to the city centre.

For what concern recipes, the most famous might be "sarde in soar" (fish recipe), coming from middle east, and "risi and bisi" (rice recipe) that derives from Jewish cuisine Venetian recipes at <http://www.forumlaguna-venezia.org/english/Aindex-venezia.html>

#### Campo dei mori

- a) The four statues seem to represent Arabian, that's the reason why the campo is named after "mori", that is coloured people. Actually, the word derives from Morea, from where a family Mastelli came during the Vetch century. They built the palace with the four statues that was regarded as a sort of national centre for merchants coming from Arabian area.
- b) Palazzo del Cammello is the same of the four statues. The name comes from the bas-relief you can see on the waterfront.
- c) As you surely notice, the campo is narrow but open towards the two bridges. This part

of the city is more open and lightened than the previous you have visited. The layout of fondamenta, rii and buildings is more rational and it shows a clear urbanistic project. This part of the town is more recent: it developed starting from the second half Vetch century.

- d) The Palazzo del Cammello has a multiple window that reproduces a part of the Doge's Palace.

#### Ghetto

- a) The Jewish quarter is settled on an island at the opposite side of the town with respect to St. Marks square. There are three bridges to enter into the main campo, surrounded by water like a castle. Two entrances are doors, you may see evidences of enclosures on the walls.
- b) There are very high buildings, with lots of windows, because after 1516 Jewish people had to live inside the ghetto. They had no permission to build buildings higher than in the rest of the town, so they had to organize as much flats inside as the increasing population needed.
- c) There are five synagogues, because Jewish people coming from different countries (Germany and Central Europe, Spain, Italy, Middle East) were forced to live in the ghetto. Two of them are in the added part of the ghetto, with evident entrance doors, while three are in the ancient one, hidden among houses. They had permission to practice religion, but formal tolerance required them not to show it.



# Presentation on Moroccan civilisation



**By Jamal Bammi,  
PhD in Botany, History  
and Archeology, specialist  
in Maghreb Civilisation.**

It is not an easy task to describe the components of a civilisation as rich and dense as that of Morocco. Perhaps the easiest way to sum it up is by saying that very intense human activity has been going on in Morocco since the beginning of time.

Morocco is a North African country that forms the great Arab Maghreb with Algeria, Tunisia, Libya and Mauritania. The Sahara has always been an important factor in its strategic position. We know about the peoples who occupied Morocco at the beginning of historical times thanks to the writings of Strabon. They occupied northern Morocco and were called Maurusii by the Greeks and Mauri (Moors) by the Romans. They originated from Libya and were a rich and powerful nation, at least in the eyes of the Iberians, from whom they were separated by only a sliver of sea, the famous Detroit formed by Hercules' columns (Gibraltar today). Strabon also gave us some interesting tidbits about the customs of the Moroccans in ancient times. According to him, they liked to dress up, they wore their hair long and dressed and their beards curled, draped themselves in gold ornaments and took good care of their teeth and nails. He also mentioned that they rarely met in public and avoided touching each other for fear of disturbing their hair.

The beginning of the 19<sup>th</sup> century marked the start of a new era for North Africa. Virtually the whole area was Islamic. The arrival of the Idrisside dynasty gave the country its first Islamic city, Fez, which is still the best-preserved historical city in the Islamic world. Its medina is not only the historical centre as is the case in Cairo or Tunis, but also an independent city, quite distinct from the modern section. It has one of the largest urban historic areas in the world.

Fez, the thousand year old city, is the most important oriental city in Morocco, founded first in 789 and again in 809 by the Idrissides, and the arrival of Andalucians from Cordoba and the kairwani (Jews and Muslims) gave Fez a cosmopolitan air from the beginning and the special look that it still has today.

The Idrissides were followed by the Almoravides, Berbers and nomads from the Sahara, who came into contact with a very new and different civilisation from theirs following their interventions in Spain. The poet king of Seville, El Motamid, (who died at Aghmat) sang about the pleasant and amicable life that existed at the time with these words: *"drink and drink again from your heart, as it has already cured many an illness, and throw yourself into life as it does not last long"*.

The Andalucian influence showed itself in many ways in Morocco. First, learned men and poets came to the court in Marrakech. The same influence is also visible in the Christian militia. These are some of the ways that contacts between Morocco and Spain came about. The influence of Cordoban architecture on that of other Andalucian cities such as Seville is also quite clear in the monuments erected in Morocco. The creation of the city of Marrakech by the Almoravides, who were desert princes, has left us with one of the most prestigious cities ever created. Ali ben Youssef had already built the ramparts by the 12<sup>th</sup> century, bringing water to the city with one of the most sophisticated irrigation systems ever installed (Khattara). Only the qoubba (cupola) remains to bear witness to the level of refinement reached by this dynasty.

The unity and peace that reigned at the time naturally facilitated the development of a magnificent civilisation. Economic, intellectual and artistic development was concentrated in the cities. Life was well organised behind the wall of cities like Fez and Marrakech: there were mosques, markets and irrigation systems to feed private basins and public fountains. Intellectual life was very intense in both cities. The ruling Almohades princes set themselves up as patrons of the arts by inviting scholars and poets to their court and giving them patronage and protection.

They made Marrakech (al-Bahja) the most influential city of all the eastern Muslim territories and one of the most important imperial capitals in the world. They built prestigious monuments such as Bab Agnaou, the Koutoubia and the Casbah mosques, all of which bear the imprint of their power and taste. Under this dynasty, Marrakech became not only the political capital of the eastern Muslim world but also its main intellectual centre. The most famous scholars of the time, such as Ibn Rochd (Averroes) and Ibn Tofail came there often.

Once that era ended, we have to wait until the Saadian dynasty that succeeded the Merinides in the 16<sup>th</sup> century to see the "red" city recover its position as imperial capital. The beautiful monuments that date from this period bear witness to the interest the Sherifian dynasty took in their capital, namely the Saadian tombs and the Madrasa Ben Youssef (which brings to mind the merinide

madrasas in Fez).

The Alaouites followed the Saadians and further developed the capital city. Mohammed ben Abdallah (18<sup>th</sup> century) built palaces, many mosques and created gardens. Mohammed ben Abdarrahman (19<sup>th</sup> century) created a pleasant environment by planting huge gardens surrounded by beautiful buildings. Palaces such as the Bahia, and large estates such as Dar Si Saïd (currently the city's museum) were built during the reign of Moulay Al Hassan 1<sup>st</sup> (19<sup>th</sup> century). Morocco now has more than thirty cities with a medina or a historic centre, not to mention many examples of rural architecture with its Casbahs and villages. Some medinas have been classified as historical sites; others are protected by urban and artistic planning bodies, while some of the medina such as those in Fez, Meknes and Marrakech are listed as world heritage sites.







# Workshop on Civilisation

Participants were able to test and to taste Marrakech during the first day and to work in teams sharing what they had discovered.

Many ideas and reflections on the theme of “Civilisation” were proposed during the workshop on the second day, using a non formal and intercultural approach.

TITLE	What does the word “civilisation” mean to you?
AIM	Help the group define the term “Civilisation”.
DESCRIPTION	<ol style="list-style-type: none"><li>1. Divide participants into 6 groups.</li><li>2. Give each participant a paper flipchart and ask them to come up with (in their group) a definition of the word “Civilisation”.</li><li>3. Exchange of ideas in groups.</li><li>4. Finish by trying to establish a single definition of the word “Civilisation” for the whole group and note it on flipchart.</li></ol>
MATERIAL NEEDED	Paper flipchart. Selection of different coloured markers.
TOOL TYPES	Workshop.
TOOL TOPICS	Find agreement.

# Definition of Civilisation

It is not easy to give an exact definition of the word "civilisation":  
Breakdown of the word:  
**Civil – isation:** have a civil state and the follow-up of its evolution in society.

The following are all components: behaviour, tradition, culture, customs, education, socialisation, architecture and most especially history.

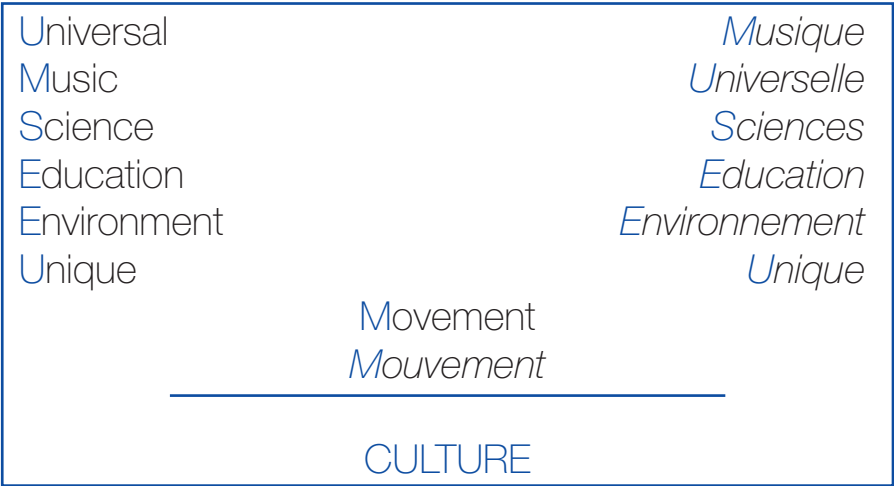
**CIVILISATION** is the identity of a nation in a geographical space that distinguishes it from others (through its social, cultural, spiritual and economic organisation) at a given time.

*"What do we mean when we talk of a civilisation? A civilisation is a cultural entity. Villages, regions, ethnic groups, nationalities, religious groups, all have distinct cultures at different levels of cultural heterogeneity. (...) They constitute civilisations. A civilisation is thus the highest cultural grouping of people, and the broadest level of cultural identity people have, short of that which distinguishes human being from other species. It is defined both by common objective elements, such as language, history, religion, customs, institutions and by the subjective self-identification of people."*

"The clash of civilisations"  
Samuel P. Huntington

**A society in continuous development**

**Question:** *Is it man who makes civilisation or vice versa?*





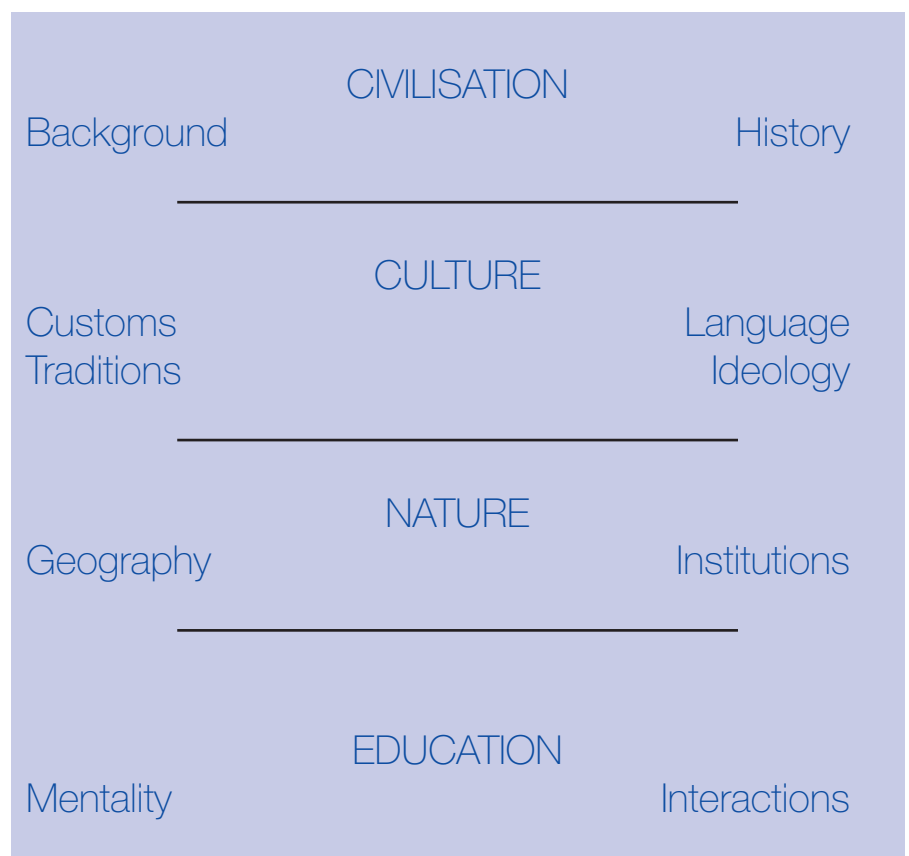
## Session - Preparation Sheet

*Exercise used in Marrakech:*

TITLE	Choosing an object
AIM	Help participants to think about their culture using different objects that they have brought with them.
DESCRIPTION	<ul style="list-style-type: none"> <li>• Divide participants into six groups.</li> <li>• Ask each group member to choose an object that is not from his culture.</li> <li>• Ask each person to answer two questions:               <ol style="list-style-type: none"> <li>1. What is the function of this object?</li> <li>2. If you could use it in your culture, what would its function be?</li> </ol> </li> </ul> <p>Share the experience with the others in the plenary session.</p>
MATERIAL NEEDED	Various objects brought by the participants from their country.
TOOL TYPES	Workshop.
TOOL TOPICS	Comparison of "Culture and civilisation" for better understanding.



## Results:



# Multilateral influence

## A few quotations to spark reflection

*"It is a well-known fact that war has been the surest and fastest vehicle of civilisation for a long time"*

Jules Verne

*"Hanging on to life is a fatal weakness. Civilisations are created by people who are not afraid of dying and lost by those who want to live"*

Patrick Besson

*"Humanity was the death of man. When you think that the idiot could have been the happiest of animals if he'd just minded his own business. But no, he had to invent civilisation"*

Alphonse Allais

*"Civilisations follow each other, they are born, they wane and are replaced by other: but they never die out completely"*

Philippe Beaussant

*"There is no such thing as a non-civilised people. There are only people from different civilisations"*

Marcel Mauss

*"A civilisation begins with myth and ends in doubt"*

Emil Michel Cioran

*"Architecture is the first expression of a civilisation"*

Jacques Ferron

*"Civilisation has perhaps gone into hiding with some small tribe that has yet to be discovered"*

Charles Baudelaire

*"Every culture is born from mixings, meetings and clashes. Inversely, isolation kills civilisations"*

Octavio Paz

*"Civilisation is something that is imposed on an unwilling majority by a minority that have understood how to manipulate the weapons of control and coercion"*

Sigmund Freud

## Official definition of civilisation



Civilisation is a relatively recent word in our language: it came into being during the Enlightenment in the middle of the 17<sup>th</sup> century, and its birth date, which was not an accident, sheds some light on what has happened to the notion up to the present day.

The word is used in many different ways that are often very imprecise. In general, we can classify the meanings attributed to it explicitly or implicitly under three headings. Firstly, in everyday language, the term of civilisation is linked to a favourable value judgement for the societies qualified by the term. It also

supposes that there are uncivilised or savage peoples. The verb "to civilise" is proof of that and, a special sense is given to the substantive that designates the action of civilising. Secondly, civilisation is an aspect of social life. There are manifestations in our collective existence that can be referred to as phenomena or operations of civilisation. Finally, the word civilisation is applied to a group of peoples or societies.

Civilisation is therefore seen as a particular type of culture or as an aspect of culture.

### Session - Preparation Sheet Exercise used in Cairo:

TITLE	Which civilisations?
AIM	Encourage participants to think about: <ul style="list-style-type: none"> <li>the concept of civilisation and its duration or lack of duration for some,</li> <li>what characterises a civilisation,</li> <li>their own cultural awareness.</li> </ul>
DESCRIPTION	<ul style="list-style-type: none"> <li>Divide participants into small groups of three.</li> <li>Ask them to sit them in a semi-circle in front of the screen.</li> <li>Begin the presentation by asking a single question for each slide.</li> <li>"Which civilisation is this and when did it exist?"</li> <li>Count the correct answers as part of the "game" aspect of the exercise.</li> <li>At the end, ask all the groups to indicate what the common denominator was between all these civilisations (answer: they have all disappeared).</li> </ul>
MATERIAL NEEDED	PowerPoint presentation + video projector. The following music was used as background music: "Atlantis" by Donovan and "the Wall" by Pink Floyd. Photos presenting different civilisations such as: Mayan, Etruscan, Nabatian, Palmyrian, Khmer, Celtic etc.
TOOL TYPES	QUIZ.
TOOL TOPICS	Visualise and imagine what and why.

# Exercise on Civilisation

Created in Venice by Bernard Abrignani – Coordinator of the Salto EuroMed RC-

Background	<p>Participants now have taken three inputs, first on Venice as a town and the different civilisations and cultures that helped made it what it is today. Then they have shared their different objects together. Second there was an input about the non formal educative methods in the European Union in general and the Youth policy of Italy in specifically. The third input was about the formal education system in Italy.</p> <p>They have also touched base with the different pedagogical thinkers and have exchanged the different educational systems in their different countries. The afternoon of this day was dedicated to rap up the first part of the training course and to prepare participants for their production phase starting by the research into organizations of Venice and writing of the article the next day. The slot is divided into two one of civilisation and the other on education. This one is about the first part: civilisation.</p>
Aims & Objectives	<p>To make participants have a global understanding of the different civilisations throughout history.</p> <p>To try and link these civilisations with today's everyday life.</p> <p>To encourage participants to develop a critical eye and to look at the global situation from a distance.</p> <p>To link civilisation with education and then with volunteer work which is the whole aim of the training course.</p>
Time needed	1 hour 45 min.
Materials needed	Markers, tape, flip chart papers, data show.
Preparation	<ul style="list-style-type: none"> <li>• PPT.</li> <li>• The input of the 5 Criteria of collapsing of civilisations (see page 22).</li> </ul>
Programme	<ul style="list-style-type: none"> <li>• 2 min Video (the Human adventure), introducing different civilisations from Alexandria to sea of China such as from Eastern Island to the Mayas.</li> <li>• 20 min PPT presenting a large panorama of different very famous civilisations and asking for each slide the participants (on a TV show way) to give the right name.</li> <li>• 30 min buzz groups.</li> <li>• One common point between all was discover by the group: all these civilisations disappeared!</li> <li>• Introduction of the 5 Criteria of collapsing of civilisations.</li> <li>• 45 min discussion in small groups.</li> <li>• Debriefing in plenary (see result page 22).</li> </ul>
Methodology:	<p>A combination of methods was used to carry on this slot.</p> <ul style="list-style-type: none"> <li>• The start was with a DVD with quick shots from different civilisations showing different civilisations throughout the history all over the world.</li> <li>• The group was divided into different groups based on gender and region. So Meda females in one group. Euro males in another and so on. They were shown a PPT showing different civilisations throughout the history. Every new slide the trainer would ask "Do you know this civilisation?" In order to have an interactive PPT.</li> <li>• In the same grouping, a sheet of paper on the 5 different criteria of collapsing civilisations was distributed on the 4 groups. The groups are given about 25 minutes to discuss and share.</li> <li>• Hold a guided general discussion where the trainer started by asking one person; what from these 5 criteria applies to your country? This was manifested visually through a table on a flipchart with the feedback of participants.</li> <li>• The trainer synthesized by saying that we as youth workers have a tool to change our realities. This tool is education which is the next slot.</li> </ul>
Outcomes:	<p>The main visible result is a big difference between the Meda analysis and the European ones. The working groups, after the analysis phase, had a debate regarding their own countries and their opinion. The trainer summarized on a flipchart their outcomes.</p> <p>The general discussion has been interesting because the method supported the participant in analyzing their country reality starting from a different point of view and they've tried to review their nowadays history in a specific framework. Participants coming from same countries brought different point of views: this was also a great richness for the discussions and the representation of the complexity of the social and political realities.</p> <p>During this activity, the participants had the possibility to start their reflection on the several links between civilisation and education.</p> <p>On the participant's point of view, the situation, into the represented countries from the south bank of the Mediterranean sea, is really problematic and very sensitive; mainly 3 to 4 of the criteria still exist. The European found 1 to 3 of the criteria.</p>



# How do Civilisations fall?

## Five deciding factors:

Which lessons does Jared Diamond "*historian of the environment*", draw from the collapses of the Maya and Viking civilisations, but also from the desolation of the Easter Island (where all the trees were cut down under the authority of a mystical power, so that enormous statues could be erected)?

*"A civilisation can quickly collapse due to its power after some decades of apogee".*

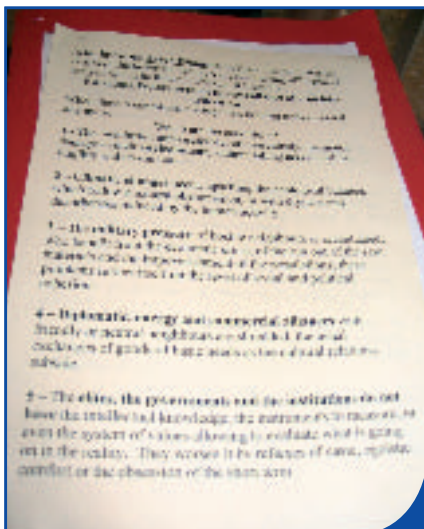
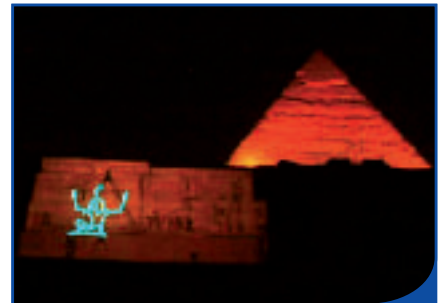
*"The concept of ecocide is a reality! It becomes man major fear!"*

In its last work, Jared Diamond methodically compares the causes of the historical "*collapses*", and proposes a universal grid for analysis. It includes five main factors which were found in all collapsing societies.

## Which are they?

1. Men cause unconsciously, or consciously, major damage to their environment, without taking into account its fragility and its exhaustion.
2. Climatic changes occur and upset the ecological balance, either due to natural phenomena or due to dryness and disturbances linked to human activity.
3. The military pressure of hostile neighbours is stronger, when they benefit from the economic crisis, from the exhaustion of the raw materials and the impoverishment of the populations. These problems have an impact on the level of social and political cohesion.
4. Diplomatic, energy and commercial alliances, - with friendly or neutral neighbours - are shredded and the usual exchanges of cultural relations get weaker.
5. The elites, the governments and the institutions do not have intellectual knowledge, the necessary measurement tools or even the system of values allowing them to evaluate the drama in progress; or they worsen it due to casts divisions, egoistic comfort or to the short term benefit obsession. In the final chapters of its book, Jared Diamond introduces his "*Analysis Grid*" linked to the present day. According to him, one finds the five collapsing factors combined in the political, social and ecological disasters which occurred in Rwanda, Haiti, Afghanistan, Somalia, sub-Saharan Africa and Solomon Islands. In many other countries, as China, Russia or Australia in particular, one finds "*factor 1*" - major damage caused to environment - associated with "*factor 2*" - climatic reheating.

Collapse. How civilisations decide on their disappearance or their survival. (Collapse. How Societies Choose to Fail or Succeed). Translated from American by A. Botz and J.-L. Fidel. Gallimard, "NRF Tests" May 2006.

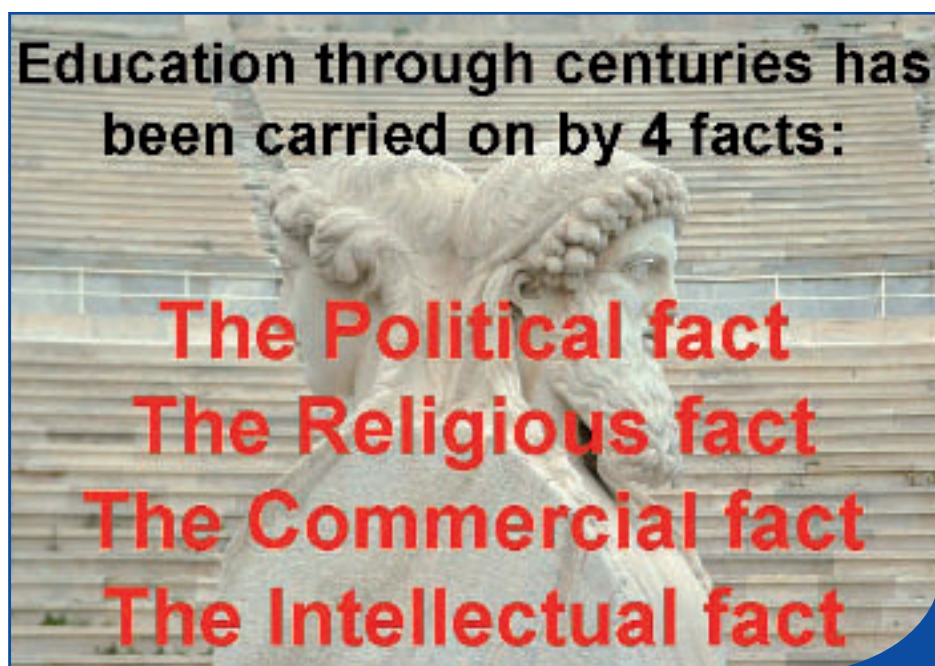




# Exercise on Education

Created in Venice by Bernard Abrignani – Coordinator of the Salto Youth EuroMed RC-

Background	The afternoon was dedicated to wrap up the first part of the training course and to prepare participants for their production phase starting with the visit to youth organisations of Venice and ending with writing an article the following day. The slot is divided into two phase: one on civilisation and the other on education. This one is about the second part: Education.
Aims & Objectives	To investigate the 4 pillars of education through examples. To encourage participants to develop a critical approach and to look at the global situation from a distance. To link education with civilisation and then with volunteer work (main aim of the training course).
Time needed	1 hour 45 min.
Materials needed	Markers, tape, flip chart papers, data show.
Preparation	<ul style="list-style-type: none"> <li>• PPT.</li> <li>• Video.</li> </ul>
Programme & Methodology:	<p>Again, combination of methods was used to carry on this slot, which is divided into 3 parts.</p> <ul style="list-style-type: none"> <li>• The 4 pillars of education are presented and discussed: Political- religious- commercial and intellectual. Different examples are discussed with the participants. Examples from history and from today. For example in Sparta: education was based on politics: so men would be trained to fight and women educated to make more babies to be raised again as fighters. Today: America for example is run by the commercial pillar and Iran by the religious one.</li> <li>There is also a difference between the philosophy behind education (the way) and the content (what I am learning). For example: In Sparta the Educational system was built on the political pillar: the young boys were educated to become strong soldiers and to be the “walls” of the city, while the young girls were educated to become mother and to prepare future soldiers.</li> <li>• Participants were divided into smaller groups to discuss these 4 pillars in smaller groups and to examine which one (s) are used in their own country.</li> <li>• A Disney cartoon film about the Nazi regime and how the education was used by them was shown. This presentation was followed by a group discussion to outline the importance of the role of an Educational Policy.</li> <li>• Fourth: Link to Venice: Venice was built on these 4 pillars during its history. We as youth workers have to think on what, how, and why we want to achieve our education and the education of the ones around us.</li> </ul>
Outcomes:	It was an interactive process with a combination of methods. Participants interacted and a good discussion was carried on. By the end of this slot the first part of the training was accomplished. The next day the participants were ready to embark on their visits to the NGO is Venice and then writing their articles.



# Education

## Short introduction in the form of historical summary

A “**pedagogue**” in Greece 1-designated the slave who accompanied a child when he went out, took him to school and taught him his lessons at home. The term eventually came to designate the master and pedagogy was the term used for the activity. Those terms in turn gave rise to:

□ A **definition of pedagogy** as all the planned practices used to educate.

□ A **diversity of pedagogies** based on the objective and the educational milieu: military, vocational, adult pedagogies, etc.

□ A **solid link between pedagogy and the history of societies**.

The “institution of the child” has always generated observation and advice. Ferdinand Buisson, head of the primary school section at the Ministry of Public Education, published a “*Répertoire des ouvrages pédagogiques du XVI<sup>ème</sup> siècle*” (Directory of 16<sup>th</sup> century pedagogical books) in 1886, which, while quite perfunctory, nevertheless cites several hundred other works.

Since then, the **evolution in pedagogy has moved from burgeoning empiricism to scientific** systematisation, including reflections on the objectives of education and on childhood.

□ The child was first seen as **sinful**, which was followed by.

□ 17<sup>th</sup> century reflections on the **purity of childhood**, that looked at the psychological reactions of fear, emulation and pride and at the difficulties inherent in what needed to be taught. A distinction was increasingly made between general and special pedagogy, with the former focusing on the relationship between the master and the pupil in the act of teaching and learning. General principles were soon set out.

□ “All knowledge needs to be graduated based on age and pupils should only be taught what they are capable of understanding”, **Comenius** believed and he also recommended that “walls and books should be full of all kinds of images”.

□ Special pedagogy defined the act of learning depending on the subject being taught. This in turn gave new importance to school-books; **Condorcet** set the standard by insisting on different books for pupils and teachers and that elementary books must be clear and not interfere with the knowledge to be transmitted. He set out all these ideas in a work entitled *Moyens d'apprendre à compter sûrement et avec facilité* (Easy and effective ways of learning to count).

□ **Beckmann**, who taught technology in Germany in the 18<sup>th</sup> century, brought schools

into the workshops to follow the manufacturing process from start to finish. Special pedagogy focuses mainly on methods for learning to read: Locke imagined an ivory polyhedron with 35 sides on which letters were inscribed; methods for learning to read and to write were dissociated initially due to the difficulty of writing with a feather pen but were once again linked by the end of the 18<sup>th</sup> century when François de Neufchâteau got around the pen issue by using chalk and a blackboard. At the start of the July monarchy the spelling method then in place for learning to read was replaced by the syllabic method.

The multiplication of school disciplines provided so many opportunities to develop special pedagogies that general pedagogy was eventually seen as impossible. There is no universal law for the transmission of knowledge “just as there is no general medicine for all sick people and all illnesses” (Prost). The pedagogical imagination focused on a specific discipline is happy simply to invent means and “recipes” to facilitate the transfer of knowledge: it does not worry about how a child of eight does a division, represents historical time or how he himself learns to build on the knowledge presented to him.

□ Henceforth, any analysis of a subject taught in school and of its structure includes an analysis of the **cognitive mechanisms of the learner**: in other words of how the learner constructs the knowledge for himself. The term **didactics** covers the field that used to be called special pedagogy - Condorcet never used the term pedagogy, preferring that of didactics - and contains a change in attitude and focus. Using the sciences (biology, psychology, sociology, cybernetics, epistemology, cognitive sciences, etc.) as its support, didactics (of which there are as many versions as there are subjects to be taught) sought to give a scientific credibility to its content.

Antoine Prost makes a distinction between the problematic of teaching that presents the basic knowledge required for the educational act and the problematic of the studies that looks at learners more “in their cognitive progression, in the work that allows them to gradually master and appropriate knowledge than in their affectivity”. If all that counts is the knowledge transmitted, then “pedagogy has no place” in the problematic of teaching. Only the problematic of studies lays the foundations of the possibility of a positive pedagogical knowledge.

□ **Pedagogy can therefore be defined as a grouping of didactics**, a discipline that seeks the answer to the question: how does the learner appropriate knowledge? In this sense it is a set of rigorous knowledge that in turn determines the day-to-day behaviour of the teacher.

## Other definitions of education

The term “education” has been in common use in French since the fifteenth century, although often with different meanings. In everyday language it is often used to mean the knowledge of the customs in a society, as in the expression “well educated” referring to a person who behaves in a way that respects the customs of the social group. It is even more frequently used in reference to teaching. A closer look at its etymology is instructive when trying to define the term: education comes from the Latin word “education”, which means to “rear” an animal, plant or human being and to “help it reach full development”.

Education is therefore all the means – general knowledge, language and communication techniques, moral rules, etc. – that a society provides its members with to help them develop their personality through participation in collective life. Based on that definition, education is the fundamental tool in the socialisation process of individual members of society, whereby they are integrated into society and learn to accept its culture, values and norms. It transforms the biological entity of the child into a social being. Education focuses on young people to help them become adults.

## A few quotes to stimulate the discussion

- Mark Twain: “*Never let school interfere with your education.*”
- Anonymous: “*Live as if you will die tomorrow. Learn as if you will live forever.*”
- Emmanuel Kant in “Education”: “*A child must become accustomed to work, and where can the inclination to work be activated so well as at school?*” “*Children are first sent to school, not so much with the object of their learning something, but rather that they may become used to sitting still and doing exactly as they are told.*”
- Paul Carvel: “*The seeds of education are sown in the child but must be cultivated throughout life.*”
- Malcolm Forbes: “*The goal of education is to transform an empty mind into an open mind.*”
- Gustave Flaubert: “*Life should be a never-ending education; we need to learn everything and talk about it until we die.*”
- Montesquieu: “*Nowadays, we receive three different and even contradictory educations: that of our ancestors, that of our teachers and that of the world. What we learn from the world contradicts everything we learn in the first two.*”





## Exercise on educational systems used in Cairo – Egypt:

The table given below is the final result of this exercise (including answers).

Participants were divided into small groups of four.

A grid with only the column “Description” filled in was given to each group.

The columns “Origins” and “Comments” were empty.

Each group was asked to reflect on the topic, exchange views, debate on the information

given and their own knowledge.

The examples proposed were linked to both current life and the composition of each group in order to use the participants experience. Other examples were taken from history and other civilisations in order to provoke questions and (at a later stage) a comparative analysis. One of the most frequent comments made by participants concerned the impact of Greek civilisation within construction and organisation of today’s formal education systems everywhere in the Euromed world, along with the importance of the existing social system, which also had an impact on the choice of educational objectives.

Description	Origins	Comments
<p>Education follows the ages of life.</p> <p>There are 6 periods:</p> <ul style="list-style-type: none"> <li>• Infancy from 0 to 6</li> <li>• Childhood from 7 to 12</li> <li>• Adolescence from 13 to 18</li> <li>• Maturity</li> <li>• Fullness of life</li> <li>• Old age</li> </ul> <p>“Correct a child for 7 years, educate him for 7 years, be his friend for 7 years and then set him free”.</p>	ISLAM	<p>Most of the founders of the Grammar were Iranian, as were most of the traditionalists, lawyers, theologians and scientists.</p> <p>One reason given is the theory of the link between the arts and urban culture, which Bedouin nomads avoided (Ibn Khaldun).</p> <p>A second reason is that Arabs were in power and were only interested in questions concerning themselves.</p>
<ul style="list-style-type: none"> <li>• Nursery school 4-6 (optional)</li> <li>• Primary school for classes 1-6 (6 to 12)</li> <li>• Primary school for classes 6-9 (12 to 15)</li> <li>• Secondary school for classes 9-12 (15 to 18)</li> </ul>	PALESTINE	Current school programme
<p>Preschool education (optional). Covers children from 1 to 6. Study programme divided into two cycles (from 1 to 3 and from 3 to 6).</p> <p>Basic education extended from eight to nine. Basic education from age nine onwards divided into 3 three-year cycles.</p> <p>Elementary school provides compulsory and optional subjects.</p> <p>General secondary school prepares secondary level pupils for university.</p> <p>Secondary technical and vocational school prepares pupils for work.</p>	SLOVENIA	Current school programme
<p><b>Basic education:</b> from 2 1/2 to 12</p> <p>Elementary school: from 2 1/2 to 5</p> <p>Primary school: from 5 to 12</p> <p><b>Secondary school:</b> from 12 to 18</p> <p>Part-time schooling is possible from 15/16</p> <p><b>Higher education:</b> from 18 onwards</p>	BELGIUM	<p>Belgian schools can be set up by public authorities or by private organisations. The former are called public schools.</p> <p><b>There are three main educational networks:</b></p> <p>1. <b>Education for the Flemish community:</b> this is organised by the community itself, although the schools must remain neutral, meaning that classes must not be philosophically or religiously oriented. Once a week, parents can enrol their child for a two-hour class on non-religious ethics or a class in one of the recognised religions (Catholic/Protestant/Orthodox Judaism or Islam).</p> <p>2. <b>Municipal and provincial education</b> is the second network. Ethics or recognised religion classes are also available at this level.</p> <p>3. <b>Most public schools belong to the Catholic network.</b> Pupils are given a Catholic education in these schools. Some Catholic primary schools also provide teaching on the Muslim religion. Parents are free to choose whatever school they like for their children.</p>

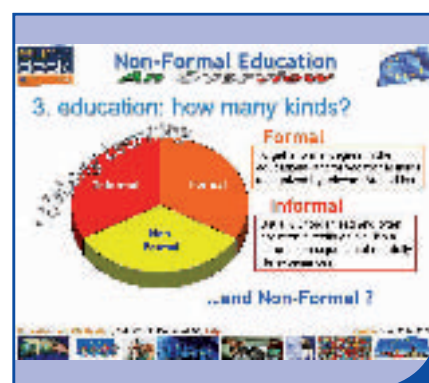
...Continuation

Description	Origins	Comments
<p>Studies include auxiliary sciences as well as literature:</p> <ul style="list-style-type: none"> <li>• Phonetics</li> <li>• Prose</li> <li>• Grammar</li> <li>• Etymology</li> <li>• Astronomy</li> <li>• Ritual</li> </ul> <p>Oriented towards the liberation of the spirit</p> <p>The 5 virtues of lay education are:</p> <ul style="list-style-type: none"> <li>• Faith</li> <li>• Morality</li> <li>• Donation</li> <li>• Instruction</li> <li>• Wisdom</li> </ul>	HINDU AND BUDDHIST CULTURES	<p>4 goals of life:</p> <ul style="list-style-type: none"> <li>• Moksha = deliverance</li> <li>• Dharma = duty</li> <li>• Artha = interest</li> <li>• Kama = pleasure</li> </ul> <p>Education:</p> <ul style="list-style-type: none"> <li>• Initiation</li> <li>• Life of pupil</li> <li>• Higher studies</li> <li>• Women's education</li> <li>• Informal education</li> </ul> <p>Buddhist education:</p> <ul style="list-style-type: none"> <li>• Teaching of Buddha</li> <li>• Noviciate</li> <li>• Monkhood</li> <li>• Higher studies</li> <li>• Road to deliverance</li> </ul> <p>Lay education:</p> <ul style="list-style-type: none"> <li>• Faith</li> <li>• Morality</li> <li>• Donation</li> <li>• Instruction</li> <li>• Wisdom</li> </ul>
<p>School is from 10 to 20 and includes:</p> <ul style="list-style-type: none"> <li>• Rites and music</li> <li>• Archery</li> <li>• Chariot driving</li> <li>• Writing</li> <li>• Arithmetic</li> </ul>	CHINA - Mandarin (word coming from Malay and Portuguese).	<p>Philosophical and religious schools have a specific approach, with the emphasis on bureaucracy; military education is confined to the rich.</p> <p>The unifying factors for China were: a common language and civilisation and its two thousand year old bureaucracy. Printing was an essential factor in the development of education.</p>
<p>School is from 7 to 17 and includes:</p> <ul style="list-style-type: none"> <li>• Writing national language</li> <li>• Reading a foreign language</li> <li>• Arithmetic</li> <li>• Military techniques in some cases</li> </ul>	JAPAN - Feudalism	<p>Insularity is the main reason for national cohesion. The feudal system arose from the topography of the country.</p> <p>More rigid social stratification than in China.</p> <p>Confucian writings were used as basis for education.</p> <p>School is adapted to social classes and the environment (adapted to agricultural work or trade needs in the countryside).</p>
<p>A child did not belong to his father but to the city. His training began at 8 and his education was mainly learning to obey.</p> <p>From 12 onwards, children were encouraged to take an interest in public life and to speak well in public.</p> <p>They also learnt poetry, singing and the art of war.</p>	SPARTA	<p>Sparta depended on its soldiers rather than physical walls to defend it. Education was completely controlled by the State.</p> <p>Athens had its schools and the palestra.</p> <p>Teaching was completely free and included letters, music and gymnastics.</p>



# Non-Formal European Youth Policy

by Ramon MAGI – head of Eurodesk-Italy





**Non-Formal Education**

#### 4. Non-formal edu.: a few words

*early 70s*

**Non-Formal**

Any kind of education or training that is not part of the formal system, but which is organized and planned, and which is intended to provide learning opportunities for individuals and groups.

**NFE** is mainly a Southern countries definition: Northern countries often refers to it as **community education/learning**

**Non-Formal Education**

#### 4. Non-formal edu.: a few words

**Formal** vs **Non-Formal**

<b>Purposes</b>	Acquire specific knowledge/skills	Personal and social development
<b>Timing</b>	Long-term, structured	Flexible, part-time
<b>Content</b>	Standardized curriculum	Flexible, tailored to learners' needs

**Non-Formal Education**

#### 4. Non-formal edu.: a few words

**Formal** vs **Non-Formal**

<b>Delivery system</b>	Teacher-centred, classroom-based	Learner-centred, community-based
<b>Control</b>	Centralized	Decentralized

**Non-Formal Education**

#### 4. Non-formal edu.: a few words

**Informal** vs **Non-Formal** vs **Formal**

Conversation based	Negotiated curriculum	Set curriculum
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Education provided outside the framework of the formal system, but which is organized and planned, and which is intended to provide learning opportunities for individuals and groups.

**Non-Formal Education**

#### 5. NFE and youth policy

Health, Work, Youth, Skills, Education, Training, Employment, Social Inclusion, Gender Equality, Environmental Sustainability, Digital Skills, Entrepreneurship, Lifelong Learning, Active Citizenship, Social Innovation, etc.

**Non-Formal Education**

#### 5. NFE and youth policy

**Tools**: ICT, etc.

**Policies**: Without Information, there is no participation.

**Non-Formal Education**

**Information at:**

<http://www.infed.org>

Thanks for your attention and have a pleasant stay!

Ramon G. M. Wogl  
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# The Moroccan education system and youth policy

## a) Presentation of Moroccan education system

The aim of the presentation was to familiarise participants with the current educational system in the Kingdom of Morocco and to help them prepare their own presentations on their education systems and to compare theirs with that of Morocco.

### Session – Preparation Sheet

TITLE	Moroccan education system
AIM	Inform participants about the different axes of the Moroccan educational system. Enable participants to compare their educational systems with that of Morocco.
DESCRIPTION	A presentation of the different chapters of interest to the target public.
MATERIAL NEEDED	Computer and video projector for Power Point presentation. Slides for overhead projector.

## b) Presentation of Moroccan youth policy

To continue with the type of exercise used for the first section, parts of the answers (key words) were given on the differences between formal and informal education (question set in plenary session) as a starting point.

A short presentation was then made on the role and involvement of State bodies such as the State Secretariat for Youth and Moroccan NGOs in informal education: their environment, priorities, activities, target public and partnerships.

The final phase of the presentation began with discussion and a questions/answers session, which were incorporated into the concluding part of the presentation on concerns about the Moroccan educational system and youth policy. Participants were encouraged to reflect on and position themselves with regard to the topics that came up.

### National youth strategy in Morocco By Yacine BELLARAB, National Coordinator 2003-2005

In compliance with the Barcelona process, and in application of the work contract for the EuroMed Youth programme, linking the Moroccan State Secretariat for Youth and the European Commission, the national EuroMed Youth coordination has adopted a participative work strategy that aims to set up and spread the content of this program-

me in all Moroccan regions via:

- Provision of initial training sessions to train voluntary organisations and youth leaders in the technical aspects and utilisation of the EuroMed Youth programme.
- Participation in the training sessions organised by the SALTO YOUTH EUROMED resource Centre in France.
- Creation and consolidation of a partnership network between Moroccan voluntary organisations and those in other countries in the Euro Mediterranean sector via participation in EuroMed Youth projects.
- Identification and training of youth workers with the ability to become, at a later stage, resource people for the programme and local relays capable of acting as relays for the programme in their regions.
- Creation of tools and the means of information on the national EuroMed Youth Programme based on European Commission directives and the adaptation of the national youth policy.

This national work strategy was designed to allow young Moroccans to build partnership and cooperation links with other young people in the Euro Mediterranean sector and to learn to understand each other in a general context that will generate (among other things) combined projects corresponding to the aspirations and needs of the beneficiaries and adapted to the orientations of the European bodies in charge of the Euromed Programme.

# Education and school organisation in Italy



By Paola Cosolo Marangon,

**Trainer at the “Psycho pedagogical centre for peace and conflict management” in Piacenza (Italy).**

Italy has a meaningful educational tradition and many important Italian pedagogues who influenced not only European thinking!

Amongst them we can name Maria Montessori, one of the most important Italian scholar in the educational field. The main theory affirmed that freedom is an educational parameter and that constraint does not produce effective learning.

Maria Montessori was born in 1870 in Chiaravalle near Ancona, from a patriotic and bourgeois family. She moved to Rome where she attended university and studied medicine (probably the first woman doctor in Italy).

After the Conference of Berlin in 1896, she entered feminist circles (she is just 26 years old). Then motherhood: she gave birth to her only son Mario (though she was not a married woman).

Mario was living with a nanny and then with a hosting family. The sorrow provoked by this separation brought her to choose pedagogy as her main activity.

In 1912 she founded the first “Children house” in Rome, where she experienced her method, based on adapted learning materials and on the systematic training of teachers.

The great historical merit of Montessori is that she understood (from a practical point of view) that the first experiences in a child lifecycle are those forging all his/her existence.

Therefore, a type of education respectful of infantile competences and values, generates the ability to face life respecting oneself and others.

Twice her theories brought her near the Peace Nobel Prize. The 22<sup>nd</sup> of March 1937 in Copenhagen she stated: *“the only successful weapon to fight for peace and prosperity is education”* and to avoid any misunderstanding she added: *“people do not make war because in their childhood they were influenced by a toy. It is necessary to organise peace scientifically, preparing it through education”*.

The “Psicopedagogical Center for the Peace and conflicts management” get inspiration from Montessori’s ideas. Montessori method has been successfully exported abroad (even if the Italian school system - still tied to a “transmissive” education system - has not followed her teaching). This is one critical point of formal education in Italy.

The Montessori schools exist at national level, but they are less numerous compared to other European and world-wide countries.

## **The reforms and the new pedagogy**

Until 1700 education in Italy was not compulsory and belonged to ecclesiastical agencies. At the end of that century the Italian “principati” attempted to define legislation in this field.

Amongst these areas, we can noticed the Lombardo Veneto region in 1786 with the contribution of the priest Francesco Soave.

In the first half of the 17<sup>th</sup> century, under a reformation wave (mainly in the Reign of the Two Sicily, but also in the Papal State and Tuscany) innovations in the educational field were abandoned (or significantly slowed down).

However several pedagogues and educators continued to work for a more modern school system.

United Italy provided a school organisation extending the law “Casati law” (13 November 1859), the one of the Reign of Sardinia, almost to all the country, plagued from the illiteracy of mass (75 % to the North, 90% to the South). The Italian school was born secular; the faculties of Theology were very soon closed (26 January 1873) with the approval of secular representatives and Catholics.

In 1877 Minister Coppino introduced in the country compulsory school for the first two years (endorsements in case of non-attendance). Despite the efforts made and the proliferation of the school buildings, the percentages of illiteracy remained over 70% (census of 1901).

The problem remained unchanged until 1911 when the “Daneo-Credaro law” finally started the process of creation of public primary schools; process that was completed - with Regal decree of 1° July 1933 - during fascist period.

In the 30<sup>s</sup>, Italian school system did not have a formal organisation promoted by the Parliament. In the meantime (“Orlando law”, 4 June 1904) the Italian school extended compulsory school on four years of primary school.

This situation led to the “Gentiliana law” order for the Italian school system.

The positions diverged on the opportunity to establish a unique model of secondary education or a double model formed by scientific

studies and humanities on the one side and professional and technical studies on the other side.

The dispute was “solved” by the “Gentile reform” (1923) which introduced a threefold model: primary school (five years) followed - together with the two above-mentioned models - by a “complementary” school (three years without access to secondary school) named “scuola di avviamento professionale”.

More concretely, the Gentiliana School promoted three main aspects: humanities or a more classic cultural set versus the more technical and scientific one.

But even more “liberal” aspects of the “Gentile reform” were spoiled by the historical events leading firstly to dictatorship and the “fascist school reclaim” by minister De Vecchi (1935-36), and secondly to the introduction of the laws “to protect of race” of minister Bottai (1938).

The “Chart of School” (1939) defined “only” secondary school as compulsory until 14 years old.

The Italian school showed that “elites” or better “aristocrats” attended schools allowing access to the “higher studies”, while the majority of the population - including the emergent “merchant bourgeoisie” - remained substantially excluded, despite the paternalistic sentence asserting that “the most capable students” even if “less advantaged” could have access to the highest levels of education.

But in spite of all these remarks, the functionalist and selective paradigm that aimed at the integration of the young people in social and professional life through an authoritarian and intellectualistic system survived in school until 1960.

Such paradigm has been formally exceeded, even if in reality, the situation is different.

In the Fifties following the “Gentile reform”, in spite of a rigid model of education, many new experiences had been carried out in school field.

The important approach of the Educational Movement for Cooperation (MCE) by Mario Lodi proposed the theory that pupils are actors in the construction of learning methods (we can recognize a strong connection with the pedagogues as Freinet or Freire in Latin America).

At the same time the Italian school milieu presented remarkable scholars; we cannot forget Don Lorenzo Milani, Gianni Rodari, Danilo Dolci all remarkable figures not only from the educational point of view but also from the social and political one. These men paid their “being innovative” with exclusion from the social and school system. Nevertheless they contributed to create the base for modern educational theories. During the Nineties, the “Berlinguer Reform”, a timid test for change, raised the compulsory school education age from 14 to 16 years old.