

Social and solidarity economy in Morocco:

from traditional forms to modern organizations (the cooperatives as a model)

الاقتصاد الاجتماعي التضامني بالمغرب:

من الأشكال التقليدية إلى التنظيمات الحديثة (التعاونيات نموذجاً).

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Abstract: The solidarity and co-operative practices are rooted in the culture of our country. Their foundations derive from the traditional values rooted in the society, as the traditional organizations (El-Twiza - El-Gmaa...) which are part of the concept of social solidarity economy, are the cornerstone of modern professional organizations.

Socio-solidarity economy in Morocco combines many economic activities. The modern operating organizations in this field consist of associations, cooperatives and collaborations, and the link connecting all these components is the values of solidarity and giving priority to human more than the capital to serve a collective project mainly has social aims and benefits.

Keywords: Socio-solidarity economy, Traditional, Professional.

ملخص: تعد الممارسات التضامنية والتعاضدية مترسخة في ثقافة بلادنا، ذلك أن أسسها تستمد مبادئها من القيم التقليدية المترسخة في المجتمع، باعتبار أن التنظيمات التقليدية (التوزيع، الجماعة...) التي تندرج بدورها ضمن مفهوم الاقتصاد الاجتماعي التضامني هي حجر الأساس للتنظيمات المهنية الحديثة.

يجمع الاقتصاد الاجتماعي التضامني بالمغرب أنشطة اقتصادية عديدة تهدف بالأساس إلى محاولة الاستجابة لحاجيات الشرائح الاجتماعية الفقيرة قبل تحقيق الأرباح، وتتكون التنظيمات الحديثة العاملة في هذا المجال من الجمعيات والتعاونيات والتعاضديات، والخيط الرابط بين كل هذه المكونات هو قيم التضامن وإعطاء الأولوية للإنسان على رأس المال خدمة لمشروع جماعي له أهداف ومنافع اجتماعية بالأساس.

الكلمات المفتاحية: الاقتصاد الاجتماعي التضامني، تقليدية، مهنية

Introduction

Thinking of the Social solidarity working is not a new reality for Moroccan society. For Morocco, collaborative action in particular is not a new thing, as it had known many types of the social participation. What is proven their experience in the participatory work is the existence of many forms of organizations in their traditional manifestations such as El-Twiza , El-Gmaa (the group), and El-Hentta or in its modern forms like organizations , unions ,parties , and cooperatives. The observations recorded in recent decades highlight a cooperative dynamic that cannot be underestimated which like increasing number of cooperatives, as well as supporting these initiatives and trying to structure them by the highest institution in the Country.

In this context, the identity of the professional organization must be questioned. Is it a rooted tradition in Moroccan culture and traditional structures? Or is the cooperative a modern organization in Moroccan society large part of it inspired from Morocco?

The answer to these questions calls for revealing part of the confusion related to the establishment of social solidarity work in Moroccan society, and to return to the development of

the traditional forms mentioned above and to identify the similarities and differences that exist between them and modern organizations.

1- The traditional professional organizations in Morocco

Pre-colonialism:

Before the French protectorate and the Spanish colonization, the professional organizations in Morocco were traditional. Morocco was divided into two parts: “El-Makhzan (the regime) tribes located in the plains and coasts. They were subjecting to religious, political, economic and social authority. In contrast, the “sybah” tribes (the land of anarchy) were in the mountains, plateaus and rugged areas that El-Makhzan was unable to achieve final control on it. Most of these tribes recognize the religious and spiritual authority of the Sultan and do not admit to the tax system imposed on them, to support the state treasury and refuses to recruit members of the tribe in the army.

Other historical examples also show that Moroccan society, especially in regions and tribes that were characterized by significant resource shortage, enjoyed a certain degree of relative independence away of the central governing , making them able to manage their affairs through its own social organizations in a form of cooperation and solidarity.

Solidarity and collaborative practices are rooted in the culture of our country. Their foundations derive from traditional values rooted in society, and there are special terms that express this kind of collective contribution, which varies according to regions and the nature of the activities.

The values of kinship and relative's ship are naturally evoked by solidarity, but also motivated by the preservation of wealth within the clan or the tribe. The principles of Synergy (collaboration) are the will of the Moroccan entity through a culture of solidarity and the mechanisms of "Tawizah", "Agadir", and "Al-Akouk". It extends to "El-Shard (displacement), El-Waziah, and Al-Khetarat". Therefore, there seems to be no new innovation that was absent from parents' and grandparents' intuition. Among these organizations, we can find:

El-Hentta: (it's about the form of a letter) It is a form of the traditional group organizations that has been entrusted with the task of organizing relations between craftsmen in the ancient Moroccan cities. **El-Tweiza:** (It means collaboration) It is a compulsory collective work that includes all adult males who have exceeded the age of starting fasting (ادريس شحو، 2006، ص 224). It is a kind of participatory work based on the principle of participatory work and social solidarity.

El-Gmaa (the group) : It represents a cornerstone for the collective solidarity inside homes , and these forms of organizations contribute to helping those in need and people classified as in difficult situations.

Al-Mocharatah (the conditional): Or the organized contracting of relations with the jurist and the collective care of the mosque

TADHA: Or The brotherly alliance and cooperation between the groups even the most distant, and the organizers of relations and economic interests (stability of livestock in the framework of offering, providing food or travelling .

Agadir: Agadir is the collective storehouse for storing food and other products.

The historical memory of different narrations reveals the importance of mediational role of these traditional organizations (El-Hentta , El-Zawiya ,El-Gmaa, noblemen “shorafaa” unions and scientists) in strengthening social and solidarity ties, and in organizing the relationship between the state and the society.

It seems that the co-operation in the Moroccan society before colonialism does not have the obligation form as a clear principle, but anyone who fails to provide assistance to others should justify it to the community. This collective

solidarity practices is not specific to the poor areas where the natural conditions are harsh. It appears and forms in a collection of regions and tribes in Morocco. In the tribal-village groups, they depend on the collective work a lot; especially for works that go beyond the farmer , village or tribe members' power-ability, such as tillage, harvest and cultivation squeezing olive etc. In the south regions, which is characterized by a large amount of water, finish all works of carrying water Digging water canals and distributing water ... with a collectively and cooperatively form .

2–Establishing cooperatives by the French and Spanish authorities for political reasons:

The forms of cooperation in Morocco were regulated by social customs and traditions as mentioned above, and it was not by formal laws. However, during the period of the French protectorate (1912-1956), as associations, Cooperatives and Non-governmental organizations were introduced into the regulation of official laws. In the field of public rights, the basic pillars of the public rights law, during the period of protectorate in earlier 27 April 1914 , 9 February 1918, as well as 24 May 1914, was the organizer for the right of establishing Associations and in 26 May 1914, is about the freedom of meeting (خالد المسيح، 2013).

(ص 195)

A fundamental point cannot be neglected as it represented , a significant turning point in the transferring of some of "Al-Gmaa" from their traditional and informal form to a form of organizations governed by the law instead of the custom and thus moving from their local social and political role to the field of specialization.

The colonial governance started with the beginning of the French protectorate under Liuti's ruling ⁽¹⁾. This French Marshal, after 1916 promulgation ⁽²⁾, tried to turn many of the traditional village collective councils into official groups with legal status. Years later, forms of "Al-Gmaa", "which have specific specialties began to appear, as the mission of the" legal group" El-Gmaa was to decide on matters related to theft and Killing etc. Moreover, (the crime), while assigned to "the administrative group- El-Gmaa", which is larger than the previous one , the task of interesting in local

¹ -The Marshall " Louis Hubert Lauti", the first general French resident of Morocco (between 1912 and 1926) His military strategy was based, on the one hand, on the "pacification policy" by subjugating the rebelled tribes to the Sultan. On the other hand, he saw traditional institutions (religion, tribe, store, corners ...) as the best way to understand the mechanisms of the activity of the community and thus enable the colonizer to take over. His expansionist strategy was based mainly on scientific intervention, which he entrusted to scientists.

² -Public residence decrees were issued clarifying how the "customary courts" or "collective-groups courts" formed ,constituted , and distinguished from the

affairs, which was composed of village chiefs under the control of the colonial administration.

The “Dahir Al-Charif” (law issued by the king) of 1922 is the first legal text issued in Morocco about the system of cooperatives. It allows to people who want to establish cooperatives for consumption among them aimed at regulating and controlling consumption loans for the benefit of the cooperatives. After that ,the Dahir (publication) of 1935, which related to the collaboration loan and agricultural cooperation for the establishment of agricultural cooperatives was limited to the reconstructed people only . in addition to , the Dahir of 1937 which allows establishing the Moroccan agricultural cooperatives in the grain sector, which is opened this time for Moroccans who the colonial administration referred to them as "Al-Ahali " (the people).

It was necessary to wait until 1938 to issue an announcement, which gives the Moroccans the permission of establishing cooperatives in the agriculture and traditional handicraft sectors. In the 1940s, “the group- El-Gmaa ” was called upon to play a new role in the project of modernizing

administrative groups that emerged under the declaration of 21 November 1916 to administer collective property of tribes.

the farming society . The aim was to encourage the villagers to manage and run the collective agricultural lands composed of a group of dignitaries appointed by the French authority.

All of these legal texts issued in the colonial era were characterized by their limited nature and many restrictions imposed on the cooperatives, which limited their scope of activity and also a number of imbalances, as they did not allow the establishment of cooperatives in other sectors or the structuring of activities within the same sector. as well as did not support Ties and relations between various administrative controllers and the cooperative representative. This situation led to the emergence of a cooperative movement after colonialism, which is not traditional coping with the old regulations and is not modern keeping up with the international developments.

3-Post-colonialism, the tendency between the traditional and modern organizations:

There is no doubt that the systems of spontaneous solidarity and cooperation inherited from the past are still continuing, with varying degrees of presence in accordance with the local historical conditions. The organization of “El-Gmaa“ is still a self-sustaining social organization, despite the fact that they

have been stripped of many of their functions, competencies and freedom of action and the moving , although the state sought to its store or compensate them with the official village group. The indicators of the continued presence of the group (El-Gmaa) in Morocco: The continuity of its traditional roles such as arbitration disputes and conflicts that arise between individuals and groups. Its interesting ,caring ,and protection for public facilities of the palace or houses, organizing and determine times of harvest seasons (especially Dates and Olives)or cultivation , organizing the collective seasons, supervision on the sale of lands or the distribution, and sometimes the pleading before the courts or protesting against the Authorities in defense of the interests of its members. Even the State itself encourages the continuity of the El-Gmaa (the group) and relieve for some of the roles played by them, and even use them at some special events, as is the case of, for example, facing-exposing for natural disasters.

The strong pertinence translates into the continuation of the traditional organization "the group (El-Gmaa) " in the hills of the eastern countryside of Taza. Each house of their houses of the tribe of Bni-Frassen (Ahl-Azawya, Awlad-

Aamre , Awla-Bouchamaa) is proud of the group that represents and works to manage their common affairs. The maintenance of roads, mosques and controlling the agricultural lands are all manifestations for the continuity of the powers of “El-Gmaa” , which derive its strength from the values of the traditional society.

The extension of “ El-Gmaa” appears today in "family farming", which is a type of production focus on agricultural activities carried out by family members. It includes influential relationships in the decision-making process, in particular, concerning of organizing and distributing work and roles among family members, and providing production elements (land, water, preparing, and loans....) and relations with the market, and the circulation of family inheritance as well as the development of solidarity relations inside the community. Thus, it maintains the family and social cohesion in rural areas.³

Although the family farming depends on simple means of production and simple techniques , what distinguishes it is the solidarity among the members of society within the so-

³ - المختار الأكل (2006): "تهيئة وتنمية المجالات الفلاحية بالمغرب بين مخلفات الماضي ورهانات المستقبل". تنسيق المختار الأكل، عبد العالي فاتح ومحمد حناز "تنظيم وتهيئة المجال الريفي بالمغرب: أبحاث وتدخلات". مرجع سابق. ص 34.

called social solidarity economy. While the capitalism agriculture, despite the ability to produce and compete in the markets, it is based on the wage work and aims to making the maximum profits without taking Consideration of the environmental dimension.

In this regard, we also note the continuation of process of "Al-Tawiza", especially concerning of the preparation and the maintenance of water canals and some routes. Such these practices are still prevalent in various houses of Gheghaya Atlas , the Great Western Atlas. The Researcher, Mousa El-Maleky (2016), reports that, since late 1990s, launching of establishing the local organizations in different parts , and this type of modern organizations, do not make anything without the complete approving from all members of the group.

At the level of the territorial division, Morocco transcended the logic of tribalism (the tribe, the clan, and groups). It becomes to mix several tribes that had previously fought among themselves, such as the tribes of (EL-Tsoul in the hills of the eastern countryside and the tribe of Ghayatha in the Anoun basin.

Today they form homogeneous units in the district of "Oeud Amlil" of the province of Taza, which close To the region of

Fes-Meknes, according to the developed regions in 2015, which was considered the region as commun territory . This initiative was called for the modernization and take the experience of international pioneers like the German Lander, the French administrative authority and the political administration in Spanish, in order to recognize the self – ruling in the southern regions ,achieving decentralization and the wide non centering- concentration to achieve justice in all fields.

But this initiative, which was launched since the Regional Economic Project in 1971, did not achieve the expected results because of the absence of a true political will, and the field- approach, economic and social differences were still visible, appeared through popular protests in the countryside of (Al Hociema ,El-Nadour , Bni-Boayach and Imzorn) in 2017.

Conclusion:

Even if the modern professional organizations do not represent a real continuation for the traditional, “ El-Gmaa” institution, and the difference between the two organizations is a difference between two fundamentally different social approach. This traditional pattern, in which relationships are

based on the bond of blood and kinship and the unity of belonging to it (feeling as a part of it), individuals follow the authority of the benefit of all, a modern approach that relations depend on the contracting between selves - independent and enjoy free well.

It can be said, however, that“ El-Gmaa” approach has enabled supporting of traditions-rules in the new forms of modern organizations. It seems that“ El-Gmaa” approach "allowed its continuity in a harsh and difficult environment, as in the deepest regions in morocco.

By and large, Morocco has known since eras, institutions and forms of natural social solidarity economy, which organized social solidarity within it and maintained social peace among its members. Although these systems were said to be traditional, they manage to enforce the cohesion of the Moroccan society for a long time, then also tried to protect their members from disasters of famine and epidemics. Furthermore, with the collaboration of society members and their co- operative in spontaneous organizations were able to impose its respect and presence because of its human nature and social significance, so it was the best structure to address and stop hunger, epidemics, strife seditions and social

disorganizations.

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