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In the Balance: Pathways to Economic Integration for Migrants in Morocco

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In the Balance: Pathways to Economic Integration for Migrants in Morocco

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SIT Morocco: Migration and Transnational Identity

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Abstract

This paper explores the relationship between migrants seeking socio-economic integration in Morocco, the organizations facilitating that integration, and the Moroccan government, which determines the bounds within which socio-economic integration takes place. A background in government policy on migration and economic integration, as well as previously gathered data on the ways in which migrants integrate into the economy, forms the foundation for the study. Data collection and analysis from three organizations providing programs within Morocco to support migrants' economic integration provides insight into the ways in which policies and migrants' needs influence the programs that NGOs and other community organizations provide in practice.

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Introduction

In recent years, Morocco has transitioned from primarily being a transit country that migrants pass through mostly while en route to Europe, to being a country in which migrants settle. As these migrants stay in Morocco, they must build a life for themselves within Moroccan society. These migrants join the Moroccan economy, but not without challenges. As migrants enter the Moroccan economy, they must weave through Moroccan law, employment availability, and social marginalization. Around Morocco, various non-governmental and international organizations seek to address these challenges, and provide services aimed at facilitating the economic integration of migrants. These services include non-formal education, support for formal education, and cultural education, and fall within a larger set of general services that NGOs and international organizations offer, such as medical and legal services. The programs offered to migrants can enable them to navigate complicated, and sometimes hostile socio-economic realities. Educational services, however, are specific to each organization, and a lack of coordination exists between these organizations and the government, as well as between the organizations themselves. Examining the existing structures within NGOs and international organizations to provide these programs, as well as the influences of both the government and migrants on which classes are offered, will provide a clearer picture of the most effective ways to provide useful educational opportunities to migrants in Morocco.

As we begin this paper, it is important to note that we will solely be examining services for newcomers to Morocco, and will therefore not address issues pertaining to the population of Moroccans that migrate to live abroad, and then choose to return. Non-Moroccan migrants to Morocco face challenges specific to their lack of citizenship, their arrival from a non-Moroccan cultural context, and their varying levels of linguistic access to Moroccan society. As such, this

paper does not use statistics that include Moroccans returning to Morocco, and any statistics including Moroccan migrants is unintentional. Additionally, this paper will only use evidence that describes current and past treatment of the issues at hand by the NGOs and the government. Although the government, in particular, has presented many proposals for changes intended to improve their policies and systems, we cannot ensure that these strategies will be implemented, and we cannot accurately assess the efficacy of strategies that have not been implemented and had time to bring about results.

Throughout this paper, we will refer to “integration” strategies, which aligns with the Moroccan government’s official word choice to describe the incorporation of migrants into Morocco’s socio-economic systems. “Integration” can be contrasted with “assimilation”, which would involve migrants adopting Moroccan culture. The focus of this paper will largely be on migrants’ access to, and opportunity to navigate, Moroccan socio-economic systems, and will therefore use “integration” to refer to the incorporation of migrants into these systems.

Literature Discussion

The key question that we must answer as we unravel the tangle of challenges that migrants face is “what does ideal socioeconomic integration in the Moroccan context look like to the government, and what does it look like to migrants?” The situations in which these ideals align become opportunities that NGOs and international organizations help migrants navigate most successfully. There are stickier situations, however, where the wants and needs of the government and migrants do not align. This becomes trickier territory for NGOs and international organizations to navigate, and will be part of what this paper examines, as our hypothesis surrounds both the government and the migrants themselves influencing the programs of assistance that NGOs and international organizations offer.

Who Are the Migrants and Why Do They Come?

Migration has a long history in Morocco, as can be seen in the myriad of influences that present themselves in Moroccan culture: a mixture of European and African, Arab and Amazigh, Muslim, Jewish, Christian and Amazigh spirituality heritage. In recent years, however, migration to Morocco has been characterized by Moroccan political moves to work with the European Union and West African countries, as well as the reception of refugees fleeing crises in Syria and Yemen. With pressure from the EU to limit migrants' passage from Morocco into Europe, more and more migrants who had intended to move towards Europe are reaching Morocco and staying (Teevan 2018). Meanwhile, Morocco has recently been "attempting to reconnect with West Africa politically and economically," which has coincided with greater migration flows from the south (Berriane 2015). As of 2017, 54% of migrants had lived in Morocco for at least 2 years (Politique Nationale d'Immigration et d'Asile, 2017). There were 565 children of migrants and refugees enrolled in Moroccan schools, across all grade levels, with 344 in elementary school, 105 in middle school, and 116 in high school (Politique Nationale d'Immigration et d'Asile, 2017). And although more migrants are settling in Morocco, and more migrant children are attending Moroccan schools, the population of migrants in Morocco overall remains mostly made up of young adult men: 75% of migrants to Morocco, in fact, are men, and 75% are single (Politique Nationale d'Immigration et d'Asile, 2017). This population needs to find work in its host country, and needs pathways to economic integration. The statistics on refugees and asylum seekers show a somewhat different population makeup, with 42.5% of the refugees and asylum seekers registered with the UNHCR being less than 18 years old (Politique Nationale d'Immigration et d'Asile, 2017). In addition to economic access in Morocco, this population could benefit from strong integration into Moroccan schools.

Individually, migrants have a wide array of reasons for coming to Morocco. Some are fleeing violence, some come in search of better educational and economic opportunities than their home country has to offer them. Some intend for Morocco to be their final destination, while many do not intend to stay, but end up doing so. Many who migrate seeking economic opportunities already have a moderate to high education level. For example, of Sub-Saharan migrants arriving in 2015, 37% completed high school, and 50% had an education level beyond secondary school, while only 13% had an elementary education level or less (Politique Nationale d'Immigration et d'Asile, 2017). Many of these migrants come after having received their college diploma in their home country because they are expected to support themselves from the time they finish school (Polistena 2017). They arrive in Morocco, where most adult children live at home until they're married, and where societally, there isn't the same pressure to support oneself that these migrants face, and that in fact inspires their journeys to Morocco. The need to support themselves interferes with the ability of migrants to find work that appropriately fits their qualifications (Polistena 2017). They must pay the bills, even as they search for work, so they do not necessarily have the money to spend on transportation to check out or start a new job, even if it would be better in the long run, nor do they have the means to give up hours that they could be working at a less-suited job to look for a better one. They must become risk-averse.

A significant group of migrants are international students, especially Sub-Saharan international students. The Moroccan government gives grants to a certain number of foreign students each year to attend public universities in Morocco. In the 2013-14 school year, the number of foreign students studying at public universities in Morocco was 8,859, including 5,160 Sub-Saharan students, many of whom were studying through grants from the Moroccan government (Berriane 2015). In the same year, there were 4000 Sub-Saharan students attending

Morocco's private universities, for which they and their families paid fully, with no government grants (Berriane 2015). There does seem to be a general trend of foreign students who attend private Moroccan universities having an easier time finding jobs, and finding better jobs after school than those who attended public universities (Polistena 2017). This phenomenon correlates with public university students being more likely to view Morocco as a transition country, but it also follows a pattern of public university students generally coming from a wider, and somewhat more middle-class variety of backgrounds than the private university students (Polistena 2017). Students who attend private universities tend to already have economic privilege. Additionally, of course, many of these students face racial discrimination, as well as linguistic and religious discrimination, when entering the job market, which we can imagine might hit upper class students less seriously economically, even though the social effects of this discrimination remain.

What Does Entering the Workforce Look Like for Those Who Stay?

According to the Moroccan government, of all regular and irregular migrants, refugees and asylum seekers, 57% are actively employed, 21% are searching for employment, and 10% are students (Politique Nationale d'Immigration et d'Asile, 2017). Of those who are actively employed, 41% are self-employed, and 51% have salaried positions, mostly in the service sector (49%) and in commerce (25%) (Politique Nationale d'Immigration et d'Asile, 2017). The Moroccan government found that 39% of working migrants are "less satisfied" with their employment, 24% are "moderately satisfied", and 11.5% are "completely satisfied" (Politique Nationale d'Immigration et d'Asile, 2017). We must remember that the government has an interest in casting a favorable view on employment opportunities. As we dig deeper, we will understand why so many migrants are less than pleased with their employment. Of the 57% who

are employed, how many of them are underemployed, or employed in less than favorable positions? Of those searching for employment, how many struggle to navigate finding employment in precarious legal situations and face discrimination in hiring practices? How many of the students will go on to find gainful employment in Morocco? We cannot know the exact numerical answers to these questions, but further insights into the prejudices that migrants face in the Moroccan job market, as well as the legal frameworks that often hold migrants back from employment matching their level of education, will reveal that the answer is likely “far too many”.

International students tend to stay in their training country to work after graduation and “studying abroad is often conceived as a strategy to enter a foreign labor market,” though some study abroad to earn a specific degree that they can then bring back to use in their home country (Berriane 2015). And yet many of these migrants, who travel for study in order to integrate into the labor market, end up taking jobs below their skill level (Berriane 2015). The French-language press and telecommunication-engineer sectors employ a large number of students who stayed in Morocco, and many Sub-Saharan former students are employed by Moroccan companies investing throughout Africa (Berriane 2015). Yet most of them are hired only as trainees, and they rarely receive permanent contracts, because according to Moroccan law, foreigners can “only receive work permits for which Moroccans do not have the professional qualifications” (Berriane 2015). Thus, many graduates who stay become irregular migrants, staying without work permits (Berriane 2015). They end up at the mercy of their employers, since they do not have the same legal protections as workers with regular statuses, or Moroccan citizens themselves.

Many migrants, and particularly irregular migrants, find work through Facebook, or word of mouth (Polistena 2017). Certain sectors, such as construction, and call centers, have a demand for migrants, particularly irregular migrants, who they can get away with paying less (Cherti & Collyer 2015). Migrants flock to work in these sectors, even though they are often treated poorly by their employers, and end up working long hours at physically and mentally taxing jobs. One migrant, for example, reflected on her employment in Morocco, saying that “it’s not certain when you will be paid the entirety of your salary, because [the employers] keep a portion of your money in to discourage you from not returning [to work]. There you have no rights, you work or you leave.” (Polistena 2017). Some migrants choose to work in call centers, because they have a high hiring demand, and tend to pay well (Weyel 2017). Yet most Moroccans refuse to work in call centers due to the conditions: employees work long hours, perhaps 10-11 hours per day, with only 45 seconds between calls (Weyel 2017). The working conditions easily lead to mental stress and fatigue outside of work, which not only lowers the quality of life that call center workers have access to, but also lowers the energy that these workers have for finding better working conditions. In the case of migrants, who in particular have limited job options, the long hours and fatigue lessen their ability to seek information and opportunities at international organizations, such as NGOs.

In the end, studies have shown that many migrants, even those who have found employment in Morocco, would still like to move on to Europe. In addition to job insecurity, they face discrimination, as well as linguistic differences: among students, for example, only 32% of foreigners come from French speaking countries, which they need in the Moroccan university system, where instruction is in French (Berriane 2015). Few foreigners, students or not, know Moroccan Arabic before arriving, and French is not necessarily spoken among non-

student migrants either, although there are less statistics on non-student migrants with regards to languages spoken. Facing all of these challenges, one survey of Sub-Saharan migrants found that 57% wanted to move on to Europe (Cherti and Collyer 2015). Another survey of foreign students in Morocco found that 82% of them wanted to continue their studies or work in another country, including 56% who wanted to move on to France (Berriane 2015).

Migration According to Moroccan Policy

As migrants arrive in Morocco, they must work within the stipulations of Moroccan law, and any NGOs or international organizations seeking to help migrants integrate economically must navigate the law alongside migrants, whether they are regular or irregular. The Moroccan government began seriously implementing immigration policy in 2013, when it passed reforms to the code regarding migration in Morocco. In late 2013 and early 2014, the government prepared to begin its first regularization campaign, a landmark campaign that would regularize 23,096 people, chosen from 27,649 applications for regularization, received between 2014 and 2015 (Politique Nationale d'Immigration et d'Asile, 2017). The accepted applicants included unaccompanied minors and women, who were “systematically” regularized due to their “vulnerable situation”, and 766 people who were given refugee status (Politique Nationale d'Immigration et d'Asile, 2017). According to the government’s 2013 circular, in order to request regularization during the campaign, a migrant had to provide a photograph, a piece of identification, and a document justifying their entry and stay in Morocco, which could include documents such as a note from a lawyer, an acceptance letter to a university, a document signed by the Direction Générale de la Sûreté Nationale or the army, a work contract, or a written letter from an employer (Alioua, Ferrié, & Reifeld, 2017). A few years after the conclusion of the first regularization campaign, a second regularization campaign began. Though the final statistics

have not been released with regards to the number of migrants who were regularized, 24,367 requests for regularization were filed (Politique Nationale d'Immigration et d'Asile, 2017).

With the regularization campaign in full swing, the Moroccan government presented the National Strategy for Assimilation and Asylum, which focuses on refugees and regularized migrants, as well as Moroccan emigrants (Grübel, 2016). The 2014 strategy seeks to help migrants better integrate economically, socially, and culturally (Grübel, 2016). The immigration and asylum strategy “was developed through open consultation with an assembly of partners who are involved in questions of migration,” which includes public powers, local authorities, civil society, researchers, universities, and international organizations (Politique Nationale d'Immigration et d'Asile, 2017). The Ministry of Moroccans Living Abroad and Migration Affairs was created along with the initial stages of migration and asylum policy, and put in charge of coordinating various local actors, including the HCR and the asylum project GIZ, as well as hosting annual forums on immigration (Politique Nationale d'Immigration et d'Asile, 2017). The Ministry also works with an inter-ministry committee to oversee national immigration strategy (Politique Nationale d'Immigration et d'Asile, 2017). Even in the beginning stages of its current migration and asylum policy, the Moroccan government heavily relied on, and invested in, outside organizations and local government, laying the groundwork for high involvement from NGOs to work with migrants. From the beginning, the Moroccan migration and asylum strategy was designed to rely on NGOs and similar organizations, giving these NGOs a seemingly wide breath of possible programs with which they could assist migrants, but in doing so, the government chose to sacrifice any centralized means of coordination for those working with migrants.

Moroccan policy on migration and asylum reflects the international treaties that Morocco

has signed onto. Education, for example, is considered a human right under several UN policies, including the 1966 Pact on Economic, Social and Cultural Rights, as well as the 1989 Convention on the Rights of the Child (Politique Nationale d'Immigration et d'Asile, 2017). Per the 1951 Geneva Convention on the Status of Refugees, refugees and asylum seekers have a guaranteed right to elementary education (Politique Nationale d'Immigration et d'Asile, 2017). In the National Strategy for Immigration and Assimilation (abbreviated as SNIA per the original French), we see education listed as part of the very first program listed to “ensure the best integration of immigrants... in a politically coherent, globalist, humanist, and responsible manner” (Politique Nationale d'Immigration et d'Asile, 2017). The Ministry of Moroccan Living Abroad and Migration Affairs runs 11 programs as a part of the SNIA, of which the full list of the seven “sectorial” programs includes 1) Education and Culture, 2) Youth and Hobbies, 3) Health, 4) Lodging, 5) Social and Humanitarian Assistance, 6) Professional Development, and 7) Employment (Politique Nationale d'Immigration et d'Asile, 2017). As part of its efforts to achieve the first objective, the Ministry has taken out TV and radio spots to inform migrants of their educational rights, which the Ministry says brought in 577 new immigrant and refugee children to Moroccan schools in 2016-17 (Politique Nationale d'Immigration et d'Asile, 2017). The Ministry also has territorial deployment, which is intended to not only reinforce the capacities of the government, but to reinforce the “role of civil society and research”, as well (Politique Nationale d'Immigration et d'Asile, 2017). In fact, many of the accomplishments that the Moroccan government lists as having been achieved through the SNIA, were done in cooperation with, or entirely through outside organizations. Coordination between international organizations and regional and national governments could greatly benefit the efforts towards migrant integration that the Moroccan national government says it wants. The SNIA focus areas

listed above, for example, appear relatively comprehensive, neatly fit the international guidelines they set out to cover, and seem to create manageable subjects on which community members can focus their efforts. And yet the emphasis placed by the Ministry on the efforts of non-governmental community organizations suggests that the Moroccan government is more interested in preserving a humanitarian image on an international stage than putting forth cohesive, effective strategies for large-scale integration.

Implementation of the National Immigration Strategy by the Moroccan Government

In its report on the success of SNIA initiatives, the Moroccan government mentions several programs that the Ministry, on a national or a local level, supports. For example, in 2016-17, 11 associations were given financial help to provide scholarly assistance to migrant children (Politique Nationale d'Immigration et d'Asile, 2017). And the government shows some vested interest in not only educating migrant children, but in equipping adult migrants to find employment. Of course, the government has a vested interest in having the adults within Morocco's borders employed. The regularization campaigns can be interpreted not only as a way to have records for a significant population within Morocco, but also as a way to economically benefit from a larger work-force. The Professional Development portion of the National Strategy indicates the necessity of opening access for regularized migrants and refugees to professional development programs, certification, and help for developing personal projects (Politique Nationale d'Immigration et d'Asile, 2017). Anapec, for example, is a national government-sponsored job-search site, which the government says it directs regularized migrants to, as well as Moroccan citizens (Politique Nationale d'Immigration et d'Asile, 2017). The government also asked the Migration Ministry to call for civil society partners to help migrants find employment. 660 migrants, of which about 50% are women, were helped by these partner programs in 2014-

15 to open hotels, restaurants, and pastry shops, as well as to find jobs in the technology, child care, and building sectors (Politique Nationale d'Immigration et d'Asile, 2017). We cannot ignore the fact that many migrants need to become certified, or recertified, in a trade in Morocco in order to enter the Moroccan job market. The Centers of Formation for Apprenticeship (CFA) were opened by the government in 2014 and placed 165 migrants in apprenticeships that year (Politique Nationale d'Immigration et d'Asile, 2017). These efforts show the government's support, and need for, these migrants to be working within the Moroccan economy, and indeed makes strides towards integrating migrants, and providing them some job training. The numbers of migrants involved in these programs remain small though, in comparison to the number of migrants who were regularized in the regularization campaigns.

There is international support for the Moroccan government's work towards integrating migrants, as well. With European Union policy geared towards reducing migration through Morocco to Europe, there is some European funding available to NGOs working to integrate migrants in Morocco, in addition to the funding that the Moroccan government provides as part of its outreach to these organizations. The UNHCR, which has worked in some capacities with the Moroccan government, runs a variety of programs of scholarly assistance, including providing school supplies, transportation, meals, and courses in French, Darija, painting, technology and sports (Politique Nationale d'Immigration et d'Asile, 2017). Though the EU and the UN have varying levels of influence on Moroccan policy- as mentioned earlier, Moroccan policy is also influenced by Morocco's desire to become further involved in West African politics- their monetary input undoubtedly supports NGOs that help migrants integrate economically.

The Moroccan government does truly seem to rely on non-governmental organizations to

execute its immigration strategy. While on paper the Moroccan government aims to execute a “politically coherent, globalist, humanist, and responsible” migration and asylum strategy, their execution relies heavily on external mechanisms, whether these are international organizations, various Moroccan NGOs, or other interested members of the Moroccan community. Within the national migration strategy, the government leaves room for collaboration with community resources, and supports some community efforts financially. Yet the government’s own contributions to its stated goals are surprisingly light on internally-led projects. At times, they seem to take opportunities to stop short of the possible limits of their projects. For example, in the 2017 report on the National Strategy for Immigration and Asylum, “poor realization” of educational and cultural projects for migrants are in part attributed to “linguistic problems [that] limit communication and contact with migrants” (Politique Nationale d’Immigration et d’Asile, 2017). While it is true that a good number of migrants may not speak Arabic or French, this should seem to indicate a need for language education that is accessible to them, or at the very least, translated materials. In fact, many NGOs working with migrants offer lessons in Arabic and French, as we will see in the next section. The Moroccan government’s “Guide to Integration” likewise misses the mark in some ways. As a guide, released by the government, for immigrants to learn about and navigate Morocco, the “Guide to Integration” reads as a light, simplified, quick-guide to everything from Morocco’s geography, to its health, educational and professional development services, to a brief overview of the organization of its government (Practical Guide to facilitate your integration in Morocco, 1st Edition). Yet the Guide hardly goes in depth in pointing migrants towards resources that would help them navigate an economic system where they cannot legally get a work permit for jobs that Moroccans could do, or where they face language barriers, or face challenges in finding a job. It has an entire section on

investing that seems geared towards those who are already in relatively privileged socio-economic standing, but little practical advice and references to organizations that might provide concrete assistance (Practical Guide to facilitate your integration in Morocco, 1st Edition).

And there is one more key component of Moroccan integration policy that cannot be found on the surface of the government's printed materials, but likely contributes to the government's lack of centralized programming to help migrants achieve economic integration. If migrants achieve true economic integration, they will have economic equality to Moroccan citizens, which is not in the best interest of the government. The somewhat darker side to strategies like the regularization campaigns is their seamless way of filling the jobs that citizens don't want to do. According to Article 30 of the Moroccan constitution, "strangers enjoy the same fundamental liberties as Moroccan citizens," and they might enjoy the same rights, but even once they are regularized, migrants do not necessarily enjoy the same opportunities (Politique Nationale d'Immigration et d'Asile, 2017). The 2014 regularization campaign didn't succeed in migrants transitioning into better paying fields, but rather got them better positions in places like call centers, where they already worked (Polistena 2017). And of the students who attend university in Morocco with hopes of entering the job market there? Sub-Saharan graduates rarely receive permanent contracts from Moroccan companies because foreigners only receive work permits for jobs that Moroccans are not qualified to do, except for Senegalese citizens, who do not need a work permit to work in Morocco (Berriane 2015). By the time students are re-regularized, the jobs that they are highly qualified for have often slipped from their grasps. Regularizing and integrating migrants into the Moroccan economy seems to carry an invisible asterisk: the Moroccan government will only provide enough resources to integrate migrants into sectors in which Moroccans will not take jobs. The Moroccan government then hands

responsibility over to NGOs and other community organizations, where migrants might, possibly, find resources to economic opportunities.

Types of Educational Support Provided by Community Organizations

There are three types of educational support that NGOs and other community organizations offer to migrants: non-formal education, support for pursuing formal education, and cultural education. Non-formal education includes some recreational activities, such as playing sports, cooking, crafts and hairdressing classes, as well as job training. Of course, there is a decent amount of overlap between the more recreational classes and the job training classes—for example, participants might go on to open a hair salon, or a restaurant. The Moroccan government says that job training is essential for integration, and some NGO work is primarily geared towards training migrants in new skills, from business classes, to learning a trade (Politique Nationale d’Immigration et d’Asile, 2017). One of the organizations working to provide non-formal education for migrants is the Fondation Institut Panafricain pour le Développement Afrique du Nord, or the IPD Foundation, an NGO that believes that job creation in North African Countries can “stop [the] exodus” of migrants from Africa to Europe (Fondation IPD, 2018). Their first initiative is in Morocco, where they give business classes to migrants, 30 at a time (Fondation IPD, 2018). The IPD program focuses particularly on women and young people, and upon completion of the programs, IPD leaders hope that migrants can either bring their skills back to their home country, or achieve “economic insertion... within Moroccan territory” (Fondation IPD, 2018). The IPD Foundation partners with the the Réseau Marocain de l’Économie Sociale et Solidaire (REMESS), which was created in 2006 by 24 Moroccan associations (Fondation IPD, 2018). REMESS works with small businesses and cooperatives to select local artisans with which migrants can do six month apprenticeships

(Fondation IPD, 2018). This arrangement not only gives migrants work experience with experts, but also gives them connections to the community.

Some NGOs also provide assistance to students who are pursuing formal education while they're outside of the classroom. The Ministry gives several reasons why students might benefit from extra help outside of the classroom- including admitting several systemic failures of the Moroccan public school system granting migrant children, in particular, adequate access. According to the Ministry, "certain [migrant] parents" face difficulties enrolling their children in public school in Morocco due to the "complexity" of enrollment procedures, or due to "individual interpretation of the 2013 circular" (Politique Nationale d'Immigration et d'Asile, 2017). Additionally, the Ministry says that parents may not take advantage of available programs because they might consider "the use of Arabic a menace to the cultural identity of their child", or might not consider education a priority as they might move around too much within Morocco (Politique Nationale d'Immigration et d'Asile, 2017). Some of these challenges seem unlikely- for example, it seems hard to believe that a parent choosing to stay and raise a child in Morocco would not want them to learn Darija- and others can only be solved effectively by the government, in particular, ensuring migrant children can successfully enroll in school. But academic support outside the classroom, such as additional language lessons, or tutoring, as well as monetary assistance for supplies and transportation, goes a long way in helping migrants enrolled in formal education.

Cultural education consists of instruction in "Moroccan languages and culture" (Politique Nationale d'Immigration et d'Asile, 2017). Both Arabic and French are taught regularly by community organizations working with migrants across Morocco. In 2016, 1,063 migrants and adult refugees took Arabic and French classes through Ministry-funded projects, while 25 took

Darija at the UNHRC, and 35 took French at an NGO called Art Lina (Politique Nationale d'Immigration et d'Asile, 2017). The circular released by the government outlines “integration of cultural diversity” in scholarly programs, which include 1) A Guide of values, such as equality and tolerance and 2) Islamic education, as well as the promotion of values of tolerance and living together (Politique Nationale d'Immigration et d'Asile, 2017). The extent to which cultural classes follow these guidelines exactly at NGOs is somewhat unclear, but cultural classes outside of languages do receive some funding from the Moroccan government.

The organizations serving migrants around Morocco provide a variety of educational services that fall into these three categories. Intent Maroc and the Association Marocaine d'Appui à la Promotion de la Petite Entreprise (AMAPPE) work with migrants to create competency reports for themselves (Grübel, 2016). GIZ Maroc, a German organization, helps migrants create competency reports, and hosts cultural events. GIZ operates in 10 regions in Morocco to help migrants integrate (Küppers). The 2017 SNIA report mentions GIZ Maroc, saying that in 2015-16, the government partnered with GIZ to not only create competency reports for migrants but to analyze their employability, and then help them find associations that could help them with professional development, as well (Politique Nationale d'Immigration et d'Asile, 2017). The UNHCR runs a variety of programs of scholarly assistance to support migrants pursuing formal education, including providing school supplies, transportation, meals, and classes (Politique Nationale d'Immigration et d'Asile, 2017). The HCR also partners with Caritas, an international Catholic organization that helps migrants, to make regular school visits to ensure “good integration” and the meeting of each migrant child’s specific needs (Politique Nationale d'Immigration et d'Asile, 2017). The UNHCR also partners with AMAPPE to offer help in the development of “very small businesses” started by refugees over the age of 18

(Jacobs 2013). Service Accueil Migrant (SAM), is an organization that serves over 150 migrant women and children in Casablanca, by offering sewing, knitting, cooking, technology, language classes, and income-generating projects (Jacobs 2013). Though few organizations work to protect migrants on the job in Morocco, the Organisation Democratique de Travail (ODT) was the first Moroccan labor union to “adopt a section devoted to immigrant workers” and to advocate for their rights, and continues its advocacy work for migrants in the workforce (Jacobs 2013). There are clearly some similarities in the types of programs offered, and some over-lap, with organizations collaborating to offer some programs. In some cases, this allows migrants in different regions, or in different demographics to have access to similar services. To give migrants more reliable access to these services, it might be beneficial for organizations to expand to reach more people in a broader cross-section of the migrant community, but we must recognize that acquiring the funds to do so might be nearly impossible. The Fondation IPD, for example, is continuously fundraising, as it receives all of its funds through donations (Fondation IPD, 2018). Stronger links between organizations might be a more achievable goal, allowing migrants to pass through a network of organizations in order to meet their needs at any given point.

Already, there exists some networking between NGOs and community organizations. As mentioned earlier, the UNHCR partners with several organizations, on a variety of issues. These partnerships certainly allow migrants to access more resources through one portal, a huge benefit for people who do not have time to spare to hop from organization to organization, looking for what they need. There is still the challenge of navigating legal guidelines of the government in order to stay operational and possibly receive government funding, especially when it comes to organizations who help irregular migrants, arguably the most vulnerable group of migrants, who

still need access to jobs and education. For example, AMAPPE may help refugees start businesses, but with the Moroccan government recognizing only a fraction of the refugees that the UNHCR does, we might question how helpful AMAPPE's strategy can actually be (Jacobs 2013). In the end, NGOs work with each other can still only do so much. At the end of the day, the "gap between civil society and the state is a factor that limits the efficacy of those actors that support... migrants in Morocco" (Jacobs 2013). And community organizations seem to take the responsibility of navigating and closing that gap to a large extent, and in the process, must combine the migrant and government ideals of socio-economic integration in the Moroccan context, in order to best serve migrants as humanitarian organizations.

Methodology

NGOs and community organizations in Morocco carry out a large proportion of work surrounding migrant socio-economic integration in Morocco. Analyzing both the programs they offer to migrants, as well as the organizations they associate with, can reveal what types of programs these organizations prioritize, and why they prioritize these programs. A series of questions was designed to use in interviews of organization leaders, who could provide the best insight into why their organizations choose to run the formal educational support, non-formal education, and cultural integration programs that they do. Though unfortunately interviews were not conducted due to communication constraints, most of the questions were still applicable, and able to be utilized in data collection from the websites presented by several organizations operating within Morocco. Only answers that could be taken from the websites, as written by the organizations, were used, in order to limit researcher bias, and the answers necessarily include specific statistics, listed program offerings, and listed partner organizations. Only one question, pertaining to the opinion of an interviewee on the influences on programming at a given

organization had to be removed, as the answers could not be collected alongside the more concrete data. That question will, however, be included in the appendix. Three organizations were chosen for data collection and analysis: Fondation Orient-Occident (FOO), Caritas, and the United Nations High Commissioner for Refugees (UNHCR). All three of these organizations have been working in Morocco, for at least 20 years, and serve migrants to Morocco extensively, including offering programming aimed at easing migrants' socio-economic integration. The organizations have different backgrounds and mandates; Orient-Occident is founded and run by Moroccans, Caritas is an international NGO, and the UNHCR is a branch of an intergovernmental organization, but they all provide humanitarian aid and work independently of, if at times in cooperation with, the Moroccan government. The statistics, lists of partner organizations, and lists of offered programs will be analyzed to determine the possible influences of organization partnerships, as well as previous success of migrants on program offerings.

Hypothesis

Access to non-formal education, educational assistance for seeking formal education, and cultural classes at community organizations, such as NGOs, helps migrants to more easily integrate into the society of their host country. Each organization bases its specific programming on feedback from migrants, as well as its own partnerships with the government and other organizations, and therefore each organization offers classes that will meet the desires and needs of specific subsets of the migrant community.

Findings

All of the data discussed in these findings regarding the dates and areas in which the three organizations have worked, as well as the named programs offered, and the named partner

organizations, have been collected directly from the websites published by each organization. The data, therefore, is attributed to the websites, and to the organizations themselves.

The three selected organizations have varying levels of reach and experience working in Morocco. The youngest of the three, Orient-Occident, was founded in 1994, while the UNHCR was established in Morocco in 1959, and the oldest, Caritas, has been in Morocco since 1947 in Casablanca and 1953 in Tetouan. Orient-Occident reaches the largest number of locations within Morocco by far, with seven cities, whereas Caritas operates in two, and the UNHCR operates only within Rabat. Though Orient-Occident and Caritas operate in multiple cities, all three organizations have locations in Rabat. Both Orient-Occident and Caritas work with marginalized Moroccans in addition to migrants, while the UNHCR only works with a subsection of migrants, those who are refugees and asylum seekers. It is unclear from the websites of all three organizations how long they have offered programs that assist migrants with socio-economic integration, specifically. All three do offer programs designed to help migrants integrate socio-economically. We must note that at least one of the organizations, Orient-Occident, intends for some of these programs to assist migrants in returning to their sending country, as well.

Of the three categories of support that NGOs and community organizations generally give, support for those seeking formal education is a common type of program offered across the three organizations, with Caritas giving this type of program strong preference, and the UNHCR giving it moderate preference. At Caritas, educational support programs are geared towards young children: the organization offers day care services for children from pre-school age through age 6. Both Orient-Occident and the UNHCR provide support to school-aged children. Orient-Occident sends mobile schools to rural areas. The UNHCR provides school kits to refugee children 3 times per year, provides monthly allowances to families to cover

transportation costs for school children, and offers support for math and language classes. According to the UNHCR, Orient-Occident and the UNHCR partner together to promote “enrollment of refugee children in public school,” as well.

Non-formal education is also commonly found across the board. Caritas’s website says the organization offers vocational training, Orient-Occident’s speaks of job-training programs, and the UNHCR’s states that the organization “supports enrollment in vocational training and creation of income-generating activities through micro-financing and capacity enforcement” with another organization, AMAPPE. Orient-Occident has job-training centers in neighborhoods with highly marginalized populations, and offers job training in hospitality, data processing, marketing, hygiene, and packaging.

The Fondation Orient-Occident seems to emphasize cultural education more than the other two organizations: according to its website, Orient-Occident offers intercultural programs, and has held 6 “sensibilisation” workshops, which aim to introduce migrants to and integrate them into Moroccan culture. Monthly community-centered educational programs are offered on a variety of topics, and the local community is invited to join. Previous workshops have included workshops on gardening, calligraphy, interculinary activities, and a photography exhibition. The UNHCR partners with Orient-Occident in offering some of these workshops, as a matter of fact. Both Orient-Occident and the UNHCR also offer language classes. Orient-Occident offers 3 languages, and has had 4 English workshops. The UNHCR offers Arabic and French classes.

The organizations have partnerships with a variety of organizations and individuals. Fondation Orient-Occident has an extensive list of organizations with which it has partnerships. The Orient-Occident partners are broken into several categories. The website lists 24 Moroccan governmental organizations, ranging from local to national offices. It also lists 7 public and

private enterprises, 13 foundations, 23 international partners and NGOs, and 3 foreign embassies. The UNHCR is listed among Orient-Occident's international partners and NGOs. Caritas simply states that it collaborates with "Moroccan institutions and civil society organizations," as well as with "national and international agencies". The UNHCR lists 7 national Moroccan ministries, and 6 additional government agencies as partners. It also lists 6 NGO partners, including both Orient-Occident and Caritas, and mentions its contact with other United Nations organizations. The UNHCR also "engages with donors, journalists and civil society," according to its website. Though little is mentioned on the websites outlining from where these organizations receive their funding, the UNHCR website contains some information, citing fundraising drives open to the general public, and funds provided by the governments of Monaco and Switzerland, with the former contributing 165 USD, and the latter 508.13 USD in 2016. Caritas asks for funds from the general international public, as well.

Statistics on the effectiveness of the programs offered by these three organizations is not abundant on the websites of the organizations, but both Orient-Occident and the UNHCR have some data. The Orient-Occident website states that the organization works with 4000 migrants and marginalized people, though this number is not specific to those who receive socio-economic assistance. It also states that there are 8,000 participants per year at the job training centers, and that Orient-Occident has helped give 1200 diplomas through the Centre Spécialisé Larache, a partner job-training organization. The UNHCR provides more statistical data, on both non-formal education and programs supporting formal education. The UNHCR website states that 25 refugees were given vocational training or support to develop an income generating activity in 2016, and that 170 used AMAPPE services that same year. In 2017, it gave 120 refugees vocational training, helped coordinate and finance 80 new micro projects and 3 cooperatives for

refugees, helped introduce 45 refugees to the labor market, and arranged apprenticeships for 24 refugees with private companies. In 2015, 50 refugee children took the UNHCR's language and math classes. In 2017, the UNHCR assisted 550 families with cash for education, and provided 420 students with university scholarships.

Benefits and Drawbacks

Though several attempts were made through multiple means to contact multiple organizations, attempts to interview NGO leaders proved unfortunately futile. Interviews would have provided first-hand accounts of the logistical situations dealt with by NGOs on a daily basis, with regards to offering educational programs for migrants. In the future, more advance planning might allow more significant contact with NGO leaders, who would undoubtedly provide insight into the prevailing thought within NGO management about how best to balance the needs of migrants seeking economic integration with the stance of, and varying levels of support from the Moroccan government.

Analyzing the information each organization published on its website, however, did allow for comparative analysis of specific types of data. Comparison and contrasting of the program offerings, and partnership listings, as well as statistics about program use, as provided by the organization websites, gives us a clear picture of what these organization would like to present to the public. The program offerings have presumably been documented because the organizations have confidence in them, and feel that they navigate the needs of migrants and legal requirements well. The partnerships are apparently ongoing engagements that the organizations feel have proved useful in their work. And the statistics demonstrate the areas of concentration that the organizations hope viewers focus on- perhaps the most successful endeavors in the eyes of the organizations.

Conclusions

Fondation Orient-Occident, Caritas, and the UNHCR utilize networks between themselves and other organizations rather extensive, and their partnerships seem to allow them to offer more programs than if they worked alone. These organizations have had the time to build their connections, and we see inter-organizational work especially in non-formal education programs. This phenomenon makes some logical sense: particularly in the realm of job training and placement, external organizations ultimately must be involved, whether they are an employer, or a job training service, especially since these organizations, like many organizations helping migrants in Morocco provide not only educational services, but an array of other services, as well. Cooperation between organizations also spreads out precious funding, while giving patrons of multiple organizations access to the same services. Again, this access through collaboration benefits those seeking job training in particular. Students seeking support for their formal education need consistent assistance in a relatively constant location, so there is less need for organizations to collaborate, and it makes more sense for organizations to offer their own support programs. In regions with multiple organizations offering similar educational support programs, programs can be specialized to certain age groups, as with Caritas' programs that target younger students, while the UNHCR supports older students. Likewise, these organizations can target different subsets of the migrant community, for example, the UNHCR's mandate to serve refugees and asylum seekers specifically. Cultural classes also seem to be offered separately by the organizations. In the case of language classes, we can apply similar logic as we do to support for formal education: each organization serves specific demographics within the migrant community, and evidently have the resources to provide separate programs that cater to the age groups and linguistic needs of their patrons. Intercultural workshops hosted

sometimes are done in partnership, but these seem more so aimed at integrating migrants with their Moroccan neighbors, and therefore are specific to communities in direct proximity with each organization. Given the experience of these three organizations, and their tendency to collaborate with other organizations mostly for non-formal education projects, we can assume that non-formal education for migrants especially thrives with stronger networks within the surrounding community.

It seems that the relationship between these organizations and the Moroccan government has less to do with co-running programs, and more to do with diplomatic and likely financial operations. Though various Moroccan ministries were mentioned as partners by the organizations, they did not discuss programs created and run in cooperation with the government. This easily follows the apparent stance of the government in its own literature, which heavily features talk about the importance of integration for migrants, but rarely provides concrete programs to assist them. The most concrete and extensive program from the government by far remains the two regularization campaigns. To be sure, these campaigns are landmarks in the potential access they grant migrants to the Moroccan labor market, among other benefits of legal residency status. In light of this concrete action, government ministries and community organizations could work together to further integrate migrants into the economy. A strong, full workforce is in the best interest of the Moroccan government, and with its national reach, it could spread information more effectively than community organizations like NGOs, even working in network. Coordination between international organizations, NGOs, and regional and national governments could greatly benefit the efforts towards migrant integration that the Moroccan national government says it wants, and better serve the migrants that Morocco has made the effort to regularize. If the government works with community organizations such as

NGOs to ensure that the migrants that the government has regularized have access to jobs, it would concretely demonstrate the Moroccan government's commitment to its statements on the necessity of socio-economic integration.

Based on the statistical data presented by these organizations on what they consider program successes, the expansion of organizational reach to more migrants is necessary. The Moroccan government has reason to support easier, more comprehensive access to educational support, non-formal education, and cultural education, particularly for regularized migrants. The government has acknowledged the need for the socio-economic integration that these services provide, and clearly rely on community organizations to provide them. By facilitating networks between these organizations themselves, as well as with migrants, the government would follow through on its stated intentions. The government has the reach, for example, to create a centralized website, on which migrants could find not only job openings, but also information about organizations offering job training, concrete instructions for school enrollment for children, and language classes. The track record of the government to this point has shown, however, that other interests likely would dissuade any ministry from administering a data-base like this. The regularized migrants are needed in the economy, but they are needed for unskilled, underpaid, overworked positions. And leaving the responsibility of enrolling migrant children in school, or teaching languages is easier when left in the responsibility of community organizations.

NGOs, international organizations, and community organizations might be able to organize a data-base on their own. Organizations like Orient-Occident, Caritas, and the UNHCR clearly know how to build ties between organizations, and could not only sponsor programs together, but direct migrants in need of services one organization does not offer to other

organizations that could help. With a data-base of programs offered by various organizations, an efficient process could save migrants precious time, and reach a greater number of people. Networks have already formed to some extent between organizations, but with migrants in all corners of Morocco, a national network could ease even minor challenges, such as the government's concern that migrant mobility within the country discourages enrollment of children in school. With organizations working in network to provide similar services, like support for formal education for school children, these challenges can be mitigated. Additionally, if a data-base such as this was made public online, migrants could spend less time accessing services they can use to further their skills and community integration by directly assessing which organizations can best help them at any given time. Though the initial start-up of such a website would be time consuming, in the long run it ought to save time and money for organizations providing educational support to migrants across Morocco, as it will streamline the process for migrants accessing these resources. By streamlining access to NGO educational services, financial resources could potentially provide for more migrants accessing these services, as well.

The stated goals of the Moroccan government and those of organizations in Morocco providing educational assistance often align, at least nominally. As precedent shows that NGOs, international and community organizations take on most of the practical work to support migrants in this way, streamlining the process would help both the organizations themselves, and the migrants they are serving. Networking in order to direct migrants more efficiently would likely work well, as long-running organizations have had successful partnerships, as well as compartmentalization of services, per the needs of the immediate community being served. Access to educational services is vital to the success of socio-economic integration of migrants in

Morocco, and the organizations supporting them can build on the foundations of networking and community-targeted services that they have built to provide more comprehensive assistance.

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Appendices

Appendix 1: Ethical Statement

Hello, my name is Kylah Fanning, and I am a student at the Cross-Cultural Learning Center in Rabat. My studies here are focused on Migration and Transnational Identity, and today I am hoping to hear about the educational programs that you offer to migrants in Morocco. I am conducting a series of interviews with leaders of NGOs that work with migrants, hoping to determine if there are any trends in programming offered to migrants, and how NGOs determine which classes will best fit the needs of their migrant community. My findings will fall within a broader discussion of integration through job-training, language skills, and broader educational opportunities. I recognize that my position as a white, American university student, who is proficient in English and some French, but not Arabic, will influence this interview, but have sought, and continue to seek to mitigate any bias as much as possible. I thank you in advance for participating, but would also like you to know that you may choose not to participate at any time. At any time, you may decide that you do not want your answers in this interview to be shared. When I share the results of my research, your identity will not be attached in any way to your answers. All of your personal information will remain confidential, and the information that you share during this interview will be shared only within the SIT research community. I welcome you to pose any questions to me at any time or after this interview. Thank you so much for your time, and with your consent, we can begin the interview.

Appendix 2: Consent Form

Interview Consent

- I, _____, voluntarily agree to participate in this interview.
- I have had the opportunity to discuss the interview and the interview process with the researcher, and ask any questions I might have. If I have any more questions, I am free to ask them at any time.

- I understand that, at any time, I can withdraw my consent. Immediately upon withdrawal of consent, the interview will conclude, and I am free to leave. There will be no negative consequences for this decision.
- I also understand that I am able to decline to answer any questions I may feel uncomfortable answering, and that there will be no negative consequences for this decision.
- I agree to my interview being audio recorded.
- I understand that the only people with access to the recording of my interview will be the researcher, and the researcher’s advising team.
- In the event that I become uncomfortable with the existence of the audio recording of this interview, I can ask the interviewer to delete the recording, and withdraw my consent for the information to be used, should I so choose, with no negative consequences.
- I understand that any information I provide will be treated with the utmost confidentiality. No identifying characteristics (such as my name) will be used in any quotations, analysis, or work done with the contents of my interview.
 - If personal information is used in any way, my identity and the identity of anyone I speak about will be disguised
- I give permission for the researcher to use the contents of this interview in the form of an academic paper, conference presentation, or published article.
 - Should the researcher desire to use the information for anything else, they will contact me for written consent.
- I understand that a transcript of the interview, with all identifying information removed, as well as this consent form will be maintained in the records of the researcher for a period of up to four (4) years.
- I understand that the audio recording of this interview will be maintained for a period of up to one (1) year or the end of the paper writing process. No one except for the researcher and the relevant advising staff will have access to this interview in that period.
- IF a translator is required, I understand that I will be asked for consent by the translator as related to their guidelines and actions relating to the content of my interview and its usage, storage, etc. and I acknowledge that the researcher is not responsible for any actions taken by the translator.

Signature of Participant

Date

Signature of Researcher

Date

Appendix 3: Interview Questions

1. When was this organization founded in Morocco? How long has it offered programs to help migrants with socio-economic integration?
2. How many locations does the organization have in Morocco and where are they?
3. What are the listed programs that this organization offers?

4. Who does the organization receive funding from, and with whom does it have partnerships?
5. How does the organization determine which programs to offer? How are programs chosen?*
6. Are there statistics on the success of their programs? What are these statistics?

*This interview question was no longer applicable for data collection online.

Appendix 4: Data Collection from Fondation Orient-Occident

1. When was this organization founded in Morocco? How long has it offered programs to help migrants with socio-economic integration?

Founded 1994

2. How many locations does the organization have in Morocco and where are they?

7: Rabat, Oujda, Casablanca, Larache, Safi, Youssoufia, Khouribga

3. What are the listed programs that this organization offers?

6 “sensibilisation workshops”, [job] training programs, education programs, intercultural programs, has job training centers in neighborhoods with highly marginalized populations, job training for youths in hospitality and data processing, mobile schools in rural areas, language classes for 3 different languages, monthly educational workshops on different topics that incorporate local community; listed past workshops include: “gardening workshop for minors”, “calligraphy workshop”, “interculinary activities”, “photography exhibition”, “English Buddies: English lessons and activities” (most recent was the fourth of these events); job training also in marketing, hygiene, packaging

4. Who does the organization receive funding from, and with whom does it have partnerships?

“Agences de développement local et régional, Agences de développement social, Ministères et collectivités territoriales:

- Ministère de l’Intérieur, Direction générale des autorités locales
- Ministère de la Migration
- Ministère de l’Emploi
- Ministère du Développement Social
- Ministère de la Culture
- Secrétariat d’Etat auprès du Ministre du Développement Social, de la Famille et de la Solidarité Sociale chargé de la Famille et des Personnes Handicapées
- Wilaya de la Région de Safi
- Conseil provincial de Safi – Commune de Safi
- Conseil de la ville de Casablanca
- Province de Larache
- Région Marrakech-Safi
- District de Sidi Moumen – Casablanca
- Entraide Nationale Ministry of Migration
- Ministry of Employment
- Ministry of Social Development
- Ministry of Culture
- State Secretariat for Family and Solidarity
- Wilaya of the Region of Safi
- Provincial Council of Safi – Commune of Safi
- Council of the City of Casablanca
- Province of Larache
- Region Marrakech-Safi
- District of Sidi Moumen – Casablanca
- Entraide Nationale

Entreprises publiques et privées:

- Groupe OCP – OCP Skills
- Groupe SAHAM
- ST Microelectronics
- Groupe MANAGEM OCP Group – OCP Skills
- SAHAM Group
- ST Microelectronics
- MANAGEM Group

Coopération internationale et ONG:

- Agence Espagnole de Coopération Internationale AECID

- UNHCR – Haut Commissaire pour les réfugiés
- HCR – Haut Commissaire pour les réfugiés
- Nord-Pas-de-Calais
- CISPI
- OIM Organisation internationale pour les migrants
- PNUD Programme des Nations unies pour le développement
- UNIFEM
- CONEMUND
- APP – Agence de partenariat pour le progrès
- MSI Management Systems International
- Direction du Développement et la Coopération (DDC)
- ILO
- UNHCR – High Commissioner for Refugees
- North-Pas-de-Calais
- CISPI
- IOM
- UNDP
- UNIFEM
- CONEMUND
- APP – Partnership for Progress Agency
- MSI Management Systems International
- Swiss Agency for Development and Cooperation (SDC)
- ILO

Ambassades:

- Embassy of the Netherlands
- Embassy of the United States of America
- French Embassy

Fondations:

- Fondation OCP
- Fondation EIRENE
- Fondation EREM
- Fondation Drosos
- Fondation Cideal
- MPDL
- Fondation Heinrich Bol/OCP Foundation
- EIRENE Foundation
- EREM Foundation
- Drosos Foundation
- Cideal Foundation
- MPDL
- Heinrich Bol Foundation”

5. How does the organization determine which programs to offer? How are programs chosen?*

6. Are there statistics on the success of their programs? What are these statistics?

Worked with around 4000 migrants and marginalized people, 8,000 beneficiaries per year of job training centers, given 1200 diplomas through the Centre Spécialisé Larache

Appendix 5: Data Collection from Caritas

1. When was this organization founded in Morocco? How long has it offered programs to help migrants with socio-economic integration?

Founded 1947 (Casablanca) and 1953 (Tetouan) united 1956

2. How many locations does the organization have in Morocco and where are they?

2: Rabat and Tangiers

3. What are the listed programs that this organization offers?

vocational training, day care centers, preschool through age 6 education

4. Who does the organization receive funding from, and with whom does it have partnerships?

“Collaboration with Moroccan institutions and civil society organizations” “also collaborates with national and international agencies”

5. How does the organization determine which programs to offer? How are programs chosen?*

6. Are there statistics on the success of their programs? What are these statistics?

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Appendix 6: Data Collection from the UNHCR

1. When was this organization founded in Morocco? How long has it offered programs to help migrants with socio-economic integration?

Founded 1959

2. How many locations does the organization have in Morocco and where are they?

1: Rabat

3. What are the listed programs that this organization offers?

“thematic community meetings” (including those on labor, etc. held in partnership with Orient-Occident), “supports enrollment in vocational training and creation of income generating activities through micro-financing and capacity enforcement” in association with AMAPPE, “promotes enrollment of refugee children in public school” with FOO, school kits provided to children 3 times per year, monthly allowances cover transportation costs for school children, Arabic French and math classes

4. Who does the organization receive funding from, and with whom does it have partnerships?

Monaco and Swiss govts provide funds (Monaco: 165 USD Switzerland: \$508.13 USD in 2016)

Partners: Ministry of Foreign Affairs and Cooperation, also Ministries of Interior, Justice, Education, Health, Labor and Migration, National Council on Human Rights, Inter-Ministerial Delegation for Human Rights, Higher Institute of the Judiciary, royal gendarmerie and police. United Nations Development Agreement Framework, UN thematic groups on migration, gender, HIV/AIDS, communication, operations, monitoring and evaluation. Also “engages with donors, journalists and civil society”.

Foundation Orient-Occident, Association Action Urgence, Caritas, Association de lutte contra SIDA-ALCS, Organization Marocaine des Droits de l'Homme, AMAPPE

5. How does the organization determine which programs to offer? How are programs chosen?*

6. Are there statistics on the success of their programs? What are these statistics?

25 refugees “benefitted from vocational training or support to develop an income generating activity in 2016” 170 benefitted from AMAPPE services in 2015, 50 refugee children take language and math classes, in 2017: 87% of refugee and asylum-seeking children enrolled in primary school, 550 families assisted with cash for education, 420 students received university scholarships, 120 refugees received vocational training, 80 new micro projects and 3 cooperatives for refugees founded, 45 refugees introduced to labor market, 24 refugees had apprenticeships with private companies, in 2017: 87% of refugee and asylum-seeking children enrolled in primary school, 550 families assisted with cash for education, 420 students received university scholarships, 120 refugees received vocational training, 80 new micro projects and 3 cooperatives for refugees founded, 45 refugees introduced to labor market, 24 refugees had apprenticeships with private companies,