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Discontinuity Between Religion, Law, and Society through Animal Treatment in Morocco

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**Discontinuity Between Religion, Law, and Society through Animal Treatment in
Morocco**

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Multiculturalism and Human Rights

Rabat, Morocco

Submitted in partial fulfillment of the requirement for MOR, SIT Abroad, Spring 2021

Abstract

Animal treatment is a topic which is covered by many facets of what helps create the guiding principles for humans, yet all in different ways; there is some overlap, and there is some distinction. From my three months of study in Rabat, Morocco, seeing how each person approaches the homeless animal differently, I write on how three important overarching areas: religious, legal, and societal, discuss how animals should be treated.

In this paper, I will be analyzing religious texts, legal writings both in place and in draft, and will rely on external works written animal markets and on the school curriculum to help better analyze how the society functions. My writing also includes interviews with citizens or experts to better establish main ideas and to make connections between the areas.

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Introduction

In the city of Rabat, Morocco, there are seemingly as many stray animals as there are people. In numbers, National Geographic says there are about 3 million stray dogs, and though there is no distinguished source on how many cats, some sites estimate that there are as many stray cats as there are people in the country (Kan 2018). With so many animals wandering around the streets aimlessly, daily life includes encounters between humans and these animals. It seems as though they have become part of the culture and lifestyle.

My intentions for this paper were originally to study the treatment of animals from three important psychological influences on personality. This broke my paper down into three sections: the religious view of how animals should be treated, the legal way in which animals should be treated, and the individual's history contributing to how people see animals. While doing this research, I found that there were large areas of conflict in these three important contributors to a human's life. I, after meeting with Taieb Belghazi, my study abroad academic director, was then inspired to shift the focus of my research from analyzing animal treatment in Morocco to using animal treatment to analyze a more theoretical idea of the discontinuity between the three topics by giving concrete evidence.

The first time I was expressly told there was not a direct relationship between law and religion was over lunch with a professor in Morocco. During, we joked about some of the 'silly' laws the citizens in Morocco face. I learned that alcohol sales, for example, are prohibited to Moroccans, yet foreigners are allowed to purchase alcohol from stores and restaurants. This law, according to the professor, is in place not because of the

religion, but because during French rule, a French army general, Hubert Lyautey, was dissatisfied with the Moroccans and how they handle alcohol, so he passed laws to stop the Moroccans from drinking as a way to almost “tame” the Moroccan. Despite there being laws against the act, my professor stated this has not stopped Moroccans from purchasing and consuming alcohol. In addition, I was told non-Muslims cannot enter Mosques in Morocco again not because of the religion dictates it, but because General Hubert Lyautey wanted to respect the religion and give the Muslims their own space.

Being informed of these seemingly unbiased laws made me start to notice some further discontinuity between the nationally recognized religion, the law, and the individual. In Morocco, being an Islamic country, I expected the law to be stemming from religious texts but have found there to be a gap between these two aspects of many which form a society. Likewise, I have noticed similar gaps between the law and what people do, and further what people do and what religion dictates. So, the point of this research is to understand how the Islamic religion sees animal treatment, how the laws permit animals to be treated and mistreated, and how society views their duty to animals to see the discontinuity between the three.

Literature Review

To begin my research, I compiled background knowledge from those who have already studied the topic, albeit a more general theoretical view of my study. This involved copious amounts of searches using keywords from my topic to find articles at all related to my intended research. These sources were found to help shape my knowledge and give a good base of which information I should be analyzing deeply as well as show me areas where the research is lacking so I can help provide. This

literature review identifies and gives a comprehensive outlook on how in Morocco there is a disconnection between all of religion and law, religion and society, and law and society.

In an article analyzing the relationship of “political Islam and the secular left” by Emanuela Dalmassoa and Francesco Cavatorta set in Morocco, they found that despite there being a stalemate in politics between political Islam and the secular left in the past as neither party were willing to work with one another, the new King Mohammed VI has pushed for the parties to work together for reform. This work was instrumental in creating dialogue and cooperation betwixt the parties, yet on the other hand, it formed a growing mega-identity where each party became more polarized following their communications. According to the paper, this growing fundamental divide cannot be used to evaluate the direction of politics in Morocco. Rather, this divide between the two groups is shown based on their acceptance or rejection of legislation proposed by the King (Dalmossa, Cavatorta, 2011).

This article was crucial to bettering my understanding that though Morocco is an Islamic country, there is an important split in politics between the secular and Islamic groups. It is an important article as it shows there is a secular party which does play an important role in Moroccan politics. It then prompted further questions on what other outside influences go into making laws. This can be identified in a 2018 research paper by Netty Butera and Kevashinee Pillay. In it, they found other key components to the foundation of Moroccan law being contributed also from “... French Civil Law and a combination of Muslim and Jewish traditions”, solidifying that Islam is not the only base

for Moroccan law, despite it being taught as one of largest contributors to Moroccan law, and further elaborates the key concept of the important role of customs on law.

To extend this research, Leila Hanafi identified two legal systems in Morocco which seem to work counter to one another. She found there to be “codified law”, or the legal law, and then identified an “... informal justice system of dispute resolution based on customs (urf).” These two systems are in conflict with one another according to Hanafi and elaborated on the ideal of “legal pluralism” in Morocco, where customs, like religion, also play a large role in the legal mediation process. (Hanafi 2020).

These papers create a solid theoretical foundation on the conflicts between the Islamic religion in Morocco and the legal/judiciary system(s). They explain how culture both externally and internally affects the Moroccan legal jurisdiction and law formation. I found that these concepts build on one another, but I feel the research is lacking concrete evidence on these fronts. By that, I mean there were no specific issues discussed in these papers showing the clear lack of unification between religion and the Islamic religious culture. It is this ‘specificity’ which I feel is lacking and I am writing upon.

On the academic front describing the relationship between culture and religion in Morocco, I turn to the 2018 paper from Jennifer Morgan Hekking, Religion and Identity in a Globalized Morocco. The paper elaborates on the dynamic between the older and younger generations and their practices of religion and what it means to them. She found that for the younger generation, religion is not seen as ‘main determinant of identification’ (United Nations 2016). Rather, she noted gaps between dedication to religious practices despite a recent resurgence in Islamic faith in the Moroccan nation.

Her research found that the Moroccan youth are not as religiously pious as the older generation.

This research explains that there is disconnect between Moroccans and their religion and their identity, specifically between the generation gaps. There are other factors for what makes the Moroccans' identity, and this leads me to go down other research paths such as studying social influences in Morocco to further elaborate and give concrete evidence of this explained distinction between religion and identity in Morocco.

I will be building off all this research in my paper to give solid evidence on the specific topic of "treatment of animals" to help show these theories or findings in this literature review in different areas than they were originally described.

Methods

Following the framework I gathered from my literature review, I devised a plan to break my paper down into a deep analysis of the three aspects' view on how animals should be treated.

I spent time reading analysis of Quranic and Islamic texts and Islamic stories to get the perspective on how animals should be viewed as compared to humans, what animals should be used in what ways, when and why to take care of ill animals, and finally how to dispatch animals. I find these areas to be the main points made from my research. I also held an interview with an Imam from my undergraduate college to get a further understanding of these religious laws and to help me categorize my research more clearly.

To study the law, I found many independent international organizations which place an emphasis on studying and advising countries on how to change their law to assist animals' rights. These sources were used to help me get a good idea of what the current Moroccan law is in regard to sentience, animal welfare, and animal suffering. Another benefit to these sources is that they describe draft laws which are not in place yet but do show how the country is working now to make reform and progress.

Lastly, I researched the social aspect on what Moroccans are being taught by other influences in their communities and families. To study how Moroccans are being taught in their schooling, I relied heavily on research already conducted on the school system in Morocco. I also researched animal biology being taught in schools and the curriculum. Further influences I identified included the use of language to see how the language humanizes these animals.

Because I was able to find English-speaking Moroccans or English-speaking academics on the topics, interview collection was quite easy. I was able to have in person and online video meetings and not need an interpreter. The interviewees knew they were being interviewed for the paper and if they consented to being used as a source, they were quoted. Those who did not consent to allowing me to use their words in my paper offered great background insight which I was still able to use in my paper. As different people offered different areas of expertise, my interview questions varied by interviewee.

For my conclusion, I took all my findings on each of the individual studies I did and compared my work to show concrete evidence of the discrepancies which were highlighted in my literature review.

Islamic Animal treatment

In conversation with a philosophy professor at a university here in Morocco, they made the statement that when talking about the Moroccan, you talk about the Muslim. According to the United States Department of State, more than 99% of Moroccans are Sunni Muslim (U.S. Department of State 2020). In a country where Islam is recognized as the national religion and legislation is written under guidance of Islamic texts, I focus my first part of this paper on how the Muslim should treat animals. To analyze this topic, I will write on how animals should be viewed compared to humans, what uses animals have in the religion, how sick animals should be treated, and how animals should be dispatched.

The goal of this is to give context into how the practicing Muslim in an ideal Muslim society should be treating those they share their land with. This will help me with my conclusion as I plan to show the comparisons between the three categories of what forms identity and true animal wellbeing to assert the point that there are discrepancies between the reality and the theoretical

- Animals as Equals

To begin this section, the Quaran states that Allah made all animals as pure beings and that all beings should be treated equally to humans. According to Hadith, dictations or translations of the sayings or actions of the Prophet Muhammad, "... a good deed done to an animal is like a good deed done to a human being, while an act of cruelty to an animal is as bad as cruelty to a human being" (Rahman 2017) As Muslims seek to see how to treat animals, there is a clear message that animals are to be treated like

humans. This statement I believe sets the foundation for how Muslims ought to interact with these other beings.

- **Uses of Animals in Islam**

While being equal to humans, there are also writings about how certain animals are meant to be used by humans to help advance humanity. Examples of how such animals are to be used include cattle being gifts for nutrition and warmth and other benefits (Surrah An-Nahl 16:5). Other animals are for “carry[ing] your heavy loads to lands that ye could not [otherwise] reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful” (Surrah An-Nahl 16:7). Some animals are also said to be used for riding as well. To all of these benefits that Allah gave the human, it is written in the Surrah Al-Haj, “We have made animals subject to you, that ye may be grateful” (Surrah Al-Haj 22:36). While all sentient beings are to be treated the same, humans have been gifted the right from The Creator to be assisted by some beings, things which they cannot do alone. Along with these certain animals which humans are permitted to utilize, there are writings which are to be closely analyzed on how treatment should extend beyond these uses.

While using animals for purposes of sustenance, warmth, using their limbs to carry things or you, one must also respect that these animals have their own agency and are not workers for humans but have their own direction and are their own subjects as well as dependents of Allah. It is written, “Seest thou not that it is Allah Whose praise all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise, and Allah knows well all that they do” (Surrah An-Noor 24:41). To further animal rights, the “...Qur’an actually

forbids human actions which may lead to harm; transgress not in the balance, and weigh with justice, and skimp not in the balance ... earth, He set it down for all beings Surrah Ar-Rahman 55:8–10” (Rahman 2017). So, by treating animals in ways sanctioned by the Qur’an and holy Islamic texts, one must respect the animal for they are also subjects of Allah and though they may help serve human’s purposes, we also owe them the same respect which they give us when helping us. It is a two-way relationship that expands beyond the assistance of them unto us.

- **Treating Ill Animals**

In interview with Imam Facchine from Hamilton College, he gave a story that is held closely to the Islamic religion in which Abu Hurairah (meaning Father of a kitten as wherever he went a cat would follow), a close companion of the Prophet Muhammed, found that a man helped quench the thirst of a dog and was sent to Paradise. This story told literally, “A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quench its thirst. So, Allah approved of his deed and made him to enter Paradise” (Sahih Al-Bukari 174). The layman version as explained to me was a man was devastatingly thirsty wandering through the desert and came across a well. As he saw it as a blessing from Allah, he climbed down the well to quench his thirst. Upon climbing out, he found a panting dog in dire need of water. He understood that he had the ability to help the dog and climbed down the well to fetch the water. He filled his shoe with water and with it in his mouth climbed out of the well so as to save the dog. As this one act took comparatively minimal effort and little time, he saved a life that day and was judged accordingly. Resultantly, he was sent to Paradise.

The story of the man hydrating the dog shares the importance of helping the ill and injured animal. The man in this story is not the owner of the animal yet sees the duty he has to help it as another kin of Allah. The act was inherently good as the man did not expect reward from the action while still having the ability to neglect the dog and allow it to survive on its own as it may have been doing for much time in its life. Instead, he went out of his way and made a difference that made a difference in his final judgement. As I talk about treatment of ill animals and how we should take care of them, “there is a reward (ajr) for helping any living creature.” (Hadith: Bukhari and Muslim). I wrote that animals are to be treated like humans. Like humans grow old, and there is a duty to care for one another in the context of an Islamic family and society, the Islamic community should care for all of Allah’s creatures alike. It is written that, “No animal transgresses not in the balance, and weigh with justice, and skimp not in the balance ... earth, He set it down for all beings” (Surrah Ar-Rahman 55:8–10). There is balance in the world founded on justice and as we care for ourselves, we must also care for others and their wellbeing and rights. By neglecting animals who should be treated as equal to humans physically and emotionally, the Muslim is failing the animal and will be judged accordingly.

- **Dispatching Animals**

Animals are seen as sentient beings and by Islamic code should be treated as such. According to the National Institute of Health on Islamic treatment of animals, “Generally [in Islam], the killing of wildlife for any other reasons than food is always prohibited, as is the caging of birds, sports hunting, and animal baiting” (Rahman 2017). Also, killing animals, non-human, for the sake of food or warmth such as for their fur, must be done

in ethical Halal ways. Halal is a set of religious ethical laws by which the Muslim must abide by which states what animals it is okay to slaughter for what purposes and in what ways to ethically do so.

To further elaborate the wrongness seen in killing animals in Islam, Hadiths Ahmad and al-Nasai say, "There is no man who kills a sparrow or anything beyond that, without its deserving it, but God will ask him about it" (Rahman 2017). The Muslim should be mindful of every decision they make involving all living breathing creatures, and they be prepared to present their case in front of the ultimate judge.

- **Application**

The words of Allah clearly express the equality between the human and the animal. The Muslim has a duty to take care of the animal like they would a family member. When in Morocco with all the animals on the streets seemingly aimlessly wandering in search of their next meal, their next drink, maybe their next pet, the Muslim should see these animals as their responsibility. Animals assist humans in ways that are expressly written in the Qur'an and Hadiths. But as they, the animals, do a lot for the Muslim, the Muslim must reciprocate by assisting in Allah's plan to care for these creatures.

Morocco is in a difficult situation as there are estimated to be more stray dogs and cats in Morocco than there are people. While there should always be an emphasis on helping all, it is important to keep in mind that one can only do the best they can and help as many as they can. If all band together to take care of the animals in the world and follow the instructions of Allah, then they will be living in the perfect one.

Moroccan Laws on Animal Treatment

In Morocco, there are many influences on the legal system, and the legal system is ever-changing to reflect the desires of the people as a whole, as seen in the February 20th Movement response with a new constitution being drawn up. Though there is a large influence stemming from French Colonialism and the rich Jewish heritage in Morocco, laws still are meant to match the Islamic religion. Laws are created to protect the rights of the individual while promoting the wellbeing of the society as a whole.

In this section, I will review three important areas of the law with respect to animals: sentience, laws against animal suffering, and the welfare of wild animals, to get a scope on the extent of the law in Morocco. I believe these three will give a valuable base to compare laws of this Islamic nation to the Islamic region as well as to the Moroccan social component of animal treatment. To begin, I start with how the law views animals' sentience, or how Morocco identifies animal's ability to feel emotions like humans and the law's recognition that animals have their own agency.

- Sentience

According to the global welfare organization World Animal Protection who evaluates 50 countries worldwide about the legislation they have in place protecting animal rights and welfare, on a scale of A being the best to G being the worst, in their 2020 report, Morocco sits at 'F' on their Animal Protection Index (API). The organization has several categories in which they base this valuation with some such as the issue of sentience. The API takes these categories of evaluation and analyzes the laws that have been

written about these topics to see if they do an adequate job at promoting animal wellbeing.

The API has found that one of the leading issues with Morocco's governmental approach to treatment of animals is that they do not have any legislation that actively declares that animals are sentient beings. There is draft legislation, *Projet de Loi 122-12* which was to set standards for animal health and welfare, but this draft has not been passed into law. By not identifying animals as independently sentient, there is no base for how laws about the treatment of animals are to be written. This allows room for inhumane legislation to be created or inhumane interpretations of the law. The API names Morocco as a G, the lowest score, on how the government views animal sentience.

- Laws Against Animal Suffering

There have been laws passed that protect animals from suffering, but the extent of the reach of these laws is quite limited. According to the API, "Articles 601, 602 and 603 of the Moroccan Criminal Code No. 1-59-413 1962 prohibit some conduct to certain categories of animals, as part of protection of property". This legislation is problematic as it only covers the wellbeing of limited animals and deems them as property rather than what the World Animal Protection organization would rather see as sentient beings. The proposed Law 122-12, as referenced above, was described in the study of the treatment of animals in marketplaces in Morocco being sold as food or as pets as, "... [providing] recourse for government officials to enforce to discourage people from poor animal welfare practices" (Bergin, Nijman, 2018).

Though these laws establish how 'property' are to be treated, there is an ambiguous ruling on how non-owned animals should be treated. Although there is the draft legislation in the making which would protect the rights of more animals, the World Animal Protection organization's analysis of it sees it as disheartening as only animals which serve a purpose to a human is being covered, yet still "... positive in many aspects, [but it] contains no provisions addressing animal suffering caused by negligent behavior". Under the new draft, only those animals which were domesticated and those who serve the purposes of helping with farming are covered, and the people who do the mistreatment may be able escape legal problems under ruling of negligence. All this combined gave Morocco a score of an F on the API under "Laws against causing animal suffering".

- Protecting the Welfare of Wild Animals

While there is a strong legal emphasis on how to treat domesticated animals, other animals where there are restrictions on killing include protected animals such as endangered species. These animals in 2011 Law No. 29-05 on the Protection of Wild Flora and Fauna Species and Regulating Trade, can only be killed by those with a hunting license to keep the species alive and limit trade of these animals. These licenses are given out after an exam, and there are laws in place where certain nature reserves have no hunting allowed. The proposed law 122-12 lacks in protecting wild animals as there and means there are currently no laws made on how one should treat wild or homeless animals.

These laws in place which only protect certain species of animals add to the problems of animal treatment in Morocco as they do not declare what is humane

hunting. It allows for the cruelest forms of hunting such as poisoning, trapping, or hounding (dog hunting), which the Humane Society of the United States says is not only inhumane for the animal, but also for the dog which is doing the hunting.

- **Application**

While there are some laws put into place to protect animals seen as property, there is little enforcement and the penalties do not completely discourage one from causing harm to another being. In the 2018 study by Bergin and Nijman where they conducted research in major city centers finding animal rights violations, they said “in conversations with vendors, they possessed little knowledge of proper care and advised poor care and transportation practices, reflecting those observed in the markets. In many of the observed instances, increasing the animal’s freedoms would not necessarily result in sufficiently appropriate welfare”. Seemingly there is little enforcement of these laws if vendors’ practices continue to cause physical and emotional harm to these animals found in the marketplaces to be sold for food or as pets. This allows for the continued practices of poor treatment even if proposed legislation 122-12 is passed, for though animals may have rights, it means little if people can be allowed to continue to mistreat them without legal penalty.

Currently, the penalty for unnecessary maiming or killing of animals seen under the law of property, is 2-6 months in prison and a fine of 200-250 Dirham (roughly one-month minimum wage salary). This is only doubled if it is done while in the act of trespassing. This is subject to change if proposed legislation 122-12 is passed as, “under the draft law, those who commit ill treatment to domestic animals, tame wild animals or captive wild animals would be subject to punishment of a fine of 2,000 to

20,000 dirhams (Article 87)” (API 2020). These newer imposed fines would be far more surmountable and provide the commitment the Moroccan government has to promoting the welfare of animals in the country, and not only domesticated ones but also wild ones. However, though the narrative seems that the government is eager to pass the legislation, the draft law has made little progress in the past few years while being on its way to becoming law.

Society

Culture plays a large role into what makes the person, but other influences that cover the scope of what makes a person include the society and the influence one person has over another. According to research by F. M. Anayet Hossain*, and Md. Korban Ali in their paper, *Relation between Individual and Society*, in abstract, “... ‘society’ is the regularities, customs and ground rules of antihuman behavior. These practices are tremendously important to know how humans act and interact with each other”. It is by this definition of society where I will try to understand what normalized practice of treating stray animals is. To understand what society is preaching to its inhabitants, I look at a few sources for my help.

In this section, I will analyze the societal role at large encompassing the schooling curriculum to better understand what is being taught from the older generation to the students of the new generation. For it is the older generation in society who have a major influence over the molding of the developing generation and can help predict how animals are to be taught.

- **Teachings**

According to the Encyclopedia Britannica, Morocco allocates one-fifth of its spending budget on education and requires those aged 6-15 to attend school. So, I see this as crucial to analyze such an important developmental period for the youth. While Moroccan law may not be a comprehensive outlook on how all animals should be treated, the school is also seen as a direct authority of the teachings of social normality and social expectations. In this area of the paper, I will analyze what is being taught in school systems from the curriculum to how children retain the information.

To conduct this research, I first spent time understanding what the curriculum in schools included when talking about animals as well as found academic commentary on the subject.

- **Moroccan Curriculum on Animals**

The Moroccan schooling curriculum has made an emphasis on a progressive teaching style on animals. What this means is that every year students, while young, build upon their understanding and knowledge of animals. This was well summarized in the academic paper by Zghida, et. al., called *How Morocco's Secondary School Students Classify Animals*. They found that, "... the field of animals, including humans, is examined in each group of years, with a very clear progression of knowledge and understanding over the six years: in the 1st year, it is about: examine the human body, recognize groups of animals and classify them; animals. By the sixth year, this will have evolved towards knowledge of the internal structure of the human body in relation to circulation". Further, below is an example syllabus for the grades 1-3 in Moroccan

schooling found in the paper, *Animal use in Life Sciences Education: Current Status, Teachers' and Adolescents' Attitudes and Alternatives* (Amahmid et. al., 2019). This research analyzes attitudes of Moroccan teachers and students' feelings towards the establishment of dissecting animals in curriculum. As seen in the table, there is a basic understanding and build up in knowledge in the animal biology field so as the years progress, the student should be more informed on the subject.

Table 1
Demonstrations, Observations and Experiments Involving Animal use or Organ Dissection in Life Sciences Education in the Lower Secondary School Curriculum (MNE, 2009)

Grades	Topics	Experiments
1	Exploration of a natural environment	Extraction of invertebrates from soil samples using Berlese funnel
	Animal respiration in different mediums	Respiratory System – Respiration system in Insects, fish, and terrestrial vertebrates.
	Humans and vertebrate's nutrition	Dissection of an herbivore animal (rabbit) to explore the anatomy of the digestive tract
2	Sexual reproduction in animals	Dissection of a mammal (mouse) to explore and identify the reproductive system Extraction and observation of fish gametes
3	The circulatory system	Dissection and observation of sheep heart to identify and explore the external and internal structures
	The excretory system	Dissection and observation of sheep kidney to explore the external and internal structures.
	The nervous system	Dissection and observation of cow's eye to explore the external and internal structures
		Dissection and observation of the sheep's brain to identify the main structures and major parts Frog spinal reflex Observation of the spinal cord
The muscular system	Exploration of the skeletal muscle characteristics/properties in frog muscle Observation of the skeletal muscle structure	

However, despite this reanalysis of animals every year, recent research has found that students are prone to misclassify animals such as identifying turtles as reptiles and penguins as mammals. Among the reasons why this happens, one problem identified is that many students create their own definitions in what creates a taxonomic category. According to the research, these misidentifications are not because of the youth's tendency to make broad generalizations, but rather is more likely due to, "... the conflict between the biological and the elementary and/or personal of the pupils" (Zghida, et. al. 2019). This research shows that the teachings may be biologically accurate, there is

still a discrepancy being formed between the student and the science and this, according to the article, boils down to how the children are being taught.

- **Language**

Languages also have a distinct way of showing the culture of a society through the expressions they use. Daniel Everett, a linguistic anthropologist, has done much research on the connection between language and culture. As part of his research, for foundation, he came up with a formula for what language is. He wrote in his book *Language: The Cultural Tool* that “Language = Cognition + Culture + Communication” (Everett p. 35). He found that there is a direct relation between language and culture and that culture can be shaped by language and vice versa. Because of this, it is important to see how the language sees the animals as the way they are represented in speech are likely descriptions of how people see them.

As part of this research, I spoke with Robie from Hotel Majestic, and he said some critical expressions said among Moroccans in which animals are personified give these animals good and bad connotations. By calling someone a dog, for example, it is used as an insult for a dirty being. In addition, being called a donkey in Morocco means that person is not smart.

These sayings align with common messages given to me during my time in Morocco. Dogs are not clean animals whereas cats are. What has been expressed to me many times from conversations with locals, is that if a person goes to pray and has dog hair on them, then their prayers are no good as dogs are dirty animals. However, if a person goes to pray with cat hair on them, there is a sense of cleanliness to the cat

because they constantly lick themselves to be clean, so it allows for the prayers to not be contaminated with uncleanness.

Conclusion

The religion of Islam has a word that is preached called Khalifa which is the sense that humans are the maintainers of the world Allah created. In having this responsibility, we are to not only care for one another like our family, but the scope encompasses all animals. In the same sense, laws are created to protect the rights of the individual while promoting the wellbeing of the society as a whole. But the front-line workers who are to teach society's unwritten laws and ideas are those who teach the next generation.

In writing this paper, I found how these different influences on a Moroccan's life go about defining the treatment of animals in Morocco. Because Morocco is an Islamic nation, there is an importance placed on the religion which is supposed to be the basis of the legal system and the social system. To a similar extent, laws are supposed to be the defining boundaries of how a society should act according to the belief system of the society. And society should be the encompassment of the views of the culture found in the society. During the course of this paper, I found that though by definition there is supposed to be a common link between these pieces, there is quite a large gap between them.

As found in my literature review, Moroccan law is in addition patterned off French law and Jewish law. But there is Islamic cosmology which plays an important role in shaping Moroccan law, it places humans as being the caretakers of the earth, and then

you have Islamic legal tradition and foundation. So in interview with Imam Facchine from Hamilton College, we discussed all these influences in Moroccan law to better understand why religion which is supposed to be this major contributor is a very complete guide to how animals should be treated, but the law is really quite limited, he said if the “cosmology shifts underneath [this] view [with the inclusion of external legal influences – not just Islam] ... now all of a sudden, it’s only the laws... meant to govern people really, and animals are kind of like [an] afterthought... that might be a potential consequence” (Facchine 2021).

To demonstrate this further, I questioned him on what Islam says on killing an animal that poses a threat to a family and if you were allowed to kill them. He responded with, “Yes, and that goes not just to animals, but to you know, kind of like Stand Your Ground laws as well like, but it’s also guided by principles. So, things that are threatening are to be repelled with the least amount of harm necessary... Right? So just because ... a stray dog has the potential to bite you, it doesn't mean you take a rifle and you go out and, you know, now you're just exterminating stray dogs, right?” To exactly that point, what we find in society is that over the last 20 years, over 400,000 “innocent street dogs” were inhumanely culled in response to the abundance of unvaccinated unowned dogs (Robbins 2018). And how does the law respond to the massacre? The police, government officials, can also be found cleaning up after these killings and threatening to arrest locals who question their actions for supporting these killings (Safi-Eddine 2018). And there is a disconnect between law and society to be found.

In medinas (city centers) throughout the country, there is a clear mistreatment of animals from the over crowdedness of pens of animals about to be slaughtered, to the poor sanitary conditions they face - animals are not well cared for in these spots. What I found was that though there may be laws which ban this treatment, or draft laws in the makings, they may not be enforced, and people may not change anything about their practices in response to the laws.

The youth also seem to be struggling to study, understand, and retain animal classifications though there is animal biology taught every year in the schooling systems. And the modern language has developed allowing for social influences such as poor linguistic humanizations of some animals, despite there being dissections and discussions where life is being taught to be appreciated and valued.

I have found that in a country where the calls to pray are proudly made five times a day and where the government officials are seen as high ranking members of society and pictures of the king and his family are hanging in the rooms of many businesses and buildings, all three influences of the religion, the law, and social influences, see and teach what animals are and which animals should be treated in what manner, all in different ways.

Limitations

As there is no universally accepted answer to how the religious texts should be interpreted, I relied on interpretations of the words by scholars, and I tried my best using the sources available to me. I understand that there are differing views on what these texts may say, so I recognize this as being one of the problems in my analysis.

To analyze the laws, I relied on the work of international non-governmental organizations for my facts on the topic. At no point did I allow the Moroccan government to comment or assist me and my research which could give a pointed review of the laws in Morocco.

As for my research to study the school curriculum, the work I did was reviewing the work of others which could have its own limitations.

My time in Morocco was limited so I wrote on the subsections of each topic with which I had resources to easily study. There are many other influences to religion, law, and society, and these other influences must also be taken into account when trying to come up with your own conclusion and can limit the extent of mine.

Lastly, this paper was written on modern Morocco from my interpretations of how animals are being treated. There has been a shift in recent years where dogs are becoming increasingly adopted as a family member for utility rather than for uses such as protection. Further, there are people in society who work to help fight for animals and dogs in particular rights. So, the subject of this paper will always be shifting, and the conclusions may not always hold.

Recommendations for Further Study

I would certainly like to see further study in this paper. I wish for more in-depth research into the legal sector to see how the legal department is continuing to recognize animal's rights, and I would also like to see other areas of life where there are discrepancies between the three noted areas in this paper. I think it would be very helpful to interview some in the Moroccan government to have a better take on what is

currently being said amongst those who make the laws. I would also like to see how court cases are being worked on the subjects which I wrote about.

Secondly, with more time I would have liked to have interviewed teachers and parents to better understand how socially and linguistically animals are being taught. I think this would give more evidence to support the general conclusion of the research paper and give a more personal look into the Moroccan youth and how they are directly being taught from adults in positions of authority.

An area in which I think this paper could be applied is human rights or more specifically the discontinuity between religion, law, and society from the treatment of refugees. From my experience in Morocco having been able to meet and interview refugees who have come to Morocco to live or see it as a point to cross into Europe, I think it would be important to try to make the same distinctions I have made here with how animals are treated as I fear that there will not be many differences between this paper and that one.

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