

# Values Education in Teacher Training Programs in Higher Education Institutions: The Case of Mohamed V University in Rabat

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**Abstract:** This paper is concerned with values education in pre-service teacher training programs in Morocco. Three institutions were chosen for the study: the Faculty of Education (FSE), Ecole Normale Supérieure (ENS), and the Faculty of Letters and Human Sciences (FLSH). They are all affiliated to Mohamed V University in Rabat, and they host BA education tracks aiming at providing students with theoretical and practical background to prepare them for all professional challenges which relate to teaching in Moroccan schools. The study adopted an exploratory sequential design. Qualitative analysis of official documents that frame the philosophy of education in Morocco and semi-structured interviews with 5 semester 6 students or graduates were followed by collecting numerical data via a 30 items questionnaire to compare the findings and check for generalizability and transferability. While the results confirmed previous research regarding the high priority given to values education in Morocco, qualitative and quantitative data revealed that this is not explicitly echoed in the teacher training programs of the aforementioned institutions. Though these emphasize both theoretical and some practical aspects, contents related to values education is rare. The paper argues that (i) quality tertiary education should be holistic by including all the skills that graduates will need at the work place, and that (ii) good teacher training, when combining theoretical and practical knowledge, could minimize negative values-related phenomena observed in Moroccan schools.

**Keywords:** *misbehavior, violence, Teacher education, socialization, ethics, philosophy of education, educational reform.*

## I. INTRODUCTION

### A. Topic, context, and scope

Historically, the combination of academic and behavioral goals has always marked educational curricula and philosophies around the world. In the same vein, the educational system in Morocco has consistently described values education as a priority, and this was stressed in all the reform projects which have been implemented since the country got its independence in 1956. The mission of the

Moroccan school has always been to correspond to societal needs not only at the academic or professional levels, but also at the level of preaching the set of values and behaviors pertinent to harmony, respect, empathy, equality, solidarity and collaboration.

The importance of the topic lies in the fact that positive classroom values are crucial for effective and anxiety-free learning and teaching to take place. Values-related issues, such as misbehavior, violence, and bullying, are often associated with poor students' achievement, teachers' stress and burnout, and tense school culture. In fact, while other factors which affect learning and teaching – such as motivation, methodology, syllabi, curricula, educational infrastructure etc.- have widely been investigated in literature, the role of values education in enhancing schooling quality in the Moroccan context remains an under-researched area.

However, and as the topic is of a broad and multidimensional nature, the focus was mainly placed on how values education is present in teacher training programs in higher education institutions. The rationale behind this was to measure the extent to which future teachers are prepared to deal with the increasing number of values related phenomena in the school setting.

### B. Research problem and questions

There is a general consensus that education serves as preparation for social life, and that part of this includes training students on social skills pertaining to good behavior and ethics. Yet, uncivil behaviors are rife in many Moroccan schools today and example include bullying, hate language, disruptive behavior and even physical violence (Bouklah 2020). Assumptions about the factors behind such situation range from accusing the media, the family, and the school itself. To further narrow down the research scope, three questions were set to drive the investigation:

- How is values education conceptualized in the Moroccan official discourse?
- To what extent are semester 6 students familiar with values education?
- How do they perceive and evaluate the inclusion of values education in the training they received?

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## II. REVIEW OF LITERATURE

### A. *Values education: a historical overview*

Integrating social, cultural and even religious values has been predominantly present in the works of distinguished and influential thinkers over history. In his book *Aristotle: A Very Short Introduction*, (1982) Jonatha Barnes, argues that in addition to achieving a balanced development in the person's character, Aristotle's ideas reflect a deep concern for ethical issues in society. The author detailed the notion of an educated person according to Aristotle as being the one who acts according to what is good or right, and the one who constructs positive relations with others on the basis of respect and esteem. This is exactly what values education in the Moroccan context tries to achieve.

Jean Jacque Rousseau, as another example, referred to the mission of education as tool to achieve desired behaviors, but of course using his own terminology and that of his time. For him education must be 'in harmony with the original and unspoiled human nature'. (Essays, UK. (2018). P.4. That is to say, acts and behaviors not in line with social values and the human good nature are to be fought by educational systems and institutions. Also, for Rousseau the function of education is mainly to preserve children's goodness and purity, which could be understood – from our current perspective- as having kids or students abstain from all sort of inappropriate behavior both inside and outside schools.

French sociologist Emile Durkheim insisted that preaching social norms and ethics is one of the school's roles in modern society. The term subsystem, or the machine, was used by Durkheim to refer to the school as an institution of socialization adopted by the social system.

This research project is concerned with the extent to which teacher training programs in Morocco equip future teachers with the necessary professional competencies to deal with socially undesired behaviors in and around schools. Such concern seems to have a place in Durkheim's views on education. While Teacher training programs "must, as Durkheim repeatedly insisted, include a 'psychological culture', there was no doubt in his mind that the work of sociologists could and should help teachers to have a clearer idea of their place within the educational process" Filloux, JC. (1993). P315. In other words, contents covered in pre-service training should relate to social phenomena and issues associated with school life, with particular focus on the practical sides that will help teachers be successful and effective in their socialization mission

John Dewey as a last example maintained that:

"Moral education in school is practically hopeless when we set up the development of character as a supreme end, and at the same time treat the acquiring of knowledge and the development of understanding, which of necessity occupy the chief part of school time, as having nothing to do with character" DEWEY, J. (1916).P. 354. Cited in Jeanne Pietig (1977).P 176

Such holistic approach to morality implies that educational curricula should target both what students know and how they act and interact in school and social life. Literature for example provides ample opportunities for moralizing via the use of poems, stories, and drama, while history lessons could be exploited in raising students' awareness of their social milieu DEWEY, J. (1909).

### B. *Previous empirical research*

A large body of empirical research on values related themes has been conducted in the Moroccan context. Sadeki (2020) provides a theoretical introduction to the area of citizenship education within the new educational reform in Morocco. More importantly, the paper highlights some components of values education via trying to answer these questions:

- What is values education, and to what extent is it prioritized in the Moroccan educational system?
- What is the relationship between education and the value system in a society?
- Is there a "values crisis" in the Moroccan schools?

The paper concluded that practitioners in the Moroccan educational system have to do more efforts to preach positive values among students. Also, the author stressed that the role of educational institutions is to prepare youth for assuming future social roles, and this is possible only if students are guided to embrace positive universal values.

Bouklah(2020)studied the paradoxical situation relating to the values of the educational discourse and those prevailing in society. In other words, while school curricula attempt to preach values aligning with the Moroccan identity such as respect, empathy, and tolerance, students do not seem to appropriate any of these as misbehavior and misconduct are still rife both inside and outside the school.

The study concluded that most textbooks provide ample opportunities for teaching values either implicitly or explicitly. However, presenting values in a very broad sense, without clear focus on one 'central value' (P20), makes it pedagogically hard to allow for internalizing the set of values proposed.

Ait-Bouزيد, H. (2020) studied the way values are incorporated in the English syllabus in Moroccan high school. He noted that "the activities mainly provide learners with knowledge, skills, values and behaviors in ways that are superficial and factual" (P240). This implies that although the study found that some values of global citizenship do have a space in the three textbooks, the way they are presented remains problematic as depth in coverage is missing.

Bourkadi (2019) pointed out to the problematic which relates to the gap between what is stated in official documents concerning values educations and the syllabi of diverse subjects; in fact while all reform plans prioritized values education, common textbooks in use don't reflect this choice. The objectives of the study were to describe how values education is conceptualized in official discourse, spot any shortcomings which relate to this area in the official syllabus of Islamic education, and suggest practical tips to

explicitly teach and assess values in this subject in Moroccan schools. The study concluded that values education should have a wider space in the syllabus of Islamic education, and that teachers should be trained on how to incorporate values in their daily teaching practices.

It is true that all these studies have tackled the issue of values education from different perspectives and have thus given some insight into the nature of what many Moroccan educational practitioners call a ‘valuescrisis’, yet none of them have shed light on an extremely important variable: teacher training programs and the inclusion of values related contents. This is precisely what the current study tried to explore.

### III. METHODOLOGY

The study used an exploratory sequential design (Cresswell, J.W. 2012). First, official documents that frame the philosophy of education in Morocco were qualitatively analyzed. Thematic analysis allowed for clear identification of what sets of values each document has listed, and what pedagogical channels are suggested to assure their appropriation by learners at different grade levels. The studied documents included the Revised Constitution (2011), royal speeches, the National Charter of Education and Training (NCET) (1999), the White Paper (2002), the Strategic Vision (2015), and the Framework Law 51.17 (2019).

Second, semi structured interviews with 5 semester six education track students were conducted. The aim was mainly to explore interviewees’ perceptions and evaluation of the inclusion of values education in the training they received at their institutions. Testimonies allowed to examine how the ideals of values education as conceptualized in the Moroccan educational discourse are echoed in teacher training programs. The choice of semester 6 students is justified by the fact that this the last semester of the whole BA program, and hence students would certainly have been exposed to all scheduled modules by this time.

Finally, qualitative results were used to build a quantitative tool to generalize the findings or check their transferability (appendix 3). The questionnaire included 30 items to measure three constructs: (i) what students know about values education (10 items), (ii) their evaluation of contents related to values education (9 items), and (iii) their evaluation of the training as whole (11 items). IBM SPSS Statistics software was used for data analysis, and operations included Cronbach’s Alpha reliability test, frequencies, descriptive statistics and correlations.

The survey was filled by 35 semester six students, knowing that the total number of the population is 72 (FSE: 38, ENS: 23, FLSH: 11). It is safe, then, to claim that the sample is representative and allows for generalizing the findings.

### IV. RESULTS AND DISCUSSION

#### A. *Values education is prioritized in the Moroccan official discourse, but participants seem unaware of this fact*

The documents which were scrutinized in this study represent the sources of the Moroccan philosophy of education, as they have inspired and guided all the reform plans that were carried out from 1999 to the present time.

##### a) The 2011 revised constitution

Article 22 refers to some forms of violence which relate to the values crisis in the Moroccan school:

“The physical or moral integrity of anyone may not be infringed, in whatever circumstance that may be, and by any party that may be, public or private.

No one may inflict on others, under whatever pretext there may be, cruel, inhuman or degrading treatments or infringement of human dignity

The practice of torture, under any of its forms and by anyone, is a crime punishable”

The Moroccan Constitution (2011)

Constitutional provisions in Morocco, as in elsewhere, provide a legal framework and a reference document for other institutions or ministries to develop their policies and action plans. The ministry of national education has constantly used this constitutional framework to issue a number of guidelines and circulars dealing with violence, school ethics, and values.

##### b) Royal speeches

Royal speeches have textually upheld constitutional contents pertaining to education and values. In a letter to the participants in the 33<sup>rd</sup> International Conference for School Effectiveness and Improvement held in Marrakech on January 7<sup>th</sup>, 2020, king Mohamed VI expressed his belief that quality education is vital for achieving sustainable development in all sectors and that:

“It turns people into powerful levers that contribute effectively to creating wealth, enhancing awareness and promoting innovative, creative thinking. It forms citizens who are keen to exercise their rights and discharge their duties in all good conscience- citizens who uphold universal values, who believe in their rich yet varied identity, and who are committed to coexisting with others while being immune to extremism and reclusiveness”

King Mohameed VI (2020)

##### c) The National Charter (1999) and the White Paper (2002)

The National Charter of Education and Training (NCET) represents the road map of educational reform in Morocco. It was followed by another significant publication, The White Paper (2002) which detailed contents and provisions listed in the NCET. Both documents prioritize values and regard

their explicit teaching as part and parcel of the mission of the Moroccan school. Among these values, the National Charter stressed making learners aware of their obligations and rights, initiating them into negotiation, tolerance, and acceptance of different views, and making of the school a space for self-respect, self-discipline and positive relations with others.

The Moroccan school, according to the NCET, aims at “providing individuals with opportunities to acquire values, knowledge, and skills allowing them to integrate in the job market or continue their

education” (NCET P7). It is important to note that the term ‘values’ came before the terms ‘knowledge’ and ‘skills’ in the text of the NCET, which clearly indicates the massive importance given to this area. Educators are then called to “serve as role models for learners in appearance, behaviors, and hard work” (NCET. P 10)

The White Paper (2002) listed the following sets of values, and distributed them across the three cycles of education: Primary school (6 years), middle school (3years) and high school (3years)

Primary school	Middle school	High school
<ul style="list-style-type: none"> <li>- Ethical values</li> <li>- Islamic values</li> <li>- Solidarity</li> <li>- Tolerance</li> <li>- Transparency</li> <li>- Care for the environment</li> </ul>	<ul style="list-style-type: none"> <li>- Islamic values</li> <li>- Appreciation of the Moroccan civilization with all its components</li> <li>- Patriotism</li> <li>- Awareness of human rights</li> <li>- Social participation</li> <li>- Responsibility</li> </ul>	<ul style="list-style-type: none"> <li>- Islamic values</li> <li>- Pride in national identity</li> <li>- Pride in national heritage</li> <li>- Openness to human civilizations</li> <li>- Values of modernity</li> <li>- Democracy</li> <li>- Human rights</li> <li>- Justice</li> <li>- Positive social behavior</li> </ul>
<p>Contents are introduced bearing in mind the age and cognitive profile of learner at each stage level</p>		

d) The Strategic Vision (2015) and The Framework Law 51.17 (2019)

Article 18 of the Strategic Vision relates to values education being investigated in this research. It views schools as tools of socialization and education on positive values. This article admits “ despite the priority given by the Moroccan school to values education, human rights and citizenship [...] uncivil behaviors continue to spread; examples include cheating, violence, polluting the environment, and destroying school facilities’ (The Strategic Vision. Article18. P55).

The most recent reform plan in Morocco was the Framework Law 51.17, which consisted of many projects that relate to diverse aspects of school life. A whole project, the APT2C, was devoted to the area of promoting values and reducing inappropriate behaviors in the school environment. ACT2C stands for “ Appui à la promotion de la tolérance, du civisme et de la citoyenneté en milieu scolaire et à la prévention des comportements à risque’. The general objective of the project is to protect students from the dangers emanating from their own behavior. At a first stage, the project targets institutions located in populated areas and institution with large numbers of enrolled students. Such institutions are most known for their tense school culture wherein uncivil

behavior, violence, cheating lack of respect and lack of tolerance are dangerously rife.

Interviewees’ testimonies are not in line with official documents’ claims. While the latter, as demonstrated above, dedicate a wide space for values education and regard it a pillar of the Moroccan philosophy of education, teacher trainees do not seem to be aware of this philosophy. Most participants in the qualitative interviews showed unawareness of the role of the educational system in value preaching among students at all levels. Examples from the data include:

***“In Morocco what is important is the grades students get. I will be teaching in high school and students are almost adults. I don’t think they would listen to me knowing that they rarely listen to their parents”***Yassine (FSE graduate and CRMEF trainee)

Quantitative findings supported qualitative results which, as stated above, are paradoxical to claims made in the official documents analyzed. Item 9 in the questionnaire was a direct question that uncovered how participants perceive the place of values education within the Moroccan educational system. For this item, an agreement scale was used wherein 1= strongly disagree and 5 = strongly agree. Most responses fell close to the disagreement side (up to 77, 1%)

**9Morocco’s educational system aims at teaching values**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1,00	10	28,6	28,6
	2,00	7	20,0	48,6
	3,00	10	28,6	77,1
	4,00	5	14,3	91,4
	5,00	3	8,6	100,0
	Total	35	100,0	100,0

Table 1: students’ perceptions about values in the Moroccan educational system

**B. Little emphasis on values education in teacher training programs**

The 5 interviewees unanimously agreed that the teacher training they received did not emphasize values education. The focus on the language itself and the introduction of teaching methodology themes and ELT issues left little space for the inclusion of values related content. Some interviewees, however, tried to justify this:

**“We are still struggling with the language and there are other important things to deal with”** Othmane (FSE )

Quantitative findings supported testimonies from the interviews. The mean for the variable “inclusion”, which refer to the extent to which the training programs included values education, was calculated from 9 items and it reached 2, 9810 only. Knowing that a five frequency scale was adopted for this section.

**Descriptive Statistics**

	N	Minimum	Maximum	Mean	Std. Deviation
Familiarity	35	1,00	5,00	3,9429	,69421
Inclusion	35	1,00	5,00	2,9810	1,09199
Satisfaction	35	1,00	5,00	3,9818	,78847
Valid N (listwise)	35				

Table 2: means of the 3 research variables

Paradoxically, participants are knowledgeable about values education. Constructed out of 10 items, the mean for the variable “familiarity is 3, 9429. However there is only a moderate correlation (r =, 551) between the variable “familiarity” (what students know about values education) and the variable “inclusion” (including values educations in the BA program)

**Correlations**

		familiarity	inclusion
Familiarity	Pearson Correlation	1	,551**
	Sig. (2-tailed)		,001
	N	35	35
Inclusion	Pearson Correlation	,551**	1
	Sig. (2-tailed)	,001	
	N	35	35

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Table 3: correlation between the inclusion of values in teacher training and what students know about values education

**“I hope that if I have another training the focus will be on how to do things like when you learn how to drive; you should drive to see the real challenge”** kawtar (FLSH )

By revisiting the qualitative data, we can assume that the knowledge students have about values education is theoretical only:

To confirm this hypothesis statistically, we can reflect on participants’ responses to the following practical question:

**10 I feel confident to deal with school violence and other misbehaviors**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1,00	15	42,9	42,9
	2,00	5	14,3	57,1
	3,00	10	28,6	85,7
	4,00	4	11,4	97,1
	5,00	1	2,9	100,0
	Total	35	100,0	100,0

Table 4 : students’ confidence to deal with values related issues

An agreement scale was used for this question wherein 1= “strongly disagree” and 5= “strongly agree”. 15 participants responded to the question by marking “strongly disagree”, 5 by marking disagree, 10 were neutral, while only 4 agreed and only 1 reacted by marking “strongly agree”. Such statistical data show that knowledge about phenomena and familiarity with issues which do not result in confidence, must be superficial or theoretical.

*C. Lack of balance between theory and practice*

The legal texts that regulate training at the education BA track, stipulate practical internships to allow students to immerse in authentic educational context and have field observation of educational phenomena and practices.

However, only two institutions provide internships for students (ENS and FSE). FLSH didn’t manage to do so:

**“The administration did not provide us with an internship. They said that no partnership has been signed with the regional academy. I was looking forward to this experience, but I will try to go for an internship later in a private school. It is very important.”** Kawtar,( FSLH)

Quantitative data supported the testimonies of most interviewees, including those whose institutions provided internships. An examination of how students responded to three key questions on practical issues reveals that the training at the three institutions did not cover practical aspects that relate to values education:

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
13The BA program highlighted both theory and practice	35	1,00	5,00	2,6857	1,32335
23 The program gave me tips on how to include teaching good behaviors	35	1,00	5,00	2,5143	1,33662
30School violence was the topic of classroom discussions	35	1,00	5,00	2,7429	1,19663
Valid N (listwise)	35				

Table 5: students’ responses to practical questions on values education

To get responses to these questions, a five frequency scale was used (1= never, 5 = always). The noted means show that the activities inquired about were not frequently brought up in class.

*D. Informants are generally satisfied with the training quality*

Most interviewees considered the training they received to be of high quality. They all praised their professors’ commitment and hard work. Despite the perceived noticeable emphasis on theoretical aspects, 4 interviewees (out of 5) were impressed by the positive climate that characterized the training:

**“The first day I stepped into the institution I felt that I have already become a teacher... [...] the strict policy towards absence make you feel that you don’t belong to a humanities faculty”**Hasna(ENS graduate)

**“The BA program prepared me well for the CRMEF training. I felt that I know more than trainees who came from other BA programs”** Yassine, (FSE graduate and CRMEF trainee)

Statistically, the high mean of the variable ‘satisfaction’ (3,9818)( see table 2) supports qualitative findings. This variable was measured through an agreement scale (1= strongly disagree, 5= strongly agree), and it included 11 items.

However, FLSH witnessed a high level of dropping out. The number of enrolled students dropped from 21 in semester one to 11 in semester six! (Compared to ENS 23 students from S1 to S6, and FSE from 40 in semester one to

38 in semester 6). This may be considered as an indicator that FLSH students are not as satisfied with the training quality as students of the two other institutions.

**V. IMPLICATIONS AND RECOMMENDATIONS**

The findings which the study yielded offer important implications that could inform decision making with regard to teacher training curricula in higher education institutions:

- More space should be devoted to practical aspects in teacher training programs
- Official discourse directives should be reflected in teacher training programs
- Coordination between the ministry of national education, as employer, and higher education institutions, as teaching training centers, is needed to determine actual needs of future teachers
- Future research should target a more comprehensive evaluation of teacher training programs at the BA level and suggest improvement.
- Particular research should address the high dropping out rate at FSLH

**VI. CONCLUSION**

To conclude, the present study touched upon one of the pillars of the philosophy of education adopted in Morocco. It tried to shed analytical lights on values education as a neglected component in teacher training curricula. Adopting a mixed methods approach allowed to crosscheck the findings and, hence, increase their reliability. Although such findings confirmed the high priority given to values in all official documents, they imply that the values crisis in the

Moroccan school might be partly due to the unpreparedness of teachers to deal with values related issues in their schools. Hence, teacher training programs, if improved and updated to incorporate both theoretical and practical contents on values education,, could offer suitable solutions.

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## APPENDICES

## 1) DOCUMENT ANALYSIS PROTOCOL

- Bibliographical information
- Document description (objectives, themes, target audience)
- Values education in the document
  - ✓ How are values defined?
  - ✓ What values are listed and which are prioritized?
  - ✓ What theoretical ground is used to present values?
  - ✓ What channels are suggested to teach values?
  - ✓ What are the roles (if specified) of school professionals?
  - ✓ What are the expected learning outcomes that relate to values?
  - ✓ What methodological choices are suggested to present values?

## 2) INTERVIEW PROTOCOL

The following open-ended questions were prepared and communicated to the informants in advance. However, the order and words used to formulate them remained flexible to best explore the topic and guarantee natural interaction.

- Name: (real and pseudo)
- Gender:
- Institution:
- Remarks:
  - How do you evaluate the initial teaching training you benefited from?
  - What theoretical aspects were highlighted in the training?
  - Was there any focus on practical classroom issue? (If yes, for example?)
  - How do you evaluate the classroom management component in the training?
  - What aspects of classroom management were covered?
  - Do you think that values education is a priority for the Moroccan school?
  - Were you initiated to values education?
  - Did you benefit from an internship? If yes, how do you evaluate it?
  - Did any course or module discuss school phenomena like violence incivility, and disruptive behaviors?
  - Did you observe such phenomena during your internship?
  - How did you report it and discuss it when back to the training?

## 3) CODED SURVEY QUESTIONS.

- I. Gender: 1) Male 2) Female  
 II. Institution: 1) ENS Rabat 2) FSE Rabat 3) FLSH Rabat  
 III. Research variables

(The most important item of each section was double checked)

Variable one: what students know about values education		Item Source
Questionnaire items: ( Agreement scale)		
1	Values education should include the teaching of good behaviors	Literature
2	Values education should aim at reducing violence in schools	Interviews
3	Values education is a goal of education in Morocco	Literature
4	All school subjects should include values education	literature
5	Islamic education is not the only subject that aims at teaching values	Interviews
6	Values education is not the role of the family only	Interviews
7	Values education is the role of the school and family.	Int+ lit
8	Violence is frequent in Moroccan school	Int+ lit
9	Morocco's educational system aims at teaching values ( Same as 3 to double check)	
10	I feel confident to deal with school violence and other misbehaviors when I start teaching.	

<b>Variable two : the inclusion of values education in the BA program</b>		
Questionnaire items ( Frequency scale)		<b>Item Source</b>
22	The program gave me tips on how to create an atmosphere of respect in class.	Interviews + doc analysis
23	The program gave me tips on how to include teaching good behaviors in my lessons	Interviews + doc analysis
24	The program informed me on how to deal with school violence	Interviews
25	The program gave me tips on how to convince students not to cheat	Interviews
26	The program made me aware that I should include teaching the value of tolerance in my lessons	Interviews + doc analysis
27	The program gave me tips to include the values of human rights in my lessons	Interviews
28	The program insisted on the need to teach freedom of opinion and accepting difference.	Interviews
29	The program made aware that I should teach students to protect the school infrastructure	Interviews + doc analysis
30	School violence was the topic of classroom discussions ( <b>Same as 3 to double check</b> )	

<b>Variable three: students' satisfaction with the program quality</b>		
Questionnaire items ( Agreement scale)		<b>Item Source</b>
11	I am satisfied with the training offered by my institution	Interviews
12	The 3 year BA programs is enough to start teaching English in Moroccan high school	Interviews
13	The BA program highlighted both theory and practice	Interviews
14	Some modules discussed teaching cultures and values	Interviews
15	The micro teaching module was beneficial	Interviews
16	The program introduced me to how to teach the four skills adequately	Literature
17	The program introduced me to how to teach grammar communicatively	Literature
18	The program introduced me to different techniques to teach vocabulary	Literature
19	I had to give presentations in most modules	Literature
20	Class participation and debates were encouraged in all modules	Literature
21	The 3 years training was good. ( <b>Same as 1 to double check</b> )	