

Research Article

# Moroccan Secondary School Teachers' Perspectives Towards Jewish Cultural Elements During the Gaza Conflict: A Descriptive Analysis

Ayoub Regragui\* 

English Department, Mohamed 5 University, Rabat, Morocco

## Abstract

This study explores the attitudes and perceptions of Moroccan secondary school teachers towards Jewish cultural elements during the Gaza Conflict, offering a descriptive analysis to elucidate their perspectives within the broader socio-political context. By exploring their viewpoints, this research has aimed to contribute to a deeper understanding of the complexities surrounding cultural integration and sensitivity within the educational landscape of Morocco, particularly in light of the ongoing conflict in Gaza. The participants of this study were 50 secondary school teachers from the Casablanca-Settat region, who primarily teach social studies subjects including Arabic, English, French, Islamic education, history and geography. Structured questionnaires were the primary technique of data collection. A quantitative approach was adopted, and the data were analysed using SPSS statistical methods. The study's results show a diverse range of perspectives, with 60% exhibiting favourable views and 30% reflecting negative sentiments. Teachers are observed to have a level of awareness regarding the historical contributions of Moroccan Jews. However, it is crucial to implement targeted interventions for the 16% who are less familiar with this topic. These findings emphasize the importance of adopting comprehensive educational strategies to address knowledge gaps and promote cultural empathy, particularly in the context of ongoing tensions.

## Keywords

Moroccan Jewish Culture, Education System, Gaza Conflict, Inclusion, Teachers' Attitudes

## 1. Introduction

There has not yet been a study on Moroccan teachers' attitudes towards Jewish cultural elements during the Gaza Conflict. This area of investigation is particularly noteworthy, given the potential implications for broader societal dynamics and the influence of educators on shaping social perspectives.<sup>1</sup>

The significance lies in uncovering the sentiments and reactions of Moroccan teachers, as their viewpoints could contribute to a deeper understanding of intercultural relations during the complex socio-political landscape. Against the backdrop of Morocco's rich history and cultural diversity, the significance of understanding teachers' attitudes becomes paramount, offering valuable perspectives into the broader societal fabric and contributing to the discourse on intercultural relations.

1 Scott, A. (1990). *Ideology and the New Social Movements* (p. 75). London: Routledge

\*Corresponding author: [regraguiayoub@gmail.com](mailto:regraguiayoub@gmail.com) (Ayoub Regragui)

**Received:** 19 June 2024; **Accepted:** 16 July 2024; **Published:** 29 July 2024



Copyright: © The Author(s), 2024. Published by Science Publishing Group. This is an **Open Access** article, distributed under the terms of the Creative Commons Attribution 4.0 License (<http://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution and reproduction in any medium, provided the original work is properly cited.

tural relations. The amended Moroccan constitution of 2011 acknowledges the enrichment brought by Hebraic influences to Moroccan national identity<sup>2</sup>. This recognition resonates with Edward Said's assertion that cultures are interconnected and diverse, rejecting notions of purity and emphasizing hybridity and complexity within cultures. This recognition underscores the interplay of cultural influences and the importance of embracing diversity within national identities. [9]

In this line of thought, however, there is a significant discrepancy between the discourse advocating for the promotion of values such as tolerance and cultural diversity within Moroccan educational settings and their tangible implementation in the teaching milieu. Despite the prevalent emphasis on fostering tolerance and embracing cultural diversity as fundamental components of pedagogical practice, it is hypothesized that there exists a conspicuous gap in the effective translation of these overarching principles into pragmatic instructional strategies within the educational landscape.

This ideological framework is grounded in religious and historical contexts, drawing upon religious and historical sources. From a religious standpoint, the discourse advocates for a moderate and equitable interpretation of Islam, advocating for religious tolerance and the freedom to practice different beliefs. It recognizes the rights of adherents of other monotheistic faiths, including Judaism and Christianity, ensuring their ability to practice their religion while safeguarding their social, economic, and political rights<sup>3</sup>. Historically, this discourse underscores the longstanding tradition of tolerance between Moroccan Muslims and Jews, which facilitated the active participation of Jews in political and economic spheres throughout the country's history.

Furthermore, situating the research within the broader socio-political context of the Israeli-Palestinian conflict and its ramifications on Moroccan society offers a comprehensive understanding of identity, conflict, and education in the region. Building upon the foundational works of scholars like André Levy [8], Kenbib [7] and Aomar Boum [2], who explore the complex relationship between Moroccan Jews and Muslims, highlighting the impact of the Israeli-Palestinian conflict on their status and cultural dynamics, this study contributes significantly to our understanding of intergroup dynamics in the region<sup>4</sup>.

In concordance with the theoretical underpinnings of tolerance, diversity, and cultural pluralism, the article aims to reconcile theoretical discourse with practical implementation. Through an exploration of educators' perceptions and integration of Jewish cultural aspects, the study endeavours to elucidate the disjunction between educational ideals and their enactment in classroom settings.

In conclusion, this study is important as it looks into how Moroccan teachers feel about Jewish cultural elements during the Gaza Conflict. Although the Moroccan constitution recognizes Jewish influences as part of the national identity, there is still a big difference between promoting tolerance in theory and actually applying it in schools. This research tries to understand how teachers really think and act regarding cultural diversity in their classrooms. It aims to connect ideas about cultural diversity and tolerance with what really happens in schools. The findings will help us better understand Morocco's cultural complexities and encourage discussions on teaching cultural diversity effectively. This The existing studies on Moroccan educational materials have provided valuable insights into various dimensions of the curriculum. However, they notably lack a specific emphasis on the representation and integration of Jewish cultural elements, especially within the context of conflict-related education. Similarly, Abdullah Hamid's study [4], while focusing on the portrayal of the Jewish component in Moroccan secondary school history textbooks, does not directly address attitudes towards Jewish cultural elements during periods of conflict, as indicated in the article's title. This indicates a thematic gap in the literature concerning Moroccan educators' perspectives on Jewish cultural elements amidst conflict situations, highlighting the need for further research to bridge this gap and provide a comprehensive understanding of the topic. ruly reflect and support Morocco's diverse cultural identity, pushing for better integration of these concepts in everyday teaching.

## 2. Review of Literature

The present article underscores a significant gap in comprehensive studies concerning Moroccan educators' perspectives on Jewish cultural elements during periods of the Gaza Conflict. This gap holds particular significance due to its contemporary relevance. Notably, Hassan Ait Bouzid's investigations in 2016 and 2020 offered a critical examination of a limited sample of ELT textbooks, focusing on their promotion of religious tolerance and global citizenship values. Moreover, existing scholarship has explored various dimensions of the Moroccan curriculum. For instance, Mostafa Hassani-Idrissi's seminal work in 2015 scrutinized the portrayal of national identity in Moroccan textbooks, while Laila Aboussi's meticulous analysis in 2011 delved into the utilization of Maghreb literature within Moroccan educational contexts. [5].

To understand the historical context of Moroccan Jews, the Vichy regime era is crucial. Assaraf [1] thoroughly explores the experiences and difficulties encountered by the Jewish community in Morocco during this period. His research sheds light on the intricate and multifaceted aspects of Jewish life under Vichy rule, providing significant insights into their social and political circumstances.

Abdullah Hamid's study in 2015, titled "Representation of

<sup>2</sup>The amended Moroccan constitution of 2011 explicitly recognizes the enriching contributions of Hebraic influences to the Moroccan national identity

<sup>3</sup>Quoted in Assaraf, 58.

<sup>4</sup>Mohammed Kenbib, Ha'im Zafrani, Mohammed Hatimi, André Chouraqui, Emily Gottreich, Michael M. Laskier, Jama' al-Ba'itha and Numerous scholars have produced excellent work on this topic.

the Jewish Other in Moroccan secondary school history textbooks: Teachers' perceptions," sought to scrutinize Moroccan secondary school history textbooks. Utilizing a questionnaire to gauge the perceptions of teachers and students in secondary education, the study yielded significant insights. A key finding was the constrained representation of the Jewish component and Judaism within history books in contrast to the broader content. Approximately half of the history teachers, accounting for about 50%, regarded this portrayal as deficient, while roughly 48% perceived it as moderate. Only a mere 2% of teachers felt that this aspect received adequate coverage.

In examining the portrayal of Jewish cultural elements within Moroccan textbooks, UNESCO IMPACT-se [10] provides a comprehensive review of materials from 2013 to 2022. In examining the portrayal of Jewish cultural elements within Moroccan textbooks, UNESCO IMPACT-se (2023) provides a critical review of materials from 2013 to 2022. The report stresses Jewish cultural elements in Moroccan textbooks, emphasizing contributions and avoiding antisemitic stereotypes. However, it identifies gaps, such as the absence of references to the Holocaust and Jewish migration.

### 3. Method

The current study employs a survey design methodology, using descriptive quantitative research to systematically examine attitudes and perceptions. This approach is especially useful for capturing an overall picture of contemporary viewpoints, as it offers a numerical structure for analyzing and interpreting data patterns (Johnson & Christensen, 2017, p. 102) [6].

This study employs a descriptive quantitative research design, which is effective for precisely capturing the current views and attitudes of teachers regarding Jewish cultural elements during the Gaza conflict. This method systematically gathers data, helping us spot variations in responses and understand the overall opinions in the educational community. As Creswell (2014, p. 155) notes, 'Descriptive statistics help to simplify large amounts of data in a sensible way. Each descriptive statistic reduces lots of data into a simpler summary.' By concentrating on what the current situation is rather than why it is so, this study offers crucial insights necessary for deeper theoretical exploration and practical applications.

The study utilizes a convenience sampling method, selecting participants readily available during the data collection phase to ensure practical feasibility within the secondary school setting. Demographic details, including gender, birthplace, and any relevant cultural experiences, will be collected to enrich the contextual understanding of the participants.

In accordance with the study's objectives, a structured self-administered questionnaire is employed to systematically gather responses, shedding light on participants' outlooks. The questionnaire is designed to glean insights into participants' cultural awareness, their attitudes towards Moroccan Jewish

cultural elements, and the perceived importance of culture in the educational milieu during the time of Gaza conflict.

The study involves a participant group, comprising 50 secondary school teachers across five different schools located in Casablanca and Settat. The inclusion of participants from both urban and suburban settings aims to capture a broad spectrum of perspectives on Moroccan Jewish Cultural Elements during within the context of secondary education. 50 teachers participate from each school, ensures a representative sample across the targeted regions. This comprehensive approach is designed to offer an understanding of attitudes among secondary teachers, reflecting the varied educational landscapes in Casablanca and Settat. The study utilizes a convenience sampling method [3], selecting participants readily available during the data collection phase to ensure practical feasibility within the secondary school setting. Demographic details, including gender, birthplace, and any relevant cultural experiences, will be collected to enrich the contextual understanding of the participants.

The teachers are distributed by gender as follows:

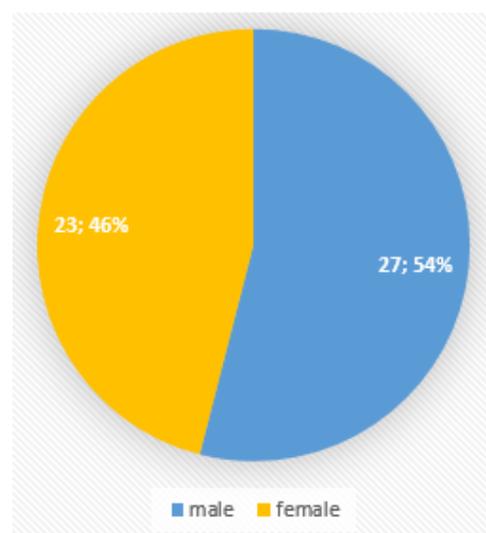


Figure 1. Gender distribution of teachers.

The article was designed to answer the following research question:

To what extent do Moroccan teachers perceive Jewish cultural elements as influential in Moroccan society during the Gaza conflict?

#### 3.1. Participants

The study involves a participant group, comprising 50 secondary school teachers across five different schools located in Casablanca and Settat. The inclusion of participants from both urban and suburban settings aims to capture a broad spectrum of perspectives on Moroccan Jewish Cultural Elements during within the context of secondary education. 50

teachers participate from each school, ensures a representative sample across the targeted regions. This comprehensive approach is designed to offer a nuanced understanding of attitudes among secondary teachers, reflecting the varied educational landscapes in Casablanca and Settat. The study utilizes a convenience sampling method, selecting participants readily available during the data collection phase to ensure practical feasibility within the secondary school setting. Demographic details, including gender, birthplace, and any relevant cultural experiences, were collected to enrich the contextual understanding of the participants.

### 3.2. Data Analysis

In the analysis of quantitative data in this research, statistical methods were applied using SPSS 20.0 (Statistical Package for the Social Sciences).<sup>5</sup> Initially, Cronbach's Alpha was utilized to evaluate the internal consistency of the questionnaire, resulting in a substantial reliability coefficient of .89, signifying strong internal reliability of the test. Subsequent to this, descriptive statistics were utilized to scrutinize participants' responses to both multiple-choice test items and Likert-type scale items in the questionnaire. This encompassed the calculation of frequencies, percentages, and means for each item and overall. The Likert-type scale items, oriented positively to signify favourable attitudes towards cultural integration in language learning, were assessed by reviewing higher ratings. Conversely, lower ratings on items portraying negative perceptions about culture integration signified a more positive attitude towards culture learning. This thorough approach ensured a comprehensive analysis of participants' responses, offering valuable insights into their attitudes towards cultural elements.

The validity and reliability of the data collected through the questionnaire were ensured using established methods. For detailed information on these methods and the questionnaire components, please see Footnote<sup>6</sup>.

A data is collected with a questionnaire which includes the following:

#### *Part 1: Multiple-Choice Questions (5 items)*

1- What comes to your mind when you think about Moroccan Jewish cultural elements?

a. Positive associations/b. Neutral associations/c. Negative associations/d. No associations

2-To what extent are you familiar with the historical contributions of the Moroccan Jewish community?

a. Very familiar/b. Somewhat familiar/c. Not very familiar/d. Not familiar at all

3-How do you think Moroccan Jewish cultural elements can contribute to cultural diversity in our society?

a. Very positively/b. Positively/c. Neutral/d. Negatively

4-In your opinion, how should Moroccan Jewish cultural elements be integrated into the education system during the Gaza conflicts?

a. Extensively/b. Moderately/c. Minimally/d. Not at all

5-To what extent do you believe that understanding Moroccan Jewish cultural elements can foster tolerance among students?

a. Strongly agree/b. Agree/c. Neutral/d. Disagree

#### *Part 2: Likert-Type Scale (10 items)*

For the following statements, participants indicate the level of their agreement using the scale below:

(1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree)

1) Integrating Moroccan Jewish cultural elements enhances the overall educational experience.

2) Students should be exposed to a variety of cultural perspectives, including Moroccan Jewish cultural elements.

3) Teachers should have cultural teaching objectives to lesson goals.

4) The integration of cultural elements in language teaching is more important during times of conflict.

5) Educational materials should accurately represent the diversity of our society, including Moroccan Jewish cultural elements.

6) I find it unnecessary to discuss Moroccan Jewish cultural elements in the classroom during the Gaza conflicts.

7) I feel uncomfortable when I discuss Moroccan Jewish cultural elements in the classroom during the Gaza conflicts.

8) Integrating diverse cultural elements, including Moroccan Jewish ones, may distract from core teaching content.

9) I feel uncomfortable when a question on the Jewish cultural element is asked.

The questionnaire is designed to collect information from secondary school teachers engaged in teaching Moroccan Jewish cultural heritage. By exploring their experiences and perspectives. By delving into the experiential narratives and reflections of these educators, our objective is not solely confined to unveiling their pedagogical approaches; Instead, the study aims to understand how personal and societal influences shape their views. Through this inquiry, our research aspires to contribute an understanding of the dynamics involved in the navigation, interpretation, and transmission of Moroccan Jewish cultural heritage within the educational domain, particularly during periods of conflict, such as those witnessed in the Gaza conflicts.

To ascertain the validity of our research, a thorough review and pre-testing of the questionnaire on a representative sample, refining it to enhance clarity and pertinence. Throughout the formulation of questions, attention was dedicated to providing elaborate instructions and formulating unambiguous

<sup>5</sup> The questionnaire's effective design in eliciting participants' viewpoints on Moroccan Jewish cultural elements should be recognized, yet it is crucial to acknowledge the inherent subjectivity present in self-reported responses. The potential influence of social desirability bias, where respondents may offer socially acceptable answers, could impact.

<sup>6</sup> The questionnaire's effective design in eliciting participants' viewpoints on Moroccan Jewish cultural elements should be recognized, yet it is crucial to acknowledge the inherent subjectivity present in self-reported responses. The potential influence of social desirability bias, where respondents may offer socially acceptable answers, could impact.

ous, specific queries. The consideration of reliability was a concern during the processing of data, focusing on the comparison of responses to questions related to content. The assessment of reliability employed the Cronbach's alpha coefficient ( $\alpha$ ),<sup>7</sup> with our findings indicating a robust alpha coefficient of 0.709, affirming a high level of reliability.

The significance of the coefficient lies in its indication of minimal influence from coincidences or testing circumstances on the results, thus ensuring the consistency and dependability of our questionnaire. This, in turn, establishes a solid foundation for extracting meaningful insights into the attitudes of Moroccan teachers towards Jewish cultural elements during the Gaza conflicts.

The formulation of each question was approached with precision, emphasizing the provision of elaborate instructions and the making of unambiguous and specific queries. This attention to detail aimed to mitigate any potential sources of confusion for participants.

#### 4. Results and Discussion

In the context of this article, the research findings predominantly rely on percentage-based reporting. The results encompass insights into the frequency with which teachers engage with Moroccan Jewish cultural elements, the perceived importance of these cultural elements, their proficiency in understanding and interpreting them, and the nature of their motivation, whether driven by instrumental or integrative factors. The utilization of percentages offers a quantifiable representation of these attitudes, allowing for an understanding of the teachers' perspectives and contributing to a comprehensive analysis of the cultural dynamics within the educational context during the Gaza conflicts.

##### Part 1: Multiple-choice Test Results

*Item 1- What comes to your mind when you think about Moroccan Jewish cultural elements? Positive associations/Neutral associations/Negative associations/No associations.*

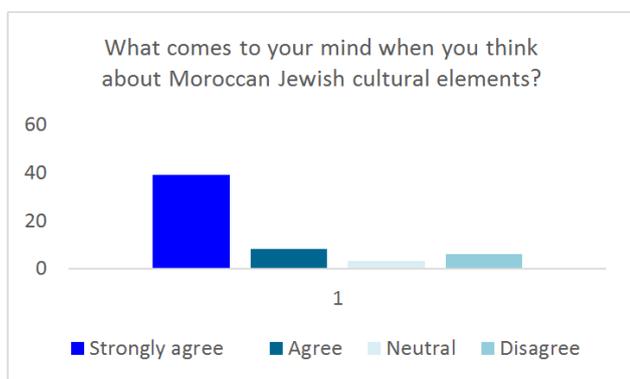


Figure 2. Associations with Moroccan Jewish cultural elements.

Based on Part 1 of the multiple-choice test results, it was found that among Moroccan teachers, there is a spectrum of attitudes towards Moroccan Jewish cultural elements. Specifically, 60% expressed positive associations, indicating an overall appreciation, while 30% conveyed negative associations, revealing a significant divergence in perceptions. A smaller proportion reported neutral associations (6%), and an even smaller percentage asserted having no associations (4%). These findings underscore the complexity of cultural attitudes and suggest the need for targeted strategies to address misconceptions and enhance inclusivity.

The findings underscore the nuanced landscape of cultural attitudes among Moroccan educators. While a notable segment expresses favorable sentiments, a significant minority holds unfavorable views towards Moroccan Jewish cultural aspects. Furthermore, the coexistence of neutral and indifferent stances accentuates the intricate and diverse nature of individual perspectives.

*Item 2- To what extent are you familiar with the historical contributions of the Moroccan Jewish community? Very familiar/Somewhat familiar/Not very familiar/Not familiar at all.*

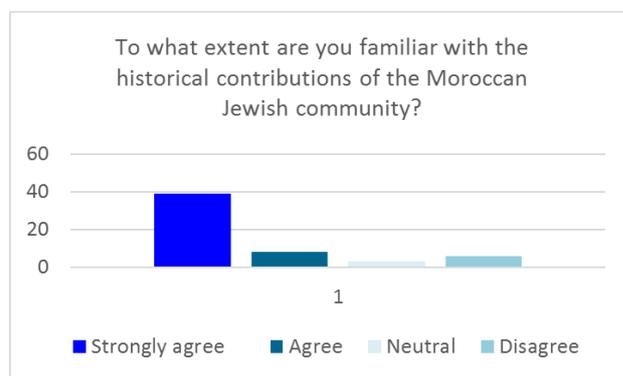


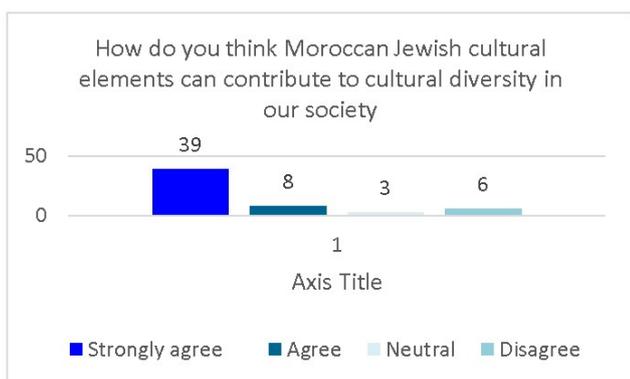
Figure 3. Familiarity of teachers with historical contributions of Moroccan Jewish community.

The findings from responses to Item 2 regarding familiarity with the historical contributions of the Moroccan Jewish community reveal a mixed landscape among Moroccan teachers. While 24% indicated being "very familiar" and 30% as "somewhat familiar," suggesting a significant proportion possesses commendable awareness, 16% reported being "not very familiar" and 10% as "not familiar at all." This disparity underscores the need for targeted educational interventions to address gaps in historical knowledge. Such interventions are crucial for fostering inclusivity and understanding, particularly during challenging geopolitical contexts. Overall, the research highlights the importance of historical understanding in shaping attitudes toward cultural elements and emphasizes the ongoing commitment to promoting inclusivity within multicultural education by addressing varying levels of familiarity among educators.

7 Sürücü Lütüfi, Ahmet Maslakci, "Validity and reliability in quantitative research." Business & Management Studies: An International Journal, Vol. 8, No. 3 (2020), pp. 2694-2726.

The responses to Item 2 reflect diverse levels of knowledge among Moroccan teachers about the historical contributions of the Moroccan Jewish community. Some teachers show a good understanding, while others are less aware or completely unfamiliar with this history.

*Item 3- How do you think Moroccan Jewish cultural elements can contribute to cultural diversity in our society? Very positively/ Positively/Neutral/ Negatively*

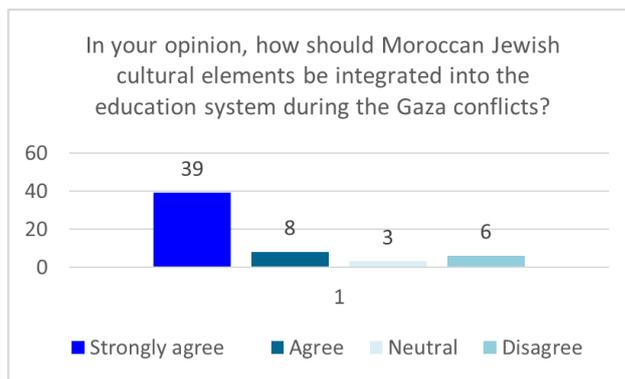


**Figure 4.** Perceived contribution of Moroccan Jewish cultural elements to cultural diversity.

The responses to Item 3, focusing on the potential contributions of Moroccan Jewish cultural elements to cultural diversity, offer a nuanced perspective on Moroccan teachers' attitudes during the Gaza Conflicts. Notably, 40% perceive these elements as contributing "very positively," with an additional 24% viewing them positively. However, 28% adopt a "neutral" stance, suggesting a middle ground that may warrant further exploration. The minority perspective of 12% expressing a negative outlook invites careful consideration within the article, probing reasons behind such sentiments and offering insights into the complexities of integrating cultural elements during periods of conflict. These findings provide a rich foundation for analysing the interplay between teachers' perceptions and the potential contributions of Moroccan Jewish cultural elements to cultural diversity in Moroccan society, particularly amid challenging geopolitical circumstances.

The answers to Item 3 look at how Moroccan Jewish cultural elements could improve cultural diversity. They show different views among Moroccan teachers during the Gaza Conflicts. Many teachers have positive feelings about these elements, seeing them as important for making education better. However, some teachers have neutral or negative views, which shows that this issue is complex and needs more study.

*Item4- In your opinion, how should Moroccan Jewish cultural elements be integrated into the education system during the Gaza conflicts? Extensively/ Moderately/ Minimally/ Not at all*

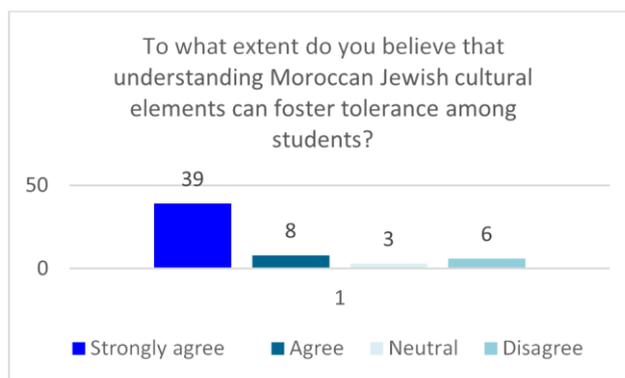


**Figure 5.** Opinions on integrating Moroccan Jewish cultural elements during the Gaza conflicts.

A significant 40% advocate for extensive integration, signalling robust endorsement for a comprehensive inclusion of these elements in the curriculum during times of geopolitical tension. Similarly, another 40% propose a moderate approach, striking a balance between integration and caution. Notably, 10% advocate for minimal integration, suggesting a more conservative stance, while an equivalent 10% express the view of not integrating these elements at all during the conflicts. These varied opinions provide a rich foundation for analysis within the article, prompting exploration into the underlying reasons and implications of educators' recommendations for cultural integration, thus contributing to the broader discourse on education and cultural diversity during challenging geopolitical circumstances.

The diverse viewpoints among Moroccan educators regarding the integration of Moroccan Jewish cultural elements create a complex scenario. Examining the reasons behind these opinions and their effects offers important insights into how cultural integration works in schools, particularly during difficult geopolitical times. This analysis greatly adds to the ongoing conversations about education, cultural diversity, and social unity.

*Item5- To what extent do you believe that understanding Moroccan Jewish cultural elements can foster tolerance among students? Strongly agree/Agree/Neutral/Disagree.*



**Figure 6.** Belief in fostering tolerance through understanding Moroccan Jewish cultural elements.

The responses to Item 5, which inquire about the potential of understanding Moroccan Jewish cultural elements to foster tolerance among students, reveal a resounding consensus among Moroccan teachers during the Gaza Conflicts. A substantial 78% strongly agree, with an additional 16% expressing agreement, demonstrating widespread belief in the transformative power of cultural understanding. A modest 6% adopt a neutral stance, while 12% disagree. These results underscore the pivotal role of cultural understanding, particularly within the Moroccan Jewish context, in nurturing tolerance among students amidst heightened geopolitical tensions. The overwhelmingly positive responses signify educators' openness to the idea that cultivating cultural understanding holds significant potential for promoting tolerance, aligning closely with the principles of multicultural education. This alignment emphasizes the necessity of an inclusive educational approach, even during periods of geopolitical complexity, reinforcing the importance of fostering understanding and respect for cultural diversity among students.

The strong positive response from Moroccan teachers shows the importance of learning about Moroccan Jewish culture to help students become more tolerant. Most teachers believe that this understanding can greatly improve how students view cultural diversity, especially during difficult political times.

#### *Part 2: Likert-Type Scale (10 items)*

the survey responses reflect a generally positive attitude among Moroccan teachers regarding the integration of Jewish cultural elements. Statements representing positive attitudes received higher ratings, while those indicative of negative attitudes were rated lower. Overall, the findings suggest a favourable disposition of Moroccan teachers towards the inclusion of the Moroccan Jewish cultural elements and patterns in education.

Examining specific items, the statement Teachers should have cultural teaching objectives to lesson goals emerged with a notably high average score on a 5-point Likert scale. This result underscores the strong endorsement from teachers for the incorporation of cultural goals within learning objectives. Similarly, the statement Integrating Moroccan Jewish cultural elements enhances the overall educational experience ranked second in average score, signalling teachers' positive attitudes towards the enriching impact of cultural diversity on the educational process. Notably, the statement Discussing Moroccan Jewish cultural elements is unnecessary received a lower average score, indicating a level of disagreement among teachers. This suggests a recognition among educators of the continued relevance and importance of cultural discussions even in challenging geopolitical contexts.

In contrast, statements expressing potential discomfort or resistance, such as I feel uncomfortable discussing Moroccan Jewish cultural elements during the Gaza conflicts, obtained lower mean scores. This indicates a general comfort and openness among teachers to engage with potentially sensitive

topics, fostering an environment conducive to cultural exploration and understanding.

This positive inclination is further reinforced by the consistency of the findings with the multiple-choice test results in Part 1. The majority of teachers support the idea that cultural elements should be taught in the classroom, and they emphasize the importance of educators being well-equipped with cultural knowledge.

To sum up, the survey results illuminate Moroccan teachers' positive attitudes towards the integration of Jewish cultural elements in their teaching. These findings underscore the importance of fostering cultural awareness and understanding in education, particularly in the context of global and regional challenges.

The survey shows that Moroccan teachers mostly feel positive about including Jewish cultural aspects in education. They tend to support cultural integration, which means they are open to including different cultures in teaching. It's notable that many teachers think it's important to have cultural goals in their lessons. This shows they understand how diverse cultures can make education better. Even though some teachers don't agree about discussing certain cultural topics, most of them are still willing to talk about them, even when there are tensions in the world. These results show how important it is to teach about different cultures in schools, especially when the world faces big challenges.

## 5. Conclusions and Implications

In assessing Moroccan teachers' attitudes towards Moroccan Jewish Cultural Elements during the Gaza conflicts, the study relied predominantly on percentage-based reporting to present insights into their engagement, perceived importance, proficiency, and motivation related to these cultural elements. The outcomes of the multiple-choice test, examining participants' associations, familiarity with historical contributions, perceptions of contributions to cultural diversity, and opinions on integration into the education system, offered a comprehensive view of Moroccan teachers' attitudes during challenging geopolitical circumstances.

The study on Moroccan teachers' attitudes towards Moroccan Jewish cultural elements during Gaza conflicts reveals diverse perspectives, with 60% having positive associations and 30% expressing negatives ones. Teachers generally recognize historical contributions but require targeted interventions for those less familiar. Opinions on integration vary, with 40% advocating for extensive inclusion. These findings have significant implications for educational policies and practices, emphasizing the need for strategies that promote inclusivity and bridge understanding gaps.

This study shows that understanding Moroccan Jewish cultural elements can help teach students about tolerance and empathy, supporting the goals of multicultural education. It highlights the need for ongoing efforts to improve how different cultures understand each other through education,

showing that these efforts are crucial for creating a society that is both tolerant and welcoming.

The research also uses the work of André Levy [7] and Aomar Boum [2], who studied the historical relationship between Moroccan Jews and Muslims. It builds on the idea that the long history of these communities living together should be a key part of teaching strategies today.

The focus of the study on minimizing stereotype threats is consistent with broader objectives aimed at cultivating favourable perceptions, crucial for establishing an inclusive educational setting. Ultimately, the favourable attitudes towards the transformative impact of comprehending Moroccan Jewish cultural elements in promoting tolerance emphasize the significance of ongoing discussions and investigations into cultural aspects, especially in periods characterized by heightened sensitivity and conflict.

In conclusion, the study suggests that educational policies should be updated to include a wider range of cultural stories. This would give all students the chance to learn about and from each other's histories and contributions in a way that is respectful and meaningful. There should be continuous research and conversations among teachers, policy makers, and the community to make sure teaching methods keep up with changing cultural and political situations. This approach follows the study's main ideas, which stress the importance of cultural connections and the value of diversity in national identities.

## Abbreviations

SPSS Statistical Package for the Social Sciences  
ELT English Language Teaching

## Author Contributions

Ayoub Regragui is the sole author. The author read and approved the final manuscript.

## Conflicts of Interest

The author declares no conflicts of interest.

## References

- [1] Assaraf, R. (1997). Mohammed V et les juifs du Maroc à l' époque de Vichy. FeniXX.
- [2] Boum, A. (2013). Memories of absence: how Muslims remember Jews in Morocco. Stanford University Press.
- [3] Emerson, R. W. (2015). Convenience sampling, random sampling, and snowball sampling: How does sampling affect the validity of research? *Journal of visual impairment & blindness*, 109(2), 164-168.
- [4] Hamid, A. (2015). Representation of the Jewish Other in Moroccan secondary school history textbooks: Teachers' perceptions. *Atadris*, (7), 147-158.
- [5] Hassani-Idrissi, M. (2015). Manuels d'histoire et identité nationale au Maroc. *Revue internationale d'éducation de Sèvres*, (69), 53-64.
- [6] Johnson, B., & Christensen, L. (2017). *Educational Research: Quantitative, Qualitative, and Mixed Approaches*. SAGE Publications.
- [7] Kenbib, M. (1994). Juifs et Musulmans au Maroc, 1859–1948. Rabat: Facult édes lettres et des sciences humaines-Rabat.
- [8] Levy, A. (2004). Homecoming to the diaspora: Nation and State in visits of Israelis to Morocco. *Homecomings: Unsettling paths of return*, 92-108.
- [9] Said, E. W. (1978). Orientalism. *The Georgia Review*, 31(1), 162-206.
- [10] UNESCO IMPACT-se. (2023). *The Moroccan Curriculum: Education in the Service of Tolerance*. UNESCO IMPACT-se.