

Moroccan Ultras Civic Engagement during the COVID-19 Pandemic: A Case Study of Winners 2005 of Wydad Athletic Club of Casablanca

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Abstract: *This paper explores the culture, characteristics, and composition of organized groups of Moroccan young football fans called Ultras. Football Ultras is an increasingly prominent phenomenon in the world of Moroccan sport. Ultras groups are loyal fans to football clubs that created an entire culture surrounding teams of allegiance, and football in general. Ultras groups have always found stadiums an ideal place to express their happiness or resentment through elaborate displays. However, according to (Guschwan, 2007), these groups represent much more than allegiance to a club, or a positive, unified front supporting a team. In the Moroccan context, Ultras groups represent a section of the population with their social manifestations, including their view on politics and social issues. In this line, the paper also sheds light on the civic engagement of Winners 2005, the outstanding Ultra group affiliated to the Wydad Football Club (WAC) in Casablanca. The focus was on the solidarity shown by the group during the covid-19 pandemic lockdown, as well as all the joint activities performed in this period. To reach a better understanding of the civic engagement of Ultras in Morocco during the covid-19 pandemic lockdown, the researcher collected data from social media, especially Youtube and the Facebook official page of the targeted group: Winners 2005, the Ultra group of Wydad athletic club of Casablanca. Beside social media, the researcher also used interviews as a research instrument. The interviews targeted the Capo of the Winners 2005 and some of the members of the group.*

Keywords: civic engagement, community service, covid-19, political engagement, ultras

1. Introduction

The ultras have become the most fantastic form of football fandom in the early twenty-first century. They are a type of association football fans who are known for their fanatical support. The term Ultras was first used in Italy in the 1960s to describe groups of fans that developed an identity attachment to a football team (D. A. Testa, 2009). Indeed, the word 'ultra' itself means 'beyond' or 'extreme.' In the stands, on match days, the ultras large groups use big displays involving choreographies (tifos) flags, banners, flares, smoke bombs, fireworks, balloons, choreographies, chants, and various forms of vocal support in large groups. Their primary objective is to create an atmosphere that encourages their team and intimidate the rival players and their supporters. Ultras bring value to the field not only as consumers, but as an attraction to big-ticket club sales and matches (Wakefield, 1995) Occasionally, ultras can be very confrontational towards stewards/police who try to prevent them from supporting their teams.

A key term in the culture of ultras is 'Curva.' The term originated in Italy; it refers to curved stands of seating located at the stadiums. The Curva plays an essential part in the culture of Ultras and football in general. The ultras consider the curva as their preserve where they have the right to voice their opinions and ideology. There are two prominent stands referred to as "Curva": "Curva Nord" and "Curva Sud". The most engaged supporters occupy Curva South or Curva North, an area in the bleachers where the diehard fans are known as "ultras" traditionally watch the games. The seats are behind the goal and cheaper, but it's where hardcore supporters prefer to be. It is common for a curva to be split into individual factions or groups, to hold

control and take the lead of the curva and its inhabitants on match days.

2. Characteristics

Ultras groups are commonly centered on a core group of founders or leaders (who tend to hold executive control), with smaller subgroups organized by location or friendship. Ultras use different styles and various sizes of banners and flags with the name and symbols of their group. Some ultras groups sell their own merchandise to collect funds to finance their displays. An ultras group comprises hundreds or even thousands, with larger groups often claiming the entire curva as their preserve. Ultras assemble in small sub divisions lead by a person called Kapo. The latter often leads the sections of fans by synchronizing the movements and chants and waving the banners. The Kapo is the leader of an Ultra division, his main responsibilities are to establish communications with other divisions, regulate, synchronize the movements and chants, and organize the members when performing on the stands, and create excitement around the audience for 90 minutes (Matadores , 2012).The capo stands with his back to the pitch for the majority of the game. The ultras group committee provides the group members with flags and banners. In coordination with the stadium organizing committee, the ultras members access the stadium early before matches in order to prepare for their displays. Kapos are the spirit of the Ultras and the ultimate decision makers according to the Ultras constitution (Matadores, 2012).

Worldwide, Ultras groups seem to be constituted and designed exclusively by males. In Morocco, women are not welcome in the Ultras North or South curva. Two main

factors explain the rejection of women from Ultras: The first is the conservative culture, which sees the mixing of genders at any event impacts the society negatively and tarnishes the reputation of girls. The second is football field tradition: football tradition in the fields is a male preserve.

Moroccan Ultras Political Engagement

Moroccan football fan associations have been present since the foundation of football clubs in Morocco. However, the Moroccan Ultras as a phenomenon started surfacing in 2005 (Tafroot, 2015). Speculations point towards Casa Blanca as the inception city of sports fandom since it is the largest sporting city in the kingdom (Alyounsi, 2015). The "Ultras" per se is relatively a new phenomenon in Morocco. The power of these groups of football fans has begun to take shape on the stadiums since in 2005, until Ultras affiliated to the most famous Moroccan football teams "Wydad" and "Raja" have become classified among the first ten Ultras in the world in terms of organization, choreographies, and number. Over the last couple of years, the ultras culture in Morocco expanded fast thanks to highly elaborated and skillfully performed displays in the stadiums stands.

Moroccan Ultras carry pride in their foundation dates. The abbreviations of Ultra associations carry the Ultras initials and inception date. For example, Ultras Winners (UW 2005) of Wyda Casablanca, Ultra Green Boys (UGB 2005), of Raja Casablanca, Ultra Eagles (UE 2006) of Eagles of Raja Casablanca, Ultra Fatal Tigers (UFT 2006) of Maghreb Athletic of Fes, Ultra Askary (UA 2005) of Royal Army Rabat, Ultra Crazy Boys (UCB 2006) of Alkawkab of Marrakech. Through the abbreviations, we can conclude that the foundation years of a significant proportion of Moroccan Ultras groups dates back to the years of 2005 and 2006.

Table 1: Shows the distribution of Ultras groups across Morocco.

Stadium	Club	Ultra's Name
Stade Mohamed V	Wydad Club Casablanca	Ultras Winners 2005 /Curva Nord
Stade Mohamed V	Raja Club Athletic	-Green Boys 2005/ Curva Sud
		-Eagles 2006/ Curva Sud
Prince Moulay Abdellah Stadium	Association Sportive des FAR	-Ultras Askary Rabat 2005,
		-Black Army 1427 / Curva Che
Stade El Massira	Olympique Club de Safi	Ultras Shark 06 /Curva Arena
Stade de Marrakech	Kawkab Marrakech	Ultras Crazy Boys 2006 /Curva Sud 36 (Mitica)
Stade Adrar	Hassania Agadir	Ultras Imazighen 2006/Curva Sud
		Ultras Red Rebels/ Curva Nord
Stade Saniat Rmel	Moghreb Tetouan	Ultras Los Matadores 2005 - Ultras Siempre Paloma 2006 / Gate 3 - Curva Norte
Stade Mimoun Al Arsi	Chabab Rif Al Hoceima	Ultras Los Rifeños 2012/Curva Rifeña
Ibn Batouta Stadium	Ittihad Riadi Tanger	Ultra Hercules 2007/Curva Loca

However, at the end of season (2015/2016), the situation of Ultras in Morocco changed even quicker. One of the internal fights among Raja football club ultras sections left behind

several casualties among the supporters, two of whom were injured to death. After this incident, the authorities decided to deny access to the stadiums of any choreography material used to perform displays. Accordingly, Ultras were allowed to attend matches, but only to sing. Moreover, because of some extreme individuals' actions such as riots and clashes with security forces, the Ultras have suffered also from a tarnished image among public opinion.

Simi et al. (2004) stress the main element of politicization which can be applied to the Ultras namely the belief in the possibility to resist /change things for a common cause. For the UltraS the common cause is predominantly their very survival, having common opponents (these are the police, media and football institutions). This common cause is confirmed by (Tafroot, 2015) as he argues that Ultras in Morocco live under a strict constitution that is divided to three principles; opposing modern football, opposing the media, and opposing the security forces (Adel, 2014). This politicization that appears in public protest and campaigns among the Ultras marks the development of their collective identity; an important attribute of any social movement. According to (Simi et al. 2004; Klandesmans 1997), collective identity is a sense of 'we' based on cohesion and solidarity around which individuals act.

Recently, ultras groups in Morocco have started raising political slogans, criticizing the state's policies. Accordingly, they have caught the attention of the media, politicians, and followers of political affairs, and sociologists. Since the popular movement that Morocco experienced, influenced by the winds of the "Arab Spring" in 2011, social movements in Morocco have become politicized and raise demands political slogans critical and opposed to the authority. The Moroccan Ultras have jumped on the wagon and expressed their civic engagement on the stadium strands and on the streets. In this line, the Moroccan authorities realized the phenomenon might turn into an efficient means to excluded the youth, especially among the sports masses, from politics, and keep them away from social movements. Hence, there was great interest in promoting ultras in the state's official media. However, the relationship between the Ultras and the Authority has always been tense, tainted by great caution, the Ultras slogan "against the authority and the media," began to crystallize more with the oppression with which the Authority faced riots in stadiums and harsh measures taken against some of the Ultras, when its fans were denied entrance to the stadiums, or when the Authorities decided to solve some ultras. The official media followed the Authority's decisions as it started attacking and demonizing the ultras. Thus, both the Authority and the press have become enemies of the ultras. Nevertheless, this "hostility" remained inside the stadiums, and was purely spherical, and did not take political dimensions until recently when some of the ultras began raising strong political slogans that criticize the Authority, express the state of political tension in Moroccan society, denounce injustice and marginalization, criticize the absence of social justice, and weak social services in health and education, and attack institutions such as the government and parliament. Since September 2018, the social dissatisfaction of the Ultras has turned into protests. Los

Matadores, the Ultras Moroccan Football Club of Tetouan, have protested the death of Hayat Belkacem, a student who was killed by the Navy on September 25 while trying to cross the Mediterranean to Spain illegally. Members of the Ultras have been involved in numerous movements across Morocco, supporting a wide spectrum of issues, such as the Amazigh Cause where Ultras Hociema protested, booed, and whistled the Moroccan anthem while raising the Amazigh flags in an attempt to bring Amazigh issues to the forefront of the national discourse. However, it is worth mentioning that Ultras doctrine does not view the Ultras as a political movement or youth groups with political affiliation. It also bans members from affiliating with any political party. Ultras political participation is extra-parliamentary and can be categorized as protest political participation, which includes demonstrating.

This type of Moroccan Ultraspolitical participation came as an extension or another form of political engagement, which is the "economic boycott", known as political consumption. This movement invaded Moroccan society in 2018, when large segments of the Moroccan people decided to boycott certain commercial "brands" and inflicted great material losses on sales of their products inside the Moroccan markets. Both Ultras protests and "economic boycott" movement have appeared in a social circumstance in which Moroccan society lives in a state of strong social congestion, expressed by the many protest movements witnessed in more than one region in Morocco, especially in AL housseima, North of Morocco. The strength of these new social movements lies in the fact that most of their audience is young, and that their adherence to their teams makes them coherent with each other within one influential bloc.

The feeling of belonging to the Ultras community does not only translate the simple fact of being with or in this group; it implies a personal identification, the adoption of its values, its standards, and the feeling of solidarity with those who share the same love of the club (Absten, 2011). It is precisely this feeling that nourishes, unites, and strengthens them. This feeling has been further consolidated in recent years when the songs of the Ultras have shifted from simple, spontaneous songs or refrains intended to support and accompany their core teams in good times to a voice for social demands that express the discontent of disgusted youth. Young and old in Morocco recognize themselves in these songs so famous and viral that they have crossed borders. Taken over by supporters in the most distant regions of the world, the songs of Moroccan Ultras have become a source of inspiration and a reference in the Arab world. These songs, through which the Ultras send strong messages, change according to the context to adapt to current events.

3. Sampling and Methodology

In this research, the focus is on the activism of Winners 2005, Curva Nord, the most famous Moroccan Ultras group in Morocco and one of the best in the world. The researcher used social media as a starting point of the data collection to extract sufficient information about Winners' civic engagement during the Covid-19 pandemic lockdown. In this regard, two different platforms, Facebook pages, and

YouTube videos were used to extract the desired information related to the topic studied. A total of 87 posts and comments were viewed. The data mining process started at an initial glance over different Facebook pages and YouTube videos that show instances of civic activism and discussion about community services performed during the covid-19 pandemic lockdown. After examining a large number of Facebook posts and YouTube videos, some discussions on specific posts seemed fruitful enough for relevant data to use and analysis more than others. The researcher also used interviews. The latter targeted the Capo of Winners 2005 and some members of the group. The answers obtained were vetted to help clarify civic engagement of the group in general and specifically in the period of the pandemic.

The group of interviewees consisted of the following young men and were all conducted by the author of the thesis by phone:

- 1) Interview 1: The Capo of Ultras Winners. He joined the Ultras in 2008 and became the leader of the Winners in 2016.
- 2) Interviewee 2: An Ultras Winners member, who first joined the Curva Nord (CRN) in 2010, five years after its establishment. He is currently a section leader responsible for the members of a big neighborhood in Casablanca.
- 3) Interviewee 3: An ex-Ultras Winners, who joined the group in 2009. He left the group in early 2016 after his detention for one month following clashed between the fans and the police during a football match in Rabat.
- 4) Interviewee 4: An Ultras Winners founder, who has been active member between 2005 and 2018. He had to leave the group due to an increasing workload at his job that he couldn't harmonize with his Ultras responsibilities.
- 5) Interviewee 5: An Ultras Winners member, who joined the group in 2007. Despite his current workload he is still an active member until today.
- 6) Interview 6: An Ultra Winners member. He is a Master of Arts degree holder. He joined the Winners in 2017.

4. Findings

Activism of the Moroccan Ultras before COVID-19 Pandemic Lockdown

The political engagement clearly seen in the choreographies, songs, and slogans chanted in the standstook another shape beyond the stadiums. This political engagement was accompanied by activism in the community notably during the COVID-19 pandemic lockdown. Several Ultras groups in Morocco showed fabulous solidarity with the needy in this difficult period. The ultras groups proved that they are not mere fans of their alleged teams and politically engaged groups, but also young people who also are concerned with issues affecting their community. Ultra Winners is a perfect illustration of the Ultras groups civic engagement during the pandemic lockdown.

The objective of the Winners 2005 in the second half of each season is to increase the pace of their actions in order to encourage the team and push them to win their games in championship or knockout competition. However, during

this second part of this season, the exception had to make the group deviate from the rule due to an exceptional stop of all sports activities following the outbreak of the COVID-19. A pandemic that led to the suspension of all competitions and gatherings on a scale that did not allow Morocco to escape the rule. Being fully aware of the greatness of Wydad Athletic Club (WAC) and of the exhaustive territorial coverage provided by all the sections of this group, it was therefore inconceivable for Winners 2005 to remain with their arms folded. For its part, the club has taken initiatives to which all the members of the group and all components of the Wydadi public responded with great enthusiasm.

A concrete and vivid illustration of such initiatives is the purchase of 60,000 tickets for the unprecedented virtual match organized by WAC against this cursed virus. See Appendix A. In this regard, on its Facebook official page, Winners 2005 prompts its members and Wydad supporters to be involved in the initiative:

Take your ticket and stay at home. Purchase your tickets for the virtual match where WAC faces the Coronavirus. The revenues whose revenues will go to the National Fund to deal with the epidemic.

Tickets are available on the website

In addition to the income generated by the ticketing of the virtual match, the Wydadi public has also mobilized to buy the jerseys put on sale by the club, The T-shirts are in red the color of the club with a slogan that reads: "We STAND TOGETHER against Covid-19" the profits of the sold jerseys are dedicated to the funds for the fight against covid-19. See Appendix B. Stocks were sold out in record time and the results of this call for patriotism has shown an unprecedented surge of solidarity in support of the national effort.

During the first days of the spread of the virus, Winners 2005 planned awareness-raising activities involving the application of different modules of Wall Stickers in all the cities of the country. The objective of this action was to sensitize people and to remind them of the need to stay at home and only go out when needed. See Appendices C and D. The group held that it was essential to remain confined to protect ourselves and our loved ones. Another slogan serving the same objective used by the group is "Ne pas sortir pour s'en sortir", which means the only way to overcome the issue of the pandemic is to stay at home. See Appendix E. On their Facebook official page, Winners address their members so as to transmit two essential messages. The members of Winners usually call themselves "Guerillas of Wydad" to show their allegiance to the club; however, they also call themselves "Guerillas of Morocco" to show that the allegiance of the members of is not only to their club, but to their homeland, especially in difficult times.

Wydad guerrillas", today you are the "guerrillas of Morocco".

Today you are required to harness your energies, your time, and your potential for our country. Today, you are going through one

of the most difficult ordeals in the history of Morocco, so let the history of the country be written with pride and let your volunteering be remembered forever.

The first message addresses all members of Winners and orders them strictly to stay at home and don't leave it only in urgent instances, "If you feel truly honored to belong to this entity, keep your homes, keep your houses. Every member who does not abide by this instruction, he does not deserve to remain a member of Winners." Say the Capo of the Winners.

The second message is addressed to Wydad supporters and to all Moroccans. The message informs that Winners launched a major campaign, in which they involved all the cells of the group and told them: "Keep your houses ... the masked is in your service." The 'masked' is an allusion to the Winners members who are ready to serve the needy while they are confined. The objective behind this is campaign is mainly intended to reduce the number of citizens on the street and ensure that their needs are met and their wants are brought to them till their houses, "All what you have to do is to stay in your houses and contact our volunteering members of the Winners who are at your disposal, according to the geographic region in which they live (the phone numbers will be published in the pages of cells)."

Winners also put an online awareness video on how best to deal with this health crisis and the dangers of the virus, in which a doctor, a father and a mother wanted to send a sincere message to all those who have a keen conscience and a strong will to act for the common good during this critical period. At the same time, alongside with the Stickers and the awareness video, the group paid tribute to the white coats, the volunteers and the entire medical corps for their dedication and bravery on the front line defying the virus and its misdeeds. Winners used banners that read "All thanks and gratitude to the brave doctors and nurses." See Appendix F. The message was a beautiful tribute to doctors, nurses, and even paramedics. Through this banner, Winners 2005 aimed to show their high esteem for the work performed by all medical staff despite the bad conditions they work in, their low salaries, and lack of equipment.

In difficult periods, especially those triggering health issues, infusion of blood surfaces and takes great importance. In this line, in a partnership with the Moroccan center of blood infusion and the winners, 408 members of the Winners volunteered to donate blood. See Appendix G. The operation was conducted in full compliance with health standards and was highly appreciated by all the components of the center. In this line, the Winners Capo (interview 1) states concerning this blood donation:

In the past few days, Winners Ultra members have gone to the blood-injecting center in order to donate, a move that will continue throughout the next period in all parts of the kingdom. This initiative

comes in light of the current conditions, which witness a sharp decline in blood reserves since the outbreak of the Coronavirus, which poses a threat to the lives of cancer, renal insufficiency patients, and those who are undergoing various types of surgeries.

In the same regard, in a message addressed to all Moroccans, Winners 2025 call on Moroccan citizens, from Tangier to Lagouira, to engage in the process and donate blood.

Being aware of the current circumstances imposed by the outbreak of the covid-19 pandemic, Winners 2005 have decided to withhold celebrations to commemorate the 83th anniversary of the club. Instead, the group immortalized the anniversary in another way, in a way that tried to paint a smile on the lives of those who suffer in silence. Accordingly, the group decided to organize a second solidarity campaign to help the needy and stand beside them. It is in this context that Winners 2005 have organized themselves to distribute aid of food and basic necessities in all the cities of the country and to be able to provide for the disadvantaged people. Winners 2005 provided bags containing some necessary commodities that Moroccan families do not do without in their daily life. As this year, Ramadan coincided with the pandemic, this has only enhanced Winners insistence and determination to intensify efforts to increase the number of food bags. The help was distributed to the needy families after they had been monitored and counted in advance. It is worth noting that this charitable work included basic commodities and covered many Moroccan cities and even remote areas in the mountains thanks to the efforts made by the branches of the group scattered across the Morocco. See Appendices H, I and J.

According to a member of the group, Winners have been doing this initiative every year. The objective is to help underprivileged families to cope with the hefty expenses of the Holy month and face the challenges of the pandemic. On the bags which contained food aid, we can read "*Winners 2005 Solidarity Convoy*" and "*Beyond Stadiums*". A member of the Winners (interviewee 5) said:

The eighth of May is more than a date. It is a feast, and the feasts were only found to introduce joy in the hearts of the underprivileged and alleviate worries. And that is what Winners 2005 sought through .this anniversary, which occurred in exceptional circumstances.

Another member (interviewee 1) commented on the rationale behind the group's solidarity. He said: It is not to boast or to expose our acts of solidarity, but rather to

launch the involvement of our members and invite all those who have the means not to hesitate to reach out hands to the most disadvantaged.

In this regard, the group launched the slogan which reads: "Stay at home, the Winners are at your service". The operation aims to encourage people to stay at home and help the weakest to do their shopping. Last but not least, winners are aware of the importance of studying and encouraged their members who still go to school to work hard to achieve success regardless of the difficult period they are going through. We can read in Winners Facebook official page,

We will not let the opportunity pass without mentioning our educated members at various levels. Remember well that you are not on vacation. The same excellence shown in the stands by Winners members should also be achieved in their studies, no matter how difficult the circumstances are.

Beyond the stadium, ultras also engage in other types of activism. The Ultras tend to create a celebratory atmosphere and use the football field as platform to promote their teams and voice their opinions about the current state of affairs of the club or sometimes the country. When asked about their political affiliation to any of the political parties, five of the six participants said they have no political affiliations. Only interviewee (6) said he is a member of a political party. Though they are not affiliated to political parties, the ultras produce chants and songs. These have shifted from simple songs to support teams to a mouthpiece for furious youth to express their social pressing demands. The song "Oppressed in my country!" by the musical group "Ultras Eagles" who support Raja Casablanca has 9 million views on YouTube. The song's title became a motto at large gatherings all over the Arab world. "Winners," the Ultra group of Raja rival Wydad Casablanca, wrote "Free and rebellious," a song criticizing the unemployment of young people and the privatization of public services. Songs sung in Moroccan stadiums are sometimes seen millions of times on YouTube and shared widely on social networks, including Moroccan youth who are not necessarily football fans but believe the Ultras' voice reflects theirs. These songs through which the Ultras pass strong messages change according to the context to adapt to current events. These Ultras show that young Moroccans are not apolitical, but they have just resorted to other form of political modes of political participation. Raising public awareness seems to be their new motto in the face of what ostensibly seem to be a decline in the young's interest in politics.

Ultras are not only politically engaged, but they are socially active within their community. The period of covid-19 pandemic lockdown proved that the ultras, especially Winners were highly concerned with the pressing demands of the needy. They organized several convoys and campaigns that benefited not only cities, but remote areas as well. Winners members distributed food and clothes. During these difficult times, they also organized visits to hospitals, especially to comfort the hospitalized kids. Interviewee 4, a section leader of the Winners, said in the interview that helping the needy to overcome hardships is not less important than supporting his favorite team.

It is true that our primary objective is to support and encourage
Our team, but this love our team is not less important than our
duty to help the needy, especially in poor areas and in difficult times.

There is no wonder in holding such attitude towards the underprivileged because the majority of the winners' members come from poor areas in Casablanca. The ultras spirit has further attached the members not only to their teams, but also brought them closer to where they belong. The songs and chants they produce denounce the miserable conditions they live in and condemn the political authorities and hold them responsible for their misery.

5. Conclusion

The Ultras and their members are not just a collective on the day of the game in the stands. Belonging to ultras is more than this; it is both an act of faith and act of self-sacrifice. The Ultras philosophy is not limited to the commitment to one's team but also to one's community. Moroccan Ultras are both politically and socially engaged in their communities. These Ultras have shown in many instances that they are more than football fans who are devoted to support their teams. They are also politically and socially engaged in their communities. Their political expressions can take on spectacular dimensions in contexts of crisis and violent protest, where supporters appear as organized groups deploying strategies of confrontation against the forces of order or those who are considered their adversaries. Ultras also address politicians and decision makers to denounce some decisions.

Losing one's voice on Sunday in the stands of the football stadium is good, but to give one's time for the most needy during the week is even better. During the pandemic lockdown, Winners 2005 have launched several initiatives. The ultimate objective is to give a hand to the needy to help creating a positive change in their lives. It is true that such initiative will not solve the issue of poverty in these underprivileged areas but they will certainly draw a smile on the faces of those poor people. Ultra Winners and many others are more to them than just being fans of a club. Beside benefiting under-served people in remote areas and showing their political engagement, the Ultras seek to polish their tarnished image. These groups have been involved in several fights and riots that left plenty of casualties that went viral in the press. These events initiated a move of the public opinion from adoration to hate. Thus, names such as "hooligans", "uncultured," fanatic" have surfaced again to

describe these Ultras. This paper's ultimate objective does subscribe in this perspective, namely polishing the tarnished image of Moroccan Ultras. Winners 2005 social engagement was to chosen to illustrate the bright side of the Moroccan Ultras. In order to prompt Ultras to assert their image as socially engaged youths, Clubs and authorities should open up constructive channels of communication with them.

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Appendices

Appendices A



Ultra Winners' facebook official page

Virtual match against Covi-19 poster

Appendix B



Ultra Winners' facebook official page

Jerseys dedicated to the funds for the fight against covid-19

Appendices C and D



Stay at home stickers on streets

Appendix E



The slogan in French reads: "the only way to overcome the pandemic is to stay at home."

Appendix F



The banner in Arabic reads: "All thanks and gratitude to the brave doctors and nurses."

Appendix G



Winners members Blood donation

Appendices H, I and J



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Appendix H: Aids reached remote areas



Appendix I: Distributed commodities



Appendix J: A Winners member distributing commodities.