

friends of morocco

اصدقاء المغرب

spring 2003

<http://home.att.net/~morocco>

## Friends of Morocco: Looking Backward, Forward and Sideways

By Tim Resch, FOM President

It just keeps on getting better. 2002 was an active year for FOM, and 2003 and 2004 promise to exceed that pace. The major events of 2002 were the FOM *Itjima* in June associated with the 40+1 NPCA celebration of Peace Corps (covered in our Summer issue) and the 40th Anniversary of Peace Corps in Morocco kickoff celebration tour of coastal and southern Morocco in October, which was discussed in the Fall issue. Not mentioned there was the excellent press coverage we garnered. We had a total of 18 articles in Morocco and an article in the *Washington Times*. The articles can be seen on the FOM web site. Also described in the Fall issue is the reception for the female Moroccan political leaders observing the 2002 US elections.

The FOM web site was honored with "First Place" during the NPCA Country of Service 2002 web site awards, and the Friends of Morocco Newsletter was judged second place in the Country of Service/Special Interest Groups for content. In 2003, I think we will continue to be competitive.

Mentioned in this issue is the reception we hosted in December 2002 for incoming Peace Corps Morocco

Director, Bruce Cohen. The FOM database was used for reconnecting volunteers, supporting year of service reunions, announcing local events such as film festivals, commercial concerts, cooking classes, and lectures and responding to assistance inquires. Also in December, a major mailing to 2600 lapsed members soliciting membership was sent out so that we increased membership and maintained fresh addresses. See the FOM web site for our listing of "lost" volunteers for whom our address has gone stale.

FOM organized a bulk purchase of Moroccan-American crossed flag pins and then provided the pins at cost to the Embassy of Morocco, the Tangier-American Legation museum Society (TALMS), Casablanca Travel and Tours, the Washington Moroccan Club and as a membership premium. Pins were also distributed during the 40th Anniversary Celebration tour in Morocco. Pins are available for \$2 each, 3 for \$5 and 8 for \$10.

In collaboration with the Washington Moroccan Club (WMC) and the American Moroccans in the USA (AMUSA), FOM hosted a September 11 Memorial and Remembrance Presentation and Dinner at the Casablanca restaurant in Alexandria, Virginia on September 11, 2002 to recognize the Moroccan community's efforts for the victims of the 9/11 attacks and its aftermath. The response included blood donations, fund-raising events, and education activities. Ambassador Aziz Mekouar spoke. The FOM video "Bridges between Cultures" was shown. (see page 23 for information about this video)

The sideways part in the title of this article refers to the events that come and go between newsletters. See our web site for the events calendar. At press time, we have just had the first of the NPCA Embassy series at the Moroccan Embassy and the Brooklyn henna extravaganza. Next week are Moroccan films and music in DC at the Smithsonian Francophonie Festival and a Tunisian lecture series. Coming up is a presentation on May 29 in DC on St. Jude's Children's Research Hospital Connections with Morocco, and the 1980 TEFL stage reunion in North Carolina.

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# Ash Khabarna?

# أش اخبارنا ؟

**Editor's note:** I sincerely apologize for any errors in the last installment of *Ash Khabarna*. Most of these entries are typed and not cut and pasted, so it was just simple human error. I also rely on the information sent to us by the National Peace Corps Association. Please check with them and make sure your contact information is accurate. Clear handwriting also helps. If you don't want your personal information to appear in *Ash Khabarna*, please indicate this request on your membership renewal.

**Martin Sharf—Ouarzazate/Beni Mellal 84-86** has been a forest fire dispatcher since 1986. Martin lives in Tanana, AL.

**Lee McMurry—Ouarzazate 63-64** writes, "I Retired from 31 years with the Portland, OR School District #1 in 1997. Since then I divide each year between Portland and the Pacific northwest with the other 'half' of each year in Morocco." Contact Lee at <nomadblue@hotmail.com>.

**John and Monica Potyondy—Rabat 70-73** live in Fort Collins, CO where John works as a member of the Stream Systems Technology Center of the Rocky Mountain Research Station and Monica is a psychiatric nurse at the Poudre Valley Hospital. They have 3 children ages 26, 24 and 16. Contact John and Monica at <jpotyondy@mindspring.com>.

**John "Jacques" van der Water—Rabat/Fes 64-66** is a graphic artist with Inside Publications. Jacques is the editor of *Harka Home*, the newsletter for the first 6 groups of PCVs in Morocco. John writes, "The newsletter has been on temporary hiatus for the past couple of years. I've had computer and email problems mixed-in with a big dose of lethargy. Sorry. New issue soon!" Contact Jacques at <harka\_home@yahoo.com>.

**Lance Hicks—Kasba Tadla 74-76** lives in Orange, CA. Contact Lance at <lhicks@finance500.com>.

**Steve Josephson** is a farmer in Cannon Falls, MN. Contact Steve at <stevesue@hotmail.com>.

**Elizabeth (Betty) Pope—PCMO Rabat 83-86** is the registrar at South County Hospital. Betty lives in E. Greenwich, RI.

**Carolyn Spicer Russ** lives in Pittsburgh, PA. Contact Carolyn at <csruss@andrew.cmu.edu>.

**Kevin Kos—Fes 94-95** is a teacher in the Hopkins School District. Kevin lives in St. Louis Park, MN and can be contacted at <kkos1@excite.com>.

**Jane Hanawalt Hammatt Kavaloski—Ksar Souk/Fes 64-66** writes, "For the past 30 years, I have been a school social worker for the Madison Metropolitan School District. The last 20 years I have been at an alternative high school. I now also coordinate service learning at Shabazz—a National Service Learning Leader School."

**Ona Geraghty-Moore—Sidi Fatima/Marrakech 95-97** writes, "After I came back from Morocco, I was offered a teaching position on the island of Saipan in the Commonwealth of the Northern Marianas. While I was there, I taught first grade for one year and special education for two years. I am currently working towards a Master's in Teaching at Eastern Oregon University." Contact Ona at <ona\_g@yahoo.com>.

**Anne Harrison Agard—Agadir/Fquih ben Sallah 71-74** taught TEFL/ESL in Japan for 3 years and since 1979 in a variety of settings in the San Francisco Bay Area. Anne is now a full-time member of the ESL department at Laney, a community college in Oakland, CA. Contact Anne at <ahabt@aol.com>.

**Suzu Herring—Meknes 96-98** is a development officer at Children's

Memorial Hospital Foundation in Chicago.

**Robert Dudley—Errachidia 77-79** is an architect with Jeffrey Millman Associates with ADD Inc. Contact Robert at <bdudley@addinc.com>.

**Robert Wilson—Missour 76-78** is an architect with the U.S. Department of State.

**Joyce Bouvier—Rabat/Maaziz 65-67** is a singer/pianist. Joyce lives in Washington, DC.

**Jerry Kurlandski and Laetitia Cairol—Sidi Bennour/Chemain 84-87** live in Morristown, NJ where Jerry is a software engineer and Laetitia is an anthropology professor at Montclair State University.

**Richard B. Parker—Ambassador and DCM Rabat 70-74 and 78-79** lives in Washington, DC.

**Kathy Staley Miller—Settat/Agadir 84-87** writes, "My husband Mark and I adopted our daughter Myra from China in 2001. I have been an attorney at the Indiana Court of Appeals since 1994." Contact Kathy at <momtomyra@hotmail.com>.

**Rafih Benjelloun** is the executive chef at the Imperial Fez restaurant (www.imperialfez.com) in Atlanta, GA. Rafih was featured in the September 2001 *Bon Appétit* magazine.

**Marjorie Hopkins—Beni Mella 92-94** is retired and is an ESL tutor and an elementary school reading tutor. Marjorie lives in London, OH.

**Thomas "Thom" Rogers—Fes 62-63** is retired and living in Raleigh, NC.

**Patricia Yates—Safi 99-01** lives in Twinsburg, OH. Contact Patricia at <patyat256@aol.com>.

**Jane Kenefick—Marrakech 71-74**

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writes, "I have taught English at the university level in Paris, France; New York City (Columbia University), University of Toronto, Concordia University (Montreal) and New York City again since 1983. I have been a full-time lecturer at Columbia since 1987 and I am currently the coordinator of training for the international teaching assistants at Columbia. My husband, Michel Lagoutte, is in international banking. We have been married since 1977.

I returned to Morocco for a visit in 2001 with Ray Owens, a volunteer in my group. We were delighted to find former students and colleagues who remembered us and reminded us of the wonderful hospitality on enjoys in Morocco."

**Christy Schildwachter Sheerin—Beni Mellal 88-91** writes, "After being evacuated in '91, I taught English to SE Asian immigrants, then took a job at Peace Corps headquarters. I worked there for 5 years in various capacities, then went back to school for my Master's in social work. I have been working in child welfare since then. I am now a stay-at-home mom for my two children, Brendan (2) and Lucy (8 months)." Contact Christy at <dcsheerin@msn.com>.

**Mary "Cava" Riley—Meknes 94-96** is working as an architectural stained glass artist. She renovated an historic 1880s home in Charleston, SC, where she now lives.

**Susan Wilcox Chu—Casablanca 74-76** taught English in Iran and Egypt and in a refugee camp in the Philippines. Susan became a paralegal for the Office of the Public Defender of the County of Santa Clara, CA in 1991. Contact Susan at <swchu@pdo.co.santa-clara.ca.us>.

**Richard Alleman—Marrakesh 66-68** writes, "I have been a magazine editor and writer since the mid-1970s. I was travel editor for *American Vogue* from 1988 to 1995, and I am still a contributing editor there. I am also a contributing editor at *Travel+Leisure* and did a story on Marrakesh riad hotels which ran in the June 2002 issue. I am

currently working on an Essaouira story for *Travel+Leisure* as well. Contact Richard at <realleman@aol.com>.

**James Mandros—Marrakech 85-88** is retired and living in Santa Fe, NM.

**Kurt Schulz—Boulmendades 90-91** is a professor at the University of California—Davis.

**Heather Graham—Ait Ourir/Marrakesh 84-87** writes, "I received a Master's in public health in 1997. I am married and have two children: Ted (7) and Liz (5). I currently work in employment and training program with the U.S. Department of Labor. Heather lives in Cambridge MA and can be contacted at <downingraham@aol.com>.

**Kyrie Draggo—97-99** is an information specialist at the Academy for Educational Development in Washington, DC. Contact Kyrie at <alison740@hotmail.com>.



**Keren (Kerry) Foley—Beni Mellal 97-99** writes, "Since I returned from Morocco as a PCV, I've been working at Beekmantown Central School as a high school English teacher. I've been granted tenure as a NYS English teacher and recently bought my first home in the Adirondack Park in northeastern New York. "

**David and Sherry Rider—Taza/Aknoul/Meknes 69-71** are both teachers, David at Bloomsburg (PA) University and Sherry in the Bloomsburg School District. "Dave is still coaching the women's swimming team at Bloomsburg University where he is also the NCAA Compliance Coordinator. Sherry is still teaching 4th grade with no sign of mental

derangement that is apparent." Contact the Riders at <rider@bloomu.edu>.

**Janice G. Nami—Meknes 72-02** writes, "I remained in Morocco teaching EFL in a public high school and working for the Peace Corps from time to time as an EFL methodology teacher during training sessions. I returned to the U.S. in October 2002." Contact Janice at <jangnami@yahoo.com>.

**Joseph Patti—Casablanca 69-71** is an architect in Dallas, TX. He has worked as an architect in California, Indiana and Texas. Contact Joseph at <jpatti@gff.com>.

**Mary Ann Baraky McGraw—Khouribga 77-78** is an administrative assistant at Hyundai Motor America. Mary Ann lives in Irvine, CA and can be contacted at <mmcgraw@hmausa.com>.

**Louise MacDonald and Robert MacDonald—Casablanca/Rabat 75-81/95-96** Louise writes, "I was a journalist and foreign correspondent in Morocco for UPI, *Christian Science Monitor*, *International Herald Tribune* and two London magazines: *The Middle East* and *8 Days*. I have written two books: *Casablanca Notebook* (non-fiction short stories) and *Wind in the Sahara*, a novel concerning the war in the Sahara which I covered as the only American and only woman. Robert MacDonald was the economic adviser at the American consulate in Casablanca from 1975 to 1977, director of the Westinghouse Electric Defense Program in Rabat from 1977 to 1981, and general manager of the IESC office in Casablanca 1995-1996." Contact Louise and Robert at <cgbbs@connex.net>.

**Rajae Nami** writes, "I was in Peace Corps Gabon from 1997-1999. However, my experience in Morocco is more extensive as I was born, raised and partially educated there. Since leaving Morocco, I have attended school in the U.S., joined

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the Peace Corps/Gabon, attended grad school, and moved to Washington, DC." Contact Rajae at <rajrouta@yahoo.com>.

**Deborah Miller Curren—Oujda 72-74** is an auditor for the State of Ohio.

**Thomas Duffer—Casablanca 65-67** is retired and living in Bowling Green, KY.

**Jane Hammoud—Fes/Settat 7-72** is Executive Director of the Pikes Peak Partnership. Contact Jane at <Geher1@aol.com>.

**Bud Paape—Mohammedia 87-89** is retired and living in Shoreview, MN. Contact Bud at <bpaape@smumn.edu>.

**Anne McLaughlin—Zoumi/Sdid Yahia des Zaers/Beni Sidel 67-70** is the recycling program coordinator with the City of Portland, OR.

**Tom Birch—Brhccha/Ouezzane/Fes 68-71** is an attorney and legislative counsel and lives in Washington, DC. Contact Tom at <tbirch@nasaa-arts.org>.

**Keya Chatterjee and Andrew Kravetz—Taza/Casablanca 98-00** write "Andrew and I are getting married on April 19, 2003. Keya works at NASA in the Earth Science Enterprise and Andrew works at IESC on a USAID contract called Global Technology Network." Contact Keya at <keya34@yahoo.com> and Andrew at <andrewkravetz@yahoo.com>.

**Christophe Tocco and Brigitte Tocco—Safi/Rabat 96-to present** Brigitte, Christophe's mother, writes, "Christophe went back to Morocco and found a job with USAID. He lives in Rabat. I lived for 10 years in Morocco as a child and I enjoy visiting Christophe in Morocco during his Peace Corps years and now with USAID. I visit him every year."

**Calista Morrill—Ezzhdiga 65-67** is a massage therapist in Lyons, CO.

**Brian Foltz—Youssoufia 83-85** lives in Salinas, CA. Contact Brian at

<jbfoltz@aol.com>.

**Susan Meier Chatoui—Casablanca 72-73** writes, "I taught ESL in adult ed in Michigan after marrying a Moroccan in Casa. We had two daughters, then returned to Casa in 1979 as a family. I taught at the Casablanca Branch School and American Language Center, then returned to the USA in 1984, settling on Long Island. I divorced in 1987, raised the girls while teaching English at the public high school. In 1995, I began teaching French there, where I'm still working. My older daughter is now a social studies teacher where she went to school—the Casa American School and is expecting her first child in June. I've recently remarried—a wonderful Moroccan from Marrakesh!" Contact Susan at <susiem811@aol.com>.



**Patricia McGuire—Taznit/Rabat 85-88** writes, "I worked as an assistant for developmentally and physically disabled people initially after returning from Maroc, then went to Edgewood College with the aim of going into medical illustration. I wound up switching to premed. I did medical school in Madison, WI and finished residency in the University of Minnesota rural program. I'm currently a doctor in Elk River, MN. It's a lot of work, but such a pleasure."

**John Bassett—Casablanca 66-68** writes, "I've been a cardiologist since graduating from medical school in 1972. Singing is still a major component in my life—I've been with the Minnesota Chorale for more than 20 years."

**Carrie Lesser Bassett—Casablanca 66-68** writes, "I am interested in wisdom and a few years ago founded The Wisdom Institute so I could be more intentional about learning and sharing about wisdom. I teach and consult and continue research. I also teach at two distance learning universities besides being a certified master gardener." Contact Carrie at <cbassett@wisdominst.org>.

**Jim and Brittany Oderman Heaton—Ighrem n-Ougdjal/Sbt Iferferouane 98-00** write, "After a year of sun, fun and a little bit of work in San Diego, Brittany and I moved Macomb, Illinois for the Peace Corps Fellows Program at Western Illinois University. I just finished my Master's in economics and will be my internship as a project manager for the Rock Falls Community Development Corporation in Rock Falls, IL. Brittany has one more semester before she finishes her Master's in geography/planning and begins her internship. As Peace Corps Fellows interns, we will also be in Americorps. Oh yeah, we were married on August 31, 2002." Contact Jim and Brittany at <jmheaton@yahoo.com>.

**Henry Sefcovic—Rabat 65-67** is an attorney in Bay City, MI. Contact Henry at <sefcovic@tir.com>.

**Jill Kerr and David Steffen—Midelt/Goulmima/Rabat—77-80** were married in May 1983 and now live in Carrboro, NC where Jill is a family nurse practitioner and David is director of the Public Health Leadership Institute at the University of North Carolina at Chapel Hill. Jill and David have 5 daughters ranging from a 4th grader to a freshman at Duke. Contact Jill at <jskerr@email.unc.edu> and David at <David\_Steffen@unc.edu>.

**Mary Jane Goodlett Nichols—Rabat 66-68** teaches French and Spanish at Austin High School in Austin, TX. Contact Mary Jane at <mjn4@aol.com>.

**Linda Locke—Souk Sebt 75-77** works in public relations/corporate communications for Master Card International. Linda lives in St. Louis and can be contacted at <Linda\_Locke@mastercard.com>.

**Mark Aspel—Ouarzazate/Ouirgane 82-86** writes, "I attended graduate school, worked for the National Park Service, The Nature Conservancy and private consulting which took me back to Morocco to several trainings for Peace Corps, as well as to Madagascar and

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Honduras. I am now living and working in Bisbee, AZ as the senior planner for Cochise County. I'm married and have 2 daughters, 12 and 3 years-old." Contact Mark at <maspel@co.cochise.az.gov>.

**Bernadine Ryan Hoff—Agadir 97-99** is getting acclimated to a new life in Carlsbad, CA. Bernadine is teaching AARP safety driving courses for senior citizens, tutors doctoral students on dissertation development and research, and is serving a one-year appointment as a San Diego County grand juror which is a full-time task. Contact Bernadine at <berniehoff@hotmail.com>.

**Kenn Agata—Settat 68-71** is a staff developer in an intermediate school of more than 1500 students, grades 5-8, in the New York City Public School System. Contact Kenn at <bayside2842@excite.com>.

**Lorien Rice—Agadir 93-95** can be contacted at <lrice@econ.ucsd.edu>.

**J. Kenneth Cummiskey—APCD 65-66** retired as president of New England College.

**Stephen Feinberg—Sebt Gzoula/Safi/Oujda 68-70** is director of national outreach for the U.S. Holocaust Memorial Museum. Contact Stephen at <sfeinberg@ushmm.org>.

**Alison Baker—Rabat 90-98** is a writer and oral historian focusing on women's roles in the Moroccan Resistance. Contact Alison at <alisonbak@aol.com>.

**Barbara Ferris—Youssoufia 80-82** is president of the International Women's Democracy. Contact Barb at <washdc@iwdc.org>. See you in the Outer Banks in April—the editor.

**Abdullah Mokhriby** is from Essaouria and works for Verizon in Erie, PA. Contact Abdullah at <mokhriby.ab@verizon.com>.

**Betty Zaleski** is director of educational programs for the Lower Township (NJ)

School District.

**David Burgess—PC Morocco Director 83-85** is an adjunct professor at the Institute of World Politics in Washington, DC. Contact David at <DB4@georgetown.edu>.

**William Garvey—PC Morocco Director 68-71** is retired and lives in La Plata, MD.

**Ronald Ciras—Marrakech 77-78** lives in Worcester, MA. Contact Ron at <ronciras@earthlink.net>.

**Meg Gaisford Welborn—Ouled Teima 83-85** lives in Boston and has three children, ages 9, 7, and 2. Contact Meg at <mgwilbrn@aol.com>.

**Marilee McClintock—Chtouka Ait Baha 00-02** is retired and living in Agadir. Contact Marilee at <marileemcc@yahoo.com>.

**Carl Coon—US Embassy Rabat 74-76** is a retired foreign service officer and lives in Washington, DC.



**Gerald Lampe—PC Trainer 1970** writes, "I was a professor of Arabic and Islamic Studies at SAIS for 31 years and SAIS director of language studies, and director of the Casa program in Cairo and the American Association of Teachers of Arabic. I am now senior associate at the National Foreign Language Center here in DC, working on Langnet, an internet-based language learning system; Flagships, a new paradigm to take students to ILR 3; and national research center for languages. I continue to advise programs in Morocco, including the AIMS program in Tangier and Al-Akkanayn University." Contact Gerald at <glampe@nflc.org>.

**Carolyn Prouty — Tendirara/Bouarfa** writes, "I am practicing veterinary medicine and working with RESULTS, a grass roots lobby generating the political will to end hunger and the worst aspects of poverty. Really enjoy using my international experience to inform and strengthen my lobbying." Contact Carolyn at <cprouty@techline.com>.

**Whitney Foster—PC Morocco Staff 72-73** is a consultant and retired from the World Bank. Whitney lives in Washington, DC and can be contacted at <whitney.foster@verizon.net>.

**Rick Wriskey—Rabat 74-76** is an urban forester and lives in White Bear Lake, MN.

**Darrell Penning—Tangier/Rabat 70-73** is a manager at Ryt-Way Industries. Contact Darrell at <penningd@rytway.com>.

**Gerianne Basden-Bagoulla—Souk Seb/Meknes 79-81** writes, "I got my Master's degree in international studies, my teaching certification in French, Spanish and ESOL. I have two children—a boy and a girl. My husband (a Moroccan) and I have been married for 21 years! I have worked as an ESOL teacher for Fairfax County Public School since 1989, serving on committees, staff development, won various grants, became department chair. Am currently an instructional support teacher for ESOL Alternative School Programs." Contact Gerianne at <gerianne.bagoulla@fcps.edu>.

**Huda Fadel—Fquih Ben Salah/Midelt 79-81** is a research manager with Blue Cross Blue Shield of Michigan and was married in 2001 to Thomas Rhodes. Contact Huda at <hfadel@msn.com>.

**Stephen Hoffmann—Oujda 71-73** writes, "I worked as a commercial artist, scene painter for TV production, construction worker, artists' model, writer of ads for used mobile homes, and stained-glass artisan. Then, I (happily) discovered computers and have cozied up to them for the last 22 years. Amazing what one can do with a non-teaching English B.A. and some TEFL experience."

**Joel Mathless Teitelbaum—Fulbright 72-73** is a consultant in rural

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## Women Weavers On-Line: Peace Corps Work Post-Peace Corps

By Susan Schaefer Davis (*Sidi Kacem Zawiya 65-67*)

When I was in the Morocco V group of PCVs [eg, the fifth group to serve there] in the mid-60s, I worked in a rural women's center teaching home economics skills like sewing, knitting and embroidery. After Peace Corps, that experience led me to graduate school in anthropology at the University of Michigan, and a doctorate on Moroccan women [now a book, *Patience and Power: Women's Lives in a Moroccan Village*]. I've kept my interest in Moroccan women through a career as a university professor and then a development consultant, usually working on women in North Africa. It feels like now I've come full circle, and am back doing Peace Corps work again, only this time on my own.

Some of you may have seen my website, [www.marrakeshexpress.org](http://www.marrakeshexpress.org), which includes an experiment in helping Moroccan women weavers to sell their products directly on the Internet. This experiment grows out of my wish that I could work more directly with Moroccan women artisans. While one young woman does embroidery for me and I buy from several female "middlemen", I buy mostly from merchants. But I have a long-term goal of helping the women themselves get online [with the help of literate nieces or daughters] and have access to a large world market...and keep for themselves the profit that I and other middlemen make. In October 2001 I was able to take a first step in that direction, and in March and November 2002, I expanded the experiment.

In the **Women Weavers OnLine** section of my site [the link is at the bottom of the home page], you can see rugs and also the woman who wove each one, and learn a bit about her family and how she uses her profits. Many buy school supplies for children, and with the recent drought, the women's income is often necessary to buy food. Indeed, when I asked one woman what her husband did, she said "He waits for me to finish my rugs!" If you buy a rug, you can print

out the weaver's photo and "bio", and display them near your rug as a reminder of just where it came from. These rugs are now in the weavers' homes in Morocco. They tell me the price they want; I add handling and shipping charges, but no profit, and put them online and you order them through my website. I contact Morocco about availability and send them the money since I want women to be paid before



*Tazenakht style rug from the High Atlas*

rugs are shipped out, and then delivery takes about 3-6 weeks. In each of the two sites where I now work, I'm training a local person to photograph and measure rugs so they can be put on the Internet, to take orders that come in to my site via email, and to pack and ship the rugs.

Eventually, I would like to work in several areas of Morocco, each with a different weaving style. For now I'm beginning in two areas. One is in N'kob, out of Tazenakht in the High Atlas Mountains of southern Morocco, where they make five kinds of rugs. The other area is Ben Smim near Azrou in the Middle Atlas Mountains where they make at least five variations of rugs, coverlets or wall hangings, and pillows - many with the sequins that you might remember. In N'kob, I've had help from the Near East Foundation which does development projects in the area, and in Ben Smim, I get some assistance from the Hillary Rodham Clinton Center for Women's Empowerment at Al Akhawayn University in Ifrane. The Center is also looking for funding to support other income-generating projects for women in the area, like raising animals - or one suggested by some more educated young women: a hairdresser's shop. In both sites current PCVs have helped me, and another based in Khemisset plans to

work with weavers there.

There are many challenges in this project, but also rewards. For example, I could not find a young woman to be my contact person in N'kob - none had enough education. I had hopes for one young woman whose intelligence I could see as she helped me with rugs during an 11-hour day. She had reached our equivalent of seventh grade, and I hoped she could be an assistant. But when we both got tired, and I asked her if she wanted to switch jobs so that I'd measure the rugs and she'd record, she said "You think if I could write down measurements I'd still be in this village??" Another challenge is that the man who fills the assistant job there either has to go an hour into town to use a cybercafe to look for email messages, or take his cell phone to a high place outside town so it picks up a signal. Several times I've had orders for rugs that I know the women would love to sell, and I can't reach him. On the other hand, in Ben Smim my assistant, Habiba, described the women's reactions to being paid for their rugs. "You should see how happy they are when I go to the door to tell them I've brought them money. No one in this village opens the door and gets money: they just get asked for money, to pay a bill." Another encouraging sign is that many village women had stopped weaving, saying that with the prices middlemen gave them, weaving just didn't pay. But now some are taking the money they earn and putting it into raw materials to make more rugs to sell. It would be great to help a dying craft survive.

So I feel I've come full circle from those Peace Corps days: I'm still trying to work myself out of a job.

Contact Susan at <[sdavis@uslink.net](mailto:sdavis@uslink.net)>



## Membership Renewal/Application

PLEASE NOTE: Prior to filling out this application, consider making a few copies to pass on to others. While many of our members are former Peace Corps Morocco volunteers, membership is open to anyone interested in the people, culture and development of Morocco.

### DIRECTORY INFORMATION

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Home phone: \_\_\_\_\_ Fax: \_\_\_\_\_ Email: \_\_\_\_\_

Current occupation: \_\_\_\_\_

Employer/school: \_\_\_\_\_

**Experience in Morocco:** (RPCVs and PC staffers list Peace Corps jobs. Academics: list field and research topics. Moroccans: list profession or field of study)

Years in Morocco: \_\_\_\_\_ to \_\_\_\_\_ Site/hometown: \_\_\_\_\_

I give permission to FOM to print the above information in the FOM newsletter: \_\_\_\_\_ Yes \_\_\_\_\_ No

**Areas of interest:** Check potential FOM activities in which you would be interested:

<input type="checkbox"/> newsletter	<input type="checkbox"/> local FOM chapter	<input type="checkbox"/> speakers' bureau
<input type="checkbox"/> trips to Morocco	<input type="checkbox"/> recruiting PCVs	<input type="checkbox"/> putting RPCVs/Moroccans in touch
<input type="checkbox"/> hospitality	<input type="checkbox"/> reunion/gatherings	<input type="checkbox"/> career/readjustment services
<input type="checkbox"/> fund raising	<input type="checkbox"/> development education	<input type="checkbox"/> FOM officer position
Other _____		

We need your support for the *Friends of Morocco Newsletter* and other FOM activities. Membership categories appear below. Joint membership includes membership in FOM and the National Peace Corps Association (NPCA). NPCA members also receive the award-winning magazine *World View*, and the newsletter 3/1/61. NPCA and FOM dues and contributions are tax-deductible.

### JOINT MEMBERSHIP IN FRIENDS OF MOROCCO AND NATIONAL PEACE CORPS ASSOCIATION

Individual \_\_\_\_\_ \$50.00  
 Multiple (two people, one address) \_\_\_\_\_ \$65.00

### MEMBERSHIP IN FRIENDS OF MOROCCO ONLY

Individual \_\_\_\_\_ \$15.00  
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Overseas NPCA members - please add \$20 for postage \_\_\_\_\_ \$20.00

Additional contribution to Friends of Morocco (tax-deductible) \$ \_\_\_\_\_ (shukron!)

TOTAL AMOUNT ENCLOSED (make check payable to *Friends of Morocco*) \$ \_\_\_\_\_

Spring 03





# THE FOM SOUK

*Tours, books, websites, and more in and about Morocco*

► Sixteenth Annual **COME WITH ME TO THE KASBAH 15-day Tour of Morocco** September 18th to October 2, 2003 featuring Casablanca-born KITTY MORSE author of *The Scent of Orange Blossoms* and *Cooking at the Kasbah*. This is a unique opportunity to learn about Morocco's intriguing culture, shop in its enticing souks, and savor its world-famous cuisine. The two-week, all inclusive tour leaves from New York, and takes in the Imperial Cities of Rabat, Fez, Meknes, and Marrakech, as well as the Kasbah Trail from the oasis of Tinherir to the Sahara town of Ouarzazate. Kitty, the author of several books on Moroccan cuisine, has planned a host of special events in private homes around the country. The tour culminates with a diffa in Kitty's family riyad, a restored pasha's residence south of Casablanca. For information, please contact Natalie Tuomi, Carefree Vacations, 1084 N. El Camino Real, Suite C, Encinitas CA 92024. (800)683-1556 or (760)479-4328. e-mail: [ntuomi@sdtg.com](mailto:ntuomi@sdtg.com). Kitty is a member of Friends of Morocco .

► [www.lamarocaine.com](http://www.lamarocaine.com) is the first website dedicated to Moroccan women. It includes pages dedicated to relationships, news, beauty, cooking and much more.

► <http://rjeanne.free.fr> Voilà un site qui traite de l'utilisation que font les membres de la diaspora marocaine d'Internet et de son impact sur l'immigration et l'aide au développement du Maroc. Cette étude a été menée à l'aide d'une analyse de forums de discussion marocains et d'un questionnaire auquel des internautes marocains expatriés ont répondu...

► [www.sipa.columbia.edu/muslim-nyc](http://www.sipa.columbia.edu/muslim-nyc): *(Re)embracing Diversity in NYC Schools: Educational Outreach for Muslim Sensitivity* The curriculum of *(Re)embracing Diversity* combines a wealth of information about Islam and Muslims with interactive classroom activities that foster the critical importance of tolerance and respect for ethnic and religious diversity. For the convenience of teachers, the curriculum is downloadable either in its entirety or as individual lesson plans depending on students' needs or interests. Also, most lessons include one or more handouts, but these must be downloaded separately from the instructor's guide. Lou Cristillo, Project Coordinator, (Ouarzazate 78-81). National Institute for Technology and Liberal Education (NITLE) is pleased to announce the publication of an extensive on-line curricular resource on the Arab world called "Arab Culture and Civilization". This site was conceived in the days following last September 11, as the liberal arts colleges in NITLE's network struggled to help their students and faculty make sense of and respond constructively to the tragedy. The web site offers "Special thanks to Michael Toler (El Jadida/Tangier 90-94) for his excellent, diligent work in developing content for this site over the past year. His organization of diverse materials, scholars, disciplines, and areas has been both indispensable and exemplary."

## *Je cherche*

Hello. I am looking for information on a former student of mine from Peace Corps days (65-66). His name is Jai Ali Ben Mansouri. He would now be 53-54 years old. He lived in Fès, near Bab Bou Jeloud, and attended my art classes in the evenings at the Maison des Jeunes (run by Jeunesse & Sports) at Place Batha in the Fès medina. He had many brothers and sisters, including an older sister, Charifa Ben Mansouri, who was very strong in English, having been taught by Peace Corps volunteers Polly Rightmire and Virginia Wolf. Any information would be appreciated by:

J.J. van der Water, M-III  
<[harka\\_home@yahoo.com](mailto:harka_home@yahoo.com)>

## *Friendship Tour 2003*

The third annual Moroccan-American Friendship tour will take place October 5–15, 2003. This year, the tour will focus on northern Morocco. The tour would arrive in Casablanca and depart to Tangier via Lixus. We would then go on to Tetouan, then to Chefchaouen, Ketama, Targuist and to Al Houceima. Travel would then be via Taounate to Fes. A trip to Ifrane and Azrou would include a visit to Al Akhawayn University. From there we would visit Meknes, Volubius and the city of Moulay Idriss. The tour would then continue to Rabat to meet with Peace Corps staff and exit out of Casablanca visiting the Hassan II Mosque and lunch at a women's shelter.

If you're interested in going back to your stomping grounds, please contact Tim Resch at <[tresch@att.net](mailto:tresch@att.net)>.

## Book Review: *The Color of Henna: Textiles from the Anti-Atlas in Morocco*

By W. Russell Pickering

*The Color of Henna: Textiles from the Anti-Atlas in Morocco*

Co-authors: Annette & Marcel Korolnik-Andersch, Edward Badeen, Markus Ritter, Mourad Kusserow Published by The Bellerive Museum, Zurich, Switzerland, 2002 Hardcover, 8 1/2" x 11 1/2", 192 pages, 160 color illustrations ISBN 3897901781 \$75.00 Available through: Antique Collectors' Club, Market Street Industrial Park, Wappingers' Falls, NY 12590 (845)297-0003 Email: info@antiquecc.com

On October 3, 2002, an Exhibition opened at The Bellerive Museum in Zurich, Switzerland displaying a group of textiles from the El Feija Region in the Anti Atlas area of Morocco. The 24 representative examples include head dresses and women's haiks decorated

with henna designs discovered over the past two years in field work conducted by the authors. Americans will be able to view the exhibit beginning in June 2004 at the International Folk Art Museum in Santa Fe, New Mexico.

The Exhibition is accompanied by a book which explores the historical and cultural factors that influence uses of the material as well as designs and repertoire of patterns unique to this area.

The lengthy introduction by the Korolniks, veteran collectors of Moroccan textiles, reviews the purpose of their field research, and takes the reader through historical, cultural and geographical landscape.

There follow two detailed chapters contributed by co-authors which provide important information on the local medical and religious beliefs and practices which influence the decoration and uses of the weavings. There is also an informative section on the origin,

production and application of henna.

With this background, the final section of the book is particularly effective as it deals in detail with the specific material covered in the exhibition.

The examples are organized in seven sub-groups with descriptions of each weaving village and a thorough analysis of every piece.

This publication, with its excellent layout, fine color photographs and plates and reader friendly text, provides an original and worthwhile literary journey through an area where few have travelled. As such, it deserves a place on every bookshelf devoted to the culture and weavings of Morocco.

*W. Russell Pickering has collected Moroccan rugs and textiles since 1971 and is the author of several books on the subject.*

*(Continued from page 5)*

development in Africa and the Middle East. Contact Joel at <louis1900@aol.com>.

**Jeffrey Ankrom—Marrakech 84-86** is a law student at Indiana University. Contact Jeffrey at <jankrom@indiana.edu>.

**Terrence Potter—Rabat 93** is an associate professor of linguistics at the U.S. Military Academy at West Point. Contact Terrence at <tempriris@yahoo.com>.

**Beverly and John Shank—Rabat 69-71** live in Lexington, MA where John is an architect and Beverly is a librarian. They write, "Raised a new generation of volunteers. Our recently-married son and wife (Jonathan and Leah) are now serving as PCVs in Aralsk, Kazakhstan. They're teaching English and environmental education." Contact Beverly and John at <jbshak@rcn.com>.

**Mary Jane and Bill Parmentier—Ait Ourir/Nador 86-88** live in Higley, AZ

where Mary Jane teaches economic development and international business at Arizona State and Bill is a senior design engineer for an automation company. They have two boys: Robin and Andre. Contact Mary Jane and Bill at <mparment@mindspring.com>.

**Holly Hardy Daley—Fez 83-85** is a stay-at-home mom and lives in Estes Park, CO. Holly and her husband, Chris, have a son (Harrison) and are adopting a Philippine girl. Contact Holly at <saint\_catherine@hotmail.com>.

**Stephen Osborne—Ksar-es-Souk 68-70** writes, "I worked for 10 years as a geotechnical engineer and have worked since 1986 as an environmental engineer. My work as a geotechnical engineer took me to Brazil and Canada for onshore projects, and to offshore work in the North Sea, the Gulf of Suez, and to offshore Venezuela. My work as an environmental engineer has kept me in the San Francisco Bay Area. I currently work for city governments and for private clients to help them cleanup and restore properties." Contact Stephen at <nehpets1947@hotmail.com>.

**Margaret Zundel Shirley—Oujda 64-66** is an art professor at Mayhurst University. Margaret lives in Portland, OR and can be contacted at <mshirley@hevanet.com>.

**Paula Jeane—Fez 93-95** is teaching special education, Good Moves therapeutic yoga, and doing touchwork in Denver. She writes, "Presently finishing my book, *A Touchy Subject: Exploring Touch and Its Issues in Our Lives*".



## Moroccan Tattoo Tale

By Kate Haas (Meknes 90-93)

I am the last person most people expect to have a tattoo. When friends and family describe me, words like, "wholesome" and "sensible" are usually employed. I have long since made my peace with this. Of course, now that tattoos are so popular that wholesome and sensible folks routinely get them (not that they haven't been, all along), I don't see why anyone should be particularly surprised that I have one - but they always are.

Had I known back in the early 90's that tattoos were becoming a hot and trendy item, I would never have gotten one. At least, I don't think I would have. But I spent most of 1990-1993 in Morocco. As far as popular trends in the U.S. were concerned, I was out of it.

My tattoo was done with a sterilized sewing needle, a length of white cotton thread, a bottle of India ink - and Stacy. Without her, I wouldn't have a tattoo story to tell.

We Peace Corps trainees first heard about Stacy during stage, our three-month training period. Second-year volunteers, who dropped by now and then to check out the new crew, were objects of great interest to us raw recruits. They seemed at home in Morocco in a way we wondered if we'd ever be. We admired the way their conversations were casually studded with the Arabic words we were still struggling to master. The stories they told about 18-hour bus rides over the mountains and bouts of mysterious diseases made them seem so worldly. (In the not-too distant future, we'd be putting on the same nonchalant act for the next new trainees.) Everyone wanted to talk to them, eager to get the lowdown on what life in Morocco was really like. Some of these founts of knowledge were working as cross-cultural or technical-training assistants with us during our three month training period. One of them was Stacy.

We heard about Stacy long before she showed up at stage. There were many colorful characters among the volunteers, but there was something different in people's tone when they talked about Stacy. If they were men, there was more than a touch of unease.

This is what we heard:

Stacy spoke fluent Berber and Arabic and almost never left her site down south.

When she did, she always dressed in a *jellaba* and passed for a Berber.

She could read the Tarot.

She was an artist.

She knew everything about herbs.

She was downright weird!

She was covered with tattoos, some of which she'd done herself.

She was mean.

She was cold, dude!

Don't get on her bad side, one look will freeze you.

Aw, she's a pussycat, really, you just don't know her.

And how about those clothes of hers?

And isn't it true she knows how to use that stuff they sell down at the witchcraft *souk*? The dried lizards?

Like I said, don't mess with Stacy!

Stacy was coming to do some work with the health/sanitation trainees. They joked about being nervous. Then she showed up.

Stacy had very pale skin and wild, reddish-brown, curly hair that stood out from her head and flowed over her shoulders. A rattail interwoven with beads and feathers trailed halfway down her back. Her gaze was flinty and measuring. She was in her mid 20's, like most of us, but because of her grave expression, she seemed older. A row of seven silver hoops extended up each of her ears, and her nose and one eyebrow were pieced as well (remember, this was well before piercing was commonplace - to most of us it was outlandishly riveting). During mealtimes, while the rest of us chatted as we scooped *tajine* out of the communal dish, Stacy barricaded herself behind a book.

And, of course, there were the tattoos.

Traditionally, the Berber women of North Africa have identifying tribal tattoos on their chin and/or foreheads; each village or clan has its own design. They are geometric, consisting of dark blue patterns of diamonds, triangles, chevrons, small dots, and cross-hatches. Although some younger women are opting not to get them these days, they're still a common sight everywhere in Morocco.

(Note: Berbers are the people who were living in North Africa at the time that the Arab Muslims invaded in the 7<sup>th</sup> century. Their origins are mysterious and their language is unrelated to Arabic, or indeed, any other known language. Although they have taken on Islam, they have retained their own cultural identity and are known for being clannish and shrewd)

Stacy's hands were covered with Berber tattoos. Every finger was inked with those blue, homemade-looking designs,

*(Continued on page 18)*

## 2003 Peace Corps Morocco Reunion

### Goin' to Kansas City

Ever wonder what happened to Tom? Want to know what became of Jen? Curious to find out how Dave turned out?

Come to Kansas City this June! The 2003 Peace Corps/Morocco reunion is going to be a wonderful opportunity for all RPCVs who served in Morocco to reconnect with each other.

Information about the reunion can be found at [www.reunion2003.vze.com](http://www.reunion2003.vze.com). Event planners will also be online for a special Q & A chat session from 1:00-2:00 pm ET/10:00-11:00 am PT on Saturday, April 19. Go to [www.reunion2003.vze.com](http://www.reunion2003.vze.com) and click on the "Live Chat!" button.

Rooms have been reserved at the Embassy Suites Hotel Kansas City-Plaza at a special group rate of \$109 (4 people maximum per room). Mention "Peace Corps/ Morocco" to get the reduced rate when you call (816) 756-1720, or you can reserve your room online through the reunion Web site; use "PCM" as the Group Code to get the special group rate. Special roommate requests or room assignments can be arranged with the hotel.

Discounts on airfare are also available through Midwest Express and U.S. Airways. See the reunion Web site for more information.

#### Reunion Schedule of Events:

##### **Friday, June 13**

5:30 pm - 7:30 pm - Cocktail reception with open bar and light hors

d'oeuvres at the Embassy Suites  
7:30 pm - ? - Catch up with friends, old and new

##### **Saturday, June 14**

7:00 am - 10:30 am - Complimentary cooked-to-order breakfast

10:30 am - Noon - On your own to explore Kansas City

Noon - 1:30 pm - Meet with your stage mates to break bread

1:30 pm - 5:00pm - Group trip to the Nelson-Atkins Museum of Art

The museum will be hosting a screening of Bab Al-Sama Maftuh (A Door the Sky)," a critically acclaimed film about a Moroccan woman's quest to preserve her cultural and religious identity, directed by Farida Ben Lyziad. The film will be preceded by welcoming remarks from H.E. Aziz Mekouar, Ambassador of the Kingdom of Morocco to the United States, and will be followed by a reception with the ambassador at the museum.

5:30 pm -7:00 pm - Cocktails (open bar) at the Embassy Suites

7:00 pm - 9:00 pm - Moroccan feast

Jason Ben-Meir, president of the High Atlas Foundation, will be speaking during dinner on behalf of the HAF. The foundation was created by Peace Corps volunteers and staff who served in Morocco. Its founders utilize their professional relationships, friendships and knowledge gained during their years of Peace Corps service for the continued benefit of the Moroccan people. Tim Resch, President of Friends of Morocco,

will present an overview of Friends of Morocco activities past and future..

9:00 pm - ? - Night out in historic Westport

##### **Sunday, June 15**

7:00 am - 10:30 am - Complimentary cooked-to-order breakfast

Noon - Hotel check-out

There is a \$75 per person registration fee (children 12 and under attend for free) charged to cover all food, banquet hall, reception room, service fees, taxes and gratuities. **The deadline for payment, available online through PayPal, has been extended to April 23.** Visit the "Fees, Flights and Rooms" link at [www.reunion2003.vze.com](http://www.reunion2003.vze.com) for more details. If you would prefer to speak with a real live person about making your payment, contact event co-coordinator Edward J. Hermann at (617) 755-1175.

This reunion is going to be the highlight of 2003. You won't want to miss getting together with so many friendly and familiar faces. So make your plans to attend the 2003 Peace Corps/Morocco reunion. See you in June!



## In Memoriam: Jason Medeiros

*Jason Medeiros (Meknes 1999-2001)*

Jason Medeiros, a former Catholic Relief Services employee, disappeared Monday while swimming in the sea at Coffee Bay on the Eastern Cape coast of South Africa. Jason joined CRS as a International Development Fellow and in October 2001 assigned to CRS/Cameroon. He did an outstanding job and was promoted in June 2002 to Program

Manager in Goma, Deomcratic Republic of Congo to help with the emergency caused by the volcanic eruption there. He again served CRS well. Jason resigned on October 31, 2002 to return to school to continue his studies. He was taking a five-week vacation before returning home for Christmas when the accident happened.

While in Morocco, Jason was in the Small Business Sector. He was also an

active member of the Gender and Development (GAD) committee. He helped organize Take Our Daughters to Work events, and Camp GLOW (Girls Leading Our World) training for Moroccan girls.

In lieu of flowers, Jason's family requests that donations be made in Jason's name to Catholic Relief Services.

## Letter from Kigali

by Doug Teschner (Rabat 71-73)

Dear FOM friends:

Since April 2002, I have been working in Rwanda as director of a USAID Project. The goals of the project are to strengthen and modernize the National Assembly's administrative and support systems, support improvements in the legislative process (including informed debate, improved policy analysis, and enhanced executive oversight), and assist the Assembly in enhancing the efficiency and capacity of legislators and staff in anticipation of Rwanda's June 2003 elections. The focus of the project is on institutional development, technical assistance, and training.

Technology development is a big part of the project and we are improving the Assembly's web site, increasing internet and email access for Deputies and staff, electronically archiving old paper documents, and we installed an internet cafe in the Assembly's library.

I have also organized training for MPs, including one on Policy Analysis and Executive Oversight, including skills to empower the MPs to better exercise control over government actions. This was especially exciting for me because it was held in the impressive Assembly Hall, and it was fun to be back "playing legislator" after 12 years as a representative in the NH House. One of the English-speaking MPs told me, "Your trainings have brought a lot of life to the National Assembly." In September, I finished a comprehensive report on the Rwanda legislature ("Analysis of the Legislative Process at the Rwanda transitional National Assembly").

This is an exciting time to be working here. The much-publicized Gacaca courts have begun their grassroots work in trying the more than 100,000 prisoners detained for alleged crimes from the 1994 genocide, a new Constitution is being drafted, and plans are underway for elections next year. It is both rewarding and humbling to be in a role which has the potential to contribute to improvements in the

government, and eventually the lives of people, here.

I visited Kenya several times in 2002 and it was truly exciting to witness the emergence of a maturing democracy there in the run up to the December 27 elections. Discussion on the streets reflected a high level of open dialogue that is so critical to democracy and violence was minimal. I was in Nairobi the day after the inauguration of President Kibaki, and it was a thrill to listen to every day people such as taxi drivers express their hope and aspirations for their country. There was enormous excitement about the peaceful transition of power (a rarity for Africa). Rwanda has a long way to go in democratic governance to get to where Kenya is today, but it gives them something to shoot for, and I hope, in some small way, I am contributing.

I have a very nice house overlooking some of Rwanda's famously beautiful green hills. I buy soda and beer across the street where there are some mud houses and little shops, including a local bar. People recognize me when I go for walks in our neighborhood and some even speak Kirinyanda with me. My house is a popular hangout among Americans and other expats for late night All Star Game and Super Bowl parties.

My wife, Marte, and sons Ben and Luke were here for four months but have now gone back to the US to live. I have some special memories from when they were here. For example, on Father's Day 13-year-old Luke walked me to a little mud hut restaurant in our neighborhood where we ordered breakfast of Ubugali (a manioc dish that reminds me of silly putty and tastes about the same).

Rwanda, of course, is most famous for the mountain gorillas. To see them, my older son Ben (17) and I – plus a guide, some more tourists, and some armed soldiers-- walked an hour up a mountainside, past circular mud huts with thatched roofs, through small potato and flower farms (we would call them gardens— people here work very small fields on often steep slopes) to the edge of the forest. From there we followed small trails and later machete-cut passages through the very thick vegetation to reach the gorillas.

We saw 27 gorillas and were sometimes as close as 5-10 feet away. Quite spectacular. If you have not already seen it, rent the movie "Gorillas in the Mist." Our experience was just like in the movie (which also has good scenes of village life here).

For a great family trip we drove to Uganda to visit Kampala and Murchison Falls and Queen Elizabeth National Parks where we saw elephants, lions, giraffes, hippos, crocodiles, water buffalo, kobs (like antelope), etc. In Uganda, the boys and I also went whitewater rafting through the class 5 rapids on the Nile. (This is the same place recently featured in a World View magazine story on the planned hydro development). I thought I was going to drown when the raft flipped on top of me in a big rapid, but, of course, I survived. I guess this happens a lot in this BIG water. Of course, the teenagers loved it! We also really enjoyed Kampala, which is more cosmopolitan with a lot less hassle than Rwanda (the Kigali kids here can be pretty obnoxious although they don't necessarily realize it). We even found a modern supermarket there. The boys thought they had died and gone to heaven in Kampala which is kind of funny since it is still all-Africa. Things are very relative! We took a public bus back to Kigali – another memorable experience. Luke bought a large wooden statue and we got it home to Kigali by buying an extra seat on the bus (\$10 one way for the 7-hour trip).

Last summer, Luke and I had a very special two-day experience. We traveled in taxis (one of those minivans with 20 people crammed inside) to a town where we began a 24-mile, two-day walk to another town where we had left our car. We hiked through beautiful hills covered with banana trees and little gardens. The area we traveled in is rarely visited by foreigners, and hordes of curious people sometimes followed

*(Continued on page 17)*

## Book Review: *Despite Good Intentions: Why Development Assistance in the Third World Has Failed*

***Despite Good Intentions: Why Development Assistance to the Third World has Failed*** by Thomas W. Dichter, University of Massachusetts Press, 2003  
(reviewed by George Scharffenberger)

*Despite Good Intentions* joins the growing genre of insider critiques of the development business. But while Tom Dichter (Marrakesh/Fez/Sefrou 64-66) includes the requisite statistics and litany of failed projects, he makes his points from a refreshing perspective.

Using a fictionalized character, Ben Rymaker, Dichter builds his critique around a typical career in the Development business. Ben starts off with a Peace Corps assignment in Morocco – to which Dichter dedicates two stories that will strike chords in the memories of many FOM readers. The first, entitled *Romance*, describes Ben's first heady days in training and then as a PCV in Marrakech – his sense of adventure, his pleasure connecting with students, the strong bonding friendships with his fellow PCVs, his giddy sense of belonging and an overriding feeling of importance. The second story, *Illusion*, takes place a month later. The storming of his school in the Medina by Moroccan police bursts Ben's bubble. Rebuffed by his students in his efforts to get them to end their strike, humiliated and confused, Ben retreats to the more familiar comfort of a Flag Pils beer at a French café in the Nouvelle Ville.

Ben's story continues. He returns to Morocco for graduate research, serves a stint as Peace Corps Country Director in Yemen, works on USAID-funded projects for beltway bandits and NGOs and then does consulting working for a broad spectrum of development organizations. The vignettes only thinly veil the steps of Dichter's own impressive career. *Despite Good Intentions* holds up a mirror in which those of us who have followed in Tom/Ben's footsteps can all too easily recognize ourselves.

The central thesis of *Despite Good Intentions* is that half a century of Development has had little fundamental impact on global poverty. Dichter maintains that Development has fallen far short of expectations for two fundamental reasons. First, the Development business mistakenly modeled itself on the experiences of the post-WWII Marshall Plan. But while the Marshall Plan involved rebuilding previously functioning economies, Dichter argues that development efforts in poor nations face the fundamentally different task of building infrastructure, institutions and systems where nothing like them existed before and where critical building blocks such as functioning markets, effective governance and legal systems, requisite management and technical skills and experiential knowledge are often lacking.

Reconstruction-modeled development started out using a mechanical, engineering-inspired approach, ie. one that combines specific inputs in specific proportions according to a specific program in order to produce specific results. Despite five decades of evidence to the contrary, the illusion that significant change is simple and predictable still undergirds the vast majority of the development industry's efforts.

Secondly, the organizational imperatives of the multiplicity of structures that have mushroomed to lay claim to the \$50 - \$60 billion annually spent for development have compounded the simplistic, short-term project-biases of the engineering approach. Once formed into agencies, companies and organizations, the development business, like any other, has taken on a life of its own, complete with its own jargon and a quasi-absolute instinct to survive. And like other businesses, development organizations must grow to survive.

Dichter sees the marketing of development as a self-reinforcing, negative feedback mechanism that works against real impact. Organizations compete for dollars by putting an attractive, non-threatening human face

on the poor and then giving the donor the feeling of empowerment that comes from personally making a difference in the lives of an individual child, family or community. The pressure of time and the need to generate and be accountable for stories encourages even those with the best of intentions to seize the initiative from local hands. Ironically, Dichter comments, empowering donors (both individual and institutional) often means disempowering those they claim to help. External control reinforces dependency, minimizes local learning and vitiates hopes for sustainability.

Through Ben's career stories, Dichter manages with humor, grace and irony to impale many a sacred cow – from child sponsorship, to micro-finance, to PRA, to strategic planning, to capacity building, to local ownership and participation. But this is not a diatribe against the evils or incompetence of development institutions, their sponsors nor their staff. Dichter's starting point is that the vast majority of those involved in the business are sincere, hard working and ethical. Instead he sees the culprit as “a set of increasingly self-serving structures whose imperatives, stakes, and incentives have snuck up on us...”.

The book's appearance coincides with what some fear are Administration attempts to dismantle or at least redefine US foreign assistance. The restructuring could however provide as many opportunities as it does threats. But this is precisely where *Despite Good Intentions* disappoints. In his final chapter, Dichter advocates folding up tent by ending organized development efforts and counting on immigrant remittances, international capital flows, information and communication technology and other aspect of globalization to do what the industry has failed to do. While no one can deny the growing impact of globalization, evidence on the ground raises questions regarding the

(Continued on page 15)

## FOM Welcomes New Peace Corps Morocco Director Bruce Cohen

Bruce Cohen has been appointed Director of Peace Corps Morocco. Mr. Cohen comes to Morocco from the US Fund for UNICEF in New York where he worked as the Director of Volunteer Services. In that capacity he managed activities for UNICEF volunteers nationwide, developed and implemented a UNICEF college campus initiative, provided leadership to local area chapters and increased the number of volunteers and revenue from volunteer activities.

Prior to this he worked for the American Jewish World Service where he was the Director for International Programs and the Jewish Volunteer Corps. While there, he directed all aspects of recruitment, screening and placement procedures, and established policy and operational guidelines for the Corps.

Mr. Cohen's experience with volunteer programs in the government

spans over 30 years. He has extensive experience directing recruitment for both national and international volunteer programs as well as managing Peace Corps programs in the field. His most recent experience was with the Corporation for National Service (CNS) as the Director of AmeriCorps Recruitment. While with CNS he managed the national recruitment and referral system, served as the principal policy advisor for national recruitment strategies and acted as the liaison with service programs, state and federal agencies, military and business experts. Prior to this, he directed the Peace Corps recruitment operations in Miami, Atlanta and Chicago regional recruitment offices.

Mr. Cohen was a Peace Corps Volunteer in Tunisia. As a volunteer, Mr. Cohen taught English and adult education classes. Mr. Cohen is fluent

in French. We are confident that he will bring a wealth of talent, experience and knowledge to Morocco.

Friends of Morocco had an opportunity to brief Mr. Cohen on the close cooperative relationship with Peace Corps/Morocco and facilitated contact with the Moroccan community in Washington, DC before his departure. FOM hosted a reception in cooperation with Friends of Tunisia, Friends of Senegal and the Gambia, the Returned Peace Corps Volunteers of Washington, DC and the National Peace Corps Association at the Casablanca restaurant in Alexandria, VA on December 10, 2002 including a buffet of Moroccan foods, middle eastern dance music and dancer, a silent auction benefiting FOM charities, and presentations including HE Ambassador Aziz Mekouar, Ambassador of Morocco to the US.

## "The Fabric of Moroccan Life" Exhibit at the Smithsonian

The Fabric of Moroccan Life, a traveling exhibit by the Indianapolis Museum of Art, will travel to the Smithsonian's National Museum of African Art in Washington, D.C., June 6 - September 21, 2003.

The Fabric of Moroccan Life is an exhibition showcasing 150 rare embroideries, hangings and rugs drawn from the Museum's renowned textile collection. The Fabric of Moroccan Life includes woven masterworks that reflect the broad range of traditions and cultural influences active in Morocco during the 18th, 19th and early 20th centuries. The majority of these brightly colored pieces, featuring lively

geometric and floral designs, have never before been on public display.

The Fabric of Moroccan Life explores the artistic importance of these superb weavings as well as their central role in Moroccan culture. Part of an oral and creative tradition passed down through generations, the hand-woven works reflect the diversity of this African nation's landscape, culture and society. To enrich this evocative picture of Moroccan life, the exhibition will also feature striking pieces of Moroccan jewelry and costumes from the same periods.

The Fabric of Moroccan Life is under the High Patronage of His Majesty Mohammed VI, King of

Morocco. Sidney and Kathryn Taurel, Joseph's Oriental Rug Imports and Royal Air Maroc generously provided support for this exhibition.

The show will also be the foundation for a series of films, lectures, craft demonstrations, music and dance presentations during this summer in Washington, DC. Volunteers needed



*(Continued from page 14)*

likelihood that a laissez-faire approach would lead to the outcomes Dichter imagines.

Trickle-down development may let us off the hook but does it do justice to either the ethical and humanitarian

imperatives of our collective conscience or our sense of enlightened economic and political self-interest? Building on Dichter's own arguments, wouldn't it not be better to seek a more reflective, long-term approach that addresses the broader causes of poverty by seeking to work WITH rather than either ignoring or

totally relying on globalization? It's perhaps time for Ben to finish his Flag Pils in the Nouvelle Ville and head back to the Medina – but with a new sense of the task at hand.

## Moroccan Rugs and Twentieth Century Design

By Brooke Pickering

*Colorful* is the adjective most widely used to describe Moroccan carpets, but there is another quality that almost everyone: designers, artists, and collectors, seems to agree on and that is their distinctly “modern” look. One can easily imagine Berber knotted pile rugs fitting in with modern décor, and it’s not unusual for people to associate them with modern art. Not surprisingly, a great many western artists and designers of the twentieth century made this same *Morocco – Modern* connection.

In fact, Moroccan pile rugs, mainly from the Middle Atlas Mountains, can be found installed in houses designed by a few highly influential twentieth century modernist architects including, among others, Le Corbusier, Frank Lloyd Wright, Alvar Aalto, and Charles and Ray Eames. Curiously, the rugs pictured in these houses are typically left unidentified in the literature and so their existence is not widely known, even by aficionados of North African art.

What we find in these houses are *not* the finely woven flatweaves that many of us associate with collectible Moroccan material, but rather the thick pile rugs, most often from the Beni Ouarain, Zaiane and Zemmour tribes. In terms of design, they tend to be fairly simple, with all-over patterns, usually either some form of a lattice or grid.

Considering much of the rhetoric surrounding the modern interior: precision, the straight line, new technology and machine production, just to name a few key phrases, it may seem surprising that these quirky, bold, and handcrafted rugs were included, but Berber rugs were often a perfect design solution as they were able to echo architectural concepts and soften otherwise seemingly hard or cold interiors.

### Le Corbusier’s Esprit Nouveau Pavillion

Le Corbusier came to prominence in the 1920s as one of the early modern masters of design and architecture in

Europe. The 1925 Exhibition of Decorative Arts held in Paris offered a platform for his then controversial design theories. His *Esprit Nouveau Pavillion*, erected for the exhibition, proved the antithesis of the French style that was at the time still based around historical models and high craftsmanship. In this exhibition, as in numerous other commissions over the course of his career, he used Moroccan carpets to further his aesthetic agenda.

Here, Le Corbusier presented the ingredients of what he would call the “machine for living”. The living quarters of the installation were made up of a two-story open plan that promoted his principles of functionalism and his goal of designing standardized affordable housing for the “common” man. The furniture was distinctly un-designed, with simple armchairs which he chose because of their utilitarian aura. These pieces echoed his emphasis on function and simplicity. Each piece was considered in relation to the whole and almost everything was mass-produced, with the exception of the paintings on the walls (and they were Picasso, Braque, Leger plus Le Corbusier’s own purist paintings) and the Berber rugs on the floor.

So we might ask, why did Le Corbusier choose the Zaiane rug for the living room? First, it was inexpensive. This, and its low knot count, qualifies it as an “everyday” object, something that, although exotic and hand crafted, doesn’t stand out as a luxury item, and so it promotes the image of the interior as one attainable by the general public. It’s anonymous in the sense that it lacks a strong individual stamp. Rather than suggestive of any single artist’s vision, its all-over pattern evokes a sense of the infinite and the weaver’s prescribed tribal vocabulary. So this rug, both anonymous and “un-designed”, colorful and geometric, serves a number of purposes.

Le Corbusier’s use of paintings and sculpture and his own background as a visual artist remind us of the large degree of collaboration between the disciplines of fine art, decorative arts, and architecture during this period. In

fact, this ideal of common goals and collaboration between disciplines was a driving force behind the Bauhaus. Developments in abstract painting in Europe strongly influenced avant-garde architecture and vice versa. The fine arts and rugs merged in Europe during the twenties and thirties as a number of artists turned their attention to carpet production. As it turns out, Moroccan rugs were a source of inspiration for many of them. Two influential women designers in Europe, Eileen Grey and Evelyn Wyld, spent time in Morocco learning spinning, dyeing and weaving techniques directly from Berber women. Another prolific carpet designer, Ivan Da Silva Bruhns, was strongly influenced by a Paris exhibition of Moroccan art that he saw in 1917 in which knotted pile carpets of all areas of Morocco were represented.

### Frank Lloyd Wright’s Fallingwater

Completed in the late 1930s, Fallingwater, in Bear Run, Pennsylvania, was designed by Frank Lloyd Wright as a country house for the Kaufmann family. In creating Fallingwater, Wright took his commitment to modern materials and free-flowing space, and adapted it to the Kaufmanns’ unusual site.

Most people are surprised to learn that almost all the rugs in Fallingwater are Moroccan. Originally placed in the house were at least three Beni Ouarain rugs, two Zemmours, and one rug from the Plains of Marrakesh region. While these large and bold rugs might be overpowering in a more traditional interior, here they are very much in tune with the larger scheme. In the large open living rooms, the rugs help delineate the sitting areas. Their long narrow dimensions are naturally compatible with the built-in banquette sofas. It is interesting also to note that in that these sofas are simple, built into the wall and low not unlike those in a Middle Eastern or Moroccan home.

In terms of composition, the Beni Ouarain rugs with their trellis patterns

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drawn across an open field, and the Zemmour rugs with their irregular placement of motifs within a larger grid, echo contrasting themes in Wright's work: the rectilinear structure on the one hand and the free flow of space on the other. Lastly, the rugs also serve an important humanizing function. Their warm colors and high pile create a much-needed counterpoint to the hard, smooth surface of the stone floors.

**Alvar Aalto** Alvar Aalto was one of Northern Europe's most prominent architects and furniture designers. A good example of his signature style of blending basic modernist ideas with a love of organic form can be seen in his 1941 Villa Mairea (Finland) in which numerous Beni Ouarain carpets were placed. Not surprisingly, Aalto acknowledged drawing a good deal of inspiration from Fallingwater during the design process for the Villa.

Natural, organic elements and textures are evoked everywhere in the house, and the Beni Ouarain rugs, with their African origins, geometric but slightly irregular patterns, their soft texture and natural hues, are an

*(Continued from page 13)*

us as we walked. 30-40 people crowded around us when we stopped in the slightly bigger villages where we bought warm Coca Cola (no electricity for refrigeration) for the equivalent of 25 cents.

Rwanda is the most densely populated country in Africa, and everywhere you go (including the route of our hike), there are people – working in their fields, carrying water from streams to their often-distant homes in ubiquitous yellow jugs, or sitting about drinking banana beer. We slept in a very small house in a remote village, and the women there cooked us a meal of rice, peanut sauce, and little fish over an open fire, while we drank banana beer and warm real beer and Fanta we had hauled 2 miles from the last “major” village. These countryside people have virtually nothing – no watches, toothbrushes, flashlights, etc.

inspired choice. Villa Mairea is filled with references to a variety of cultures (Finnish, African, Japanese, and more) and complex arrangements of texture and shape. Here the Moroccan rugs avoid making any one definitive cultural statement, and instead they reflect the varied thematic repertoire and serve as a unifying force.

**Eames House** Charles Eames and his wife Ray are among the most important American designers of the twentieth century. Their work in graphics, interiors, and furniture has become almost synonymous with mid-century modernism.

Their Los Angeles house, designed by Eiel Saarinen and Charles Eames, embraces the machine aesthetic in its use of inexpensive mass-produced parts and geometric forms. In the interior, the Eames' set about furnishing their house in an effort to create a warm and human solution to the impersonal prefabricated modern house. They personalized it by arranging vignettes around the house, juxtaposing disparate objects, and creating displays of hand made things they'd collected from around the world. Handcrafted pieces were set against

Not even a lamp or candles. A very, very few have a battery-powered radio. I gave a small child a granola bar and asked our Rwandan friend and guide Gilbert to tell him it was from the United States. Gilbert replied that it would mean nothing to these people, that they do not know the difference between Kigali and the US. Both are faraway places, far removed from their consciousness of everyday subsistence agricultural lives.

In Kigali, I continue to help Claudine, a young Rwandan who is going to high school thanks to the support of our hometown Woodsville (NH) High School Honor Society and the organizational work of my wife Marte last summer. Claudine comes from a very poor family with very limited resources. It was fortuitous that I sent my driver to her house to deliver a Christmas present back in December. He reported back that she was very sick (possibly with Malaria) and her mother had no money

mass produced ones, as were free-standing objects against those integral to the house.

They placed a Middle Atlas Zaiane pile rug in the living room. As an “ethnic” object, it is in keeping with the spirit of the numerous other artifacts from Mexico and other foreign cultures, but its rigorous geometry connects it with the otherwise modern western attitude of the decor. Warm in palette and highly tactile, it has the requisite warmth to counteract the steel and concrete materials surrounding it. It has an informality which the Eames' tried to accentuate through the house's open plan, inexpensive materials, and casual seating arrangements. Also, its diagonal patterns subtly oppose the rectilinear or box-like structure of the house. It's interesting to make a comparison here with Islamic architecture. All-over patterns set on the diagonal were historically used to suggest the concept of infinity; for example, in the tile work of open interior courtyards where the diagonal tile patterns pushed outward against the prescribed square floor plans.

Modern American houses from the sixties and seventies show that the

*(Continued on page 20)*

for medicine, so I took care of that. Then, in January, we found out Claudine had not gone back to school because she could not afford to buy the mandatory soap, toilet paper, pens and notebooks. So we took care of that problem. These stories are far too typical in Rwanda where the ravages of war and genocide have contributed to a life of extreme poverty for so many people. I sincerely hope that democratic governance, if achieved, can make a difference for these people in the future.

To end, I am grateful to be here and know that, if were not for my Peace Corps experience in Morocco, such a wonderful job would never have become mine.

Sincerely, Doug



(Continued from page 11)

which snaked across the backs of her hands and disappeared under the sleeves of her *jellaba*. Homemade? Of course - she had done them herself. (How? And what kind of nerve did *that* take?) As it turned out, the Berber tattoos were only her latest - when she appeared in a sleeveless top one day, it became clear that Stacy had been patronizing tattoo artists back in the US for years.

I don't think I ever spoke to Stacy during our training; she remained a mysterious and forbidding figure to me. The Gulf War changed that. In January of 1991, just days prior to the US invasion of Iraq, all Peace Corps volunteers were abruptly evacuated from Morocco, returned to our "homes of record", and told to "wait and see" about a possible return to North Africa. Over 200 of us were "evacuated", and by the time the State Department was ready to let us return six months later, most of that group had made other plans. The thirty-six of us who waited out the government and came back to Morocco quickly became a very close-knit bunch.

In addition to being an herbalist, painter, and tattoo artist, Stacy was also a reader, and on the day she noticed me with an Ursula le Guin novel, our acquaintance began. I came into the capital once a month to work on the Peace Corps newsletter, and when I did, I stayed with Raf, a fellow PCV who let most people passing through town crash at his place. I often ran into Stacy there, and though she still intimidated me somewhat, we would sometimes sit around talking about books.

One evening I discovered her reading *Slave Girl of Gor*, an unabashedly awful science fiction novel I had recently come across in the Peace Corps office lounge. It was set on a backwater planet where all the women were slaves, and they were all named Sandal Thong, Goat Hoof, and the like.

"Ay! I can't believe you're reading that trash!" I yelled.

Stacy raised an eyebrow and grinned. "And how would you know just how trashy it is - Sandal Thong?"

It's hard to keep being intimidated by someone who calls you Sandal Thong on a regular basis (as Stacy began doing), and soon my housemate, Maria, and I were hanging out with her each time we came to Rabat.

Stacy was full of herbal lore, we had a lot of time on our hands back at our site in Meknes, and so we faithfully transcribed all her advice for facial care. She told us how to find benzoin in the *souk*, what it was called in Arabic, and showed us how to powder it up and mix it with other ingredients to treat zits. On her instructions, we concocted rosewater potions for our skin, plastered avocado peel on our faces, and pounded various seeds and nuts into scrubs and masks. When Stacy had a show of her paintings at the cultural center in Rabat, we dressed up in our fanciest and rejoiced with her in the myriad "sold" stickers that soon adorned her work.

It was around this time that one of the more adventurous PCVs asked Stacy to give him a tattoo. When he started showing off the skillfully rendered dagger on his left shoulder blade, others stepped up to Stacy's needle. Soon most of us were debating whether or not to ask her for one.

I may have talked about it half-heartedly, but I never considered getting a tattoo until Stacy started in on me.

"Ooh, with that really white skin, a tattoo would look great on you! C'mon, Sandal Thong, think about it," she would coax.

Maria, by far the more adventurous of us, was doing more than thinking about it - she was definitely getting one, and on the day she came home from Rabat with a delicate Berber design inked on one of her toes, I started wavering.

"I'd never try to persuade you to do something you don't want to," Maria told me. "But I've must say, I think Stacy's right about it looking good on your pale skin."

My three years in Morocco were nearly up. Soon it would be time to head to Rabat and start going through the Completion of Service paperwork at the Peace Corps office. I had lived in this country longer than I'd lived anywhere since leaving home, and it felt so much a part of me that the thought of leaving was surreal. Although I was looking forward to starting grad school and seeing my family again, I could barely imagine myself doing anything other than walking home from school every day through the bustling medina; past the stalls with their pyramids of dates and henna, the

(Continued on page 19)

## Thank You!

## Merci!

شكرًا

Many thanks to the people listed below who contributed to Friends of Morocco above and beyond their membership fees.

Whitney Foster

Carl Coon

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Carolyn Spicer Russ

Betty Pope

Steve Josephson

Lance Hicks

Jeffrey Ankron

Beverly and John Shank

Mary Jane and Bill Parmentier

(Continued from page 18)

bright plastic goods, fluttering scarves, heaps of grain, and enamel tubs of sweet pastries.

But each time I walked up the hill toward my house, past the mosque where old men sat chatting in the sun, by the radio repair shop, always blasting the latest Egyptian pop hit, around the corner where the *sfinj* (doughnut) man sold his delectably greasy wares, and up to my heavy brown metal door across from the clatter of the wood shop, I worried: Could I possibly forget all of this? What if it's not always as real to me as it is right now? I wanted Morocco to be so vividly imprinted in my mind that nothing could fade it away. Still, I'd felt that way about other places and people, and I knew what the passage of time would do.

Maybe a tattoo would be a way of physically etching something of Morocco into me. I'd always have it there, through whatever happened in the unknown years ahead. When I was an old woman, my grandchildren could look at it and I would tell them about all my adventures...

So I decided - sort of. In three weeks I'd be going into Rabat to do my paperwork. If Stacy happened to be in town, I'd have her do it. If she wasn't - well, that would be a sign that it wasn't meant to be.

When Maria and I walked into the sunny courtyard of the Peace Corps office, the first person we saw was Stacy, sitting on one of the metal chairs under an orange tree.

"All, right, all right, I'll do it," I said. She looked puzzled for a moment, then gave a fake-evil cackle and sent me off to the Peace Corps library to look through the book of traditional Berber tattoo designs.

I was unable to decide between three tattoos from villages near Meknes, but when I showed the drawings to Stacy, she picked up a pen, and quickly sketched a new design, featuring elements from each tattoo I'd chosen. I liked Stacy's revision far better than any of my original choices, and I also felt more comfortable using a design that was based on, but not a copy of, a specific tattoo. After all, no matter how much I love Morocco, I'm not a Berber from the Middle Atlas Mountains.

That afternoon, Stacy, Maria and I repaired to the apartment of a volunteer and set up in his living room. Stacy laid out a sewing needle, alcohol (for sterilization), a spool of white thread, and a bottle of India ink. I propped my leg up on the table and pushed up my purple flannel *serwals* (Moroccan bloomers). Stacy drew the design on the inside of my ankle with a red pen, and asked if I was sure this was what I wanted. I was.

I have never been comfortable around needles - the whole idea of sharp objects piercing my skin, no matter how medically necessary, has always made me profoundly uneasy. So why wasn't I nervous about what lay ahead? Stacy was going to plunge a needle into my skin repeatedly over the

course of perhaps an hour - and I wasn't squeamish in the slightest. The only explanation I can come up with is that somehow I knew subconsciously that the place I had chosen - the inside of my right ankle - didn't have a whole lot of nerve endings. I just didn't believe it would hurt very much.

After scrubbing her hands and splashing alcohol on my ankle, Stacy sterilized the needle, wrapped it in the sewing thread which would hold the ink, and dipped it into the bottle.

"I love mutilating and altering human flesh," she murmured, as the needle pierced my skin for the first time.

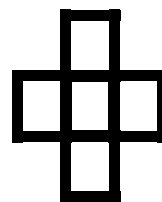
To do the tattoo, Stacy had to make a series of pricks, close enough together to form the lines of the design. The needle didn't go in far, just enough to deposit the ink under my skin. As I had suspected, it wasn't so bad. I let out a few yelps, but for the most part it was slightly uncomfortable, rather than painful.

After 45 minutes, it was done. I had a dark blue Berber design on my ankle which, as Stacy had predicted, showed up with startling clarity against my skin.

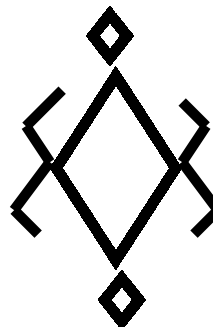
Everything was changing, and so quickly. I was about to leave my home of three years, soon I would be a graduate student in an unfamiliar city; now I was a woman with a tattoo. Who would she turn out to be?

(Kate Haas is the editor of [www.mirandazine.com](http://www.mirandazine.com))

**Typical Berber tattoo designs** (from <http://www.kenzi.com/HENNA/HTML/hennahistory.htm>)



Bird - carries *baraka*



Frog - associated with fertility

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forces of modernism had finally achieved wide acceptance in the United States. Though unrecognizable to much of the American public, Moroccan rugs were used fairly often. Today, designers seem to be reviving the modernist look and blending it with all sorts of contemporary decorating styles. Beni Ouarain, High Atlas and Middle Atlas pile rugs are being used once again.

Most of us with a special interest

in Moroccan carpets love them on account of their hot colors, and their often highly individualized and asymmetric patterns. They are unapologetic and sometimes unabashedly bold, even loud. Interestingly though, it was not the characteristic of standing out that the modern designers sought and found in Moroccan rugs, but rather their ability to blend in or integrate. Abstract and simple in pattern, warm in color and texture, and inexpensive compared with

other hand-made rugs, they could be the perfect point and counterpoint to the larger architectural themes. They were visually strong enough to hold their own against the modernist backdrop, but it was also to a large degree their anonymity, and their very everydayness, that allowed Moroccan carpets to be integrated into the modern architectural environment. This, of course, is in addition to the fact that they were, and remain, most pleasing to the eye.

## Making Connections

By Bob Zambrano

On our recent OCTOBER TOUR, I made two side trips which I hope will start a continued association between Morocco and Gallaudet University. The University is the sole institution in the world for the deaf which confers a Liberal Arts degree.

Soon after my return from Peace Corp service in Morocco, I began teaching at Gallaudet. It is not unusual, therefore, that I would want to visit institutions which could benefit from an association with our institution. To such an end, I visited three English Language Centers and three schools which had a deaf student population. Two institutions in Agadir truly captured my interest.

On our arrival in Agadir, Brenda Bryant Petta, whose assignment as a PCV was Agadir, volunteered to assist me in locating the school for the deaf. As it turned out, the school had been relocated and was under the supervision of a volunteer group of parents and was now a multiply-handicapped school. We, after much difficulty, found the school and were given the grand tour by its director. We were very impressed by the care and assistance the children showed one another. It truly was inspiring to watch these multiply-handicapped youngsters ministering to the needs of each other. At the end of our visit, an assistant to the director mentioned that there was indeed another school exclusively for deaf children. They instructed our cab

driver on how best to get us there and we set off to find it.

We arrived at the end of the school day. The children were being dismissed. I spoke to the director of the school. She related how that very morning she had been trying to get in touch with Gallaudet University on the Internet. She had been unable to make contact, so was pleased that we had shown up. We made plans to come back the next day.

My visit the following day was eye opening. The director introduced me to the all deaf staff and her hearing assistant. The teachers were busy teaching the children Arabic sign language. I noticed some of the signs used were shared by American Sign Language. I later discovered that the book being used was translated in Tetuan in northern Morocco by two Peace Corps volunteers. Understandably the text was a combination of Arabic and American and French signs.

I was impressed that the school was autonomous. It was begun by a deaf gentleman with the idea of being run by the deaf for the deaf. This fact was a strong source of inspiration and pride to all involved. It continues to be administered by a deaf Board and funded through donations with little help from government funds. They have managed to become a noted organization in Agadir and are included in all major celebrations and parades.

At the end of our visit, the director requested a CD ROM of deaf children and adults which would serve as

inspiration and hope to the children. They have role models at the school, but know of few successful deaf people outside of their community. We at Gallaudet are not only trying to provide them with the CDs, but we are working to set up an internship program with the school which would send our deaf undergraduate students to work at the school. Such programs exist in other countries, so we are hopeful it will only be a matter of time before the children at the school will meet our deaf college students. It should prove to be a mutual growing experience for both. In addition we are investigating the possibility of establishing a FULBRIGHT program which would bring teachers of the deaf in Morocco to Gallaudet to study and return to Morocco with up-to-date information and technical skills.

This trip and visits have started many new possibilities. What I am finding is all requires time and funding. Things are moving along slowly. If anyone is interested in helping the schools, I would be glad to provide addresses and more details. If you are planning a trip to Agadir, I would be glad to write a letter of introduction. Both schools welcome visitors because the students are proud to show off their schools. One of the directors remarked that "Visitors bring ENCOURAGEMENT and HOPE to our students". As former PCVs, we know how much both help in making positive change.

Contact Bob at <bobzill\_2000@yahoo.com

## Morocco at the Movies #3 - "Outpost in Morocco"

By Dan Cahill (Kenitra 68-70)



"Outpost in Morocco", a 1949 B-grade desert adventure, has recently been rescued from obscurity with a restored DVD release. We should be pleased for many reasons, not the least of which is a chance to see southern Morocco as it looked 54 years ago. Authentic location shooting, supported by the French colonial government, enhances the appeal of an otherwise ordinary tale. Along the way, there are also interesting diversions for those of us who know the place.

George Raft (best known as a cold-eyed tough guy from crime pictures of the 30's and 40's) is Captain Paul Gerard, a cold-eyed

Foreign Legionnaire Lothario, irresistible to any woman lucky enough to be swirled about the dance floor by him. One such lady is Cara, the daughter of the Emir of Bel Rashad, who spends every spring in France and has brought back with her a serious smoking habit, coupled with very modern views of romance. She is played by Marie Windsor, just beginning to get lead roles in what would become a veritable "Queen of the B's" career: Windsor usually played nasty, vulgar women with great panache--and is well worth looking for in Stanley Kubrick's 1956 "The Killing", abusing and double-crossing milquetoast hubby Elisha Cook, Jr. Gerard's mission is to escort her back to her father's castle in the desert, protecting her from rebellious Arab tribesmen, of whom her father is apparently a leader (best not to expect a lot of logic... ). That journey is full of delicious moments, including Raft's journal entries, which are double-entendres for his conquest of Cara. Not to be missed is a (probably) unintentionally hilarious scene in which Cara teaches him how to eat cous-cous--completely wrong! [I would happily engage in a dialogue with any reader eager to analyze the different layers of meaning here-- has she been in France too long? is she simply creating a reason to laugh at him? is she subtly planting misinformation as an espionage maneuver?]

Once Cara has been seduced and

delivered to Dad, the politics of the story emerge: the Emir, nicely played by Eduard Franz, delivers a manifesto of Arab Independence to Gerard, and then proceeds to act upon it. Most of us will probably agree with his point of view, but we must adjust ourselves to the fact that the film was made during the era of French hegemony, and, as a result, we know who will prevail. We must also brace ourselves for the familiar approach of portraying the Arab upstarts as obscenely cruel in contrast to the humane French.

Predictably, the story evolves into a military adventure epic, but I must emphasize the "epic" aspect. The last ten minutes feature exhilarating cavalry charges executed with masterful craftsmanship-- not quite David Lean, but definitely a low-budget "Lawrence of Arabia". The scenes are so exquisite that one wonders if the humble director Robert Florey (best remembered for B noir classics such as "The Face Behind the Mask" and "The Beast with Five Fingers") could have mustered the budget and skill for such an endeavor. Suspicions lean in the direction of footage stolen or borrowed from another film, but ultimately... who cares? With the pulse pounding this fast, all you can ask for is another fistful of popcorn.

Contact Dan at <daniel.cahill@nyu.edu>

## New Organization Connects MBA Grads with Small Businesses

The MBA Corps is a nationwide volunteer organization connecting MBA graduates with small for-profit and nonprofit businesses. The MBA Corps' mission is to engage in community economic development by providing pro bono consulting services & management guidance to small businesses, entrepreneurs and non-profits in underserved and economically distressed communities.

MBA Corps volunteers work on specific consulting projects and create deliverables in the areas of:

- \* General Strategy
- \* Finance & Accounting
- \* Marketing & Sales
- \* Operations & Technology
- \* Human Resources

MBA Corps volunteers write business, marketing and growth plans, and create financials models. The goal of each project is to attack a specific problem for the small business/ community.

To learn more about becoming an MBA Corps Volunteer Consultant or Partner please visit the website at [www.mbacorps.org](http://www.mbacorps.org)

[mbacorps.org](http://www.mbacorps.org) <<http://www.mbacorps.org>>. You can also reach MBA Corps by phone in our New York headquarters at 212-581-6563.



## The Role of Jews in Moroccan Society

By Rick Gold (Rabat 1988-92)

Jews have been a vital part of Moroccan society ever since they arrived over 2,000 years ago. Each time a new people extended their power over Morocco, Jews were called upon to carry out important commercial, financial and diplomatic functions. For this reason, Moroccan Jews generally felt "at home" in their country and welcomed Jewish refugees from other countries into their communities, except during periods of insecurity.

Moroccan leaders have shown a special interest in assuring the security of the Jewish community. When Jews were used as scapegoats for complaints against government abuse, the authorities took strong steps to protect them from attack. By guaranteeing the safety of the Jews, Moroccan leaders believed they were contributing to the stability of their regimes.

Berbers, Arabs and Jews are the peoples that together have built Morocco. The Berbers are believed to have migrated to Morocco from the Middle East over 3,500 years ago. Prior to the Arab conquest in the eighth century, several Berber tribes converted to Judaism. Once Arabs populated Moroccan cities, Jews played an important role in commerce between them and the Berbers. Jewish traders were rarely harmed, and even in times of instability, they were able to use their special relationships with Berber leaders to travel safely.

The Arabs came to Morocco from the Middle East to extend both their power and their religion over the land. While some Jewish Berber tribes converted, many Jews refused to give up their religion. Over time, the majority of Jews moved from rural areas to Arab-controlled towns and cities, where they fell under the protection of the Sultans. As Sultans tried to extend their power over rural Berber tribes, occasionally the tribes would attack the cities, using Jews as scapegoats for their problems. In

general, however, Arabs and Jews developed mutually supportive roles within urban society, although they lived clearly in separate cultural worlds.

Under Islam, Jews were considered dhimmis, a protected, but disdained people. Within certain limits, Islamic law allows the free exercise of Judaism and gives Jews the right to practice their traditions, hold property, govern their community and enforce their own civil law system. Under the rules governing dhimmis, Jews must recognize Islamic sovereignty, show respect for Islam, exercise their religion discretely, refrain from proselytizing, pay special taxes and wear special clothing. These rules were rarely applied to the letter, although they remained the law until the French made Morocco a protectorate in 1912.

To the Jewish community, the Sultan was its salvation. By paying heavy taxes, the community secured its right to practice Judaism and live in peace. At times, almost 50% of government revenues came from Jews. In some ways, Jews lived in greater security than Muslims. They had less danger of individual persecution, although their neighborhoods were occasionally pillaged. They also were able to gain access to the authorities and obtain justice more easily than Muslims. However, while many Sultans treated Jews with a great deal of tolerance, Jews often experienced strong pressure to convert to Islam.

Together, Jews and Muslims rode the cycles of Moroccan history. Typically, there was a calm period, characterized by a sense of ease, security and even prosperity for much of the population. When competing claimants to the Throne challenged a ruler's claim to power, the country often would be thrown into chaos, when no one could live in security. Jews, however, would be more vulnerable than Muslims to attacks. Once a new ruler established his authority, both Jews and Muslims would attempt to regain their previous living standards. Under these circumstances, many Jews were reduced to poverty and could not escape.

### **The Demographics of Moroccan Jews**

For the country as a whole, Jews were always a tiny minority. It is estimated that

in the late 15th century, following the arrival of Jews expelled from Spain, there were 80 to 100,000 Jews out of a total population of 3 to 4 million. Jews at that time constituted no more than 3.5% of the population.

In the 1850's, Morocco had about 80,000 Jews, making up approximately 2 percent of the population. Nearly 75 percent of Jews lived in urban areas. In some cities, such as Marrakesh, Fez, Meknes and Rabat, they constituted 10-15 percent of the population.

The Jewish population was at its height in 1952, when 218,000 were counted in censuses of French and Spanish Morocco and the international city of Tangier. The methodology of these censuses is questionable, and most analysts assume there were about 300,000 Jews in the early 1950's. Jews at that time were less than 1.5 percent of the population.

Today, following the emigration to Israel, France and Canada of tens of thousands of Moroccan Jews during the 1950's and 1960's, the country's 4,500 Jews are a minuscule minority within a population of over 24 million. The remaining Jews in Morocco are almost totally urban-based, with the vast majority living in Casablanca. Other cities, such as Fez, Marrakesh, Meknes, Rabat and Tangier, have about 300 each. Small cities and towns, such as Kenitra, Agadir, and Tetuan, each have Jewish populations of less than 100. Casablanca is the center of the country's religious and communal life, with several community organizations and many synagogues.

Due to the emigration of the majority of middle and lower-middle class families, the remaining Jews are either relatively well-off compared to the majority of Moroccan Muslims or poor enough to qualify for public assistance. Few Jewish children remain in Morocco after graduation from high school, resulting in a population that has few young adults. As a result, it is becoming increasingly

*(Continued on page 23)*

(Continued from page 22)

difficult for the Jewish community to maintain the organizations and institutions required to preserve its unique Jewish identity.

### **The Emigration of Jews from Morocco**

Emigration to Israel was not the result of a strong commitment to political Zionism. Instead, it was based on the fear of possible violence, the hope of finding more lucrative employment and the despair of the poor. Jews emigrating from the Berber areas of the South appeared to be pawns of the Jewish elite, and their fate was the result of negotiations by the elite and the State with Zionist groups and Israel. Zionist emissaries helped create a climate of fear between Jews and Muslims based on both fact and

fiction. Israel manipulated the messianic feelings of the rural Jews. In the face of increasing poverty and a second-class status in Moroccan society, these Jews were offered the hope of social improvement in Israel. Belying the claim of Zionist recruiters that they had saved the lives of Moroccan Jews, those Jews who remained were able to maintain their culture and communities and live in safety. Many middle-class Jews left for France and Canada in the 1960s, rather than move to Israel. Tragically, it was not only mass emigration that prevented the complete integration of Jews into independent Morocco. Although Mohammed V and his descendants were genuinely committed to protecting the Jews, the nationalist movements and later the Moroccan political parties never offered Jews a meaningful political role

in independent Morocco.

*Rick Gold has put together a fascinating website on Morocco's Jewish population, <http://rickgold.home.mindspring.com>. The site explores the role, history and emigration of Moroccan Jews. It provides a guide to cities and towns throughout the country that once had a significant Jewish presence. For teachers of 3<sup>rd</sup> and 6<sup>th</sup> graders, it contains teaching guides. It also provides such resources as community contacts, a description of the Jewish museum and foundation in Casablanca, an extensive bibliography and weblinks. This is an excerpt from his website.*

## **Bridges Between Cultures - A Video by Dan Cahill**

Dan Cahill filmed video during the Moroccan-American Friendship Tour in November 2001. It includes interviews and reflections of the RPCVs and RPCV family members who were on the tour as well as Moroccans encountered.

FOM has received a \$1000 NPCA Continuation of Service grant to support the outreach, dissemination and use of this product. In early November 2001, FOM sent a delegation of returned Morocco Peace Corps volunteers to Morocco on a "Moroccan American Friendship tour". Professional filmmaker (an Cahill

(Kenitra 68-70) chronicled the trip. It includes interviews and reflections of the RPCVs and RPCV family members who were on the tour as well as Moroccans encountered. There are three basic sections to the 25 minute resulting video, which are separated by black screens: A) reflections on Peace Corps service in Morocco in retrospect B) thoughts and feelings from Americans and Moroccans on 9/11 and C) Morocco and its culture.

Initial screenings at the NPCA 40+1 Celebration Country of Service Update in June 2002, the Moroccan community remembrance of 9/11/2002 and other

showings indicate the video has utility for RPCV speakers kits, Peace Corps Day, Peace Corps recruitment, tourism promotion, cross-cultural discussions and mitigation of the adverse effect of the "war on terrorism".

Copies of the Video can be secured from Dan Cahill for \$10 in DVD (preferred) or, if necessary, VHS including postage at [daniel.cahill@nyu.edu](mailto:daniel.cahill@nyu.edu) or (212) 998 6317. Details at <http://home.att.net/~morocco/Souk/Tour2002/bridges.htm>.

## **Nominations for Friends of Morocco Board of Directors Needed**

Friends of Morocco bylaws provide for the election of three at-large Members of the Board of Directors. If you would like to nominate yourself or someone, with his or her consent, the election will be held associated with the National all years gathering "Itjima 2003" which will be in Kansas City, Missouri on June 13-15, 2003.

According to the Friends of Morocco Articles of Incorporation and Corporate Bylaws (both documents are available on the FOM website and in hard copy upon request), the Board of

Directors appoint the Executive Committee which includes the President, Secretary and Treasurer and other officers as necessary.

The current procedure for the Board of Directors has been to meet via periodic telephone conference calls, email queries and at annual meetings. There is no geographic restriction to serve for both directors and officers.

If you are interested in becoming more involved in Friends of Morocco, please contact Tim Resch at [<tresch@att.net>](mailto:tresch@att.net). Nominations should

include a short biodata and goals/objectives for FOM.



## Are you still an FOM member?

Membership in Friends of Morocco brings you, in addition to all issues of our newsletter, special mailings announcing the annual meeting, reunions, seminars, and special Moroccan arts and craft showings. Membership also brings you the satisfaction of contributing to the goals and aims of Friends of Morocco. At least once a year we do a system-wide mailing to keep our address database accurate and to give people the opportunity to join us. The mailing label below indicates when your membership expires

If you have not paid your membership dues of \$15.00 (individual) annually to the Friends of Morocco, please consider doing that now. We appreciate any additional contributions and recognize special contributors in the Friends of Morocco newsletter.

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## Contribute to the FOM newsletter

FOM members are encouraged to submit original contributions for the newsletters. Please send any contributions by email as a Microsoft Word attachment (I can't guarantee a typo-free contribution if I have to re-type it) to Kate Trayte, FOM newsletter editor at <trayte@drexel.edu> or <k8tr8@yahoo.com>. Any type of contribution is appreciated: photos, book reviews, recipes, fiction or non-fiction, but please make it Morocco or Peace Corps-related.



## اصدقاء المغرب

*Friends of Morocco Newsletter* is published quarterly by the Friends of Morocco and is circulated to its members and other interested parties. The organization was formed in 1988 to reunite PCVs who have served in Morocco, to inform members about current events and conditions in Morocco, to promote a better understanding of Morocco and Moroccans on the part of Americans, and to fund or otherwise support development activities in Morocco. Membership is \$15 annually. FOM is governed by a nine-member national advisory board. Mailing address: Friends of Morocco, P.O. Box 2579, Washington, DC 20013-2579. For further information, contact president Tim Resch at 703-660-9292 or by email <tresch@worldnet.att.net>.

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