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أصدقاء المغرب

FRIENDS of MOROCCO

A Newsletter

Vol. 2, No. 2: Spring 1990

Calendar....

- *** 20-22 July: NCRPCV 1990 Conference in Eugene OR.
- *** 5-8 July: Morocco V 25th Anniversary Reunion in Estes Park CO.
- *** 5-8 October: *Ijtimaa* 90, in Boston MA.

Coming Up.

In upcoming issues of the *FOM Newsletter*:

- *Folklore and tales.
- *Children in Morocco.
- *Morocco in fiction and fiction by Moroccans.
- *And much more.....

New P.O. Box.....

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Women in Morocco



Susan Schaefer Davis
 (Independent Scholar and Consultant)

Since I first went to Morocco in 1965 to work in the Foyer Feminin program, many things have changed for women...and some have not. The Peace Corps program may or may not have changed their lives, but the Moroccan women we taught to sew on treadle machines and to make cinnamon rolls and pizza in the *ferran* certainly changed mine. I returned to graduate school in anthropology, and wrote my dissertation on Moroccan women, trying to understand why their lively behavior did not fit the Western stereotype of "downtrodden, submissive Muslim women"; I am still trying.

Depending on how long ago you finished Peace Corps, you might or might not notice visible changes. I

recall nearly all women, rural and urban, wearing the jellaba and veil in the mid-60s. In the Gharb village of Zawiya where I worked, only about a third of boys and girls went to primary school, and girls rarely continued. Two of the ten primary teachers were female.

Urban women's dress changed first, so initially civil servants wore the jellaba with a headscarf, and later went bareheaded. Then some began to wear modest western clothing, but married women still wore the jellaba. Today you may see a woman with two children in a spaghetti strap sundress, and veiled women are very rare in Rabat. Women in the Islamic movement wear modest jellabas and headscarves but no veil, and may be seen strolling arm in arm with

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...Women in Morocco.....



friends wearing western dresses or jeans. And at the beach, girls in bikinis play volleyball and soccer with boys. One sees brass plaques on city buildings for doctors named Jamila and lawyers named Latifa.

The school in Zawiya now has 52 teachers, 26 of each sex, and the women are both married and single. Every local family tries to send children of both sexes through primary school, and more girls are continuing their educations.

There are also many less visible changes occurring in the lives of Moroccan women, depending on where they live, their social class, and other factors; it is impossible to generalize. Urban elite women may live much like their American sisters, attending the university, dating, and becoming part of a two career "yuppie" couple after marriage. Other urban women may be deeply involved in the Islamic revival movement as they pursue their studies or raise their families. And some rural women still resemble those you remember, working in the fields and with the herds, running their households, lacking literacy and possessing great spirit. Based on my research in a semi-rural town and my consulting work with more urban women, I'll try to give a brief overview of these women's lives;

FOM would value your additions in future issues.



Overall, I see Moroccan women as very strong individuals with much potential. They are moving toward fuller realization of this potential, yet are limited especially by economic and legal problems. Economic conditions in Morocco have shown growth, yet are quite limited for most people due to a combination of severe drought in the early and mid-1980s, a large foreign debt and a structural adjustment of the economy, and increased consumer desires. Money is tight and new jobs very limited. On one hand, this means families welcome the

have been attempts to change these laws, so far none have succeeded. However, change often precedes the law, and women are making progress in several areas.

Women are playing an increasing economic role in Morocco, with 1986 and 1987 studies finding 23.5% of urban and 40.9% of rural women "economically active" or working outside the home. The high rural percentage reflects a new methodology which gives women credit for their previously-ignored role in agricultural production.

"Overall, I see Moroccan women as very strong individuals with much potential."

economic contributions of females, who are less encouraged to stay home. On the other, although legally women have equal rights to jobs, many report greater difficulty than males in finding work.

Legally, Moroccan women have some privileges American women still lack: all civil servants are guaranteed maternity leave and shorter hours to nurse babies, and equal pay at equal job levels. But many women complain about inequality in application of religiously-based family law. They say it is easier for men to get a divorce, they resent males' right to four wives (although 2-3% at most use it), and wish to inherit equally with their brothers. Although there

Those concerned with Morocco's economic development are including women to a greater extent than in the past, although there are still many knitting, sewing and embroidery programs that provide limited benefits. More innovative approaches include women producing honey or sheep, and loan programs for women artisans. The dairy goat project to increase women's and children's nutrition, begun by Alison Geist and now run by Mark Riordan, continues. Today's PCVs have a women-in-development group and are discussing possible activities.

Many women are playing economic roles because of their greater participation in education or job train

...Women in Morocco.....



ing. In urban areas in 1982, nearly half (46%) of primary students were female, but only about 1/4 (29%) in rural areas; the Moroccan government is pursuing a campaign to enroll more rural girls. Female enrollments decrease with age, so in 1987/88 48% of all primary-age girls (urban and rural) were enrolled, 27% of junior high-aged and 10% of senior high-aged. However, older boys' levels are similar, with 32% for junior high and 11% for senior high. Morocco has expanded its vocational

training program since 1984, partially because there are not enough jobs for high school grads. Students are trained at different jobs and levels, including industrial sewing, construction, accounting and electronics. Overall, girls were 26% of all trainees in 1988/89. Many women also participate in the informal sector, holding jobs without regular paychecks. Through their work, women help their families, and probably have greater influence because of their financial contributions.

1960 to 22 in 1982. By this age, girls have clearer ideas of what they want, and many choose not to reside with the groom's relations, even at first. This means greater freedom for young women, but a decreased importance for older women, who looked forward to controlling a large household. Divorce is fairly common, with 25% of marriages begun 1950-1955 ending in divorce by 1980. One hears of economic stresses in two-job mar-

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WID/Morocco

Prior to the annual Friends of Morocco Conference held last November, several members expressed an interest in forming a *Women in Development (WID) Committee*. A steering committee, made up of Rhonda Brown, Susan Davis, and Phyllis Erikson, informally discussed a variety of possibilities for the committee's focus: development education, a "Trickle Up" project, Peace Corps WID efforts in Morocco, fundraising for Moroccan women's scholarships.

We would like the input of anyone interested in *actively* participating in such a committee. Please fill out and return the enclosed WID Steering Committee Form enclosed in this newsletter, and mail it to: Rhonda Brown, 3701 Mt. Vernon Ave., #2, Alexandria VA 22301.

In terms of social relations and activities, in rural and working class urban areas, one sees fewer females than males in public. This is partially because they are being protected by their families, but also because they stay home to do housework, after school if they are students. Yet girls do get out more than in the past, partly since it is no longer "strange" for a girl to be in the street, since so many attend school. In being out, girls have a chance to talk to males, though dating is not approved. Yet young people are more often stating a preference in a marriage partner, although they seek their parents' involvement and approval. Males more often make such suggestions; it is still usually improper for a girl to express such ideas.

One striking change is the widespread increase in the age of girls at marriage, from an average of 17 in

Moroccan Women: Economic Force



The *Morocco Today* newsletter from the Embassy of Morocco in Washington, states that during a French Television interview on 17 December 1989, concerning "...the two teen-agers whose 'scarves' were much debated in France, the Sovereign revealed that he approached personally, through His Ambassador to Paris, the teen-agers' parents and that they have since stopped wearing them. His Majesty King Hassan II expressed satisfaction at the fact that the majority of Moroccan women no longer wear the veil and that they actively participate in the country's economic life since they assume all kinds of responsibilities and do all kinds of jobs..."

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Friends of Morocco

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riages: legally men are required to support the family, and women may want to share paychecks with their own parents and siblings.

Moroccan women play a limited but increasing role in politics. In fact, they vote as much or even more than men in cities, but have run for and held few elected offices. Although a few have run, no women have been elected to Parliament; some are on local municipal councils. The highest female official is the head of a Casablanca university; there are no female Ministers.

Religious participation has visibly increased since I was first in Morocco, when I remember mainly old men going to the mosque. Today many youth are more involved in religion, partially via the Islamic revival and also because of the stress on Arabization in education. While many westerners have a stereotype of "fanatical" Islamic movements, much of what I see in Morocco is renewed pride in a culture which was often devalued by the French. Islamic dress is modest for both sexes, with young men often growing beards and women wearing long robes and covering their hair but

not faces. This dress is most often worn among urban university students, and has the advantage of signalling ones adherence to a certain code of behavior, as well as not requiring a large wardrobe.

I feel Moroccan women today are moving closer to reaching the potential of their contributions to society, with greater access than in the past to the tools that will allow them a full range of choices. However, this brief overview cannot do justice to all the potentials and problems; explore the list of readings for a fuller view.

Crossing Cultures

Coming in the Summer issue of the *FOM Newsletter*: a review of the just released book, *The Art of Crossing Cultures*, by Craig Storti.

Craig was a TEFL volunteer in Safi (1970-72), and designed the cross-cultural training program for Peace Corps Morocco and other countries.



Indicators of Women's Status: Cross-Country Comparisons

	YEAR	PAKISTAN	MOROCCO	ALGERIA
GNP (US\$ per capita)	1987	350	610	2,680
FEMALES PER 100 MALES	1985	93	100	101
LIFE EXPECTANCY @ BIRTH				
-MALE	1987	55	59	61
-FEMALE	1987	54	63	64
PRIMARY SCHOOL RATIO (%)				
-MALE	1986	55	96	105
-FEMALE	1986	32	62	85
% OF MARRIED WOMEN USING CONTRACEPTION	1985	11	36	--
ANNUAL POPULATION GROWTH RATE (%)	1980-87	3.1	2.7	3.1
MATERNAL MORTALITY PER 100,000 LIVE BIRTHS	1980	600	327	129

SOURCE: World Development Report, 1989

More About Moroccan Women



(This is a brief list of books; more are available, plus many articles, but we have space limitations. Books can be ordered from the publisher, by you or your local library.)

Davis, Susan Schaefer. *Patience and Power: Women's Lives in a Moroccan Village*. Rochester, VT: Schenkman, 1983. pp, paper.

Presents an overview of traditional village life in the 70s, and describes how these Muslim women do not fit the submissive stereotype but play important roles.

Davis, Susan S. and Douglas A. *Adolescence in a Moroccan Town*. New Brunswick, NJ: Rutgers University Press, 1989. pp, \$42.00 hardcover. Describes family, friendship, education, heterosexual interactions, and marriage for young people in a semi-rural Gharb town in 1982. Highlights differences in male and female experiences.

Dwyer, Daisy. *Images and Self-Images: Male and Female in Morocco*. New York: Columbia Univ. Press, 1978. 194 pp, \$27.50 paper.

Based on research done in Taroudant, the author describes how beliefs about the two sexes (mainly collected from folktales) help perpetuate their social situation.

Ferne, Elizabeth. *A Street in Marrakech*. New York: Doubleday, 1975. 382 pp.

A readable account of an American family moving into a traditional part of Marrakech and getting acquainted with their Moroccan neighbors. Their maid, Eysha, also worked with many PCVs.

film/video: There is a related version of this on film, called *Some Women of Marrakech*. Produced by Granada Television, 1976. Available for rental from Univ. of Texas, Austin (512/471-3573).

Ruth Skaff and Kinza Schulyer helped with this effort. In the earlier video version, the British filmmaker raves on about "poor Moroccan women", editorializing so much that the pictures are overshadowed. In the later version, Ferne eliminated much of this to produce a better film. They focus on traditional women in the Marrakech market, the nearby countryside, interview Eysha the maid, and present a wedding.

Joseph, Roger and Terri Brint. *The Rose and the Thorn*. Press? and date?

A book for scholars, analyzing the meaning of rituals surrounding marriage in the Rif. May interest those who worked in the area.

Kramer, Jane. *Honor to the Bride*. New York: Farrar, Straus & Giroux, 1970. 211 pp.

A rather unsympathetic, but readable and often realistic, view of the life of a poor family in Meknes.

Mernissi, Fatima. *Beyond the Veil: Male-Female Dynamics in a Modern Muslim Society*, revised edition. Bloomington, IN: Univ. of Indiana Press, 1987. Paper.

A Moroccan sociologist contrasts the views of Freud and an Islamic philosopher, al-Ghazali, on sexuality West and East, and gives examples of conflicts in this area for modern Moroccans. This update of the 1975 version has a new introduction that relates Islamic revivalism to the threat of women's economic participation.

Mernissi, Fatima. *Doing Daily Battle*. New Brunswick, NJ: Rutgers University Press, 1989. 224 pp. Hardback.

Interviews with twelve women reveal their lives in their own words, ranging from a traditional weaver to an unhappily-married professional.

Munson, Henry. *The House of Si Abd Allah*. New Haven, CT: Yale Univ. Press. 280 pp. Hardback.

A wonderful picture of contemporary Moroccan society in and near Tangier, presented through quotes of an older illiterate man and his young educated niece as they each describe their lives and families.

Sabbah, Fatna (pseudonym). *Woman in the Muslim Unconscious*. NY: Pergamon, 1984.

Looks at the representations of women in both orthodox Islamic and "street" texts, like marriage manuals. One reader got bogged down, until she heard it was "naughty", and indeed...

For those who recall or want to practice their French, there are several good books; we'll mention just a few. Unfortunately, most are only available in Morocco; you'll have to use your contacts, or perhaps you could write in and we'll do a group order.

Mernissi, Fatima. *Scherzade n'est pas marocaine: Autrement elle serait salariée* (Scherzade is not Moroccan: Otherwise, She'd Be on the Payroll). Casablanca: Editions Fennec, 1988. 130 pp., 38 Dh.

Very readable description of Moroccan women's participation in the workforce today, and their employment hopes and needs for the future.

Naamane-Guessous, Soumia. *Au dela de tout pudeur* (Beyond All Shame). Casablanca: Soden, 1987. 268 pp., 51 Dh.

Motivates you to read on, since it's about female sexuality. Based on frank interviews with 200 women of various ages.

Sbai, Nufisa. *L'enfant endormi* (The Sleeping Child; Ar: "weld raqd"). Rabat: Edino, 1987. 147pp.

Describes the mutual support and similar problems with men of two Moroccan women, a teacher and her maid. One hopes things aren't really this bad for women; it reads a bit like a soap opera.

Matisse au Maroc

"Ah, Tangier, Tangier! I wish I had the courage to get the hell out." So lamented Henri Matisse, stuck in his hotel room on a cold February day in 1912, painting a bouquet, while outside it was raining.

He had toyed with the idea of spending some time in Indochina or Polynesia as he looked for the perfect light---but North Africa was so much closer to Marseilles, and a book entitled *Au Maroc* by Pierre Loti, guaranteed that flowers bloomed in "excess" there.

He didn't stay long, only three months and, a year and one-half later, four months.

Now, thanks to *glasnost* and better US/USSR relations, his Moroccan paintings (half of which have not been seen in the West since he created them) will again be on view, along with 45 of his rediscovered drawings. The exhibit, "Matisse in Morocco," will appear in Washington DC (National Gallery through 3 June) and then on to New York City (Museum of Modern Art), Moscow (State Pushkin Museum of Fine Arts), and Leningrad (State Hermitage Museum).

Matisse wrote that "The trips to Morocco helped me to renew closer contact with nature." And, describing a self-portrait with a towel wrapped around his head curing a cold, he said "I'm a bit of a Moroccan."

Conservation & Development

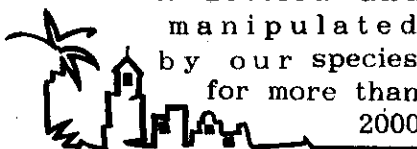
How Morocco is Trying to Save Its Natural Heritage



by Phillip de Maynadier,
Morocco 1987/1989

Given the recent press coverage of the massive oil spill off the coast of Morocco and the increasing U.S. awareness of international environmental issues it is appropriate for Peace Corps Morocco alumni to reflect upon "our" country's efforts to conserve its natural resources. Morocco's unique geographical and topographical situation with coastlines along both the Mediterranean Sea and Atlantic Ocean and bisecting mountain ranges give a country about the size of California an outstanding range of habitat types and a diverse array of wildlife. Most visitors are impressed by the proximity of Morocco's striking landscape features including rugged mountains, vast deserts, lengthy coastlines, and fertile plains visible in one day's travel from Rabat to Ouarzazate.

Unlike the United States' short history of settlement, Morocco's landscape has been settled and manipulated by our species for more than 2000



years. Scenes that are exotic and pleasingly picturesque to the visitor's eye do not necessarily represent a healthy, well-balanced system. If you think back about your long train rides from Rabat to Fez or Marrakech it is difficult to remember any portion of the scenery that was not dramatically impacted by human use: seas of waving wheat and barley, endless plains close-cropped by what appeared to be rock-eating sheep, perfect rows of hillside pine plantations, vast orchards of olives and oranges, and lines of exotic eucalyptus trees along city streets and country routes.

threatens to destroy the country's rich array of forests and waters. During my two years as a wildlife volunteer in Morocco, hiking perhaps the country's most remote and inaccessible terrain throughout the Middle and High Atlas Mountains, I can safely say I never once uncovered an area of "wilderness," an area where overgrazing and woodcutting had not scarred the landscape. Morocco's diverse ecological resources are increasingly degraded by a growing rural population whose land-use methods now threaten to destroy the very base which has supported them for millen-

"...pastoral views with lion packs, elephant herds, leopard, and darting gazelle..."

Picture the same agricultural and pastoral views with lion packs, elephant herds, leopard, and darting gazelle all moving through a savanna-style landscape of high grasses and scattered forests and you will have a relatively accurate image of this same train ride only several hundred years ago.

Morocco's long history of nomad-berber-roman-arab occupation along with a current population growth rate which ranks among the highest in the world has altered and now

nia. On the other hand, the Berber and Arab occupants have a rich cultural heritage closely tied to their traditional practices of livestock grazing and fuelwood collection. Clearly, a compromising regional land-use plan is needed to manage the country's limited resources in a sustainable fashion, balancing tradition with the inevitable need to change.

Peace Corps Morocco's wildlife program is working with Les Eaux et Forêts to establish and manage protected areas in

FRIENDS OF MOROCCO SLIDE LIBRARY PROJECT

Slide Cataloging Form

Send slides to: Becky Mangus, FOM Slide Library Director,
2432 Madison Avenue, Baltimore MD 21217. Please fill out a
separate form for each slide you send in. Write your name on
each slide to ensure prompt return to you. Number each if you're
sending more than one.

Name of Photographer: _____
Current Address and Phone Number: _____

Years in Morocco: 19__ to 19__

Title of Slide: _____
Year Slide Taken: 19_____
Place Shown in Slide (include town): _____

One sentence description of scene in slide:

One paragraph description (not more than 100 words): What is the significance of this image to you? What would its significance be to a general American audience? This description will be included in the FOM Slide Library Catalog as background on the slide.

For FOM use:		
Slide Category: <u>Portrait</u>	Everyday Life	Development
Landscape	Special Occasions	<u>Other</u>
Slide ID #: ____ - _____		
Date Received: ____/____/____	Initials: _____	
Date Returned: ____/____/____	Initials: _____	

**W.I.D. STEERING COMMITTEE
SURVEY OF INTEREST**

NAME:

HOME TELEPHONE:

ADDRESS:

WORK TELEPHONE:

PEACE CORPS/MOROCCO INVOLVEMENT: YEAR/PROGRAM

1. **WHAT DO YOU THINK THE COMMITTEE'S FOCUS SHOULD BE:**
 - 1) HEALTH CARE
 - 2) EDUCATION
 - 3) ECONOMIC DEVELOPMENT
 - 4) OTHER:

2. **WHAT DO YOU THINK THE COMMITTEE'S ROLE SHOULD BE:**
 - 1) FACILITATE (i.e., locate Moroccan woman to coordinate Trickle Up program efforts in Morocco)
 - 2) COORDINATE (i.e., find markets in the U.S. for Moroccan crafts)
 - 3) EDUCATE (i.e., develop and/or disseminate materials a) about Moroccan women for use in the U.S. or b) develop materials for women in Morocco)
 - 4) FUNDRAISE (i.e., raise funds in the U.S. for scholarships or development projects)
 - 5) OTHER:

3. **IN WHAT CAPACITY DO YOU SEE YOURSELF PARTICIPATING?**
(chairperson, co-chair, general support, project specific, etc.)

4. **WHAT IS YOUR TIME COMMITMENT?**
 - 1) HOURS PER MONTH
 - 2) ONE-TIME COMMITMENT
 - 3) PROJECT COMMITMENT
 - 4) OTHER:

5. **PLEASE LIST SPECIAL SKILLS, RESOURCES, OR CONTACTS THAT YOU MAY HAVE THAT MIGHT HELP DETERMINE WHICH PROJECTS ARE MORE FEASIBLE.**

**PLEASE RETURN THIS FORM TO: RHONDA BROWN
2701 MT. VERNON AVENUE, #2
ALEXANDRIA, VA 22301**



...Conservation & Development.....

some of the country's remaining semi-wild areas. Some of the outstanding creatures which Peace Corps and the Ministry of *Les Eaux et Forêts* are working to save from extinction include the last North African population of Barbary Leopard; the endangered Barbary Sheep located in the High Atlas Mountains; large, historically persecuted birds of prey such as the giant scavenging Bearded Vulture of nine-foot wingspan; the Barbary Macaque, one of only two primate species north of the tropics; and the very rare Monk Seal, Dorcas Gazelle, and Bald Ibis of which only one breeding population remains in the proposed Massa National Park. Of course, protecting these individual large flashy vertebrates entails providing quality habitat over a large area which in turn is home to dozens of not-so-eyecatching species of equal ecological value such as plants, insects, and reptiles.

A question that probably comes to the reader's mind and which every Peace Corps ecologist has struggled with is what does wildlife conservation have to do with our "development" mission in Morocco. I would respond that conservation and rural development are closely related given that the common goal is to maintain a healthy self-sustaining resource base.

In fact the two must be integrated in a country whose staggering foreign debt leaves scarce government resources for allocation to technological growth and industrialization. Maintaining a healthy natural resource base from which to draw is important to industrialized countries such as the U.S. and Japan, but it is absolutely essential to the survival of a still agricultural-resource based economy like that of Morocco. Countries in the Sahel whose standard of living and GNP have continually declined to a level of desperation despite years of increasing foreign aid can attest to the true meaning of soil erosion and desertification.

It is important to note that Peace Corps and *Les Eaux et Forêts* ought not to be striving for "sealed parks", a protected area philosophy that is virtually impossible to implement in underdeveloped countries where pressure exists to make every square kilometer of the land economically productive. In Morocco, the multiple-use or extractive reserve concept (similar to our national forests) could provide "green" island models of balanced human land-use in an increasingly desperate seascape of overgrazing, deforestation, and irreplaceable soil erosion.

Furthermore, perhaps the

most economically concrete reason for wildland conservation in Morocco is tourism--a major source of foreign exchange in a country where phosphate exports have badly declined. East Africa is world renowned for its big game parks and tourism infrastructure, and while Morocco may never reach that scale, the already well-developed European

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## Desert Aqua-Nets

A group of Japanese engineers has developed an idea to build a network of manmade lakes and island communities in the middle of deserts, according to Japan's Ministry of International Trade and Industry.

The "Desert Aqua-Net Plan" is an idea to turn arid and semiarid lands (covering nearly one-third of the Earth) into inhabitable land. It would be comprised of six artificial salt-water lakes, 18 miles in diameter, drawing water from the ocean. The lakes would be joined by canals. A three mile diameter island would be constructed in each lake for towns, resorts, or sports facilities.

The Japanese expect the project to cost \$140 billion. Desert sites in the Middle East, Australia, and North Africa are being examined for the project.

## Conservation & Development



tourism industry could be enhanced by protected areas like Massa and Toubkal National Parks, near the major tourism centers of Agadir and Marrakech, respectively. In the end the prospect for multi-use natural areas in Morocco is bleak if they are not managed to contribute to the country's overall development goals.

"Conservation is sometimes perceived as stopping everything cold...It is up to science to spread the understanding that the choice is not between the wild places and people. Rather, it is between a rich and an impoverished existence for man." (Thomas Lovejoy)

### Phillip de Maynadier

*Currently a Preserve Design Specialist with the Nature Conservancy, Pennsylvania, Phillip was a Peace Corps Volunteer in Morocco (1987/1989) with the Eaux et Forêts where he helped with the planning and establishment of the Mt. Toubkal National Park in the High Atlas Mountains. He also trained the park's first warden in the principles of wildlife biology and park management. Phillip graduated from the School of Natural Resources, University of Michigan (Ann Arbor), in 1986. He received the Volunteer of the Year Award for Peace Corps Morocco.*

## Asilah: Aga Khan Award

The town of Asilah, on Morocco's Atlantic coast, has received a 1989 Aga Khan Award for Architecture for its rehabilitation. The project was started in 1978 and continues. It is one of eleven awards worldwide.

According to the Master Jury for the awards, "In the area of rehabilitation, renovation, and upgrading, the town of Asilah stands out as an example of great success in the Muslim world. From a modest start but with ambitious vision, a few native sons of Asilah took it upon themselves to upgrade the physical and cultural environment of the town...With perseverance and skill they managed to raise the consciousness and mobilize the people of Asilah to implement this vision."



Principal persons responsible for seeing that the project was implemented are Mohamed Benissa, Minister of Cultural Affairs (he was mayor of Asilah at the beginning of the project), and Mohamed Melehi, an artist. The first step of the project consisted of campaigns to clean up the Medina involving the participation of parents and children. A newly created town cultural association, *Al Mouhit* (Ocean), has organized a series of annual festivals of a cultural nature, gaining national as well as international prominence. Money raised from the festivals (150,000 persons visited last year) is used to safeguard and restore the architectural heritage of the town. The municipality has called on local professionals and property owners to renovate their buildings with traditional building vocabularies. To date 60% of the city's buildings have been completely restored.



### Why the Award?

The Aga Khan Award for Architecture was established by His Highness the Aga Khan in order "...to encourage an architecture which would enrich the future physical environment of the Muslim world." Awards are oriented to two areas: 1) promoting modern architecture which relies on the most advanced building technology while integrating the fundamental principles of Islamic architecture; and 2) defending cultural identities of Muslim populations and protecting their threatened cultural heritage.

## 1990 RPCV Conference

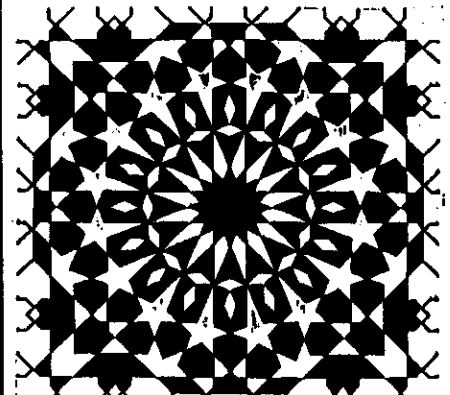
Over 1,200 returned Peace Corps volunteers will gather in Eugene, Oregon, for the 1990 National Council of RPCVs Conference.

Dubbed "Peace as Policy," the conference will be held 20-22 July, headquartered at the Eugene Conference Center.

There will be seminars, workshops, a salmon bake, and much more.

Friends of Morocco will be represented with a table at the international fair, an FOM meeting, and an FOM social gathering. This would be a wonderful chance for Northwest and California MRPCVs to get together. Let FOM know if you plan to be there.

For more information about registration and accommodations, write or call: 1990 National Conference, P. O. Box 5462, Eugene OR 97405 (tel: 503/345-3504).



**FRIENDS of MOROCCO**

## Ijtimaa 90

*Ijtimaa 90* will be in Boston this year, following a theme of "Morocco and America: Two Centuries of Friendship". Mark the dates on your calendar now: Friday, 5 October through Monday, 8 October (Columbus Day).

*Ijtimaa 90* will reach out to the two to three thousand Moroccans in the Boston area, offering social events, discussions, and home hospitality. We hope to involve the Boston academic and commercial communities as well. There are 60 Morocco RPCVs living in the Boston area, and we're hoping that all of them will participate in the event.

*Ijtimaa 90* will also feature the new development education materials produced by MRPCVs Bev Seckinger (Video) and Becky Mangus (Slide Library). To get your slides into the library, see the article and submission sheet elsewhere in this spring newsletter.

FOM is encouraging RPCVs whose training was in 1970, 1975, 1980, and 1985, to hold their twentieth, fifteenth, tenth, and fifth year reunions in conjunction with the *Ijtimaa*. If you are interested in arranging such a reunion call Peter Laugharn at 203/221-4093.

Registration forms and further details will be upcoming in the summer FOM newsletter.

## FOM Directory.....

The *Friends of Morocco Directory* (Only available with paid up FOM membership) is filled with information about MRPCV volunteers and other FOM members---their addresses, phone numbers, etc...---and a "yellow pages" section with lots more Morocco/Peace Corps information.

The directory was a project of FOM and was designed by Becky Mangus (Rabat/77-79).

It contains sections indexed by biographical data (alphabetical), service years (1,500 entries), and hometowns/zip codes (1,200 entries). There is also a section of over 700 "lost volunteers" for whom we have little, if any, information beyond name and

service years.

The "yellow pages" list addresses, names, etc... for FOM, Peace Corps Washington and Rabat, Morocco related offices of the U.S. in Washington, Morocco and U.S. embassies, U.S. retailers of Moroccan goods, Moroccan restaurants in the U.S., and much, much more.

A 1990 supplement with new names and information will be issued soon---again, to FOM members only.

To reserve your FOM Directory and to assure your receipt of future updates, send in your new or renewed membership today. There is a form in this quarter's newsletter.

## Morocco V Reunion

The 25th Anniversary Reunion of Morocco V RPCVs will be in Estes Park Center, YMCA of the Rockies, Colorado, 5-8 July 1990.

If you can't attend, send a newsy letter about the last 25 years of your

life--plus pictures. (Wouldn't it be easier to be there?)

For lots more information and registration, contact: Marian Cast Ruge, 1734 34th Avenue, Greeley CO 80631 (tel: 303/353-5661).

## FOM Poster Contest

The *Friends of Morocco* are looking for a new poster for *Ijtimaa 90* that will reflect the theme of our 1990 conference in Boston. The theme: "Morocco and America: Two Centuries of Friendship." The prize:

Free Registration at *Ijtimaa 90*. Send your entry (entries) to *Ijtimaa 90* Poster Contest, c/o Nancy Galvin, 274 Chestnut Hill Road, Chestnut Hill MA 02167. Entries must be received by 15 July 1990.

أصدقاء المغرب  
Friends of Morocco

# Sharing a Moroccan Experience---

## Letting Your Slides Help Tell the Story

by *Becky Mangus*  
(Rabat/77-79)

Morocco was a special experience for all of us, it was special friendships...a different and unique culture...a beautiful country. It was an experience that many people cannot imagine just as Morocco is a country that many cannot perceive.

Whenever I have a chance to tell others about Morocco and my Peace Corps experience I heartily seize the opportunity. I know I am not alone in my enthusiasm. As a matter of fact, most of us would jump at the opportunity to be able to expound upon the subject, especially if there were materials "out there" to help make the effort a little easier.

There is! The newly established Friends of Morocco Slide Library has already helped one past volunteer with a presentation and we look forward to many more. But, we need more slides, and the obvious resource is you--volunteers who have lived in Morocco, who have experienced the country and made friends with people. You have a unique insight that most other Americans do not possess and now you have the opportunity to share this perspective, captured through your camera while in Morocco.

As mentioned in the last newsletter, FOM was awarded a grant by the National Council of Returned Peace Corps Volunteers. With this seed money FOM is setting up a slide library and preparing a videotape. There will be several regional locations throughout the U.S. where copies of these presentations will be available.

We have a good number of slides, but not the selection that is necessary to make a well-rounded library. We need "pretty" slides, cultural slides, people slides, religious slides, and so on...we need a variety of slides for a variety of topics.

Enclosed in this newsletter is a Slide Cataloging Form. Fill it out and send the slides you would like to have considered for the library. We will make a copy of them and return the original(s) to you (you may prefer to make a duplicate yourself and send it to us--please state this on the form).

And those of you who want to use the library, give me a call or write to, *Becky Mangus*, 2432 Madison Ave., Baltimore MD 21217; 301/523-5749. Part of the slide library is planned to include script suggestions and already prepared presentations.

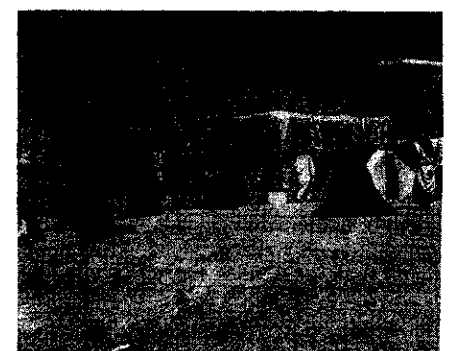
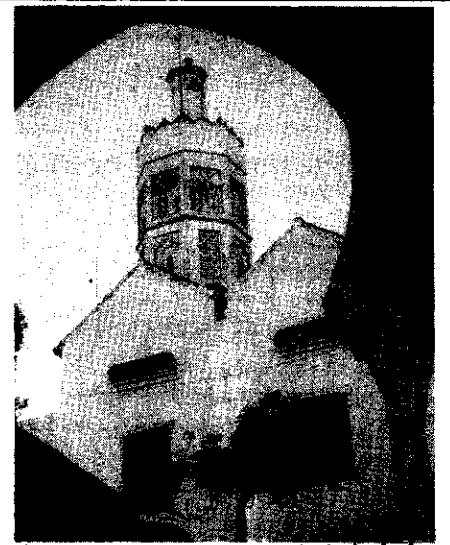
We can also help you with information on how to create speaking opportunities for yourself.

We are at the beginning stage of this endeavor and we can meet many of our MRPCV needs. But, to be a truly viable resource, we need more slides.

I am beginning to know how the Maytag repairman must feel, waiting for that call that never comes. I am waiting for those special slides that many of you, I know, possess--they too have never come. Please take a few minutes, review your slides, and send a selection to me to be included in the Morocco slide library. This library is one-of-a-kind and we would like you to be a part of it and to take advantage of this resource whenever you have the opportunity.



**Some  
Examples  
of What  
We Need**



## Ash Khabarna?

## أش اخبارنا ؟

**Karen Burgess Thornton** (Rehab/Marrakech, 82-85) and **Ken Thornton** (Water/Ouarzazate, 84-86) had a daughter, **Millie Helen**, in July 1989, named after MRPCV Millie Whalen (TEFL/Fiqih ben Salah, 82-84). Alf mabrouk.

**Karen Blyth**, Morocco Desk Officer for Peace Corps from 1988 until May 1990, has just accepted a position as the Deputy Regional Director for the Africa Bureau of the Association for Voluntary Surgical Contraception based in Nairobi, Kenya. She will be responsible for the management of their family planning services in the Francophone countries of Sub-Sahara Africa. She asked us to bid farewell to her many friends with whom she has worked over the last two and one-half years. She would like folks to know that she has gained tremendous insight and affection for Morocco's people and culture through your guidance and support. Her forwarding address is: AVSC, P.O. Box 57964, Nairobi, Kenya.

**Gregory Acker** (85-87), is currently performing African folktales for the Mayor's Office in Louisville KY. He has written a show of West African tales, reflecting his experiences in Togo, but is now working on a show of North African tales. Any FOM

member who knows of any books or particular tales, especially those concerning Joha (or other trickster characters), could really help him along with the show by sending them to: Gregory Acker, 1139 S. 4th St., Apt. 3, Louisville KY 40203. Or call: 502/585-5134. If books are sent, postage and their safe return are guaranteed! *Shokron!*

**Elena Coon Prentiss**, an artist who has exhibited in Paris, New York, and Morocco, and who spent much of her early life in Tangier, succeeded **Dr. Robert Smith Shea** as director of the Tangier American Legation Museum. She looks forward to greeting any of the friends of TALMS who might again find themselves in Tangier for a visit. For more information about the Tangier American Legation Museum Society, contact I. William Zartman, 1740 Massachusetts Ave. NW, Washington DC 20036.

**Peter Ohman** (82-84), has announced a change of address. He can now be reached at Gamlebyplan 17/201, 163 74 Spanga, Sweden. He also wants to know if anyone would be interested in having a *Euro-Ijtimaa*.

**Valerie (Piotroski) Broadwell** (TEFL/Kenitra, 81-83), is now living at 7000

Poplar Ave., Takoma Park MD 20912, with her husband Mark. She is currently Education Coordinator for Defenders of Wildlife in Washington DC. She would like to make contact with former TEFLers Louis Hawkins, Julie Tansil, and Terry Hennegan.

**Craig Storti** has a new book, just off the press, entitled *The Art of Crossing Cultures*, published by Intercultural Press. He can be contacted at 3100 Connecticut Ave. NW, #407, Washington DC 20008. *Ed. note: A full review of Craig's new book will appear in the summer issue of the FOM newsletter, coming in July.*

**Tim Hyatt** (ESP/Agadir, 87-89) & **Keltaum Abouchihab** gave birth to Alana Sophia on 9 July 1989, in Rabat. The birth was also attended by Peace Corps Medical Officer, Mari Riley-Kresge.

### WANTED

APCD for Education  
1 June--1 October 1990  
Personal Services Contract  
with Possible Extension

#### Contact:

Peace Corps Morocco, Attn.  
Dave Fredrick, 1 rue Ben  
Zerte, Rabat, Morocco, tel:  
011-212-7-660-20; or  
Morocco Desk Officer,  
Peace Corps, 1990 K Street  
NW, Washington DC 20526,  
tel: 800/424-8580.

## Hospitality

*Hospitality is an important function of FOM. If you are interested in hosting a Moroccan student or visitor (for dinner, overnight, or just for tea!), please contact Peter Laugharn at 203/454-1067. Remember all the afternoons of tea and the gracious hospitality that Moroccans offered us?*



## Newsletter Deadline

If you have news, requests, announcements, etc... for the summer issue of the FOM Newsletter, please send them to the Editorial Office Address no later than 20 June 1990. Information received after that date will have to be held for the fall issue.

أصدقاء المغرب



## Friends of Morocco Newsletter

*Friends of Morocco Newsletter* is published quarterly by the Friends of Morocco and circulated to their 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 dues are \$15 annually. FOM is governed by a nine-member national board. Mailing address: Friends of Morocco, PO Box 2579, Washington DC 20013-2579. For further information, contact 1990 president Peter Laugharn at 203/454-1067.

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