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أصدقاء المغرب

FRIENDS of MOROCCO

A Newsletter Vol. 2, No. 3, Late Summer 1990

IJTIMAA and Peace Corps's 30th



Originally planned for October 1990, *Ijtimaa* has been rescheduled for Spring of 1991. Its theme is *Morocco and America: Two Centuries of Friendship*, and planned events include a reception cruise in Boston Harbor, an authentic Moroccan-style dinner in a Boston restaurant, and social events with the Moroccan community (2000 to 3000 strong) of Boston. A day of workshops and presentations will address such topics as current US/Moroccan cultural exchanges, the situation of Moroccan immigrants in the US, and new projects and initiatives for Friends of Morocco to undertake.

The Boston *Ijtimaa* planners hope to have as many Morocco RPCVs attending as possible. If you have any ideas or suggestions for program activities or workshops, or if you can help with arrangements, contact Bob Dudley (Errachidia, 77-79) at 617/426-5004 (days) or 617/628-0966 (evenings).

in a Volunteer Day of service to the Washington community in housing, education, health, and the environment.

Friends of Morocco hopes that Morocco RPCVs will attend in large numbers. We're just beginning to discuss the events that FOM can arrange to complement those of the National Council. Ideas include cultural and social events, an official reception and fundraiser, a high-level briefing on Morocco, public speaking opportunities in local communities, and, of course, unabashed reminiscing.

Watch for more details on both events in the next *FOM Newsletter*.

TREES



The following article was excerpted from the 11 January 1990, World Bank News.

Morocco will protect and develop its forests and help meet the fuel needs of the poor through a project being supported by a \$49 million World Bank loan.

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Anyone who attended the 25th Anniversary of the Peace Corps in Washington in 1986, will remember what an exhilarating event it was---both nostalgic and forward looking. The 30th Anniversary promises to be even more memorable, attracting ten thousand RPCVs, and focusing the capital city's attention on Peace Corps, the developing world, and volunteer service.

The event is being sponsored by the National Council of RPCVs, 1-4 August 1991. NCRPCV expects activities to include a Congressional reception, lively social events, informative panels on international issues and the theme *Continuing to Serve*, and plenty of time to catch up with old friends. RPCVs can also take part

COMING...

- *** 18-20 October: Tangiers Colloquium, in Tangiers, Morocco.
- *** Early Spring 1991: *Ijtimaa '90*, in Boston MA.
- *** August 1991: the 30th Anniversary Reunion of Peace Corps, in Washington DC.

أصدقاء المغرب

Friends of Morocco

...Trees.....

Morocco's forests play an important role in preventing soil erosion, which can devastate agricultural areas, clog dams and irrigation systems, and block water supplies. Forests currently cover only about 8 percent of the country. Morocco is losing about 20,000 hectares a year--a little at a time, tree-by-tree.

The project will include an inventory of forests, and "management" plans will be prepared for almost

700,000 hectares. Replanting programs and watershed areas will also be established. Special attention will be given to preventing overcutting or disruption to the ecology of wooded areas.

The project will also protect forests of argon trees, which are found only in Morocco and are important in controlling the movement of sand dunes.

New approaches for manag-



ing watersheds and forests will involve local people--because they are the ones who depend on the forests for wood, forage, and other goods such as honey and herbs used in cooking and medicines.

The Year of the Elephant

Year of the Elephant, A Moroccan Woman's Journey Toward Independence, by Leila Abouzeid. Translated by Barbara Parmenter. Introduction by Elizabeth Fernea. Austin, University of Texas Press, 1990, paperback, 129 pp., \$8.95.

"Leila Abouzeid has created a new style, a mosaic of expression with which she describes her old and yet new world of Morocco."

---Ahmed Abd Al-Salam Al-Bakkah, Moroccan author and poet.

In this moving fictional treatment of a Muslim woman's life, a personal and family crisis impels

the heroine to re-examine traditional cultural attitudes toward women. Cast out and divorced by her husband, she finds herself in a strange new world. Both obstacles and



support systems change as she actively participates in the struggle for Moroccan independence from France.

This feminist novel is a literary statement in a modern realist style. Most novels by women of the

Middle East that have been translated reflect Western views, values, and education. By contrast, *Year of the Elephant* is uniquely Moroccan and emerges from North African Islamic culture itself. Its subtle juxtaposition of past and present, of immediate thought and triggered memory, reflects the heroine's interior conflict between tradition and modern demands. The title refers to a famous battle described in the Koran.

First published in Arabic in Morocco in 1983, this novel almost immediately sold out. It is one of the first Moroccan novels written in Arabic to be translated into English. Leila Abouzeid is an author, script writer, and journalist.



The Art of Crossing Cultures

A "Sojourner's" Guide to Living Abroad

A book review
by Donald E. Baker

The Art of Crossing Cultures, by Craig Storti. Yarmouth, Massachusetts: Intercultural Press, 1989. Paperback, 121 pages. ISBN 0-933662-85-8.

You'll wish someone had given you this book before you embarked on your Peace Corps experience. You should give it to anyone you know who is about to attempt living in another country. It should be handed out in airport departure lounges as freely as Hare Krishna posies.

"Many, perhaps most, people who go abroad to live and work genuinely want to adapt to the local culture," Mr. Storti writes: "And most do not....true cultural adjustment and effective cross-cultural in-

teraction are more elusive than we might expect." In this book he seeks to "explain why--and what to do about it."

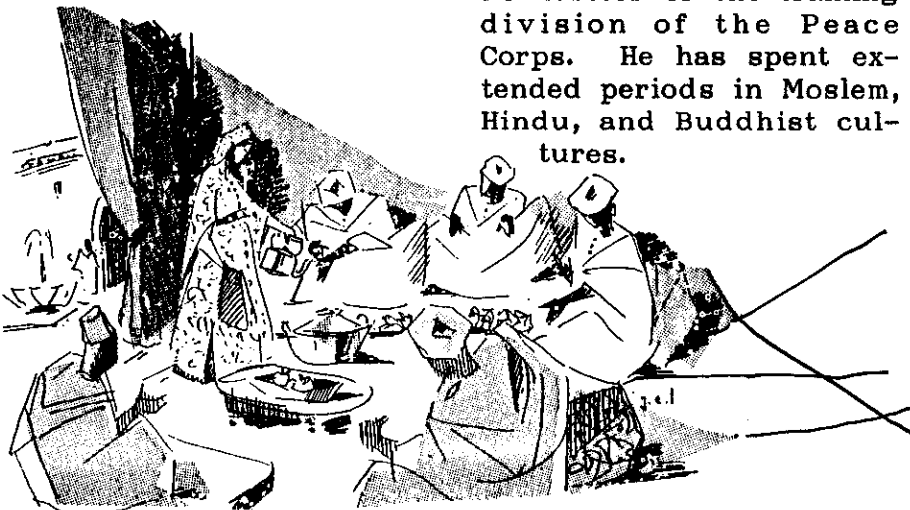
The author is the director of "We and They: Ventures in Intercultural Training," which designs and conducts seminars in intercultural awareness and sensitivity for government and private-sector clients. Storti designed cross-cultural training programs for the Peace Corps in three countries--

If your Peace Corps "sojourn" (Storti's quaint and apropos word) overseas was less than totally happy, you can take some small comfort from his statistics. The early return rate for Peace Corps volunteers, he says, "has hovered for years between 10-20 percent"--and that is one of the more successful programs. Sixty-eight percent of Americans (with no cultural training) do not complete their contracts in Saudi Arabia. That figure

"...early return rate for Peace Corps volunteers has hovered for years between 10-20 percent..."

Sri Lanka, Nepal, and Morocco--and served for two years as a training consultant to the Peace Corps in Nepal. He is also the editor of *Training Forum*, the bimonthly newsletter of the training division of the Peace Corps. He has spent extended periods in Moslem, Hindu, and Buddhist cultures.

may not be surprising, considering the vast chasm of language and culture Americans must cross to adapt to many developing country environments. But what about the thirty-seven percent of General Dynamics F-16 employees who punched out early from Western Europe? Or the eighteen percent of Americans who were not able to adapt to living in England, where the language barrier is lowest and the cultural identification would, one might suppose, be highest? Storti cites an estimate from 1984 that, "More than one-third



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Friends of Morocco

...The Art of Crossing Cultures.....

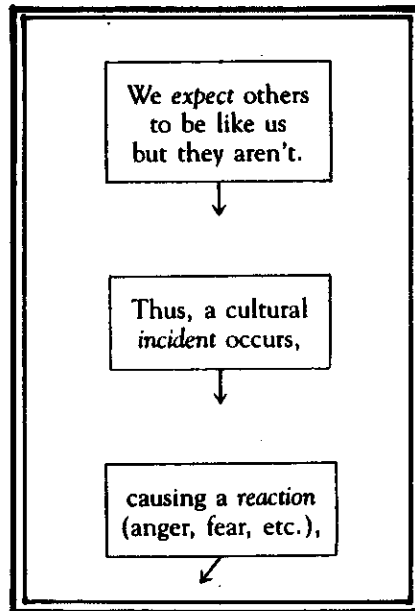
of all Americans who take up residence in foreign countries return prematurely because they are unable to adapt to day-to-day life."

Nor is "sticking it out" any indication of successful adaptation. Storti believes that "the percentage of expatriates who have not adjusted to the culture" but who remain in their assignments is even greater than the percentage of those who go home early. These are the people who either become virtual recluses or else retreat into the artificial womb of the expatriate community. In the former case the sojourner occupies space in a foreign country but has minimal contact with the culture--it is a diminishing rather than an enlarging experience.

Complete withdrawal into the expatriate community is in some ways even worse, for it can give the sojourner the *illusion* of participating in life overseas, when in reality it is a pale reflection of life back home. As a life-support system, the "expatriate subculture can be an unwholesome proposition. The forced conviviality, the routine putting down of the natives (about whom, after all, we

know very little), the correspondingly inflated opinions one has of ourselves and our compatriots, the sense of regret over missed opportunities.--all the measures we must take to

with members of the host culture. Thus it is written from the perspective that adjusting to the local (foreign) culture is valuable, desirable, and greatly enhances one's experience abroad."



sustain morale (and belief) in the foreign colony can do permanent damage to our ability to function as sympathetic, compassionate human beings. When we withdraw from the culture around us, we not only isolate ourselves from the local people, but from our own humanity as well."

The Art of Crossing Cultures, Storti says, "is intended for all those going abroad--to live, work, or study--whose circumstances require them to interact effectively with the local people--it is really intended for those who wish to become fully engaged

Storti, it should be noted, vehemently does not equate "adjusting to the local culture" with "going native," wherein "the sojourner mimics the ways of the natives (often to an exaggerated extent), is uncritically accepting of everything about native society, and pointedly has nothing to do with anything or anyone from his or her birth culture." That, he says, is "a pose....most of those who go native are shamming. What drives them is not so much a genuine attraction to the native culture, but a confused antipathy toward their own. They aren't making a choice as much as they are making a statement....Going native is as inappropriate and unhealthy a response to the overseas experience as disappearing into the expatriate sub-culture."

The American newly landed in his or her overseas posting may well, Storti says, "feel cornered, frustrated, and at times overwhelmed" and may spend much of the time "simply trying to cope." The problems pile up, adjusting to a new job, learning to function in a



...The Art of Crossing Cultures.....

new community, and adapting to a new country-- where the unaccustomed climate may affect the newcomer's body and mind in unfortunate ways, where communication and transportation may be frustratingly difficult, where shortages of familiar commodities must

be accepted, and where amoebas and parasites lie in wait for virgin Western intestines. "You might reasonably suppose," Storti writes, "that expatriate party talk revolves around issues of the moment, such as the declining peso or forecasts of another year of

drought, but it touches just as often on the solidity of one's stools and how long to soak the lettuce." Feverish and cramp-ridden, "you become depressed. Your resolve weakens. Doubt arises....If I hadn't come here, you can't help feeling, none of this would have happened."



Intercultural Tangier

The *American Institute of Maghribi Studies Newsletter* reports that the First Tangier Colloquium will take place from the 18th to the 20th of October, 1990.

The city of Tangier occupies a strategic position which since antiquity has made it a center for the diffusion and interaction of cultures. Tangier was, and continues to be, a meeting place for the diverse civilizations of East and West, North and South. This interaction has had important consequences for the ancient, medieval, and modern history of Morocco.

Tangier aspires once again to recover this role, which its geographical position and economic, cultural, and human potential confer upon it. It possesses many special characteristics and untapped resources which need to be studied and recorded.

In addition, the city faces various economic and social problems, the analysis and treatment of which are a matter of urgency.

In response to the expressed wishes of a number of researchers and other professional people from Tangier and elsewhere, the Faculté des Lettres et des Sciences Humaines of Université Mohammed V is organizing, in conjunction with the Ecole Supérieure Roi Fahd de Traduction, a series of annual colloquia. The first of these colloquia, under the theme, *Tangier Through Its Recent History (1800-1956)*, will take place in Tangier in 1990.

For further information, contact: Rencontres Scientifiques de Tangier, Faculté des Lettres et des Sciences Humaines de Rabat, B.P. 1040, Rabat, Morocco. Telephone numbers: 718-73; 718-93; or 719-89.

"The impact of these challenges"--along with the terrible insecurity of knowing no one, the unmet need for "the support and comfort of friendship"--"is so direct and immediate," Storti writes, "that if the problems they pose aren't acknowledged and addressed early on, the resulting stress and anxiety can overwhelm and defeat the sojourners before they ever really encounter the culture."



Withstanding the stresses requires that the sojourner be prepared for them in advance, to know they are coming so that the psychological impact is lessened. "It also helps to keep our trials in perspective and not take them too seriously. We aren't in any danger, after all; the diseases we are prey to are rarely the life-

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threatening variety....And we should remember, too, that our circumstances--and our feelings *about* our circumstances--will change."

Many companies and organizations apparently believe they are adequately preparing their people for the overseas experience with some sort of historical backgrounding, a superficial overview of the quaint native customs and beliefs, a smattering of the language, and a list of American consumer goods that should be taken along, since they "can't be found where you're going." In other words, many heading abroad are given some preparation for what they will see, hear, and maybe even smell. The problem is, they are too seldom prepared to deal with how they will react to what they encounter.

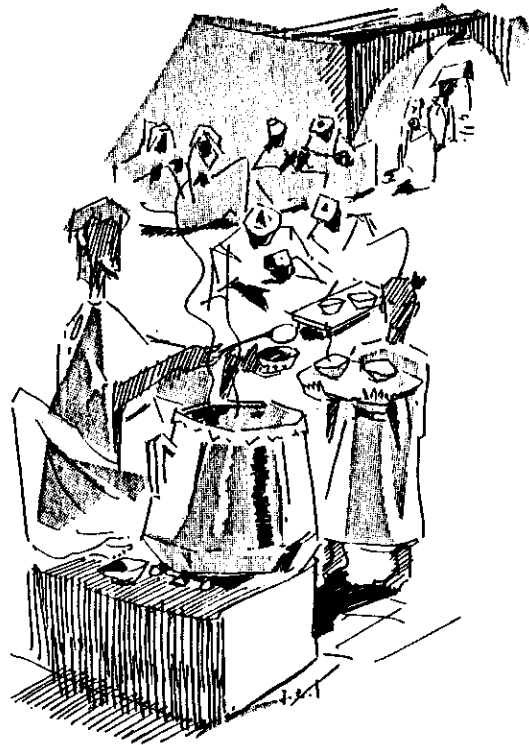
Among Storti's illustrations of this thesis is the archetypical case of a female development worker in Tunisia. In the course of a morning Storti has her coping badly with throngs on the street and seeming chaos at the post office, being stood up by a government official who never intended to keep his appointment with her, finding her newspaper ven-

dor does not have her *International Herald Tribune* despite previous promises, and being harassed by male customers at a coffee house. Her quite understandable emotional responses include confusion, helplessness, fear, anger, irritation, embarrassment, anxiety, awkwardness, and inadequacy.

"Stress and anxiety (to say nothing of a permanent sinking heart)," Storti writes, "are conditions the normal, healthy person tries to avoid, whether at home or abroad. It's only natural,

therefore, that if we find our encounters with the local culture stressful and otherwise unpleasant, we will begin to pull back from it. And by withdrawing and isolating ourselves from the culture, we seriously undermine any possibility of meaningful adjustment; we can hardly adjust to that which we decline to experience."

One of the difficulties, as Storti sees it, is that human beings are convinced "that all other human beings are just like them." However, when people from two different



The inhabitants are very hospitable and will entertain strangers, friends or relations equally well, there is no place where the saying "Les amis de nos amis sont nos amis" is more true.

J. E. Laurent, *Fez--Traditional Moroccan Cooking*



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cultures meet, that conviction does not apply. The resulting interaction is difficult and may even prove impossible: "while we may not choose to assume that others are like us, while we may even *know* better than to assume that others are like us, and while we may very much wish we could stop expecting everybody to be like us, the force of our conditioning leaves us no choice."

Storti's means of coping with the behavior of people who turn out to be different from us, and of staying on the course toward a balanced adjustment to the new culture, is twofold. The first weapon is to be forewarned, thus forearmed, prepared not only for what one will experience but how, like the fictional development worker, one is likely to react. If one recognizes one's very natural emotional responses for the defense mechanisms they are, then one is more able to resist the instinct to cut and run from the strange and unfamiliar.

The sojourner must, then, also cultivate an analytic awareness of his or her experiences and seek consciously to substitute objective observation for subjective reaction: "Our goal...must be to create those interludes wherein, momentarily free of our subjective reactions, we can truly observe what is

going on around us. What we thus observe" on one occasion "becomes what we expect" on subsequent, like occasions. And what is expected is what is known. And what is known is less frightening and thus more easily dealt with than what is unknown.

Storti's model, in paraphrase, goes like this: We expect others to be like us, but they aren't. Thus, a cultural incident occurs, causing a reaction (anger, fear, etc.). Unprepared, we may withdraw. But if we become aware of our reaction, and we reflect on its cause, our reaction subsides, allowing us to objectively observe the situation. This results in our developing culturally appropriate expectations.

Mr. Storti writes, for the most part, fluently, engagingly, entertainingly. His illustrative examples and little parables, and his frequent quotes from the likes of E. M. Forster, Aldous Huxley, and Philip Glazebrook, are amusing as well as enlightening. He has produced a very useful and valuable book. Tell your soon-to-be-expatriate friends to leave Tom Clancy and Danielle Steele in the airport gift shop. This is the paperback they should read--for the second or third time--on the plane.



"...human beings are convinced that 'that all other human beings are just like them'..."

Most of the book is taken up with Storti's attempt to answer the question, "how exactly does one come by this elusive awareness? What can one do to develop and perfect it?" 'Tain't easy: "Adjusting to another culture requires a major, sustained effort under less than ideal circumstances; people don't shed their instincts and change their behavior without a struggle. But the effort will be handsomely rewarded."

Where to Find the Book

How to order *The Art of Crossing Cultures*, by Craig Storti: send \$14.95 plus \$1.50 shipping to Intercultural Press, P. O. Box 700, Yarmouth, Maine 04096.

أصدقاء المغرب
Friends of Morocco

Solar Cool Camels

The following article appeared in the spring 1990, issue of "unicef in ACTION", and is printed with the permission of the United States Committee for UNICEF.

The solar-powered camel shown in the photo to the right has to be one of the most interesting marriages of modern technology and ancient wisdom in all of Africa. It also means lifetime protection for many of Africa's poorest children.

Immunization protects children from the six major child-killer diseases: measles, polio, tuberculosis, diphtheria, whooping cough, and tetanus. But vaccines must be refrigerated prior to use, and many of the world's poorest children, especially in Africa, live so far from refrigerators or electricity that they could not be immunized.

But camels can carry loads up to 200 pounds for days without water. They rarely break down and often live 50 years. Even heavy duty four-wheel-drive vehicles rarely last more than a year over dirt roads and trails.

And now engineers have designed a refrigerator that uses, of all things,



UNICEF Photo

the glaring African sun for its power. A small refrigerator for vaccines is strapped to the back of a camel, and a solar panel is mounted on top. This combination of old and new technology keeps vaccines cold for days, and allows UNICEF health workers to reach even very remote villages to bring good health to the children.

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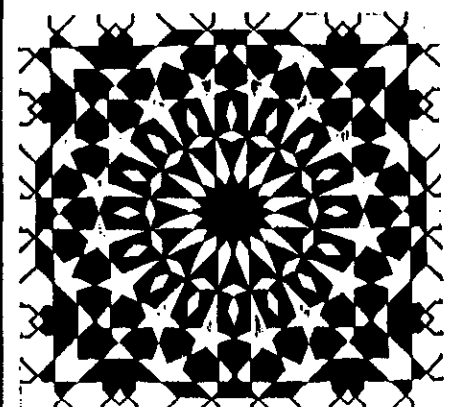
Morocco, along with Chad, Mali, Sudan, and the Central African Republic compose the five countries in which the camel is used for solar powered refrigerator and vaccine transport. Morocco is also one of only twenty-two countries (the only one in North Africa) around the world using solar power to run water pumps in otherwise waterless areas.

WorldAIDS Report

According to the January 1990 issue of *WorldAIDS*, the World Health Organization has reported 36 cases of AIDS in Morocco (1 case per million inhabitants) as of November 1989.

To help combat the virus and to educate the citizenry, the National Action Committee was formed in 1988. Currently, 85% of the country's blood centers screen blood. A 1989 education campaign coordinated by the *Association de Lutte Contre le SIDA (ALCS)* includes conferences for medical personnel; ten public conferences; printed and audio-visual information; and a fund-raising event featuring art exhibitions, films, information booths, and a musical evening.

Morocco now requires that citizens residing abroad be tested upon permanent return to the country.



FRIENDS of MOROCCO



New PCV Morocco Director Neill

Dorothy (Darcy) Neill is the new Peace Corps director for Morocco. She began her tour in Morocco on 1 July 1990. Darcy brings an exemplary background in training and personnel management, as well as previous Peace Corps experience both as a volunteer and headquarters staff member.

Prior to accepting the directorship in Morocco, she was the regional Vice President in New York City for ARC International, a management firm where she was responsible for client services and management training for AT&T, Bell Laboratories, and the Hong Kong and Shanghai Banks.

In 1985, until 1987, Darcy

resided in Tokyo, where she served as a Senior Trainer for ARC International, implementing training programs for senior management of multinational corporations. While in Japan, she served on the board of the Japanese Professional Women's Association and coordinated staff support for International Special Olympic Programs.

Darcy worked for Lifespring, Inc., from 1979 to 1984, as an area director in New York City, and resident trainer, responsible for the delivery of human relations and communications seminars. Her responsibilities included fund-raising and community service activities as well as overseeing

budgetary and management operations for the area office.

Darcy began her Peace Corps service as a volunteer in Gabon and Senegal from 1967 to 1969. She served from 1970 to 1975 as the Assistant Chief of Staging and Orientation for the Peace Corps in Washington, responsible for the development and delivery of pre-training orientations. She was training Project Director in Niger in the summer of 1973, and the Project Director in Cameroon in the summer of 1975.

Darcy has conversational language abilities in French and Japanese. She is a native of New York City.



Summer Study Program at Rabat

The University of Wisconsin-Milwaukee, International Relations Department, is offering an innovative summer study program in Morocco. Slated to begin in 1991, the program will be held from mid-May to mid-July at the Mohammed V University in Rabat.

The academic content will be interdisciplinary in approach, integrating the study of international rela-

tions and political science with language, literature, and civilization. Courses will be taught in English, however, there will also be an opportunity for the study of both French and Arabic.

The program is being developed and coordinated by Dr. Mark Tessler of the university Department of Political Science and Dr. Martine Meyer of the Department of French and

Italian. Both Dr. Tessler and Dr. Meyer are frequent visitors to Morocco and long-time students of Moroccan and North African affairs.

More information can be obtained by contacting: University of Wisconsin-Milwaukee, International Relations Department, P.O. Box 413, Bolton Hall, Milwaukee WI 53201, telephone: 414/229-4252.

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Friends of Morocco



All Things English..... TESOL/Khenifra Request

Volunteer *Dan Spiegel* (TESOL/Khenifra) is looking for materials that will help to develop a Regional Resource Center in Khenifra.

The center is a place where students and teachers can learn more about the English speaking world. The center presently houses a small collection of books, periodicals, and cassettes. The center was started last year in one room of Lycée Fatima Zohra--since expanding to a room in the Lycée Abdoul Kacem Zayane. Though only open one trimester last year, over 300 students enrolled to use it. This enthusiastic response from both students and teachers has been growing stronger--forcing a need for expansion. Khenifra's central location to many other towns in the Middle Atlas region of Morocco means that outlying areas can also be served.

The need is for materials. The Moroccan Ministry of Education does not yet provide support for regional resource centers. If anyone has books, periodicals, maps, tapes--or names of contacts for those items--please write to Dan. The English teachers are in desperate need of additional materials to assist instruction--there is only one textbook for each level, and there is not much of a support network for methodology. The students are eager for more than can be provided in class.

It is understood that a sudden arrival of materials is not likely. Dan and other teachers would like to develop a communications network that will allow access to English materials. Your correspondence alone would help further those efforts.

Write to Dan Spiegel at:
BP 175, Khenifra, Morocco.

FOM Music Grant

The Friends of Morocco has presented a \$250.00 grant to Liz Shanks (PCV/Fez) to partially support *Project Music*.

Two-hundred dollars of the grant will be used to "bring the gift of music to individuals in institutions of limited programming and functioning resources. *Project Music* is to use the Peace Corps network to gain an entrée into a hospital, an orphanage, a school for the blind, and several old-age homes."

Another \$50.00 was included to cover the cost of film and film processing. The photographic documentation will allow for new additions to the FOM slide library.

A report of the implemented program will appear in the *FOM Newsletter* in the future.

If you would like more information about the project now, contact Liz, c/o Cheryl LeMaster, 113 Blvd Mohammed V, Fez, Morocco.

SLIDES

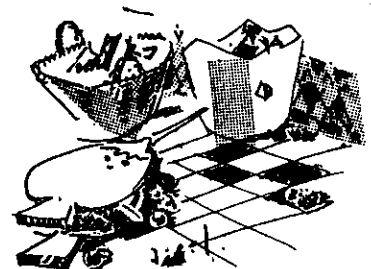
Don't forget to bring a slide with you to Boston for FOM's slide library.

Only one slide from each MRPCV would increase the collection to over 2,500 slides.



Dues Due

Don't forget that membership renewals are due. Membership will not only keep you up and in touch with things Moroccan, MRPCVs, and Peace Corps in Morocco, but it will allow you to receive our newsletter, directory, and notices of activities and reunions.



Ash Khabarna?

أش
اخبارنا ؟

Mbolo is the West African greeting from the Mullen clan in Equatorial Guinea these days. *Bernadine Kel-leher Mullen* (85-87) married *Matt* (81-84) last year. In September ('89) they celebrated the arrival of a beautiful baby girl, *Kelley Suzanne!* *Matt* returned to Equatorial Guinea--Kelley and Bern arrived in February to share village life with *Mateo*. *Matt* is training Guineans in small scale agricultural marketing through the formation of village co-ops. The Mullens mail can be forwarded through their U.N. address at NCBA-CLUSA, 1401 New York Avenue, Suite 1100, Washington DC 20005-2160. *Bern* is busy being a mother and welcomes all mail. She will respond with the latest African news.

Sonya Malone writes that she is currently a PCV in Ouarzazate, working at a lab that analyses food and water for bacteria. This is the first year for this lab tech. program in Morocco following an earlier two-year program that was in place a few years ago. *Sonya* says that the current program volunteers would like to contact those earlier volunteers, or anyone who knows their whereabouts.

Ed. Note: FOM has address lists and labels available for *Sonya's* group. We can provide lists and labels for other PCV/RPCV groups, too.

Cathie Bachy (TEFL/Tiznit, 85-87) and *Peg Griffels* (TEFL/Erfoud, 83-85; PCVL/TEFL/Rabat, 85-86) are moving to North Amherst MA, to begin graduate studies at the University of Massachusetts. *Cathie* will be pursuing her masters in International Education at the Center for International Education and *Peg* will be getting her degree in Counseling Psychology. Both are sad to leave the RPCV/Morocco community in Washington DC, but look forward to hooking up with Boston area folk. They hope to see everyone at Ijtimâa '90 in Boston in October. Please keep in touch, *elf mia marhaba:* 58 Henry Street, North Amherst MA 01002. Telephone: 413/549-1448.

Francis Poole (Tangier, 79-81) has taken a position of Librarian at the University of Delaware. Write her at: Media Services Dept., the University Library, University of Delaware, Newark DE 19717. Telephone: 302/451-2231

NOTES:

...Send in your nominations for FOM Officers and Board members now. The 1991 officers will be elected at Ijtimâa '90 in Boston.

...30th Anniversary of Peace Corps in Washington DC, July 1991.

...*Middle East Report* (March-April 1990) features Morocco and other Maghribi countries in a series of articles pointing to North Africa as "Europe's other frontier".

...*Peace Corps Times* concentrates on PC volunteers, programs, and issues in Morocco & Tunisia in its Spring 1990 issue.

...The *Tangier American Legation Museum Society* has preservation of the oldest U.S. diplomatic property in the world, as well as promotion of educational activities as its main goals. Membership information can be found at: TALMS, 3282 N Street N.W., Washington DC 20007.

...A recent Health & Research Studies Center (Palo Alto CA) has determined that almond oil may help reduce cholesterol more than other oils. Societies with large amounts of almonds in their diets (ex: North Africa) have generally lower cholesterol levels.

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 fall issue of the FOM Newsletter, please send them to the Editorial Office Address no later than October 31 1990. Information received after that date will have to be held for the winter 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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