

TABLE OF CONTENTS

ACRONYMS	3
1. ACTIVITY OVERVIEW	4
1.1 ACTIVITY DESCRIPTION	4
1.2 SUMMARY OF RESULTS FOR QUARTER 4	5
2. PROGRESS ON IMPLEMENTATION	8
2.1 IMPLEMENTATION STATUS	8
2.2 IMPLEMENTATION CHALLENGES	34
2.3 MELP UPDATES	34
2.4 COLLABORATION AND PARTNERSHIPS	35
3. MANAGEMENT AND ADMINISTRATIVE ISSUES	36
3.1 ISSUES RELATED TO SUBGRANTEES	36
3.2 USAID COLLABORATION AND MEETINGS	36
4. LESSONS LEARNED	37
5. ACTIVITIES PLANNED FOR NEXT QUARTER	38
6. OTHER SECTIONS	39
6.1 CROSS-CUTTING ISSUES	39
7. ANNEXES	39



ACRONYMS

AFCP	Ambassador's Fund for Cultural Preservation
ASOR	American Society for Overseas Research
AUI	Al Akhawayn University of Ifrane
BMP	Branding and Marking Plan
CLA	Collaboration, Learning, and Adaptation
CoP	Chief of Party
CSO	Civil Society Organization
DCoP	Deputy Chief of Party
EMA	Essaouira-Mogador Association
EMMP	Environmental Monitoring and Mitigation Plan
FMA	Memories for the Future Association
GoM	Government of Morocco
HAF	High Atlas Foundation
INDH	National Initiative for Human Development
ISITT	Institut supérieur international de tourisme de Tanger
MELP	Monitoring, Evaluation, and Learning Plan
MoA	Ministry of Agriculture
MoC	Ministry of Culture
Mol	Ministry of Interior
MoT	Ministry of Tourism
NON-REM	Persons who do not belong to religious or ethnic minority groups
SAMA	Sefrou Association for Multidisciplinary Arts
REM	Persons who belong to religious and/or ethnic minority groups
UCA	University of Cadi Ayyad
USAID	United States Agency for International Development
USG	United States Government
USMBA	University Sidi Mohamed Ben Abdellah
UVa	University of Virginia

1. ACTIVITY OVERVIEW

1.1 ACTIVITY DESCRIPTION

The USAID Dakira Program, implemented by the High Atlas Foundation and its partners, Fondation mémoires pour l'avenir (FMA), Mimouna Association, Essaouira Mogador Association, Sefrou Association for Multidisciplinary Arts (SAMA), and Fondation Miftah Essaad, aims to collaboratively develop and pioneer a unique participatory approach to the educational preservation of Morocco's multicultural history. The program encourages local communities to capture, preserve, and transmit their collective memories so that they are better equipped to take ownership of the revitalization of their own histories. This introspective, experience-sharing approach among local participants maximizes relationship building, leading to collective actions that improve livelihoods and a deepened discovery of Morocco's multicultural identity.

The goal of the USAID Dakira Program is to explore and strengthen interreligious and inter-ethnic solidarity through community efforts that preserve cultural heritage in Morocco through two overarching objectives:

1. Enhance Religious and Cultural Preservation, Learning, and Social Cohesion
2. Support Initiatives that Promote Tolerance, Interfaith Dialogue, and Multiculturalism

The opportunity to rebuild the narrative of Morocco's multifaceted heritage is quickly passing for those who gathered and preserved the stories. To preserve Morocco's cultural heritage, Dakira engages a robust network of diverse local civil society organizations (CSOs) to support program implementation. Through these partnerships, Dakira catalyzes the diversified and coordinated engagement of civil society actors, community leaders, and local stakeholders to discuss, reflect, and learn about Morocco's religious and ethnic heritage. These partnerships enable the documentation and dissemination of practices, lived experiences, and testimonies shared by stakeholders, along with the restoration of tangible heritage.

The program develops an integrated and participatory approach focused on empowering communities through capacity building and experiential learning to promote multiculturalism, social cohesion, and diversity. This participatory approach is also the basis for creating shared plans of action for improving future livelihood opportunities within the targeted communities.

Program Theory of Change: *If the memory of Muslims, Jews, and Christians living together is preserved, and if Dakira is able to bring people toward greater cultural understanding, then strengthened solidarity will emerge that will improve livelihoods and serve as a model for interfaith dialogue in Morocco and the region.*

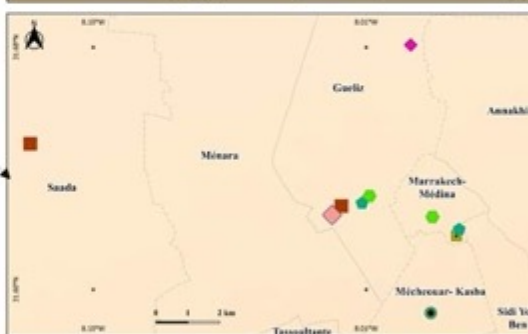
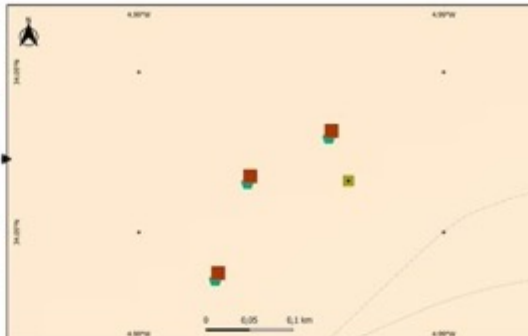
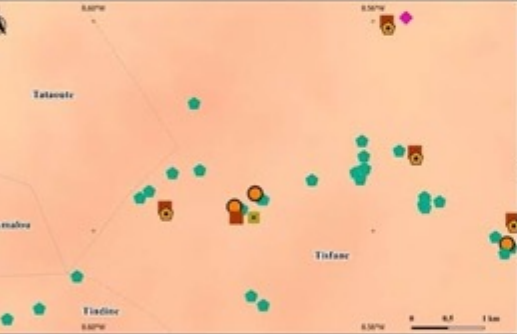


1.2 SUMMARY OF RESULTS FOR QUARTER 4

The Dakira activities in regards to their diversity, quantity, and quality are increasing. HAF anticipates that they will continue to advance in this positive direction as we deepen existing engagements with community groups and expand into new geographic areas of the country. The stories, memories, and experiences that are brought out as a result of the following aggregate of the quarter's activities are noteworthy, are for greater dissemination, and are undergoing enhanced preservation.

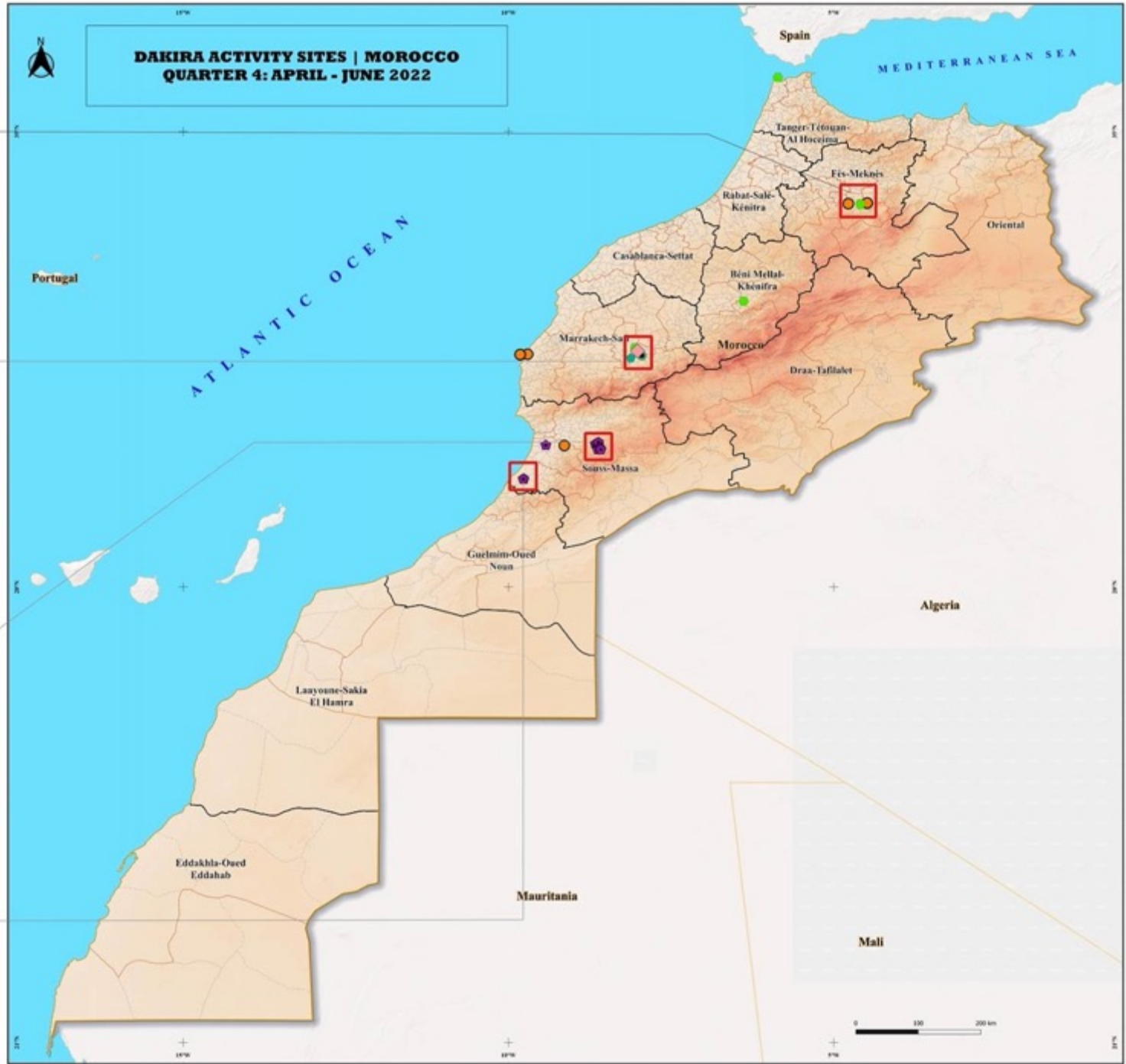
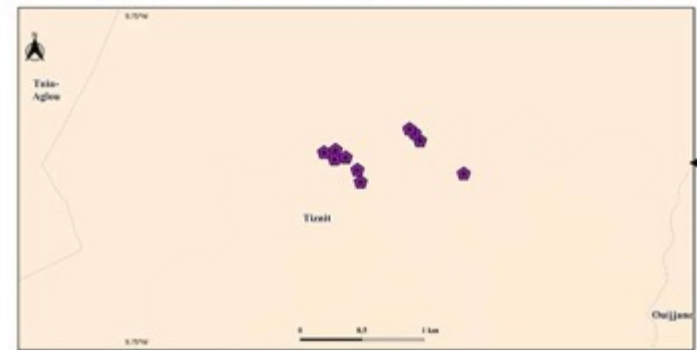
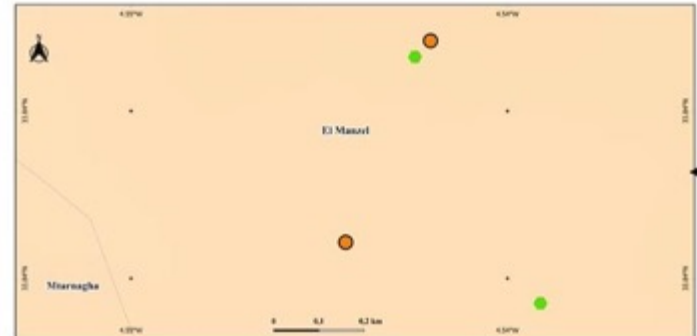
- ❖ **19 community dialogues** on cultural heritage, interfaith experiences, and Amazighi traditions were facilitated in six region on Morocco with 762 people
- ❖ **10 individual interviews** were conducted on Moroccan Jewish and Amazighi life and history; here, we are able to locate, preserve, and digitize collective and individual histories from the Moroccan diaspora and religious and ethnic migrant communities
- ❖ **58 REM heritage sites mapped** in eight provinces
- ❖ **30 Publications** (28 peer reviewed, 1 non-peer reviewed, 1 book) on Moroccan multiculturalism as it occurs nationally and locally
- ❖ **58 video capsules** that are educational and testimonial are in progress or published; Dakira increases the reach of multimedia awareness campaigns in Morocco and its diaspora, prompting members of different faith groups to interact over shared interests and identities
- ❖ **52 activity descriptions and modules** are in draft, being tested, improved upon, and will catalyze and assist in the sustainability and national and international expansion of Dakira; the educational and outreach tools are for facilitators and participants of interfaith dialogue initiatives, including tour guides, students, and CSOs
- ❖ **1 informational brochure + 8 totem signs** signifying historic sites at Toumliline monastery, creating impact and experience that inform year two activities of FMA
- ❖ **40+ capacity building activities** that promote the protection, participation, inclusion, and/or integration of REM with over 280 people; Dakira enhance the storytelling and technical skills, sense of purpose, and confidence of women, youth, and CSO members, leading to their implementation of heritage projects that are valuable to communities
- ❖ At least **52 schools, 36 teachers, and 1,489 students engaged** in school activities
 - ❖ 90.26% of students reporting an increased understanding of the Moroccan identity
 - ❖ 96.67% of students feeling empowered to revive practices of social solidarity
 - ❖ A clear demonstration for youth of the importance of learning, understanding, and preserving their local histories, particularly as it relates to religious and ethnic minorities, multiculturalism, and interfaith harmony
- ❖ More than **20,708 online users reached** and at least **52 press appearances** in five languages
- ❖ **5 initiatives that promote tolerance and dialogue** between religious and ethnic groups and
- ❖ **5 initiatives that ensure that the voices of REM groups are represented** in their communities

DAKIRA ACTIVITY SITES | MOROCCO YEAR 1: JULY 2021 - JUNE 2022



end

- Community mapping
- Community dialogue
- Dakira conference
- Individual interview
- Outreach & Dissemination events
- Analysis/Publication
- Educational tool development
- Youth engagement
- Milestone event
- School & Youth club activities
- International boundary
- Region
- Province
- Commune



- Legend**
- Community mapping
 - School & Youth club activities
 - Individual interview
 - Dakira conference
 - Community dialogue
 - Analysis Publication

- International boundary
- Region
- Province
- Commune

Projet de coopération décentralisée
 financé par l'Union européenne et le Royaume de Maroc
 sous l'égide de l'Agence Française de Développement
 et de l'Agence Marocaine de Coopération Internationale
 (AMCI) - 2015-2020

Mappe de Dakira de la région
 de Marrakech-Midina, Juin 2022
 - Révisé et actualisé le 15 Juin 2022
 - Auteur: Amal El Ghazal
 - Illustration: Amal El Ghazal

2. PROGRESS ON IMPLEMENTATION

2.1 IMPLEMENTATION STATUS

Objective 1: Enhance Religious and Cultural Preservation, Learning, and Social Cohesion

Specific Objective 1.1: REM Heritage Preservation Facilitation Capacity Development

Activity 1.1.1 Capacity Building for Dakira Staff

HAF-Dakira Field Team Capacity Building. Throughout the quarter, the HAF-Dakira field team and GIS Specialist took part in a series of virtual workshops facilitated by the American Society for Overseas Research (ASOR). The workshops aimed to introduce the field team to technical tools for the mapping of REM sites in Morocco. Some of these tools are QGIS (mapping), KoboToolbox (field-based data collection), and LibreCAD. The partnership with ASOR is strategic in that it strengthens the field team's



Photo: 1 HAF-Dakira Coordinator Mohammed Chadli leads HAF colleagues in an identity exercise

technical ability to map REM sites and later transmit this skill to community members, both of which benefit Dakira objectives (i.e., Activities 1.1.2 and 2.1.1).

During May 24-27, the HAF-Dakira field team attended in-person capacity and team-building workshops with both HAF and ASOR in Marrakech. Topics covered included participatory approach methods, identity and intercultural dialogue, and applied sustainable development. Two Dakira field coordinators facilitated

identity activities with the larger group of 55 people, consisting of HAF staff from other teams, student interns from the University of Virginia, and HAF volunteers.

ASOR also provided applied field training to Dakira coordinators, who acquired the skills to record REM heritage site locations utilizing tools they had previously been introduced to during the virtual trainings mentioned above. Field visits during the week were made to the Akrich Jewish Cemetery and fruit tree nursery as well as the neighboring Achbarou Women's Cooperative. The team also recorded the [Gueliz synagogue](#) site, where they were received by Mr. Jacky Kadoch, President of the Marrakech Jewish Community, and other REM sites with ASOR. Throughout the week, the Dakira team collectively planned for the Experience Dakira Conference logistics and sessions.

Sub-recipient Capacity Enhancement. The HAF-Dakira administrative team held meetings with FMA and SAMA to build capacity in financial and operational management. Support was also given for

budgeting, accounting, and tax issues. Short meetings via telephone were also held with Association Mimouna to explain financial and reporting requirements.

Six SAMA team members received training on Community Dialogue and Outreach, which was carried out over five sessions with educator and trainer Becca Polk.

Activity 1.1.2 Community Heritage Dialogues, Interviews, and Mapping

Community Dialogues

During the quarter, a total of 19 community dialogue events were held in six regions of Morocco with a total of 762 participations. *It is important to note that the 762 figure is the sum of participants at each individual event, which allows for the counting of an individual person multiple times if they participated in more than one dialogue event during the course of the quarter.*

1.1.2.1 # of REM and non-REM community meetings held		
Region	Results Q4	# participations
Souss-Massa	9	259
Marrakech-Safi	4	204
Rabat-Sale-Kenitra	1	156
Fes-Meknes	2	60
Beni Mellal-Khenifra	1	53
Casablanca	1	30
Total for Q4	19	762
<i>Program Target</i>	225	

Of the 19 reported community dialogues, 17 of them were facilitated by HAF-Dakira field coordinators in Souss-Massa, Marrakech-Safi, Tangier-Tetouan-Al Hoceima, Casablanca, and Beni Mellal-Khenifra, while the remaining dialogue was a larger-scale dialogue event held in the Rabat Mellah during Ramadan by Mimouna Association. One was co-facilitated by HAF and SAMA.

Souss-Massa. In Taroudant province, the HAF-Dakira field team facilitated community dialogue among 15 (13 F, 2 M) university-educated school teachers from the Bani Marin primary schools in rural Tisfane in April 2022, utilizing the Core Community Values method (see Annex 4) and Activity 1.2.3). Eight participants responded. Of the 28 value options, which were rated by each participant on a scale of "Always Valued" to "Not Valued," the most prominent community values were Knowledge (8/8 rated "Always Valued," Education (8/8 rated "Always Valued), and Tolerance for Other Religious Beliefs (7/8 rated "Always Valued, 1/8 rated "Often Valued). The least prominent community values were Appearing Successful to Others (7/8 rated "Not Valued"), Prosperity, and Tradition. The dialogue contributed to the assessment and joint planning for Dakira-themed school clubs in the commune (Activity 2.1.2).

A second dialogue activity in the form of a focus group was conducted in Tanamrt village, where seven community members visited a local cemetery and discussed how was shared by the Jewish and Muslim people and the fact that when it was enclosed with a fence a few years ago, they insisted that it include all the communities: the Jewish people, the Almoravid-related Muslim Igourramne (or Almourabitoune, who have the ability to bless people), and the Ida Ougnsous people (laamiyn, or laymen, with no connection to either religion nor lineage from the Prophet, PBUH). An article elaborating the history, archeology, and folklore discovered that day is in progress.



Photo: 2 A dialogue session held with local authorities in Tiznit, June 14, 2022.

Seven other dialogues events were held in Agadir, Tiznit, and various smaller communities within the Tiznit province, including Oujjane, Rasmouka, and Lmkaymen, with administrative leadership, school administrators, educators, and students, which led to the planning and anticipation of Dakira activities in the second program year.

Marrakech-Safi. On June 6, 32 students from Cadi Ayyad University and the University of Virginia gathered at the HAF office in Marrakech for an identity dialogue. During this activity, students pondered their own meanings of "Tameghrabit," or Moroccanness. Some filmed their answers, and the result became the initial [video](#) of a campaign to promote this discussion across Morocco.

Fes-Meknes. Parallel to the youth-groups collective exploration of their local heritage, subgrantee SAMAs facilitators' built relations with the Mellah's street community. Through a focus group and evaluation activities, they subsequently engaged in dialogue with regards to the mural, titled The Meeting Point, the design of which encompasses figures that represent various cultures that have passed through Sefrou and left their mark; Roman, Jewish, Sub Saharan African as well as figures from the Arab and indigenous Amazigh culture.



Photo: 3 Sefrou community members converse in front of the mural implemented by SAMA.

Using the Mural as a tool to entice dialogue to both the topic and draw attention to a neglected neighborhood of significant cultural heritage, there has been a definite increase in visitor numbers to the Mellah, through SAMA activities and otherwise, highlighting the multicultural history of Sefrou and beyond. Currently, a local medina association in partnership with the Government program Awarash are further cleaning up and flattening the ground directly beneath the mural, to transform it into a community football pitch.

During "Open Days" in Sefrou, an exhibition event organized by SAMA on June 18 that was open to the Sefrou public, HAF and SAMA coordinators facilitated a dialogue among 50 teachers, students, CSO members, and researchers from the community and the American Language Center in Fes in the Mellah quarter of the old city. There, they viewed the mural painted there as part of the Dakira program and exchanged information and stories about the Mellah and its cultural value as well as the common values between the Muslim and Jewish communities of Sefrou.

On June 21, a round-table dialogue was held with 10 teachers and CSO members El Menzel, a town in the Sefrou province, during which participants explored the meaning of Tameghrabit, or "Moroccanness," and ways the group can work together to implement Dakira activities next year.

Beni Mellal-Khenifra. On June 29, HAF-Dakira conducted a workshop in Beni Mellal with 53 students from University Sultan Moulay Slimane and the University of Virginia, who, in small groups, mapped their cultural identities and generated shared and diverse meanings of identity and culture.

Rabat-Sale-Kenitra. On April 17, Association Mimouna hosted a community dialogue and Iftar in Sidi Makhlouf in the Mellah of Rabat. A total of 156 participants discussed Jewish-Muslim dialogue in the context of the Mellah, including cultural commonalities and shared traditions from the perspective of youth. The event was an opportunity for Mimouna to learn more about the needs of the neighbourhood and encourage young people to actively share their knowledge of cultural heritage and to think critically about the role and significance of heritage in their lives, families, communities, and societies.



Photo: 4 Participants of the community dialogue hosted by Association Mimouna during Ramadan 2022.

Individual Interviews

Over the course of the quarter, 10 interviews were reported from the HAF-Dakira field team. Of the 10, four took place in Souss Massa, three in Marrakech-Safi, and three in Fes-Meknes. Interviewees were either recorded via camera, voice recorder, or by hand and comprise community members, guardians of REM sites, CSO representatives, researchers, and artists.

Souss Massa (Taroudant Province). Interviewee Lahcen and his brother referred to the perception that local people have today that Jewish people in the region had a reputation for being good business people with whom Muslims were eager to collaborate. The term "Ouday" was referenced, which



Photo: 5 Ma Aicha during an interview in the Taroudant province.

means *Jew* in Tachelhit and can be used either in a negative tone or a positive one that refers to a person who is smart, efficient, and successful. They discussed the willingness of local people to collaborate with Jewish people on cow breeding activities, coining the term: "May God blind the Jew to share with me a cow breeding project." There were successful experiences between the Jewish traders and the locals in which the Jewish traders would buy the cows, the locals would breed them, and they would split the benefit after the sale. Nevertheless, the Jewish partners would receive an agreed upon amount of butter.

Ma Aicha, who is 106 years old, recalled what her father told her about the history of how a Jewish tribe first arrived in their region from the direction of Tindouf during a plague. "God created all of us, even if we believe differently," she said.

Da Lhadj Mhamed Bou Tamnt, who is allegedly 120 years old and worked for a long time as a trader in the weekly souk (market), also recalls doing business with Jewish traders. Of particular note was a man named Hanni with whom Da Lhadj Mhamed traded eggs. When the interviewer mentioned the known Tachelhit verse “Ouday ourda ikrz oula iqgay aman, izaydas ilahi yg lksout oula tiram,” which in English means, “The Jewish people do not plough or irrigate, but God blessed their clothes and their jobs,” he recognized and claimed it as a saying that Hanni coined when he attended the Ait Kourbane Almouggar religious festival near Ouaklime Mountain in the Ida Ounidif territory. Da Lhadj referred to Hanni as a lover of Tachelhit poetry and as his friend in commerce.

Marrakech-Safi. In Essaouira, Mbarek, the guardian of the former Talmud Torah, or Jewish school, for the last 14 years described how the site was founded in 1888 by the Jewish community there and operated until the late 1960s when most of the Jewish families emigrated. Afterward, it became a shelter for the remaining Jewish families and today houses a number of CSOs that work with women, youth, and children in areas such as health, education, and the culinary arts. Now named Dar Al Hay, he finds that visitors who may otherwise stop by have trouble finding it or believe it to have been demolished during the renovations in the Mellah. Regardless, some former students visit and, sometimes quite emotionally, share memories from childhood there. He suggests installing signage with the old name in Hebrew, Arabic, and French, and curating an exhibit that features its history and religious texts, and developing an online presence and campaign to increase visibility for the space. “I lived here my whole life. All my childhood memories are in this place...This is my home...I inherited this job from my father [which] makes me more responsible for it, and I want to show my gratitude to the Jewish community who used to be our helpful friends and neighbors.”



Photo: 6 The entryway to Dar Al Hay, a former Talmud Torah in the Mellah of Essaouira.

In Marrakech, researcher Khadija Brati and filmmaker Izza Genini were interviewed on film as part of the Dakira Dialogues series (also Activities 1.2.3 and Activity 2.2.1). Ms. Brati discussed suggestions for engaging the women of the Marrakech Mellah in cultural preservation. Ms. Genini, herself a Moroccan Amazigh Jew who has lived most of her life in France, explained how she found herself producing films documenting Morocco’s rich traditions and heritage and shared advice for young aspiring filmmakers and cultural preservationists.

Fes-Meknes. In Sefrou’s old medina, Mostafa, who has worked as a traditional weaver for over 50 years, was interviewed about his craft and its role in the Moroccan identity. “The Moroccan identity is strongly connected to traditional weaving, especially in terms of colors and symbols that I put in my work. For example, I mostly use dark colors like red, green, blue, yellow...and I think that they represent the Afro-Moroccan identity. I’m Arab from my father’s side and Amazigh from my mother’s. My cultural background influenced the symbols that I try to put into my work, such as those that are deeply rooted to African and Amazigh culture.”

In El Menzel, Mohammed Bouziane, an 83-year-old maker of saddles and harnesses for donkeys, shared the information passed down orally about the history of the small town, which he claims is as old as Fes, and his knowledge of the Jewish presence, which was mostly commercial, in El Menzel when he was younger. “The Moroccan Jewish people spoke the same Darija with the same accent as

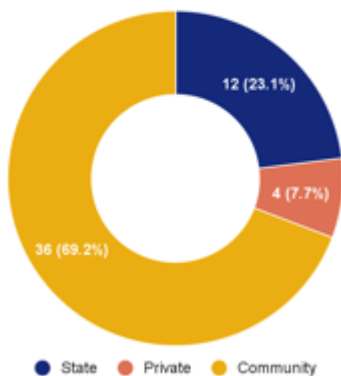
we did. And we shared so many words and expressions that identified us as ‘Menzliyin’ [people from El Menzel] or ‘Yazghiyin’ [people that belong to the Ben Yazgha tribe].” According to Mohammed Quicem, a grocer and weaver, the Jewish people had all left El Menzel by 1970. “...[There was] a Jewish merchant called Meir. After I heard that he would leave El Menzel, I asked him to sell me his shop keys. Once we had discussed the price, he gave me a word of honor to sell me the key before his departure...One day, I was in my shop, and Meir came and he gave me the key, telling me that he would depart for Palestine. He was the last Jewish person to leave El Menzel.”

These and other stories and quotes gathered will form the basis for further analysis and the production of various publications and multimedia content to be disseminated throughout campaigns, school clubs, and outreach events (Activities 1.2.1, 1.2.3, 2.1.2, 2.2.1, 2.2.2).

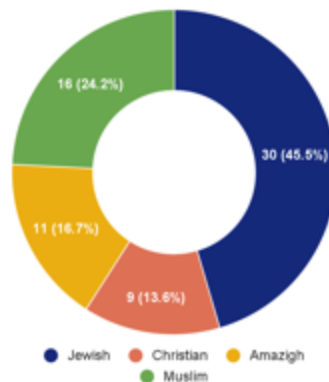
Mapping of REM Sites and Data Collection:

In June, the Dakira field team registered 58 individual locations for mapping and their specific community-expressed stories for the preservation of cultural sites and knowledge in partnership with ASOR toward the fulfilment of both Dakira objectives and a DRL-funded project to document REM sites in Africa. So far, these sites are inclusive of churches, synagogues, cemeteries, and education centers. The registered sites are in Taroudant and the rural parts of the province, Ighram rural commune (Ouarzazate), Fes-Meknes region, Rabat, Marrakech and its rural outskirts, and Essaouira. This activity is ongoing and will be expanded at these locations and in new ones.

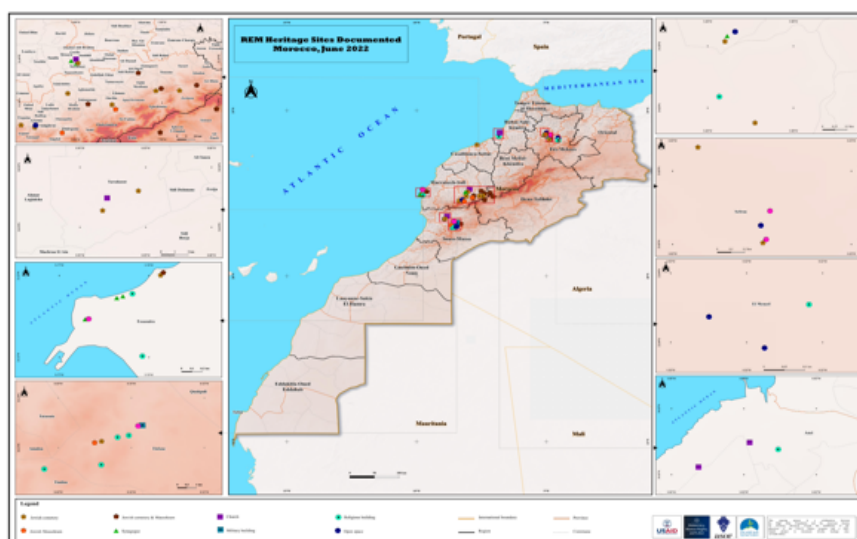
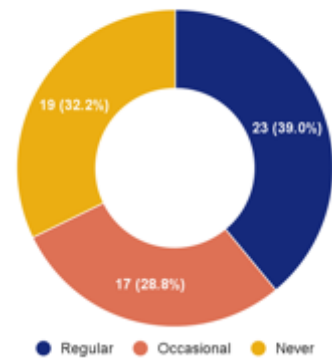
Ownership of Sites Mapped as of June 30, 2022



Perceived or Observed Religious or Ethnic Affiliation of Sites Mapped as of June 30, 2022



Maintenance Frequency of Sites Mapped, June 30, 2022



Through its work in the Mellah of Rabat, Mimouna Association carried out a community mapping to protect the tangible and intangible legacy of the Jewish community in Morocco through the testimonies and the eyes of the youth of the Mellah. One of the main goals of community mapping was to gather data in order to produce a map of local resources and assets. The community meetings aimed also at highlighting individuals, connections, stories, memories, physical structures, and organizations on a community map.

Specific Objective 1.2: Restoration and Preservation of Historical Heritage

Activity 1.2.1 Transcription and Analysis of Testimonies; Publications

During the reporting period, Dakira supported the publication of 28 peer-reviewed articles as well as the translation and reproduction of one book. Several other works are in progress, some of which are outlined below.

Of the peer-reviewed articles, one, titled "[Agricultural Development as an Interfaith Bridge in Morocco](#)," was written by Dakira Chief of Party Yossef Ben-Meir et al. and published online in English by *Peace Review: A Journal of Social Justice* on May 6, 2022. Of note is that this publication was counted in the previous quarterly report mistakenly as it had been already accepted for publication but had not yet been published. An excerpt from the introduction of the article follows:

"For more than 2,000 years, the land that is Morocco was home to the largest number of Jewish people in the Arab world. Because of this history, there are renowned cultural and historic sites in Morocco that are connected to Judaism. To cherish and protect Morocco's history, its Jewish history must also be cherished and protected..."

We seek to demonstrate here that preservation of Moroccan Jewish cultural artifacts and Morocco's interfaith/intercultural history is beneficial to the country's development and toward ensuring solidarity between Jewish and Muslim people in the Maghreb. HAF¹ is achieving this preservation with an agricultural/intercultural/interfaith project."



Photo: 7 Cover of the Spring 2022 Edition of the Journal of the Heritage and Arts of Southern Morocco

Preserving Jewish Southern Morocco with the Journal of the Heritage and Arts of Southern Morocco

Additionally, Dakira supported the publication of 27 Arabic and French language articles in the Spring edition of the *Journal of the Heritage and Arts of Southern Morocco*, which was specifically dedicated to the exploration and preservation of the Jewish art and heritage in southern Morocco.

A translated excerpt from the introduction to the periodical explains the decision to concentrate on this subset of Moroccan heritage:

"Our country is rich in a diverse cultural heritage, deeply rooted in Moroccan history, and the Jewish culture is one of the tributaries of our authentic culture. If it is difficult to determine

its historical context accurately, there is no doubt that it dates back to ancient periods. Some scholars have taken an interest in this cultural heritage, especially in major metropolises such as Fes, Essaouira, and Marrakech.

On the other hand, the Jewish heritage in southern Morocco has been forgotten for long periods despite the richness of its material and immaterial evidence and its important contribution to the historical, cultural, and economic fields. It is the history of the margin that needs concerted efforts to reveal its secrets and to appreciate its valuables in a region that was a link between the Sahara and northern Morocco during the caravan trade."

The articles were reviewed by a scientific committee formed of university professors from Ibn Zohr University in Agadir as well as representatives of the Moroccan Ministry of Culture, the Institute of Archeology in Tunisia, the Institute of African Studies in Cairo, Egypt, the Society of Antiquities and Heritage, among others. Criteria for inclusion were based on scientific relevance, novelty of the data provided, and the subject matter of the journal and edition.

The book was printed and distributed in limited number at the Experience Dakira conference in June 2022, where it was presented by Dr. Ratiba Rigalma of the Ministry of Culture and Dr. Abdelmajid Amarirh of Ibn Zohr University. One of the articles in the initial version of the journal edition called "Excavations in the Temple of Akrad in Tamanart, Tata Province" by Mr. Larbi Barouane, who is the Conservator of Antiquities in the Souss Massa region, was removed because the team of archaeologists supervising the excavations referenced in the article claimed that he published the results without their prior consent. Next steps for the edition include its digitization and potential translation into English for wider dissemination within and beyond Morocco. The journal's table of contents and prologue can be found in Annex 2, attached.

Enhancing Access to Toumliline through Publication

During the reporting period, FMA facilitated design and printing of the book "Rencontres Internationales de Toumliline : Synthèses revues Confluent 1959-1960" in Arabic, Tifinagh and French in order to produce an educational tool for the local, regional, and national debate meetings that will be organized in October at Al Akhawayn University and at the Archives of Morocco. The most competitive bid for the printing of the book was validated by the FMA on April 29, 2022, and 1,000 copies of the book were produced on May 10, 2022.

The articles in the book, which were originally published by the magazine Confluent, summarize the sessions of the international meetings of Toumliline held during the 1956-1959. By re-printing them in their original language (French), Dakira is enabling increased accessibility to the themes debated during these international meetings for the public, particularly youth, allowing them to more intimately conceptualize and feel the unique atmosphere of these international meetings.

FMA has also launched the process of translating the book *Benedictine and Moor: A Christian Adventure in Muslim Morocco* from its original English language to French and Arabic and later printing. The book, written by Peter Beach and William Dunphy, is a great academic work of exceptional quality, produced in 1960. It is an important contribution for the

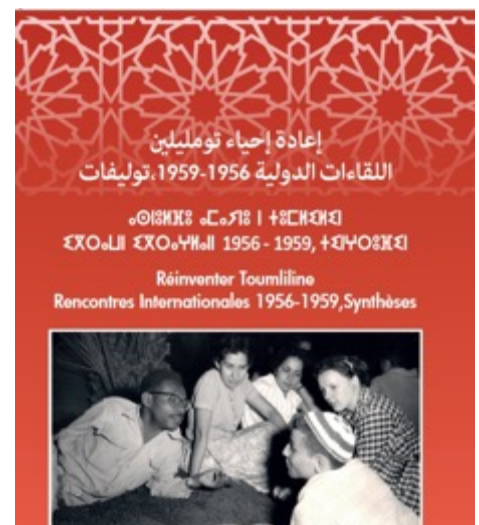


Photo: 8 Cover of the book "Rencontres Internationales de Toumliline : Synthèses revues Confluent 1959-1960"

Moroccan reader because it details, on the basis of direct testimonies of the monks, their life before Morocco and their history in Morocco from 1956 to 1960.

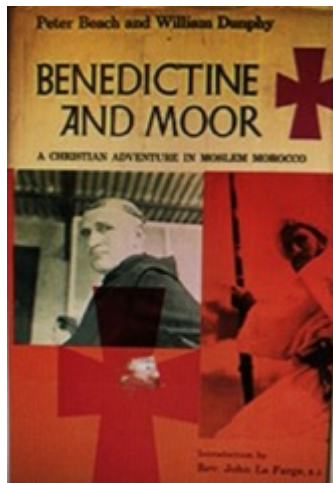


Photo: 9 The cover of the original edition of the book *Benedictine and Moor*

The reader realizes that Toumliline was carried by a group of exceptional monastic personalities, resistance fighters during the Second World War, doctors, architects, diplomats, all of them hard workers, dedicated and resourceful. The text also recounts the rise of the Monastery, the vertiginous diversification of its activities, founding two new monasteries, a boarding school, a dispensary that received more than 170,000 consultations, annual international meetings, and agricultural cooperatives.

The translation of the book into Arabic and French was delayed due to the difficulties encountered during the research carried out from October 2021 to April 2022 to obtain the authorizations of the authors, rights holders and publishers for the translation and printing. A consultation for the Arabic translation of the book was launched on April 1, 2022. The selected contractor began work during the reporting period, and the delivery is estimated for July 2022. For the French translation, two tender announcements were made, but only

one offer was received due to reported unavailability. For the book design and printing in Arabic, the selected consultant has completed the cover art. The layout of the texts and the validation of the proofs will be done after the final reception of the document translated into Arabic.

Other Publications in Process

In addition to several articles that remain under review, the following publications were either conceptualized, elaborated, or nearly completed during the reporting period.

At least two magazines are being produced as part of school clubs in the Souss Massa region, one in the Taroudant province, and the other in the Tiznit province.

Fondation Miftah Essaad facilitated the compilation and design of a book recollecting the speeches and presentations by high level stakeholders about Morocco's cultural heritage, practices, and inter-community relationships. The book is a collection of articles documenting messages of interfaith dialogue and tolerance communicated during a high-level conference organized by the Fondation during Ramadan 2017 that celebrated spiritual transcendence through fasting within the three Abrahamic faiths. The book will be finalized in the next quarter.



Photo: 10 The draft cover of the book compiled by Fondation Miftah Essaad.

HAF is, together with Essaouira-born Israeli author, historian, and archeologist, Asher Knafo, developing the budget for the publication of his manuscript titled *Song of Stones*, for dissemination in Morocco and Israel as well as via public, free online access. The book grew from Knafo's lifelong work. Realizing that the gravestones of the Old and New Jewish Cemeteries in Essaouira were deteriorating due to the wind and salt-filled air of the environment, he steadfastly captured the remaining 20 percent of engravings on the Jewish gravestones in the city. The manuscript includes photographs of the tombstones and the translation of the text from Hebrew to English and French, which was completed with financial support from the Ambassador's Fund for Cultural Preservation in

2012-2013. In continuing to work with Mr. Knafo to publish the book, new images of life and beginning, which is exemplified by the organic fruit tree nurseries that are grown beside some of the Jewish cemeteries in Morocco, are being incorporated. In doing so, the work, which is filled with expressions of loss, becomes more complete by showing aspects of the complete cycle of life.

Activity 1.2.2 Digital Archives & Repository

During the fourth quarter of the Dakira program, the HAF-Dakira team continued to gather and create content, including GPS coordinates of activity sites, and discuss the development of a digital storytelling platform with HAF's technology partner, Red Barn Technology Group (RBTG), who continued to build out its platform for easy customer use in development and maintenance of online platforms. HAF met with RBTG in April and May in this regard. The team is hopeful that soft launch during the first quarter of Year 2 is still possible along with campaigns and newsletter updates to promote followership of Dakira content and Moroccan memories. (See [Dakira blogs and articles](#) stored currently on the HAF website.)

Activity 1.2.3 Creation of Educational and Outreach Tools

Methodologies. Over the course of the program year, the Dakira program has collected, adapted, tested, and implemented a variety of activities and modules with youth and adults, Moroccan and foreign, of various ages in different parts of Morocco. To date, a total of at least 52 activity descriptions or modules have been developed and/or used in the field with program participants. Of this figure, 35 have and are being developed by HAF. These include elements of identity discovery, local customs and history adapted to each locality, empowerment, interfaith dialogue, visual and verbal expression of Moroccanness, writing and reflection, cultural photography, mapping, core community values, dominant social narratives, and cross-programmatic themes such as the preservation of cultural and environmental heritage. Another 17 have and are being elaborated by subgrantee SAMA. These activities are, in large part, particular to the Sefrou experience but can be easily adaptable to other contexts. They are highly interactive and promote exploration of the city's Mellah neighborhood and its historic pluralistic history. The modules can be found in Annex 4.

Over the next two quarters, HAF aims to review the modules, modify them according to feedback from field testers and facilitators, enhance them with supplementary tools, translate those that are drafted in English (though all are facilitated in Moroccan Arabic or Amazigh), consolidated into targeted curricula, and make them publicly available as a resource on Dakira's anticipated online platform (Activity 1.2.2). With increased accessibility, they can be used for CSO and teacher capacity building, during school and youth club activities, and by educators and civil society representatives around Morocco. The canon of methods is intended to grow and adapt throughout the program, especially with additions from subgrantee implementers, local partners, and benefiting CSOs, schools, and students.

Video Capsules. Accounting for the program year, Dakira has at least 59 video capsules of various styles and lengths of time and at various states of production as of June 30. The large majority have not yet been released online, but many are near finalization pending final review, approval, and/or strategic plan for dissemination.

HAF is responsible for 38 of the videos, which largely pull from the experiences, memories, and

Video Capsule Concepts in progress as of June 30, 2022



thoughts of individuals who reflect on Moroccanness, interculturality, and heritage preservation. Of these, 16 have been created as part of the Dakira Dialogues series still yet to be launched. Over the last quarter, two more Dakira Dialogues interviews were filmed with filmmaker Izza Genini and researcher Khadija Brati.

HAF primarily has employed a DIY production style, using DSLR, phone, Zoom, or any other tools available for recording and relying on staff, volunteers, or interns to contribute to transcription, translation for subtitling, and editing the content. A few HAF videos currently in post-production were shot by professional videographers, including those capturing the Experience Dakira conference and another which highlights the significance of the Jewish Cemetery and interfaith fruit tree nursery in Akrich.



Photo: 11 The YouTube thumbnail for the first Tameghrabit video

From this continuous learning experience, HAF aims, through Dakira, to encourage participants to film and share their own memory capsules regardless of equipment or experience as the program develops modules and campaigns for this purpose.

SAMA has also produced 14 videos of professional quality that showcase Project Sho'la, which was implemented within the Dakira framework, a storytelling medley, 10 youth testimonials, and full-form and teaser versions of the mini-documentary "Sefrou through the Years." Some of these videos are intended for exhibitions, including during the Experience Dakira conference and on an ongoing basis at the tiny Sefrou Museum of Multiculturalism. They have not been released digitally.



Photo: 12 A still shot from a video on the English language theater activity implemented by Essaouira Mogador Association

Similarly, Essaouira Mogador Association has produced five professional quality videos that showcase activities they have conducted with Essaouiri youth, including school clubs, English language theater, choir, and participant testimonials. These videos were also presented at the Experience Dakira Conference in June but have not yet been shared for online dissemination.

Mimouna Association has completed production of a documentary on the Jewish community of Fes, which will be used as an educational tool that aims to promote the Moroccan Jewish culture and conserve the heritage and memory of the Fes Mellah through the narrative of one of its inhabitants, Rabbi Abraham Sabbagh. The final product has not yet been shared for review. Mimouna is also producing animated videos that will serve as fun and educational tools for discussing the history of Jews in Morocco. They will be made with the help of historians, rabbis, heads of Kosher committees, community leaders, and experts in the Moroccan Jewish heritage and will discuss Jewish rituals, holidays, tourism, and other various aspects of the culture. The videos will be uploaded onto the tourism academy platform, which is the official digital platform that is used by the Ministry of Tourism, in order to train and raise awareness among over 15,000 students and managers in the hospitality and tourism industries. The content of the videos has been discussed and designed by a special committee of the Mimouna Association. Mimouna has contacted content creators, filmmakers, and graphic designers in order to develop a budget for the activity.

In Years 2-3 of the program, FMA intends to continue its collaboration with filmmaker Izza Genini to produce a documentary on the historic Toumliline monastery, which will also serve as an educational tool used to promote learning and interfaith dialogue.

Activity 1.2.4.1 Restoration of Toumliline

In addition to the work on the books documenting Toumliline's history and meaning, as elaborated under Activity 1.2.1, as well as the training of local guides on the history of the site, which is elaborated in Activity 2.1.1 below, during the reporting period, FMA organized the design and inauguration of the Memorial Route at the Toumliline Monastery near Azrou. This entailed a number of steps, including:

Creation of the Signage at the Toumliline Monastery

The aim of the signage is to clarify the identity of the site and to associate each component of the site with their historical activities, communicating the meaning of the place to visitors.

This action required historical research and various field visits. Tenders were published in Q2, and the totems, which were designed in close consultation with the FMA team, were received on May 4, 2022.



Photo: 13 One of the totem signs installed at the former Toumliline monastery

The eight totems depict a site map as well as descriptions of the boarding school, the cemetery, the cloister, the chapel, the visit of His Majesty King Hassan II in August 1957, His late Majesty King Hassan II during his inaugural speech in 1957, and the late Royal Highness Lalla Aicha during her intervention at the conference in August 1957.

Design and Printing of the "Toumliline: A Route to Remembrance" Brochures

The brochure "Toumliline, A Memorial Itinerary" was created in parallel with the totem signage described prior. It presents visitors with some key dates in the history of the Monastery and the main spaces set up by the monks. The selected bid was validated by FMA on April 1, 2022, and 1,000 copies of the booklet were delivered on April 7, 2022.



Photo: 14 Brochures on the Toumliline memorial route

Inauguration of the Memorial Route at the Site of the Ancient Monastery of Toumliline



Photo: 15 Key stakeholders collectively cut the ribbon to inaugurate the Toumliline memorial route

More than 70 people attended the official Inauguration of the Memorial Route at the former Toumliline Monastery, which took place on May 14, 2022 alongside Dakira partners, including USAID, and in partnership with the Prefectural Council of the city of Meknes, which is responsible for the site, the Parents' Association of the Tarik Ibn Zyad High School in Azrou, the National Park of Ifrane, and the local companies engaged in the region of Ifrane.

Speeches were given by given by FMA President Lamia Radi, His Excellency Mr. Vito Rallo , Ambassador of the Holy See in Rabat, Monica Carlson, USAID/Rabat Program Office Director, Mr. Messoudi Mustapha, Secretary General of the Youth Department of the Ministry of Youth, Culture, and Communication, Mr. Aouad Nouredine, Regional Director of Water and Forests of the Middle Atlas, and Mr. Serghini Mohamed, President of the Parents' Association of the Tarik Ibn Zyad High School.

The welcoming ceremony was followed by the ribbon-cutting ceremony for the inauguration of the "memorial route" of the site of the former Toumliline monastery. FMA president Lamia Radi then took attendees on a tour of the historic site, visiting each totem sign and explaining its significance. Historical photographs taken at the International Meetings at Toumliline in 1956-1957 were exhibited in the chapel and presented to participants. During lunch, the Dakira program was presented, and copies of the book "Rencontres Internationales de Toumliline, Synthèse de la Revue confluent 1956-1959" were distributed.



Photo: 16 A guided visit of the Toumliline memorial route

Toumliline Gardens. Following the field visit to Toumliline on March 30, 2022 to survey the land, members of HAF's tree team developed and shared a proposal for the restoration of the aromatic and

medicinal gardens with FMA for review in April. The proposal highlights two parcels of land on which to restore the gardens and a list of 21 species of medicinal plants, including, for example, Basil, Chamomile, Coriander, Geranium, Iris, Lavender, Mint, Marjoram, Oregano, Rosemary, Sage, and Thyme. The images below capture the proposed locations and outlays for each of the parcels. The full proposal can be referenced in Annex 5.

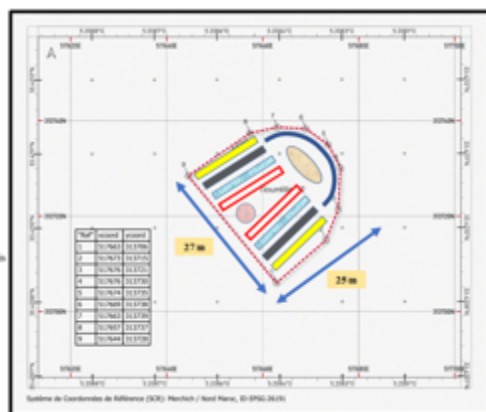
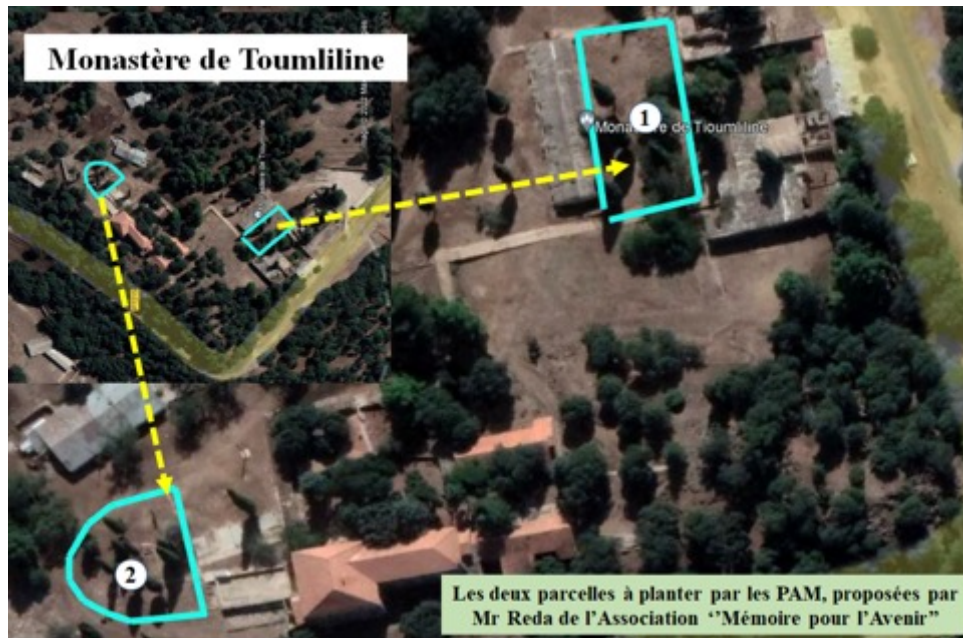


Photo: 17 Proposed planting design for Parcel 2

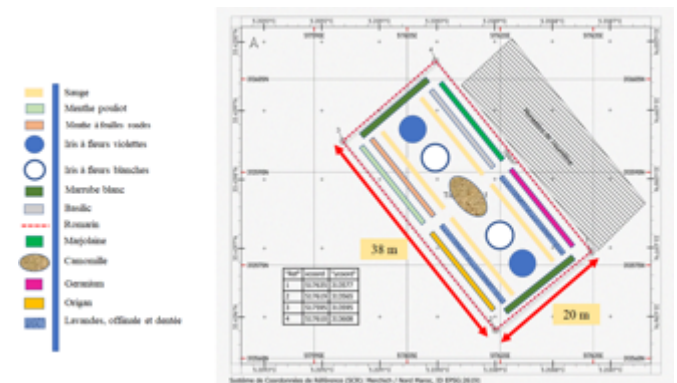


Photo: 18 Proposed planting design for Parcel 1

Activity 1.2.4.2 Restoration and Digitalization of Sacred Jewish Texts

Over the course of the reporting period, Dakira’s Chief of Party has engaged in conversation with the Jewish Community of Marrakech-Safi about the establishment and preservation of its archive, which has been identified as a key priority. The community is currently composed of less than 100 people, most of whom are middle-aged or elderly. Its size decreases every year even as the number of Jewish visitors, primarily from Israel, has increased significantly.

The organization and preservation of the community’s historic archive, which includes both civil and religious documents, is especially important at this time while there are local Jewish community leaders and members especially dedicated to this project. Currently, the Jewish community is developing a

budget, timeline, and description for all aspects of the preservation, particularly that involving digitization and online access as well as the physical archiving and cataloguing of documents. To fulfill this project, the community aims to employ one of its members with technical expertise in this area to lead its implementation, including the research and writing about the archival documents themselves.

Simultaneously, the High Atlas Foundation is aware and appreciates the pending subgrant application submitted in order to preserve the archive of the Diocese of Rabat, which, in addition to preserving the Jewish community archive of Marrakech, underscores the commitment to diversity that is at the center of the Dakira program.

Objective 2: Support Initiatives that Promote Tolerance, Interfaith Dialogue, and Multiculturalism

Specific Objective 2.1: REM Integration in Community Development

2.1.1 Capacity Building Trainings for CSOs, Tourism Students, Tour Guides

Hebrew Classes: Progress to-date (75%). Hebrew classes were started in collaboration with the Ministry of Tourism in October 2021 to meet the needs of tour guides who wished to learn the language and learn about the important Jewish legacy of Morocco in order to communicate with Hebrew-speaking tourists. The initiative aimed to train a group of Hebrew-speaking Moroccan tour guides, introduce them to the Moroccan Jewish heritage, and inspire the young people of the Mellah to study Hebrew in order to incorporate them into the tourism industry. A total of 177 tour guides signed up for the program, and about 100 young people from six cities attended lessons.

As a result, Mimouna was able to construct a database of Hebrew-speaking tour guides who can design Jewish heritage itineraries throughout Morocco and assist Israeli tourists of Moroccan descent in discovering their ancestry, locating their former homes, and paying respects at their ancestors' graves. A total of 33 Moroccan tour guides passed the national exam, which was administered by the Moroccan Ministry of Tourism.



Photo: 19 Tour guides participate in a Hebrew language class.

majority of the participants are females from the Mellahs of the cities. Three-quarters of the youth who study Hebrew and Moroccan Jewish culture in Tangier are female. Hebrew classes were also offered to the National Institutes of Tourism's 44 undergraduate students, mostly young women.

For the summer of 2022, Hebrew language classes are being offered, focusing on geography, the environment, history, and cultural events in Marrakech, Tangier, and Rabat.

Master degree in Jewish Moroccan Tourism: Progress to-date (50%).

Association Mimouna developed a two-year master's degree at *L'Institut Supérieur International de Tourisme de Tanger* with a focus on Jewish tourism with the assistance of the Ministry of Tourism and the Ministry of Higher Education. Following a written exam and an oral interview, 16 candidates were selected for the master's program's first cycle, which began in December 2021 and is expected to end in July. Meanwhile, Mimouna Association and L'ISITT are working together to open the 2022-2023 admission cycle for 30 new candidates from all regions of Morocco.



Photo: 20 ISITT Masters Degree Students

On May 13, 2022, the students took an exam to assess their understanding of Hebrew grammar, vocabulary, and phrasing. After eight months of Hebrew courses, the master's students are now able to have basic conversations.

On June 19, 2022, Mimouna Association organized a field training in the Mellah of Fes due to its role as a spiritual and cultural city that is usually included in cultural tours. The students visited the Jewish cemetery, a whitewashed graveyard that enshrines over 12,000 tombs, the synagogues, and the Mellah, which is composed of alleyways that once were home to over 10,000 Moroccan Jews. At the Jewish Community center, the students met with the Rav. Abraham Sebbagh, Rabbi of the Jewish Moroccan community of Fez and other members of the Jewish community who talked about the particularity of Moroccan Judaism in Fes.

Training of local guides on the History and Memorial Route of the Toumliline Monastery

A training session for the benefit of the tourist guides of the region was organized on June 25, 2022 in partnership with the Department of Water and Forests at the Toumliline site.

Several guides from the region, including the President of the Moroccan Guides Association of the Province of Ifrane and the President of the National Federation of Moroccan Guides, attended the training, which was led by Mr. Ahmed Serghini, Reda El Allami, FMA Project Manager, and Mr. Lahcen Oukannou, representative of the Department of Water and Forests.



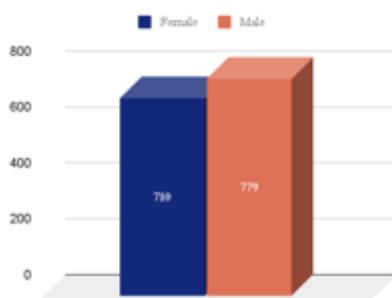
Photo: 21 Tour Guides visit the former Toumliline monastery

The training focused on two key themes: the history of the former Monastery of Toumliline and awareness-raising for the protection of the natural diversity of the region and the integration of the Toumliline site in the hiking circuits designed by the Department of Water and Forests.

Capacity Building for CSOs. Along with the six SAMA team members previously referenced (Activity 1.1.1), three team members from Association Masque received training on Community Dialogue and Outreach, which was carried out over five sessions with educator and trainer Becca Polk.

On April 20, the HAF-Dakira team conducted a half-day workshop with 53 law school and social science graduate students at University Sidi Mohammed Ben Abdellah in Fes on the topic of publishing identity narratives that are described within broader historical and contemporary contexts. This led to participants identifying and expressing their personal approaches to implementing community dialogue toward generating local knowledge and action planning.

Student Participation by Gender School Clubs Q4



HAF is in the process of developing a training manual specifically to engage CSOs in the second program year in order to build their capacities to identify, plan, and implement cultural heritage projects in their own communities. Dakira aims to particularly target groups led by women and youth for this purpose.

2.1.2 School and Youth Clubs and Activities

This quarter, HAF engaged 52 schools or similar educational centers on behalf of the Dakira program, with a cumulative result of 145 school clubs established or engaged for the first year of the Dakira program (of total goal of 255 for three years). Of a total of 1,489 student participants in school and youth club activities during the reporting period, 710 (48%) of them were female, and 779 (52%) of them were male. In addition, 36 teachers were engaged in school or youth activities.

The activities promoted overwhelmingly positive results, with 96% of students saying they would like to continue to participate in future Dakira club activities and 90.26% reporting an increase in their understanding of the Moroccan identity.

Souss-Massa. In Tiznit province, 1,270 students from 36 schools made field visits to the historic sites in the City of Tiznit to further discover their local heritage. On the tour circuit were: Wall of Tiznit, Jamaa Lkabir, Koranic school, Ain Zarqa, Kasbah Aghenaje, Court of Mechouar, the old church and school of the nuns, Zouia Tijaniyya, Khalifi Palace, Souk Dellal, the old tribune, Souk Nokra, the Mellah, Zaouia Cheikh Maa Al-Ainine, and the Hebrew School. These visits marked the completion of the second of four phases to engage the students at these schools in local heritage learning.



Photo: 22 Students from the outlying province visit historical sites in Tiznit

In the Taroudant province, the HAF-Dakira team continued to engage 15 teachers from 10 primary schools in the Tisfane municipality throughout the month of Ramadan while student activities paused. These meetings provided an opportunity to assess activities conducted with students in the previous quarter from the perspective of the teachers and to apply a Collaborative-Learning-Adaptation approach in planning for future activities.

Overall, the activities, which included the facilitation of a method utilizing clips from an

Amazighi film that has an overall message of tolerance, were appreciated, especially that they were conducted in Tachelhit, the local language. Though some of the content may have seemed too advanced for lower levels, the students continued to sing the songs they heard in the film clip well after the activity. The teachers also suggested capacity building for educators in areas such as first aid, anti-bullying, providing stories of solidarity, cinema workshops, and interactive games and methods to engage their students in animated ways.

Moving forward, the group of teachers is collaboratively working to collect written and visual contributions from their students for a commune-wide magazine called *Anzith* (*squirrel* in Tachelhit), which will be compiled of content based on themes of cultural heritage, environmental heritage, religion, coexistence, folklore, linguistics, history, and artisanry. The magazine will be supported and published by the Dakira program.

Marrakech-Safi. Five schools or other forms of education centers were engaged in Marrakech and the surrounding area, including the Dar Tifl in the Mellah, Ilia Abu Madi School, Fatima El Mernissi School, Mansour Dahbi School (a former Jewish school), the Dar Taliba in Oulad Dlim, and the Essaada school. Methodologies used include the Art-Dialogue Postcard Activity (see Annex 4) and perceptions of ourselves and others. According to the students, some of their ideas of what it means to be Moroccan include:

- *Restlessly celebrating the diversity of our country*
- *Love family and do anything for them*
- *Never be on time and blame it on the bus*
- *Pretend to be sick to avoid going to school*
- *Share everything no matter how poor you are*
- *Enjoy the food and be a good cook*
- *Inviting everyone inside for a cup of tea*
- *Dying for your country*
- *Being intolerant towards non-Muslims*
- *Coexisting with other religions, especially non-Muslims*
- *Valuing the diversity of our national monuments: Kasbahs, Mellahs, Riads*



Photo: 23 Students from the Essaada School in Rhamna province visit Bayt Dakira in Essaouira

They also talked about the leisure activities of ancient Moroccan people. Some also focused on negative perceptions of the meaning of Moroccanness, including, for example, corruption, especially in public administration, disorganization when it comes to accessing public transportation, pervasive sexual street harassment, excessive litter, and envy that can result in harmful behavior.

Dakira also sponsored 15 students from the Essaada school in Rhamna province to take a research trip to Essaouira, specifically to visit and learn about

Bayt Dakira and Essaouira's unique history.

Also in Essaouira, the HAF-Dakira field team continued to work with youth at Association Bayti. As a follow up to the core community values activity and a preparation for the mural at the Bayti space, another activity with the same students (8) was conducted on April 15. During the activity, the participants were asked to share through drawings their ideas on how to represent the diversity of cultural heritage in Essaouira. Afterward, with their responses, a design for the mural was commissioned. The mural will be implemented in the second year of the Dakira program.

Subrecipient Association Essaouira Mogador also conducted a number of activities with youth, including English Language Theater for children, weekly Choir practice, and school clubs and field trips within Essaouira's old city.

Tangier-Tetouan-Al Hoceima. On May 12, a HAF-Dakira cultural coordinator conducted a focus group with 18 eighth grade students (12 F, 6 M) at Kasbah Middle School in Tangier). Students learned about the Dakira program, different types of cultural heritage, and some of Tangier's famous and lesser-known historical landmarks that reflect the city's multicultural history. They mapped both their own individual identities and that of the City of Tangier. During the activity, participants showed great interest in learning more about their local heritage in particular and in Morocco's multicultural and interreligious history in general.

Fes-Meknes. Subrecipient SAMA further worked with young theater participants to further explore and develop storylines based around Sefrou's multicultural traditions. A series of five storytelling sessions were carried out, led by Association Masque and co-facilitated by SAMA facilitators. Additionally, the HAF-Dakira team held a number of discovery meetings with administrations and teachers at schools and with youth associations in Fes and the Sefrou province, paving the way for a number of new school clubs in the second program year.

Specific objective. 2.2: Increase awareness through dissemination campaigns and events

This quarter, the program is on a steady path towards reaching its year targets compared to past quarters. Unlike previous quarters, Covid restrictions did not limit the logistics and the possibility of organizing events. Events organized by Dakira partners reflect efforts to present the Dakira program to the largest possible audience.

2.2.1 Multilingual Multimedia and Outreach Campaigns

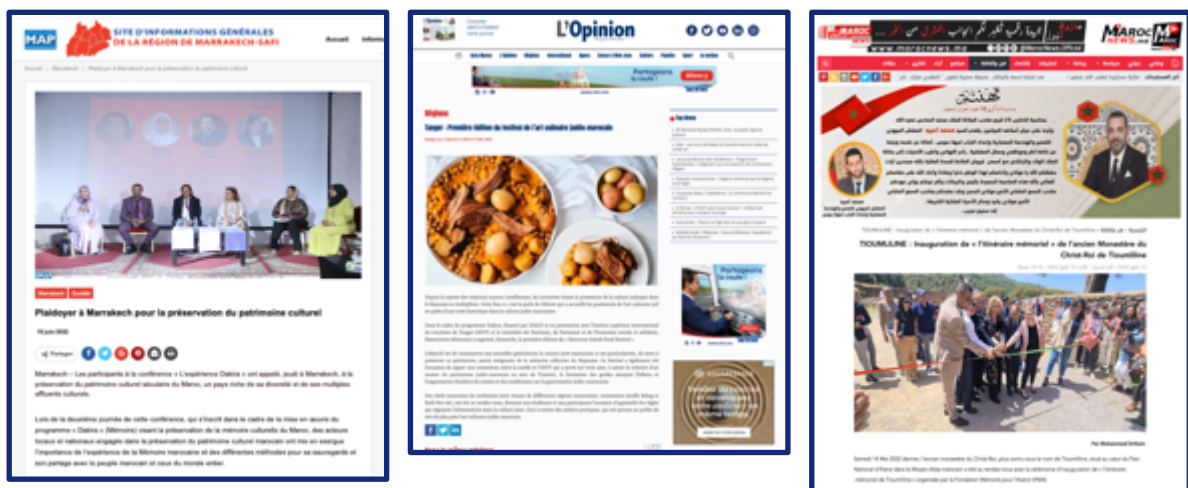
Throughout the quarter, there was enhanced visibility online, as subgrantee partners also began to post the results of their activities on their social media platforms and gain positive press coverage.

Social Media. FMA reported an increase in Facebook followership of 115 users, which is notable and attributed to increased activity and outreach. HAF shared a total of 57 new Dakira-related posts in English, Arabic, and French on social media platforms, including Facebook, Instagram, Twitter, and LinkedIn, with a total of 20,436 users reached at a 6.84% average engagement rate.

Blog Posts. During the quarter, HAF published eight Dakira-related blog posts though several more remained in the pipeline while the team prepared for and followed up with the Experience Dakira conference. Regardless of the relative slow-down in blog output, Dakira reached its target of exactly 50 blog posts for the first program year and already has a head start on year two. See Annex 2, Table 1 for details.

Press Coverage. Two press releases were shared with the media during the quarter, one for the inauguration event for the totem signage at the former Toumliline monastery in May and another following the Experience Dakira Conference in June. The program made at least 52 appearances in various media in Arabic, French, English, Italian, and Spanish, largely attributable to Toumliline and the conference. Mimouna Association also received very positive coverage for its events, particularly the Moroccan Jewish Food Festival (described below). See Annex 2, Table 3 for further details.

Campaign and Newsletter conceptualization and planning. Over the course of reflecting with hundreds of people over the meaning of Moroccanness, the Dakira team is in the process of conceptualizing a structured campaign to promote widespread reflection on the term *Tameghrabit* (Moroccanness), during which responses to the question *What is Tameghrabit to you?* may be crowdsourced to inspire others to ponder and participate in the campaign. A link to a form to submit video or another form of response will be sent with Dakira’s first newsletter, which will reflect on the first year of the program and aim to garner increased followership and participation from within and beyond Morocco.



2.2.2 Outreach & Awareness Events

During the reporting period, a number of events and initiatives took place to engage prior and new program constituents, which led to an increase in visibility of the program on local, national, and even international levels.

2.2.2.1 Initiatives that promote tolerance	Lead Organization	Commune	Region	Result	# participants
Open Day Project Sho’la Exhibit	SAMA	Sefrou	Fes-Meknes	1	140+
Rasmouka Cultural Exhibition	HAF	Rasmouka	Souss-Massa	1	440
Children Choir	Essaouira Mogador	Essaouira	Essaouira	1	-
Toumliline Inauguration	FMA	Azrou	Draa-Tafilalet	1	70+
Rabat-Salé Jewish Cultural Tour	Mimouna	Rabat	Rabat	1	86
Total in Q4				5	736+
Target				30	-

2.2.2.2 # of initiatives that ensure that the voices of REM groups are represented in their communities	Lead Organization	Commune	Region	Results	# participants
Experience Dakira Conference	HAF	Marrakech	Marrakech-Safi	1	160+
Jewish Africa Conference	Mimouna	Casablanca	Casablanca	1	51
Moroccan Jewish Food Festival	Mimouna	Tangier	TTA	1	78
Mimouna Celebration	Mimouna	Ifrane	Fes-Meknes	1	182
Total				4	471
Target				5	-

Mimouna Iftar Celebration at Al Akhawayn University in Ifrane | April 27. To mark the Jews' return to eating *chametz* (leavened foods), the Moroccan tradition of Mimouna is celebrated the day after Passover. It was customary for Muslim and Jewish families to invite friends and neighbors into their homes, and their kitchen tables were always piled high with delicious foods that stood for fertility, joy, success, health, and prosperity. This year, Mimouna Association organized the celebration at the AUI campus, the birthplace of Mimouna Association. Because it is a holiday that represents the coexistence, cohabitation, and togetherness that exists between Moroccan Muslims and Moroccan Jews, Mimouna Association welcomed the AUI students to a Mimouna-themed Iftar since the day fell during the holy month of Ramadan. A total of 182 students attended the ceremony, during which the Mimouna Association explained the origins of the holiday. The discussion prompted student attendees to want to learn more about Moroccan Judaism.

Moroccan Jewish Food Festival | May 29
 Association Mimouna organized the Moroccan Jewish Food Festival alongside ISITT and the Ministry of Tourism as part of the Dakira program. This activity introduced a group of 78 Moroccan, Israeli, French, and Chilean food experts to Moroccan Jewish culture through cooking workshops and various panels that covered the Moroccan Jewish cuisine, the traditions, the customs, and the rituals of Moroccan Jews regarding food, and cross-cultural and intergenerational transmissions. The event was a success, and planning for the second edition has already begun.



Photo: 78 Participants of the Moroccan Jewish Food Festival in Tangier on May 29, 2022

Jewish Africa Conference | June 13-15. Mimouna Association, in collaboration with the OCP group and Policy Center for the New South, hosted the second edition of the Jewish Africa Conference, which aims to elevate the value of African Jewish culture while fostering interactions



Photo: 25 Key Stakeholders at the Jewish Africa Conference in June 2022

and exchanges among the Jewish communities of the continent. The USAID Dakira program partially sponsored the event. During the opening session, different African and International religious, academic, and political figures, including HE. Andre Azoulay, senior advisor to HM king Mohamed VI, HE. Serge Berdugo, Secretary-General of the Israelite community council and HE. Jorge Pedro Mauricio dos Santos, the Minister of Communities in the Cape Verdean government, spoke about the role of HM. King Mohamed VI in preserving the cultural and religious heritage of the Jewish Moroccan communities in Morocco and abroad. During the opening sessions, Mimouna Association and other speakers highlighted the work of USAID in preserving the tangible and intangible cultural and religious heritage of the African continent. The major goal of this plea is to preserve the Jewish legacy of Africa, using Morocco as an example. The Dakira initiative was behind the organization of four different panels that are related to the history of Moroccan Jews.

Rasmouka Cultural Exhibit | June 14. The HAF-Dakira field coordinator in the Tiznit province co-organized a cultural exhibition in partnership with the communal school of Rasmouka, the Provincial Direction of Tiznit, the rural commune, the Amlen women’s cooperative, and the Center for the Preservation of the Memory of Rasmouka. An estimated 440 people attended the spectacle, including members of the HAF team, Dakira Chief of Party Yossef Ben-Meir, and visiting students from the University of Virginia. The students performed various songs, skits, and dances, and two classrooms held an exhibit that showcased artifacts that are part of the collective local Amazighi memory and identity. A major focus was placed on the intersection of cultural and environmental heritage in the region, with the importance of Argan a key feature and takeaway from the event. Female pupils demonstrated the process of growing and processing Argan, and students performed a skit that promoted conservation of the tree. It was a very joyous occasion.



Photo: 27 Students at the Rasmouka Communal School perform a dance to traditional music



Photo: 26 The warm welcome at the Rasmouka Cultural Exhibition



Photo: 28 Sefrou Community members tour the Project Sho'la exhibit on SAMA Open Day in June 2022

“Open Day” Project Sho’la Exhibit | June 18. The Sefrou Association for Multidisciplinary Arts (SAMA) hosted an “Open Day” during which over 140 local council members and community members from the visited the SAMA hub in the old medina of Sefrou to learned more about their work on Project Sho’la, which was supported by Dakira. Visitors explored a miniature exhibit, which was also displayed throughout the Experience Dakira Conference, and showcased video testimonials from youth participants and stories recorded of Sefrou

elders. A high level of interaction occurred with the exhibit and SAMA facilitators, including at designated points of engagement around the Sefrou medina, which included the Mellah mural and points of performance by local artists. Two HAF-Dakira colleagues also participated in, contributed to, and monitored the event.



Photo: 29 Students take part in the Rabat-Sale Jewish Cultural Tour

Rabat-Salé Jewish Cultural Tour | May 25. Mimouna Association and Mimouna Club FGSES organized a heritage immersion trip to the city of Rabat for a delegation of students from the Reichman University in Israel. The delegation, which was composed of 12 Israeli and international students, along with Moroccan students from Mohamed VI Polytechnic University, learned about the rich culture of the Jewish community of Morocco in general and the Jewish Moroccan community of Rabat-Salé in particular. They walked through the Mellah, whose names were never changed or Arabized and learned about the history of Slat Shalom Zaoui, the biggest temple of the once 39

synagogues of the Mellah of Rabat and the last remaining one. They visited one of the communal ovens that Jewish families once used for Shabbat meals and met Beria Abitbol, the last Jewish woman of the Mellah of Rabat. Despite the language barrier, the students were able to communicate with Beria, who never left the Mellah. They boarded a rowboat on the Bourgreg river, part of an innovative project that was launched by one of the youth of Mellah so as to connect the Mellahs of the twin cities. While sailing, Mimouna Association explained the historical roots of the Jewish community of Salé, the migration of the Jewish community of Salé to Rabat, and the contemporary situation in both Salé and Rabat.

As otherwise mentioned in the report (Activity 1.2.4.1), FMA hosted an event on May 14 to inaugurate educational totem poles at the Toumliline Monastery site near Azrou. More than 70 people attended, including high level stakeholders and local community members. HAF also hosted the Experience Dakira Conference, described below (Activity 2.2.4).

External Networking Opportunities. On April 13, the Dakira Chief of Party presented at the Annual Academic Network for Development Dialogue (ANDD) Meeting at Cadi Ayyad University on the topic of "The role of Academic research in influencing the achievement of the Sustainable Development Goals (SDGs)". Here was discussed the important role of students in facilitating local participatory dialogue on identity, relationships, and needs - leading to empowerment, particularly among rural women. HAF will continue to provide workshops with UCA students in this regard. In May, the HAF-Dakira team was represented at the presidential ceremony of the Rotary Club Marrakech Atlas. Fifteen people attended the ceremony. It was an opportunity to spread awareness of the Dakira program.

2.2.4 Annual Conferences and Film Festivals

2.2.2.3 # of activities that raise awareness about the priorities of REM communities	Lead Organization	Commune	Region	Results	# participants
Experience Dakira Conference	HAF	Marrakech	Marrakech-Safi	1	160+
Total				1	160+
Target				3	

HAF organized the [Experience Dakira conference](#) at the Palm Plaza Hotel in Marrakech on June 8-10, 2022. Over 160 attendees from around Morocco and beyond participated in the event. A [follow-up message](#) was sent to attendees, including the [press list](#), [photo album](#), and [post-conference survey](#).



Photo: 30 The invitation design for the Experience Dakira Conference

Over 160 attendees from across Morocco as well as other parts of the world participated in the event, which highlighted the program's goals and approaches to the preservation and sharing of Morocco's multicultural heritage and memory, provided learning and networking opportunities for civil society and community members toward this goal, and paved a pathway for the continuation and expansion of the program on the cusp of entering its second year.

The conference prompted attendees to consider their own meanings of "Moroccanness." It showcased everyday storytellers of Morocco's pluralistic past, exhibited artistic pathways to community dialogue, highlighted commonalities between religious and ethnic groups, and encouraged reflection on the role of youth and women in heritage sustainability. Testimonials and conversations with Dakira partners and participants prompted exploration of traditional and novel methods of preserving Morocco's multicultural identity through collective community efforts. "The USAID Dakira program reinforces the efforts of the Moroccan government, under the leadership of His Majesty King Mohammed VI, to promote tolerance and interreligious dialogue," said Juan Carlos Rodriguez, USAID/Morocco General Development Office Director during the Opening Ceremony. "Religious tolerance, multiculturalism, and interfaith dialogue are essential elements of the American-Moroccan partnership, a partnership built and maintained for two hundred years."



Photo: 31 A tour of the Mellah of Marrakech, led by two guides trained in Hebrew and Jewish heritage during the Experience Dakira Conference



Photo: 32 A conference participant discusses how she defines home during an activity at the Experience Dakira Conference

The event encompassed a variety of activities, including a trip to the 700 year-old [Akrich Jewish Cemetery and its adjacent fruit tree nursery](#) to engage in interfaith dialogue toward collective project planning, discussions featuring stakeholders in cultural heritage representing academia, civil society, and the arts, including Moroccan filmmaker, Izza Genini, and a tour of the Marrakech Mellah.

Over the course of the conference, attendees engaged in a participatory, creative, and strategic brainstorming and [planning process](#) in small groups. The main priority they expressed focused on the integration of youth in heritage preservation efforts, from providing tailored education for children to building the capacities of young people to train and work in the culture sector. Other top priorities included elevating women as intergenerational gatekeepers of culture and folklore, expressly through oral storytelling and documentation, as well as establishing a radio network dedicated to the dissemination of Moroccan cultural heritage and exchange of ideas and stories across Morocco’s diverse regions and peoples. Themes and ideas that emerged are included in four images below representative of the role of women, education and capacity-building, digital preservation and dissemination, and tangible heritage and tourism.

ROLE OF WOMEN • دور المرأة

لطالما لعبت المرأة دوراً جوهرياً داخل المنزل وخارجه. لذا يجب علينا فتح المجال أمامهن للاستفادة من قدرتهن.
Women have always played a crucial role at home and outside of it. Thus, we have to build spaces for these women to capitalize on their capacities.

تعتبر المرأة مصدر التراث الثقافي، لذا يجب علينا ضمان رفاهها وإشراكها في صنع القرار.
Women are the source of cultural heritage, and for this, we need to ensure their well-being and inclusion in decision-making.

يمكننا الحفاظ على التراث الثقافي من خلال إنشاء المزيد من المتاحف وإشراك النساء من خلال برامج محور الأمية باللغة الأمازيغية.
We could preserve cultural heritage by creating more museums and involving women in Amazigh literacy programs.

التعليم وبناء القدرات • EDUCATION AND CAPACITY BUILDING

وينبغي أن تشمل المناهج التعليمية جميع روافد التراث الوطني وأن تهتمل بها على قدم المساواة.
Educational curricula ought to include all tributaries of our national heritage and celebrate them equally.

توجد كنوز تراثية مخفية في المناطق النائية للمغرب. ومن أجل الكشف عنها، نحن في حاجة إلى تزويد الناس بالمهارات والأدوات التي ستتمكنهم من توثيق تراثهم الثقافي ومشاركتها والاستفادة منها بشكل مستدام.
There are treasures of heritage hidden in the hinterlands of Morocco. To unveil them, we need to provide people with the skills and tools that will enable them to document, share, and sustainably benefit from the cultural riches of their entourage.

لا يمكن تحقيق التنمية البشرية والإقليمية إلا من خلال فهم عميق لمن نحن ومن أين أتينا.
Human and territorial development can only be achieved through a deep understanding of who we are and where we come from.

الحفظ الرقمي والنشر • DIGITAL PRESERVATION AND DISSEMINATION

يجب الحفاظ على التراث المادي وكذا اللامادي من خلال الرقمنة ومشاركة المعلومات المحصلة عبر منصات التواصل الاجتماعي لضمان انتشارها على نطاق أوسع.
Our material, as well as immaterial heritage, should be preserved through digitalization and by sharing it on social media platforms to ensure a wider public outreach.

إن توثيق تراثنا من خلال الأفلام والمبادرات الاجتماعية يمكن أن يحافظ على تنوعنا ويكون موضع اهتمام الجيل الجديد.
Documenting our heritage through movies and social initiatives can preserve our diversity and be of interest to the new generation.

التراث المادي والسياحة • TANGIBLE HERITAGE AND TOURISM

إننا بحاجة إلى متاحف الثقافة الشعبية للاحتفال بالخصائص المحلية للثقافة المغربية. فضلاً عن تشجيع السياحة البيئية.
We need popular culture museums to celebrate the local specificities of Moroccan culture, as well as to encourage ecological tourism.

إن إعادة تأهيل وترميم المعالم التاريخية والموافق التراثية أمر ضروري لإعادة إحياء القصص والبيئة التي ازدهر فيها هذا التنوع.
The rehabilitation and restoration of historical monuments and heritage sites are necessary for reviving the stories and environment in which diversity has thrived.

The conference also provided the space for Dakira program partners to meet, share examples of good practices, and extend their networks to implement cultural heritage preservation projects on a wider scale, both locally and regionally.

According to Jessica Stephens, member of the Sefrou Association for Multidisciplinary Arts (SAMA), a Dakira program partner organization, the gathering promoted “community-building and peacework.” She added, “to bring Sefrou to Marrakech has been a golden opportunity, but what I think is really magical is bringing all these people together on the topic of multiculturalism.”

“Thank you for a wonderful and immersive conference,” shared Yassine Chtaou, an attendee who studies law at Cadi Ayyad University. “I appreciated the organizers’ caring disposition and teaching style. Thank you for incorporating humor and even performances. I will remember those forever. Toward more preservation of our Moroccan heritage!”

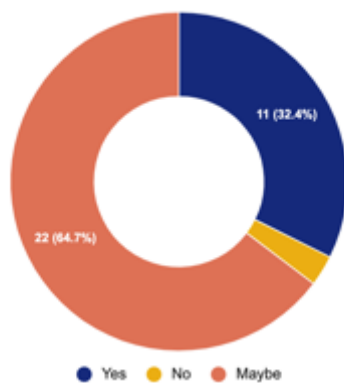
A conference survey was sent after the event via email and Whatsapp to participants. Respondents, who represented diverse regions of Moroccan and age groups, expressed feeling Proud (58.8%), Inspired (35.3%), Intrigued (23.5%), and neutral (2.9% or 1 response). No respondents denoted disappointment or boredom. Some elaborations are the following:

- *I am proud to see so many people with different beliefs and different customs united around a common project, the development of Morocco.*
- *I saw the diversity of Moroccans in one room for two days. It was a very busy and immersive experience that inspired me to delve deeper into the components of my culture and take pride in it.*
- *Thanks to my participation in the conference, a feeling of curiosity generated in me a lot of information that I was ignorant of about the culture and history of Morocco.*
- *Bringing and bridging between so many people from different backgrounds, faiths, languages and origins around the same thing which is "Tameghrabit" is inspiring. I loved the discussion, and I am leaving with more exciting ideas on how I can promote the culture of togetherness in my community.*
- *This program changed my perception of identity and self-discovery that touches on both religion and culture, where one can live in peace with diversity and participatory approaches.*

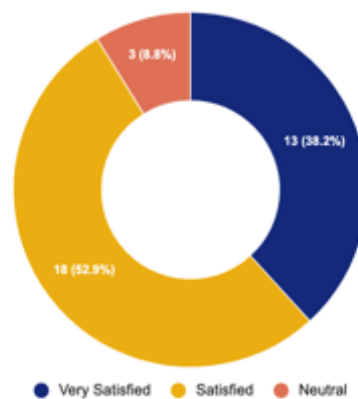
Only 20.6% reported not knowing that Morocco was home to such a rich culture before the conference. A total of 88.2% of respondents indicated that they agreed with the phrase "Heritage preservation is necessary to sustainable development, and it should be a priority." Similarly, 97.1% responded "Yes" to the question: "Do you think that it is possible to use heritage preservation for sustainable community development?" The other single response denoted that "without our heritage and the heritage of all those who lived in Morocco or have been once in Morocco, there is no development."

A total of 70.6% of respondents reported that attending the conference and interacting with other participants helped them reconsider their perceptions of their own identity while 14.7% disagreed. The remainder gave nuanced responses in this regard, including that the conference experience confirmed their previous notions of their own identities.

After attending the conference, would you consider developing a project on heritage preservation?



How would you rate your conference experience?



Responses were overwhelmingly positive, with no respondents indicating dissatisfaction with their conference experiences. Some constructive feedback from participants, which the program team

values and agrees with, includes giving more space for participations to engage in the co-creation of the program, prioritizing further diversification of speakers, allotting more time for dialogue and discussion, creating more intentional opportunities for networking and story/experience sharing, encouraging more intergenerational collaboration, and employing more adaptive management to respond to session outcomes, developments, and needs.

"This kind of initiative will reinforce transcultural and multi-ethnics dialogue among monoteistics religions which will lead to a high level of comprehension, raise the degree of cohabitation, and enable the attainment of sustainable development."

"I feel like the little Prince of Saint Exupéry from the novel I like so much. I have been looking for an opportunity to express my opinion, to be here to help, to be involved, and here is the conference, and I did it. I feel deep pride. Thanks to you."

"Young people need such beautiful conferences in order to preserve the identity, culture, and heritage of our country."

**This activity was initially proposed as a joint effort with Association Mimouna's Mellah Film Festival, which is tentatively planned for August 2022.*

2.2 IMPLEMENTATION CHALLENGES

Regarding the Africa Conference, Association Mimouna expressed they did not receive funds on time. HAF's remaining concern is that the event did not comply with branding and marking procedures.

Due to difficulties encountered during the research carried out by FMA from October 2021 to April 2022 to obtain authorizations from authors, rights holders, and publishers for the translation and republication of the book *Benedictine and Moor*, FMA's Activity 1 was delayed by three months and has been extended until the end of October 2022. This extension will not generate additional costs. Other challenges reported by FMA include: the time needed to translate the book *Benedictine & Moor* due to the size of the work (180 pages), being able to complete the website redesign on time due to the underestimation of the time needed to write the content and articles to be published, and the underestimation of the amounts for the re-publication of the Toumliline I-II-III works in their original language and their translation into Arabic. An initial evaluation of the cost showed that the funds allotted for more than 1,500 pages were significantly inadequate. Consequently, it was decided not to proceed with their re-publication, but instead to digitize them in their original language on the website. The digitization is being finalized by the National Library of the Kingdom.

SAMA reported challenges related to performance location concerns after some parents expressed concern about the youth participants performing in the Mellah streets, so the location of the filming of the play was changed to another area in the medina.

2.3 MELP UPDATES

The program team would also like to draw the AOR's attention to the concern that some repeated standard indicators may lead to double counting. The implementing team, therefore, recommends reviewing the MELP for the program's second year.

These repeated standards indicators are the following:

- 1.2.4.1 # of initiatives that promote tolerance and dialogue between ethnic and religious groups

- 2.2.2.1 # of initiatives that promote tolerance and dialogue between religious and ethnic groups
- 2.2.3.1# of initiatives that promote tolerance and dialogue between religious and ethnic groups
- 2.2.4.5 # of activities that promote tolerance and dialogue between religious groups

The implementing team suggests including this indicator as one that measures the overall results for Objectives 1 and 2.

Similarly, these indicators are repeated:

- 2.2.4.5 # of activities that raise awareness about the priorities of REM communities
- 2.2.2.3 # of activities that raise awareness about the priorities of REM communities

These revisions will not affect the target or the definition of these standard indicators but only the mention in the logical framework attached as part of the quarterly report.

The revision of the MELP will also be adjusted to the subgrantee partners' new proposed activities for the second program year. The partners are currently consolidating their annual work plans, and preliminary conversations with them indicated possible significant adjustments to their activities. As a result, HAF requests to revise the program's logical framework with the submission of its annual implementation plan and MELP update.

2.4 COLLABORATION AND PARTNERSHIPS

In addition to critical ongoing partnerships (i.e. Mimouna's partnership with the Ministry of Tourism), several new, exciting partnership agreements were signed or in development during the reporting period that will further advance Dakira objectives and activities in the second program year.



HAF's partnership signing with the Regional Directorate of the Academy of Education and Training Souss Massa and Tiznit.



Signing of the FMA-Mimouna partnership.

HAF- Tiznit Province. On May 10, the High Atlas Foundation signed a partnership agreement with the Province of Tiznit in order to demonstrate further mutual commitment to promoting cultural and environmental heritage preservation activities in schools and communities throughout the province.

HAF - Souss Massa Region. The HAF-Dakira team has additionally met with leadership from the Souss Massa Region on June 14, 2022 to discuss shared priorities with the intent of formalizing a partnership agreement in the next quarter and expand Dakira and HAF activities that have been conducted in the provinces of Tiznit and Taroudant to other parts of the region.

HAF - Dar Tifl Marrakech. HAF has conducted a few Dakira activities that explore the Moroccan identity at the century-old orphanage in the Marrakech Mellah, which is both home and school to over 400 children and youth. During the quarter, HAF pursued discussions with the orphanage administration to formalize the partnership and continue activities in the second program year.

HAF-USMS Partnership. On June 30, HAF signed a partnership agreement with University Sultan Moulay Slimane to enable ongoing cultural and empowerment activities that build the capacities of students to deliver such workshops, including in rural parts of their region.

FMA - Mimouna Partnership. These two Dakira subgrantee implemenors signed an official partnership agreement in order to join efforts in safeguarding Jewish and Christian memories in Tangier, Fes, and Meknes.

FMA Partnership with the Ministry of Agriculture. On April 1, FMA signed a partnership agreement with the Moroccan Ministry of Agriculture in order to fully restore the chapel and former prior's office at the historic Toumliline monastery.

3. MANAGEMENT AND ADMINISTRATIVE ISSUES

3.1 ISSUES RELATED TO SUBGRANTEES

During the reporting period, the extension request for SAMA activities and a new subgrantee partnership with Fondation Miftah Essaad were approved.

Due to the new partnership agreement signed between FMA and the Ministry of Agriculture on April 1, FMA is developing a proposal for the Dakira funds that were initially intended to be allocated toward the partial restoration of the Toumliline Chapel to be reallocated toward the restoration of the former guest house where U.S. university teachers stayed and where FMA is planning to install both rural women's cooperatives and a small memorial museum on the interactions between the monks and the local communities.

Over the course of the quarter, HAF experienced challenges ensuring branding and marking compliance from subgrantee partners. In response to this and other feedback regarding financial procedures and monitoring and evaluation practices, the team intends to organize reinforcement training on these important topics in the coming quarter.

3.2 USAID COLLABORATION AND MEETINGS



Photo: 33 Dakira Chief of Party Yossef Ben-Meir guides USAID/Rabat colleagues through the Jewish cemetery in the Marrakech Mellah

HAF received a visit from the USAID supporting offices at the HAF office in Marrakech on April 7, 2022 in order to review programmatic, financial, and branding and marking compliance requirements and procedures. The teams also visited the Marrakech Mellah, including the Lazama Synagogue and the Miara Jewish cemetery.

HAF also participated in the annual USAID Implementing Partners' Meeting on April 27, 2022, during which Chief of Party Yossef Ben-Meir delivered a 10-minute presentation of the Dakira program.

4. LESSONS LEARNED

This quarter, the program team recommends revising the logical framework to ensure consistency with the program strategy. In particular, it suggests reducing the number of custom indicators and aligning the definition of the standard indicators to the activities. This revision reflects lessons learned from the implementation over the last four quarters.

Among these lessons learned, the implementing team considers program beneficiaries to already have a notable command of the issues of REM heritage preservation; however, many lack the capacity to develop and implement projects for the preservation of heritage in their communities.

The purpose of community outreach should be more clearly defined and aligned to a clearer vision of the expected change.

While partners have been defining a limited scope of action within the program location, the HAF implementing team has sought to expand the activities in the Southern region of Morocco and has launched multiple activities in schools.

This approach provides three main observations:

- Strong interest in the issue of REM preservation
- High capacity to reach out to youth groups
- Relevance of historical preservation

It is clear that community participants and beneficiaries, while interested and dedicated to the principles and approach of the Dakira program, are also focused on how the experience can advance local cultural as well as broader human development initiatives. In almost all cases, local participants are fully comfortable with Dakira program activities but see sustainable development outcomes as a necessary component and result.

Another lesson learned is that regular capacity building and communication with subrecipients is essential for success, and HAF is committed to this as the program moves into its second year. Similar capacity building with the HAF field team is also a necessary component to which the program remains committed.

5. ACTIVITIES PLANNED FOR NEXT QUARTER

This next quarter, HAF is vigorously pursuing the development of an interactive map of Jewish, Christian, and Amazighi locations around the country. Data from nearly 100 sites has already been gathered, and this number may double over the remainder of 2022. As these locations are gathered, community dialogues are coordinated and take place, emphasizing storytelling by elderly members with young local audiences.

HAF is scheduling and implementing four-day women's empowerment workshops that integrate identity, personal exploration, and group expression. HAF intends to implement at least two such workshops each month going forward. School clubs, their catalyzation and further development will take place again starting in September and will continue to be a major priority of Dakira by HAF and subrecipients.

In addition to pursuing publication of *Song of Stones* by Asher Knafo, the manuscript of which was developed with support from the AFCP, HAF will also translate from Tafaingh into English and Arabic a book of poetry by Rachicha Bouklij. These books are an opportunity to share, nationally and globally, the deeply heartfelt written expressions of Moroccan Jewish and Amazigh people. HAF also is developing articles and essays to raise awareness surrounding Morocco's cultural and interfaith history and planning to launch Dakira's first newsletter and campaigns. HAF will also work with the Jewish Community of Marrakech toward the digitization of its archives, as previously mentioned.

HAF will utilize the quarter to draft the implementation plan for the second program year based on a collaborative-learning-adaptive approach. Associated MELP, BMP, and EMMP revision proposals, as applicable, will be created in tandem for USAID review.

Sub-Grantee Activities

Mimouna Association is planning the following activities:

- Moroccan Jewish Food Workshops in Rabat (July 2022) with the culinary art school of Rabat, Fez (August 2022) with the Jewish community of Fez, and Marrakech (September 2022) with the Jewish community of Marrakech;
- Exhibits of Moroccan Rabbis will tour in July 2022 (Euro Mediterranean University, Fez) and September 2022 (University Mohammed VI, Rabat and Ben Guerir);
- Mellah Jewish Film Festival in August 2022;
- "Dakira Collectors" Digital Heritage Mapping with you, beginning in Tangier; and
- the continuation of Video Capsules, Hebrew Classes, and the ISITT Master's Program.

FMA is planning to finalize the following activities by October 2022:

- Translation from English to Arabic and French and printing of the book *Benedictine & Moor*;
- The finalization of the redesign of the Foundation's website; and
- The organization of meetings and debates around the published books at Al Akhawayn University and the Archives of Morocco.

Additionally, collection of local testimonies in the area surrounding Toumliline that was initially planned to be launched in January 2022 is now set to begin in September 2022 as local people of the region are now inspired and eager to participate. The collection of these testimonies and their transcription through the elaboration of a quality work requires more time than initially estimated.

Production of the documentary "Toumliline, A Spiritual Convergence," which was Initially planned to be launched in January 2023 has been moved up tentatively to September 2022 following a discussion with the director Izza Génini, who needs time to gather all the necessary documentation to write the script to be published.

SAMA's limited-time Project Sho'la has come to an end, but the association is eager to continue its partnership within the framework of the Dakira program and plans to develop a follow-on proposal. There is great potential to build on Project Sho'la through the community connections formed, using content collectively explored and crafted, and building on SAMAs portfolio for art as a tool for intercultural and cross-cultural dialogue with Sefrou multicultural heritage as its exemplary muse. Video capsules from Project Sho'la will be presented online to continue to disseminate the project and its undertaking in engaging audiences on multiculturalism in Morocco.

Fondation Miftah Essaad will finalize and publish its book.

6. OTHER SECTIONS

6.1 CROSS-CUTTING ISSUES

HAF is also dedicated to USAID's cross-programmatic climate action goal and its integration into Dakira activities.

During the week of June 21, in cooperation with the Moroccan Jewish Community and the Ministry of Interior, HAF delivered an analysis of 11 new locations in Morocco (a 120 page document) that are adjacent to the sacred burials of their saints for preservation / climate / sustainable activity of building tree nurseries for climate action. These locations are intended to be regional forums for intercultural dialogue, while exemplifying human development outcomes (similar to Akrich).

In this regard, HAF has met and will continue to meet with governors of provinces to secure public contribution of collective lands that are adjacent to the burial grounds of Moroccan Hebrew saints. In this way, the preservation of these historic, even ancient, locations are enhanced while climate actions are advanced.

7. ANNEXES

- Annex 1: Performance Monitoring Progress (Below)
- Annex 2: Communications, Publications, and Press (Below with attachments)
- Annex 3: Highlights from the Field (Below)
- Annex 4: Dakira Methodologies in Draft (Attached)
- Annex 5: Toumliline Gardens Proposal (Attached)
- Annex 6: Experience Dakira Conference Branding & Marking Materials (Attached)
- Annex 7: Analysis of Potential Interfaith Tree Nursery Locations (Attached)
- Annex 8: GIS Reporting Files (Attached)
- Annex 9: Financial Report (Attached)

Annex 1: Performance Monitoring Progress

Activity	Indicator evaluated	Evaluation Type and Projected Use	Overall target	Evaluation Timing	Q4	Notes
Objective 1: To collect and preserve stories and memories of Morocco’s indelible heritage of multicultural, interfaith coexistence						
Specific Objective 1.1: REM Heritage Preservation Facilitation Capacity Development						
1.1.1 Workshop Series: Reinforcement of Dakira Field Coordinators	1.1.1 # of training and capacity building activities conducted with USG assistance that are designed to promote the protection, participation, inclusion, and/or integration of REM, disaggregated by REM and non-REM communities (DQA)	Performance/Standard	12	Final	9	The target in the MELP is 1. 12 represents the number of sessions intended.
	1.1.2. % of trainees better equipped to manage and coordinate participatory community project	Performance/Custom	75%		-	Observed capacities were enhanced in the implementation of activities.
1.1.2 Community Dialogue	1.1.2.1 # of REM and non-REM community meetings held	Performance/Standard	225	Final	19	
	# of participants in community meetings		-		762	This number double-counts participants who attended >1 event.
	# of individual interviews		-		10	
	1.1.2.2 % of participants feeling empowered to share their family stories	Performance/Custom	75%	Quarterly	-	Participants were observed to have been eager to share identity perceptions.
Specific Objective 1.2: Restoration and Preservation of Historical Heritage						
1.2.1 Transcription and Analysis of Testimonies- publications	1.2.1 # of publications that ensure that the voices of REM groups are represented in their communities	Performance/Standard	150	Quarterly	30	
	# non peer-reviewed articles	Performance/Custom	90	Quarterly	1	

	# Peer-reviewed essays published	Performance/Custom	6	Quarterly	28	
	# written pieces published on external website and accessible to the public	Performance/Custom	50	Quarterly	2	
	# Books translated	Performance/Custom	4	Quarterly	1	
1.2.2 Digital Archives	1.2.2.1 # of archives preserved and indexed in a repository	Performance/Custom	500	Mid-Term	-	Online platform remains in progress.
	1.2.2.2 # of online viewers of the preserved documents	Performance/Standard	72,000	Quarterly	-	
1.2.3 Educational and Outreach Tool Development	1.2.3.1 % of students and people under 25 benefiting from the educational tools	Performance/Standard	70%	yearly	-	All students who participate in Dakira benefit from its methodologies.
	1.2.3.2 # of material (by type) created	Performance/Custom	-	Quarterly	-	
	# Video Capsules		180		59	4 are public, 30 are nearly finalized, others are in pre- or post-production.
	# Curricula		2		2	1 from HAF, 1 from SAMA Neither are finalized for public access.
	# Modules		10		52	Activity descriptions and modules are not finalized for public access.
	# Informational Sheets/Brochures		5		1	Toumliline Brochure
	1.2.3.3 % of youth reporting that women play an important role in ensure the transmission of social solidarity values	Performance/Standard	70%	Quarterly	-	

1.2.4 Restoration of Toumliline	1.2.4.1 # of initiatives that promote tolerance and dialogue between ethnic and religious groups	Performance/Standard	1	Quarterly	1	Inauguration Event
	1.2.4.2 # of public, civil, and cooperative support and partnerships that help maintain sustainability	Performance/Standard	2	Quarterly	2	Partnerships with MoA and Mimouna Association
	1.2.4.3 # physical spaces identified and marked with signage for community and visitor learning	Performance/Custom	10	Annually	8	Eight totem poles were installed.
	1.2.4.4 % of visitors who report increased knowledge on the site	Performance/Custom	40%	Annually	-	The number of visitors has increased from 5 to over 100 per month during the quarter as a direct result of Dakira activities.
	1.2.4.5 % community members report that the restoration provided them with better access to livelihood opportunities, disaggregated by REM and non-REM communities	Performance/Standard	70%		-	Not yet measured
	1.2.4.6 % of women reporting that historical preservation project empower them to have a greater role in the public space	Performance/Standard	60%		-	Not yet measured
1.2.4.2 Restoration and Digitalization of Sacred Jewish Texts	1.2.4.2.1 # of sacred texts restored	Performance/Standard	400		-	
Objective 2: To promote Morocco's historic and modern spirit of multiculturalism through locally driven actions that educate and foster interfaith dialogue and collaboration						
Specific Objective 2.1: REM Integration in Community Development						
2.1.1 Capacity Building Trainings for CSOs, tourism, ISITT students, tour guides	2.1.1.1 # of students and CSO that develop collective historical preservation project	Performance/Standard			-	
	# CSOs that participate in capacity building training	Performance/Custom	70		2	Association Masque, Clinique Juridique Fes

	# of tour guides who participate in training	Performance/Custom	120		266	Tour guides + Mellah youth
	# of ISITT Students who participate in the program	Performance/Custom	120		16	This target is expected to be lowered.
	2.1.1.2 % of REM certified tour guides and students report that they have more opportunities to exercise their activities.	Performance/Custom	60%	Quarterly	-	
	2.1.1.3 % of certified tour guides, students, and CSOs that feel empowered to work on REM heritage	Performance/Custom	40%		-	
	2.1.1.4 # of training and capacity building activities conducted with USG assistance that are designed to promote the protection, participation, inclusion, and/or integration of REM, disaggregated by REM and non-REM communities	Performance/Standard	216		31	
	# Tour guide trainings		18		24	Essaouira and Marrakech.
	# Tourism student trainings or activities		54		2	
	# CSO trainings		144		6	5 with Masque; 1 with Clinique Juridique Fes
2.1.2 School and Youth Clubs and Activities	2.1.2.1 # of initiatives that ensure that the voices of REM groups are represented in their communities (# of school clubs)	Performance/Custom	255	Quarterly	52	
	# school teachers' and administrators' capacity built in curricula and facilitation (# school staff involved)	Performance/Custom	450+	Quarterly	36	
	# artistic expressions created and/or performed by youth or exhibited at festivals and other public events	Performance/Custom	765	Quarterly	10	
	# student participants		2,500		1,489	
	# school field trips		195		36	All in Tiznit
	2.1.2.2 # of activities developed as a result of of the program that support women autonomisation	Performance/Custom	75	Annually	-	Potentially misplaced indicator

	2.1.2.3 % of students reporting an increased understanding of the Moroccan identity	Performance/Custom	70%		90.26%	
	2.1.2.4 % of students feeling empowered to revive practices of social solidarity	Performance/Custom	60%		96.67%	
Specific objective. 2.2: Increase awareness through dissemination campaigns and events						
2.2.1 Multilingual multimedia and outreach campaigns to promote shared Moroccan, Jewish, Christian, and intercultural stories of Morocco	2.2.1.1 # of online viewers of the multimedia campaign	Performance/Standard	500,000	Quarterly	20,708	# Users reached with Dakira posts on HAF platforms
	# of campaigns created	Performance/Custom	6	Quarterly		Tameghrabit campaign conceptualized for launch
	# press appearances	Performance/Custom	180	Quarterly	52	Based on individual links
	# of Engagements (eNewsletters, press releases sent, live updates shared)	Performance/Custom	12	Annually	2	Press releases for ED conference and Toumiline
	# of blog posts	Performance/Custom	50	Quarterly	8	
2.2.2 Outreach & Awareness Events	2.2.2.1 # of initiatives that promote tolerance and dialogue between religious and ethnic groups	Performance/Standard	5	Annually	5	
	2.2.2.2 # of initiatives that ensure that the voices of REM groups are represented in their communities	Performance/Standard	30	Annually	5	
	2.2.2.3 # of activities that raise awareness about the priorities of REM communities	Performance/Standard	30	Quarterly	1	
	2.2.2.4 % of attendees that report to have a better understanding of the Moroccan identity	Performance/Standard	60%	Quarterly	-	
2.2.3 Cultural Festival Enrichment and Publicity	2.2.3.1 # of initiatives that promote tolerance and dialogue between religious and ethnic groups	Performance/Standard	not determined	Quarterly	0	Indicator is repeated and missing from MELP
2.2.4 Annual Conferences and Film Festivals	2.2.4.1 # of viewers that participate in educational activities	Performance/Standard	50,000	Annually	0	The first edition of the conference did not include a virtual component. A possible follow-on virtual

						summit is being discussed for fall 2022.
	2.2.4.2 % of attendees who report an increased understanding about REM priorities in Morocco and approaches to develop sustainable intercultural relations	Performance/Custom	60%	Annually	100%	Based on "Do you think that it is possible to use heritage preservation for sustainable community development?"
	2.2.4.3 # of public, civil, and cooperative support and partnerships that help maintain sustainability	Performance/Standard	Not determined	Quarterly	-	
	2.2.4.4 # of activities that promote tolerance and dialogue between religious groups	Performance/Standard	3	Quarterly	1	
	2.2.4.5 # of activities that raise awareness about the priorities of REM communities	Performance/Standard	3	Quarterly	1	

Annex 2: Communications and Press Coverage

Title	Author(s)	Date Published	Lang	Externally Published*
Jewish Days of Tangier	Soukaina Kherdioui	April 1, 2022	En	No
The Centenary Anniversary of Al Mansour Eddahbi School	Mohammed Chadli	June 10, 2022	En	No
Meeting at the Jewish Synagogue in Gueliz, Marrakech	Mohammed Chadli	June 12, 2022	En	No
The One Hundredth Anniversary of Al Mansour Eddahbi Middle School	Ryan Winegardner	June 13, 2022	En	No
Many Threads, One Fabric: Akrich and Moroccan Culture	Ryan Winegardner	June 14, 2022	En	No
Creating Cross-Cultural Connections	Kelsey Cashman	June 16, 2022	En	No
Coming Together for Cultural Preservation and Celebration	Zoe Costello	June 20, 2022	En	No
Experience Dakira: Diversity and Home in "Little Jerusalem"	Sabine Stratmann	June 21, 2022	En	No

Title	Author	Publication	Date Published	Language	Peer Reviewed?
*See attachment for the contents of the Spring 2022 edition of the Journal of Heritage and Arts of Southern Morocco, which contains 27 peer-reviewed articles but is not yet available digitally.					
Agricultural Development as an Interfaith Bridge in Morocco	Yossef Ben-Meir, Jacqueline Skalski-Fouts, and Ellen Hernandez	Peace Review	May 6, 2022	English	Yes
Analyse - Maroc, Pays du vivre	Mohammed Chtatou	Article19.ma	June 17, 2022	French	No

Network	Publication	Date	Lang	Format
L'Opinion	Tanger : Première édition du festival de l'art culinaire judéo-marocain	05/31/22	FR	Press Article

Jewish News Syndicate	Leaders gather in Morocco to push for greater awareness of African Jewish heritage	7/15/2022	EN	Press Article
Le Journal de Tanger	Premier Festival à Tanger, de l'Art culinaire judéo-marocain	6/6/2022	FR	Press Article
MCG 24	جامع بيضا: "دير تومليلين" معلمة للتسامح ورسالة للانفتاح على الآخر	6/1/2022	AR	Press Article
Hespress	تأهيل "دير تومليلين" في أزرو.. حياة ثانية لموقع تاريخي وروحي استثنائي	6/14/2022	AR	Press Article
Acistampa	Marocco, il monastero di Tioumliline torna alla vita	6/3/2022	IT	Press Article
Maroc News	TIOUMLILINE : Inauguration de « l'itinéraire mémoriel » de l'ancien Monastère du Christ-Roi de Tioumliline	5/15/2022	FR	Press Article
Premium Travel News.com	Inauguration de « l'itinéraire mémoriel » de l'ancien Monastère du Christ-Roi de Tioumliline	5/16/2022	FR	Press Article
Le desk	Un itinéraire mémoriel inauguré sur le site de l'ancien monastère bénédictin de Toumliline à Azou	5/14/2022	FR	Press Article
Experience Dakira Conference Press Release <i>English Français العربية</i>				
La MAP Marrakech	Plaidoyer à Marrakech pour la préservation du patrimoine culturel	6/10/2022	FR	Press Article
Morocco Day FR	Plaidoyer à Marrakech pour la préservation du patrimoine culturel marocain		FR	
News ES Euro	Defensa en Marrakech para la preservación del patrimonio cultural marroquí		ES	
Atlas Info	Marrakech : ouverture des travaux de la conférence "l'expérience Dakira"	6/9/2022	FR	Press Article
Libération	Plaidoyer à Marrakech pour la préservation du patrimoine culturel marocain	6/10/2022	FR	Press Article
La MAP Marrakech	Ouverture des travaux de la Conférence l'Expérience Dakira	6/9/2022	FR	Press Article
PAM	Ouverture des travaux de la conférence « l'expérience Dakira » à Marrakech	6/9/2022	FR	Press Article
Dafina.net	Marrakech : ouverture des travaux de la conférence "l'expérience Dakira"	6/12/2022	FR	Press Article
Niooz.net	Conférence "Expérience Dakira" : Plaidoyer à Marrakech pour la préservation du patrimoine culturel marocain	6/10/2022	FR	Press Article
La MAP Marrakech	Ouverture des travaux de la Conférence l'Expérience Dakira	6/10/2022	FR	Press Video
MAP TV	Conférence Expérience Dakira: Plaidoyer à Marrakech pour la préservation du patrimoine culturel marocain	6/10/2022	FR	Press Video
La MAP	Conference photos 1 2 3 4 5 (group)			Photos
WN	La conférence « Expérience Dakira » réunit la société civile et les acteurs communautaires de tout le Maroc pour la préservation et la transmission du patrimoine culturel diversifié du Royaume	-	FR	Press Article
Article19.ma	Analyse – Maroc, pays du vivre ensemble	6/17/2022	FR	Article by Pr. Chtatou

مراكش بوست	مراكش.. افتتاح أشغال مؤتمر "تجربة ذاكرة" للحفاظ على التراث الثقافي المغربي	-	AR	Press Article
شأنكم تيفي	مراكش: مؤسسة الأطلس الكبير ومؤسسة من الشعب الأمريكي (USAID) تنظمان مؤتمر ذاكرة	6/9/2022	AR	Facebook Video
NGH AHDAT أحداث	مراكش... مؤتمر ذاكرة من تنظيم مؤسسة الأطلس الكبير و مؤسسة من الشعب الأمريكي	6/9/2022	AR	Press Video
الأحداث	مراكش على موعد لمؤتمر عش تجربة برنامج ذاكرة	6/9/2022	AR	Press Article
اليومية	مؤتمر عش تجربة برنامج ذاكرة	6/9/2022	AR	Press Article
منبر 24	انطلاق أشغال مؤتمر ذاكرة بمراكش	6/9/2022	AR	Press Article
شأنكم تيفي	مؤتمر ذاكرة بمراكش من تنظيم مؤسسة الأطلس الكبير	6/9/2022	AR	Press Article
مع الحدث وفي قلب الحدث	مؤسسة الأطلس الكبير ومؤسسة من الشعب الأمريكي تنظمان مؤتمر ذاكرة بمراكش	6/9/2022	AR	Youtube Press Report
هنا 24	مؤتمر "عش تجربة" لبرنامج ذاكرة	6/9/2022	AR	Press Article
الحدث	ذاكرة برنامج اشتغال مؤسسات وجمعويين بمراكش على مدى 3 أيام	6/9/2022	AR	Press Article
Aabbir Live	مؤسسة الأطلس الكبير ومؤسسة من الشعب الأمريكي تنظمان مؤتمر ذاكرة بمراكش	6/9/2022	AR	Facebook Video
UNIVERS BOUNACEUR	مؤتمر ذاكرة سفر واعد بين أجيال لاستثمار التعدد في الموروث الثقافي المغربي	6/9/2022	AR	Press Article
دواي تيفي	مؤتمر ذاكرة يجمع فعاليات جمعية بمراكش	6/9/2022	AR	Press Article
Heure du Journal	مؤتمر عش تجربة برنامج ذاكرة	6/9/2022	AR	Press Article
دواي تيفي TV	مؤتمر "تجربة ذاكرة" الدعوة إلى الحفاظ على التراث الثقافي المغربي	6/10/2022	AR	Youtube Press Report
مراكش بوست	مراكش.. اختتام فعاليات مؤتمر "تجربة ذاكرة"	6/10/2022	AR	Press Article
Hona 24	افتتاحية مؤتمر "عش تجربة برنامج ذاكرة" بمراكش المنظم من طرف مؤسسة الأطلس الكبير USAID للتسامح الدين	6/11/2022	AR	Youtube Press Report
شأنكم TV	اختتام أشغال مؤتمر ذاكرة بمراكش	6/11/2022	AR	Press Article
الحدث	اختتام أشغال مؤتمر ذاكرة بمراكش	6/11/2022	AR	Press Article
هنا 24	اختتام أشغال مؤتمر ذاكرة بمراكش	6/11/2022	AR	Press Article
منبر 24	اختتام فعاليات مؤتمر ذاكرة وتوصيات للحفاظ على الإرث الثقافي للمغرب	6/11/2022	AR	Press Article
المحور الصحفي Mehwar Presse	مراكش برنامج ذاكرة للتعرف والحفاظ على التراث وتوفير فرص العمل للشباب	6/10/2022	AR	Youtube Press Report
المحور الصحفي Mehwar Presse	افتتاح مؤتمر عش تجربة برنامج ذاكرة بمراكش	6/9/2022	AR	Youtube Press Report
المحور الصحفي Mehwar Presse	برنامج ذاكرة فرصة لتبادل الثقافات والتعايش الديني وحوار الأديان	6/10/2022	AR	Youtube Press Report
أروى بريس Aroa Press	مؤتمر "عش تجربة الذاكرة" يجمع ممثلي المجتمع المدني وأصحاب المصلحة من جميع أنحاء المغرب للحفاظ على التراث الثقافي المتنوع للمملكة ونقله للأجيال القادمة	6/13/2022	AR	Press Article
Maroc 24	مؤتمر تجربة ذاكرة 2022 : الدعوة بمراكش إلى الحفاظ على التراث الثقافي المغربي	6/10/2022	AR	Press Article
La MAP	مؤتمر "تجربة ذاكرة" .. الدعوة بمراكش إلى الحفاظ على التراث الثقافي المغربي	6/10/2022	AR	Press Article
Kech 24	افتتاح أشغال مؤتمر "تجربة ذاكرة" بمراكش	6/9/2022	AR	Press Article
WN	مؤتمر "عش تجربة الذاكرة" يجمع ممثلي المجتمع المدني وأصحاب المصلحة من جميع أنحاء المغرب للحفاظ على التراث الثقافي المتنوع للمملكة ونقله للأجيال القادمة	6/15/2022	AR	Press Article

Annex 3: Story Highlights from the Field



On The Road With Izza Genini

By: Ikbale Bouziane
Dakira Cultural Coordinator (HAF)

Born to a Moroccan Jewish family in Casablanca, and roaming the neighboring villages with her late father, Izza Genini recalls memories of a happy childhood and teenage years before her parents moved to Paris to reunite their family.

In France, Izza studied literature and foreign language at the Sorbonne, and she then took over the management of Club 70, a private screening room in Paris and meeting place for film professionals. Producing and distributing films in Africa and Europe sparked her interest in the film industry and inspired her to make her own films.

Izza followed her instinct during a vacation she took in Morocco with her husband after fifteen years of her Parisian life. She recalls landing in her native country,

The warm atmosphere caught hold of me as soon as I got out of the plane. It was then the beginning of a love reunion with my native country. Step by step, this led me into the most enthralling experience of my professional life, to finally be the director of a whole collection of documentary films, for an homage and a sharing of this huge culture that Morocco and Moroccans were offering to me with such a generosity!

Izza then decided to start making documentary films on the Amazigh, Jewish, and Arab ethnic music of Morocco to depict the rich and diverse cultural landscape of her home country. She later extended her field of interest to visually preserving the intangible cultural heritage of Morocco, and that of her intimate Moroccan life in a private collection she calls "Cinema Maison."

I first met Izza through one of her pioneer films *With Drums Beating*. A short three-minute snippet from this film went viral and left most of the Moroccan youth on Facebook wondering who made this film and where they could watch it.

In the introduction to the film, Izza narrates a scene, painting a nostalgic tableau by contemplating the mysterious place that music holds in its relationship to a living being, to its world of origin, but also, and above all, to itself. Drums filled the space. There were round ones, flat ones, potbellied ones... There were tiny ones and huge ones like those of the musicians who came to twirl under our windows in Casablanca...

In June 2022, after a couple of meetings to work out the logistics with the HAF-Dakira team, I had the privilege to share the road with this inspiring Moroccan artist to get the final rough cut of her film *Mon*

Souk El Khmiss D'Elgara, which was approved by Oulad Bouazzaoui family members who were featured in the film.

What I thought to be an ordinary work trip was actually a voyage through the interfaith and diverse musical history of Morocco.

The venue of our initial meeting was Maison Denise Masson, also known as the Marrakech House of Dialogue, an emblematic place in the medina of Marrakech that has a particular history and influence. This place intimately linked to the personality of Denise Masson, renowned in Morocco and abroad for her work in translating the Quran, is not only a symbol of interreligious dialogue, but also of the indissoluble ties of the components of Moroccan cultural mosaic.

And there we were, some in the flesh and some in spirit in the house of a late Christian woman researcher fascinated with the Islamic religion, a Jewish artist making a film on a Christian monastery, and, myself, a Muslim student researcher excavating the Jewish presence in Amazigh poetics...

All in Morocco.

The Voyage

I took advantage of my trip with Izza's and her love for authentic Moroccan music to play songs by Hadda Ouakki, Fatna Bent L'Houcine, Mohammed Rouicha, Nass L'Ghiwane, Louz...what initiated long conversations surrounding her encounters with these artists, the striking diversity among their styles, themes, lyrics, rhythms, and the history brought to life by their poems.

Approaching El Gara, named camp Boucheron by the protectorate, the smile on Izza's face is now tinted with nostalgia. She begins to tell Si Hassane and I about her commutes from Casablanca to El Gara with her father, a grain merchant, and how this village and its weekly market, Souk L'Khmiss, are carved in her childhood memories. She vividly recalls names of relatives who lived in El Gara, neighbors, friends of her late father, the Mimouna festivities and the naps she took in the cereal storage units in the Souk.

Upon our arrival in El Gara, we were received by Salah Amras, the luthist from Oulad El Bouazzaoui Aita band to review the roughcut of Izza's upcoming film "Mon Souk L'Khmiss d'El Gara." I was assigned the role of an assistant to the director, noting down sequences to change, names of people on the footage, helping transcribe some lyrics, identifying singers, correcting dates and titles of the people featured in the film... I ask if this was a mere archival research, but Izza responds: "(pointing out a modestly dressed modern woman on the screen) That is actually me sharing Sfenj (Moroccan doughnut) with that woman in Souk. It was in 1994, my friend who was a cameraman was spontaneously filming me as I talked to people, without having a synopsis or idea of a film in mind." The passing away of L'Hajja L'Hamdaouia, the icon of Moroccan chaabi music, who was singing in one of the compiled footages of the film, was what inspired Izza to put her vacation videos into a film that relates the story of her "Home," a place shaped by interfaith, economic, and musical encounters.

Closely witnessing Izza's life story unfolding before me felt like going on a spiritual retreat. I was lucky to travel back in time and hear the life story from the protagonist herself. Izza is such a lively and passionate human being, who at the eighty years of age is still in a quest to reconnect with her roots and prevent the elements that contribute to that process from vanishing. Izza, as her name indicates, is a strong and powerful woman who stands in the face of Time to immortalize, and constantly celebrate, her personal and national identity. Her company made me realize that sometimes the most profound, life-changing journeys are the least expected journeys closer to home.

Note: Izza and Dakira CoP, Yossef Ben-Meir, who have been colleagues for more than 20 years, discussed the preservation of her film footage archive which is extensive and dates back 40 years. The CoP connected Izza with FMA in regards to this film archival project, and they are developing together a budget for a Dakira activity for year two of the program to preserve Izza's 40 years of cultural footage of Morocco.



A Word of Honor

By Mohammed Chadli
Dakira Cultural Coordinator
(HAF)

I was born and raised in El Menzel, a small town located in the plains of the Middle Atlas Mountains a 30-minute drive from Sefrou, but I knew little about the history of my hometown. Had it not been for the Dakira program, I would have missed many stories related to past events that took place where I grew

up. Conducting interviews offered me the chance to revisit El Menzel's history and the places that stand as great examples of shared identity between Muslim, Jewish, and Christian communities.

Si Mohamed Quicem was among the people I interviewed to collect stories of Morocco's multicultural history. He is 86 years old and was born in El Menzel, too - in Derb Laassara, an old neighborhood in the village. While he didn't have the chance to attend school, he enrolled in a literacy program that enabled him to read and write. When he was young, his older brother taught him the traditional craft of weaving, which was an important craft for most Moroccans to make a living. According to him, learning this craft helped him develop a strong connection with the community, including his Jewish neighbors.

When I met with Si Quicem, he started the conversation with a Moroccan proverb that reads as follows: "For He who does not sew his own clothes, his life is worthless," meaning that people should be self-reliant and learn different skills so as to meet their own needs. He told me that parents used to repeat this proverb when raising their children so they would become self-reliant. Si Quicem was not only a traditional weaver, but also a grocer. Although he gave up on his weaving craft, he remained loyal to his grocery shop, where we had the interview. He said that he cannot spend a day away from his humble shop because every corner contains so many memories.

When I was a child, I used to pass by his shop on my way to my grandmother's house in Derb Laassara. I saw him very busy working on his traditional weaving loom, but I wasn't aware enough of what he was doing with such a huge wooden machine. Before meeting with Si Quicem, I couldn't see the purpose behind spending the whole day in a monotonous activity, yet interviewing him revealed that, indeed, he had been repeating the same thing, but he surely hadn't been repeating the same story. The time I spent with him was rich in stories about his life, career, and the great rapport he had with his Jewish peers. Our conversation flowed easily, and he spontaneously came up with so much information about the Jewish community in El Menzel. His job as a grocer gave him the opportunity to be much closer to the Jewish craftsmen than most people. He still recalls their names, crafts, and jobs, most notably his friend Meir, a merchant and the last Jewish person to leave El Menzel in 1970.

Mier was not only Si Quicem's best friend, but he was a trustworthy and honest man. He shared a lot of memories with him, especially the story of the key that Si Quicem highlighted during our interview. In the past, most shop owners sold keys to merchants or craftsmen, so they had to pay a monthly amount fee to the first owner. Upon his arrival to El Menzel, the merchant Mier bought a key from a shop owner wherein he started his business. The shop was located in a strategic area in town. One day, Si Quicem heard that Mier was leaving El Menzel and that he was selling the keys of his shops. Si Quicem told him that he was in need of that shop and asked to sell him the keys with a good price. Mier gave him a word of honor that he wouldn't sell the keys to anyone else. This promise meant a lot to Si Quicem, who became emotional when recalling Meir's departure, when he handed him the keys and they hugged each other tightly.



Conversing with the Guardians of our Past

By Jamal Maghiouzi
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Our elders are the guardians of the shared history of our country whose stories inform us of our past and shape our present and future. Conversing with members of the community in Tisfane was a gateway into understanding the Jewish-Muslim experience in south eastern Morocco and

the centuries-old history of solidarity and togetherness that marked such an experience.

My first interviewee, Da Lahcen, explained how the Jewish traders and artisans first met with Amazigh communities because they constantly moved from one village to another. The Amazigh communities were always welcoming, and they shared with the Jewish traders the same spaces and food. Lahcen recognized some reasons why the Jewish traders and their families decided not to settle in one place: conflicts between the villages or the violence imposed by the chiefs of tribes (Qouyyad), drought, and pandemics. In addition, the Jewish people did not settle because they did not own lands for agriculture. However, local Amazigh farmers worked together with the Jewish traders on cow-breeding projects.

Ma Aicha was my first female interviewee since I started interviews for the Dakira program. She is 106 years old, and she lives in Tafnghan Barka, in Ighram rural commune. Her father once told her that a large Jewish tribe came from the direction of Tindouf during a plague period. The families of the Jewish tribe did not have a place to settle in, but the communities of Ida Ouknsous, Ida Ouzdout, and Ida Ounidif offered them where to live. This act of kindness reflects the solidarity of Amazigh Muslim communities towards Jewish communities. Ma Aicha's place of birth was Tanamrt where the Jewish and Muslim cemetery was standing. The cemetery consists of three parts: Igourramn part (Almoravids), laamiyen part (they are neither related to Igourramn nor Shourafa who are descendants of the prophet), and the Jewish part. According to Ma Aicha, the Jewish part preceded the Igourramn part. Ma Aicha believes that God created all of us although our beliefs are different. She assumes and accepts that God blessed Jewish people with certain jobs because it is his will.

Da Lhadj Bou Tamnt is 120 years old, and he is from Ifsfas village in Bouaal rural commune. He worked as a trader, buying and selling eggs, and he still works in his shop during the weekly market in Ighram. His first deal was with a Jewish trader from Irazan (Taroudant) and his name was Hanni. He writes poems in Tachlhit. Da Lhadj told me of a verse that Hanni wrote: "Ouday ourda ikrz oula iqqay aman, izaydas ilahi yg lksout oula tiram." It sums up the division of economic activities. Therefore, Jewish individuals did not perform agricultural activities, but God blessed them with other jobs. Da Lhadj knew Hanni's son. His name was Mouchi and he was eager to travel to Palestine. Another story Da Lhadj told me about is that of Da Mohamed Oubouid, a Muslim Amazigh trader who is from the same village as Da Lhadj. He shared a shop with another Jewish trader named Robin.