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# DAKIRA ذاكرة ٨٨٠٢٤٠.



## Quarterly Performance Report 3

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## 1. INTRODUCTION

The third program quarter (January 1- March 31, 2022) includes program activities conducted by HAF and subgrantee partners following a series of capacity-building activities with schools and education centers, onsite visits and dialogues, community engagement, and cultural exploration activities. The locations where Dakira activities were implemented this quarter include Al Haouz, Azrou, Casablanca, Essaouira, Fes, Marrakech, Rabat, Soussa Massa, Tangier, and Taroudant. These activities build relationships and partnerships with community, civil, and faith groups and organizations at these locations, which will be further strengthened and expanded in future quarters as the Dakira Program unfolds.

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## 2. CONTEXT UPDATE

Morocco is creating a model policy and program environment in order for all sectors of society to participate in cultural programs and diversity of communities' memory preservation, and share through dialogue and education with the national and global public. Civil society organizations, cultural activists, as well representatives of the Ministry of Youth, Culture, and Communication as well as other public agencies are collaborating to better preserve all components of local and national cultural identity. Morocco is tackling cultural preservation as a matter of urgency, emphasizing that Morocco is a nation that is indeed rooted in its own dynamic heritage diversity. Morocco's commitment to administrative decentralization that is also codified in its Constitution and Charters reflects the national intention to maintain the integrity of difference within conditions of unity and sovereignty.

The challenges to achieving these national and regional goals and to increasing people's identity awareness, cultural exploration, and sincere internalization of Moroccan experiences of plurality, are addressed when HAF and partners sustainably implement Dakira's theory of change. The theory states that: *If the memories of Muslim, Jewish, and Christian people living together are recalled in community settings and preserved, then revitalized solidarity from the participatory experience can lead to improved livelihoods and inspire the world.*

By implementing activities based on this guiding theory, Dakira helps to advance Morocco's own intercultural integrated vision in the following ways. First, methodologically or procedurally, in terms of HAF's approach - further developed and refined through the Dakira program experience - to assist group dialogue on participants' perspectives of identities and their interrelationships. HAF's participatory design integrates multiculturalism, empowerment, community project planning, and sustainable growth. Second, Dakira builds the management capacities and the cultural preservation and experiential learning projects of Moroccan national and regional civil society organizations, increasing scale. Finally, Dakira preserves and shares in multiple languages and globally the Moroccan narratives of interculturalism and solidarity that are recalled by local communities around the country.

During this quarter, the government of Morocco lifted the COVID-19 travel restrictions. This policy change enabled the Dakira team to develop multiple community engagement activities.

In the previous quarter, the safety restrictions had impacted the generated input and immediate educational benefits of the project. As a result, the Dakira team focused on developing school club activities and enhancing its outreach through developing partnerships with the REM representative organizations. Fortunately, the post-confinement period allows for the resumption of projects and activities. Currently, the government is considering continuing festivals, and with that, it will be possible to organize more cultural events.

Recently, Mehdi Bensaid, the Moroccan minister of Youth, Culture, and Communication shared a post on the upcoming events of the Heritage Month. The events will be taking place in Morocco's 12 regions from 18th of April to 18th of May, 2022. The program includes: guided tours to heritage sites, video capsules to promote Moroccan heritage, seminars and roundtable discussions on the same topic, workshops for the benefit of school kids, artistic performances, and virtual seminars to involve participants from outside of Morocco. The USAID Dakira Program implemented by HAF with partners includes these and other kinds of cultural preservation, education, and empowerment activities, directly contributing to the overall national effort and imperative.

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### 3. PROGRAM SUMMARY

3.1 During the reporting period, the Dakira Program collaborated with CSOs in Rabat, Tangier, Essaouira, Sefrou, Toumliline, and other regions in order to implement the following activities that contribute to the preservation and education surrounding Moroccan heritage:

- A. The Dakira Program launched 59 school clubs in the rural areas of Marrakech-Safi and Souss Massa. The clubs contribute to the expansion of the schools' extracurricular activities by providing cultural and environmental opportunities for students and teachers to create projects about the cultural heritage of their communities. ([Activity 2.1.2](#))
- B. HAF-Dakira conducted four workshops on identity empowerment and cultural memory preservation for the benefit of four women's cooperatives. The workshops aimed to provide cooperative members with the capacity to develop cultural projects with an economic component. The workshops provided space for the participants to reflect and discuss how to create sustainable economic projects that center cultural practices as a vehicle. After the workshop, groups discussed their experiences and challenges. The discussion also focused on exchanging ideas on women's empowerment and enhancing their role as educators and change agents in shaping and guiding youth. ([Activity 2.1.1](#))

3.2 HAF continued conducting its series of intercultural memory interviews and dialogues to highlight Moroccan communities' historical intersections. The HAF-Dakira field team continued to facilitate community mapping in different regions. Based on the knowledge gained, HAF developed a series of activities at schools and education centers to engage and increase youth awareness of the heritage of their communities and identity. ([Activity 2.1.2](#))

Community mapping relies on a mixed research approach including desk research, community member and academician interviews, and group dialogues, and is occurring in:

- A. The HAF-Dakira team interviewed 13 actors across and beyond Morocco to identify and disseminate the message of cultural preservation, ranging from academics to caretakers of historical sites ([Activity 1.1.2](#)). These interviews highlight current projects and initiatives undertaken by community members, personal histories, connections to the Moroccan identity and heritage preservation, and memories of the diverse people interviewed. For example, Asher Knafou was interviewed regarding his restoration work of the tombstones in the Jewish cemetery in Essaouira, and his completion of a manuscript that includes the translation of the engravings of all the stones where the words can be deciphered (his work was funded in 2013 by the Ambassadors Fund for Cultural Preservation).

3.3 The Dakira Program maintained a positive presence at multicultural-related conferences, panels, and celebrations ([Activity 2.2.2](#)).

- A. Progress on other important media-related activities, including video capsule design, the integration of Geographic Information Systems in data management and presentation, and digital knowledge-storing also took place. ([Activity 2.2.2](#))

3.4 Prospective new activities with subgrantee organizations in the coming quarter that are being evaluated by HAF and these partners are as follows:

- A. Signature of a partnership agreement of three months with the Diocèse of Rabat that will lead to the restoration of the Diocesan Archive repository ([Activity 1.2.4.2](#)), and Foundation Miftah Essaad on the publication of a book documenting exchanges between REM representatives and Morocco's governmental leaders. ([Activity 1.2.1](#))
- B. Presentation of the book published on Morocco's multicultural dialogue and Moroccan intercultural experiences in different social sectors in partnership with Miftah Essaad Association. ([Activity 1.2.3](#))
- C. Dakira-HAF is publishing a magazine edited in collaboration with Ibn Zohr University on the Jewish heritage in the south of Morocco, called Heritage and Arts of the Moroccan South. ([Activity 1.2.3](#))

## 4. COMMUNITY-BASED ACTIVITY PROGRESS

### 4.1 Activities across Morocco

#### **Dakira Team Capacity Building (Activity 1.1.1):**

- HAF has partnered with the American Society of Overseas Research (ASOR) to implement community capacity building with regard to the technical aspects of preservation, including mapping and digitization of archives. ASOR began an initial virtual training series with Dakira field and GIS staff in late March. The first two-hour training provided an overview of documentation and outreach techniques to support the protection of cultural heritage sites and provided a beginner's tutorial on QGIS, an open-source software package used for mapping cultural sites and other resources. Additionally, during an initial site visit to Morocco in early March, an ASOR representative field-tested mapping and data gathering tools with HAF-Dakira team members and subgrantee partner Argania in the Mellah of Essaouira.

- SAMA conducted three capacity building sessions with their project team, primarily in how to facilitate community dialogue through art.
- During the reporting period, HAF provided support to subgrantee partners. Orientation to Dakira branding, marking, and communications were delivered to Association Argania, Association Essaouira Mogador, and the Sefrou Association for Multidisciplinary Arts. (Partners Mimouna and FMA received this orientation in Q2.) These orientation meetings and their follow-up highlighted the need for additional administrative support, particularly regarding financial management and of USAID regulations and procedures.
- At the start of Q3, two new HAF-Dakira field coordinators were onboarded to the program, bringing the number of field coordinators working on Dakira to five in total working in the regions of Marrakech-Safi, Souss Massa, and Tangier-Tetouan-Al Hoceima. They received training on their roles, monitoring and evaluation, communications, and financial procedures.
- In January, Dakira Chief of Party delivered two virtual workshops totaling approximately six hours with the HAF-Dakira field team. The workshops entailed a review of methodology related to community engagement, including dialogues and data gathering. During the workshop, participants analyzed and sought to define measures in order to address local community-related questions, concerns, and how to effectively respond to them in order to complete activities.

### **Community Mapping (Activity 1.1.2):**



During the reporting period, Dakira conducted formal and informal meetings with CSOs, community leaders, and key informants to assess current cultural initiatives and trends in Morocco. As discussed with USAID, HAF is developing the program with Moroccan civil society organizations that are representative of preservation efforts and cultural development in Morocco. The purpose of this mapping is two-fold:

1. To provide Dakira with a snapshot of the national and sub-national civil society organizations engaged in cultural initiatives through community projects, and networks. This process informs the program's capacity to disseminate and educate actors on REM preservation issues and methods.

2. To identify partners working on REM preservation and develop their capacity in key heritage sectors such as archive preservation, youth education, women's rights, and rural community sustainability.

### **Intercultural and Hebrew Classes with Tour Guides, ISITT master students and youth (Activity 2.1.1):**

Association Mimouna is providing a series of courses and professional workshops to certified tour guides, master students from l'Institut Supérieur International de Tourisme de Tanger (ISITT), and other youth. The program was developed following the ratification of the Abraham Agreements. This agreement signed in August 2020 heralded the resetting of diplomatic relations between Israel and Morocco.

#### **Hebrew Culture Workshops for ISITT Master's Students**

The workshops included classes and field visits as part of an engagement series. The visits, supervised by subject matter experts, focused on architecture and the stories that symbolize the richness of Moroccan culture, including Jewish Moroccan traditions that are quite similar to those of Islamic Morocco.

Two field visits were organized during the reporting period:

- On March 4, students visited a synagogue and a Jewish cemetery in Tangier. They were quite interested in discovering the Jewish Moroccan heritage and customs.

- On March 25, a second field visit was organized in Essaouira to educate the students about the city's rich Judeo-Moroccan heritage while simultaneously learning how to transmit the importance of this memory to visitors.

During the visit, students participated in a Shabbat service at Slat Attias with a group of 37 American Jewish students visiting Morocco for the first time. They learned about the meaning behind Shabbat as a holy day for Jewish people and all the customs related to it so as to understand how to work with and accommodate practicing Jewish people, particularly tourists, in the future. They also met with multiple civil society representatives from Morocco, the United States, Israel, and Palestine.



ISITT master students benefited from expert-led seminars and workshops. This quarter, workshops organized in Essaouira, Casablanca, and Tanger featured notable professionals in the cultural preservation field.

Essaouira:

- Mr. Raphael Elmaleh, the only Moroccan Jewish tour guide in Morocco
- Dr. Zhor Rehilil, Curator, Jewish Museum in Casablanca
- H.E. Mr. Andre Azoulay, Senior Advisor to H.M. King Mohamed VI
- Ms. Audrey Azoulay, Director-General of UNESCO
- Ms. Kaoutar Chakir Benamara, General Secretary, Association Essaouira Mogador



- Mr. Younes Dbibirha, Provincial Delegate for Essaouira Tourism
- Mr. Peter A. Geffen, Founder and President, KIVUNIM

Tangier:

- Dr. Zhor Rehihil, Curator of the Casablanca Jewish Museum
- Ms. Sonia Azagury, member of the Jewish community of Tangier
- Mr. Aaron Abikzer, President of the Jewish community of Tangier
- Rabbi Torjman, Rabbi of Tangier and one of the Judges of the rabbinical court

Casablanca: The students had a field-training with Dr. Zhor Rehihil inside the Jewish Moroccan Museum in Casablanca, the first Jewish Museum in the Arabic-speaking world. They learned about the history of the museum and its contents, which are divided into several parts. The students learned about the metalwork created by Moroccan Jewish people, as well as antiques from synagogues and various types of traditional Jewish wedding clothing.

### **Hebrew Language Classes for Certified Tour Guides and Youth**



Providing Hebrew language and culture classes to tour guides enables them to develop their capacity as tourism actors who deliver their services to the influx of tourists. The classes build their skills and knowledge to create historical tours. By doing so, they contribute to the Kingdom's development by creating economically desirable outcomes over time. It seeks to enhance tour guides' capacity to help Israeli tourists of Moroccan descent to trace their origins, find their former homes, and visit the graves of their ancestors. The Hebrew lessons are provided in Marrakech, Essaouira, Fes, Tangier, and Rabat.

Throughout the program, Mimouna is consolidating a database of such Hebrew-speaking tour guides, and currently, 119 tour guides are participating in the program. As of the end of the reporting period, 33 Moroccan tour guides have passed the national exam, which was administered by the Ministry of Tourism.

**Highlight:** HAF and Mimouna are in process of developing a success story where two tour guide participants were selected by Israel's liaison office to give official tours to Israeli political figures. Hicham Bennis, a tour guide from Casablanca who was trained in Rabat was chosen to guide Mrs. Orna Barbivay, Israel's Minister of Economy during her visit to Morocco on February 22, 2022.

### **Outreach & Awareness Events (Activity 2.2.2)**

#### **Tu B'shevat 5782 | HAF Tree Planting Day "Be Green!":**

Consistent with USAID's cross programmatic climate action commitment, on January 17, 2022, HAF's eighth annual [Tree Planting Day](#) coincided with [Tu B'shevat](#), a Jewish holiday, the New Year for the Trees, as well as Martin Luther King, Jr. Day. Trees were planted at dozens of sites all over Morocco—in the ancient medinas, at primary schools, high schools, and

universities, on mountainsides and in valleys. The day's events were viewed as a [live stream](#) on Facebook (and shared later as a [YouTube playlist](#)), emceed by Dakira Chief of Party, who thanked all HAF partners, including USAID.



HAF-Dakira field team members engaged a total of 218 people (150 in Amizmiz, 31 in Fez, 7 in Tangier, and 30 in Tisfane), primarily youth, in a cultural activity they developed together.

In [Tangier](#), Dakira planted ceremonial trees at the Tangier American Legation Institute for Moroccan Studies (TALIM) with Staci Dawson, Deputy Director of Dar America, and TALIM Resident Director, Jen Rasamimanana, and the Tangier Jewish Hospice with Ms. Sonia Azagury, referring to the immense significance of doing so at such historical sites with people of different faiths [gathering to plant](#) saplings and grow together as a community. Trees were also planted within the complex of the sacred burial ground of the healer and teacher [Rabbi David Ou Moshe](#) in the Province of Ouarzazate (Agouim), as well as alongside the [Jewish cemetery in Setti Fadma](#) (Tafza, Marrakech) and in Amizmiz. The planted fruit trees by Muslim youth and communities - together with the Dakira facilitated cultural dialogue - are symbolic of the interfaith heritage of Morocco.

In [Fes](#), Dakira conducted a cultural activity at the fruit tree nursery adjacent to the Faculty of Islamic Theology (Shariaa) at University Sidi Mohamed Ben Abdellah (USMBA) with participants from the legal clinic implemented by HAF in partnership with the law faculty there. The post includes details about the overall atmosphere of the tree planting with the students and the conclusions drawn from the cultural activity.

Additionally in Fes, Association Mimouna participated in the celebration of Tu B'Shevat by planting a pomegranate tree at the Jewish cemetery with the Jewish Moroccan community of Fes. Pomegranate trees are a sign of resurrection and life because they were one of the Seven Species delivered to the Israelites from the Promised Land.

In Essaouira, subgrantee Association Argania participated in the national celebration by organizing the planting in collaboration with 30 schools, engaging approximately 600 students. Their participation opened Dakira's relationship with these schools for further cultural exploration and engagement. In [Tisfane](#) (Taroudant), Dakira celebrating nature with youth led to forging community ties.

Highlights of the day also included visits to:

- Abderahman Bouabid Saiss high-school students in the old medina in Fes
- youth at a school in Zerktane as well as the Moulay IGHI Jewish Cemetery there
- the 100-year-old Lycée Collégial el Mansour Eddahbi and El Mokef primary school in the old medina of Marrakech
- High school and middle school students from in El Menzel in Sefrou province
- Youth planting trees on empty grounds on the outskirts of the Jewish cemetery in Oujda

Towards the end of the day's activities, the HAF team reported that the guardian of the Jewish cemetery in Oujda and his wife invited the group to their home for tea afterwards. They spoke about what planting at the cemetery meant for them. One participant, Rabeh, remarked, "We planted life at a cemetery where life ends, we started a new cycle of life and hope, and today we plant not only a tree but hope and a symbol that all humans are alike. Regardless of our ethnicity or religion we are all humans. We come from earth and to earth we return."

## Jaco Azafrani Cup 2022

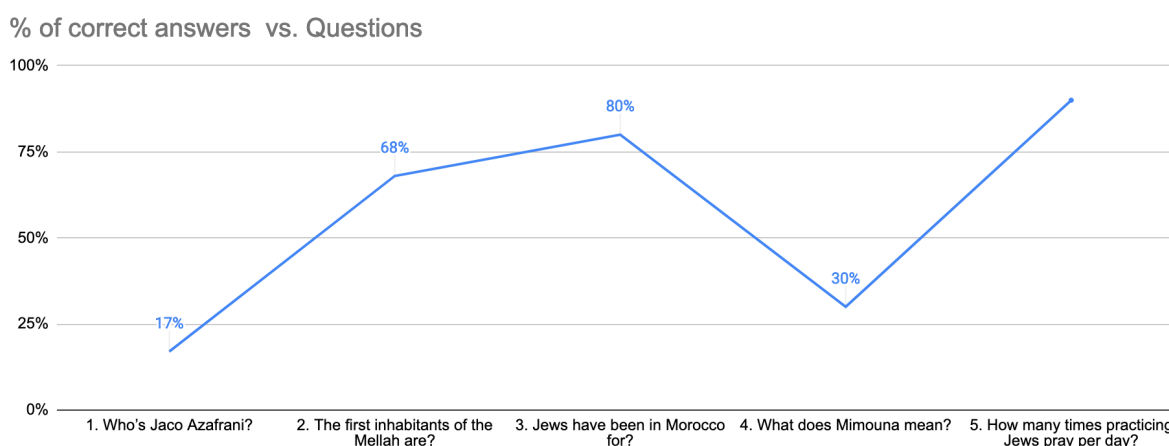
Mimouna Association held the Jaco Azafrani Cup 2022, a Mellah soccer event that brought teams of youth together from Fes, Marrakech, Rabat, and Essaouira's former Jewish quarters to gather and compete while learning about the history of cohabitation and coexistence in their neighborhoods.

In addition to playing in the tournament, the youth visited the Talmud Torah synagogue in Rabat. Many of the participants stated that they had never been to a Jewish house of prayer before. The visit was an opportunity to learn about the history of Moroccan Jews, the principles of the Jewish religion, and the Jewish Moroccan culture.



The youth asked questions about the similarities between Islam and Judaism as well as the Moroccan Jews. During the exchanges, several participants highlighted their interest in learning more about Jewish culture.

During the event, the youth of the Mellahs, Mimouna Association members, and High Atlas Foundation representatives recited *Al-Fatiha*, a chapter of the Quran, for the departed soul of Jaco Azafrani. The scene of a group of Moroccan young people reading an Islamic holy text inside a Jewish temple was a real moment of interfaith dialogue and intercultural communication. (Read more on the [blog post](#).)



At the end of the event, a series of questions were asked to the participants to evaluate their level of knowledge about the Jewish community. The results show that while participants are quite aware of Judaic religious practices with the percentage of correct answers ranking up to 80 and 90 percent, they scored lower on questions related to Jewish presence and traditions in

Morocco, such as the significance of the Mimouna holiday (30%) and questions about Jaco Azafrani. It is important to note that there is no baseline information on this activity. Further capacity-building with Association Mimouna will include sessions on collecting monitoring data using pre- and post-tests.

## 4.2 Marrakech-Safi Region

### Community Empowerment Training for Women (Activity 2.1.1):

Imagine-Dakira relies on a methodology developed and improved during the second quarter of the program. The training contributes to the program theory of change by providing opportunities for participants to focus on their regional cultural heritage. This quarter, the workshop focused on dialogue and promoted a high level of participation through discussions on individual perceptions of Morocco's history and cultures.

Over the course of the reporting period, Dakira held cultural workshops with 111 members of women's cooperatives on cultural heritage and local craftship. The program engaged the women to discuss the manifestations of local culture in handicrafts, enhancing economic ties, and developing a culturally-based education. The HAF-Dakira field team organized a series of focus groups to identify community needs. The data collected is preliminary, which has limited the extent to which it can be analyzed so far. However, it reveals that the most highly valued need rated by respondents is education.

The field team also developed informal learning activities that focus on value perception and creativity. Although still in an early stage of implementation, the capacity-building training for women demonstrated significant results in establishing positive channels of communication and knowledge transmission on cultural heritage.

In March, HAF conducted identity and empowerment workshops with women at Dar Souiri in Essaouira in collaboration with Dakira partner Association Argania and with Cooperative Al Akhawat in Tafza. Most of the 24 participants were between the ages of 35 and 55.



In an assessment conducted during the workshop at Dar Souiri, participants expressed how certain Dakira activities, especially one on Dominant Social Narratives, allowed them to realize the importance of credibility and honesty in transmitting cultural heritage to the younger generations. It also made them more aware of how narratives affect our perspectives and can even create subconscious prejudice within individuals and communities regarding the “other.”

One participant remarked: “My aunt used to have a Jewish friend who was a tailor. She told me that her friend would always teach the craft to young Muslim girls for free. It’s such a

heartwarming story that reflects the interfaith solidarity and coexistence that marked that era.”

Participants requested further capacity-building opportunities, especially in relation to finding work, creating cooperatives and associations, and being financially independent. They have viable project ideas for culinary art and making traditional clothes.

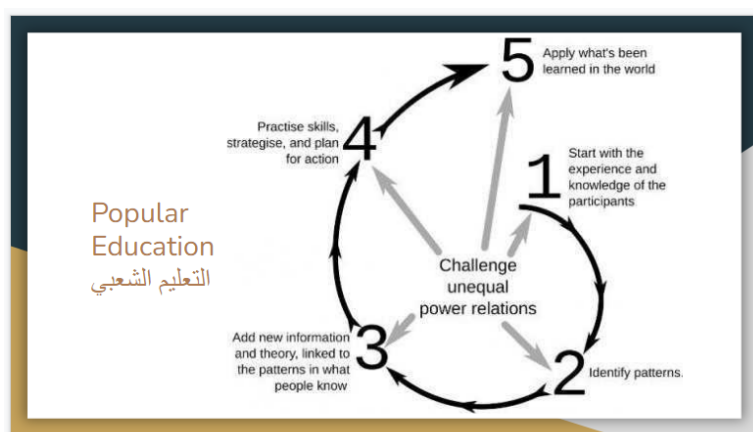
### **School Clubs and Youth Engagement (Activity 2.1.2)**

In the Marrakech-Safi region, the Dakira engaged 26 students across two schools located in Essaouira. Activities facilitated as part of the school clubs ranged from collective art projects to cultural and historical workshops on REM communities (see further details on the method used under section 4.4).

## **4.3 Fes-Meknes Region**

### **Multicultural Youth Engagement in Sefrou (Activities 1.1.1, 1.1.2, 1.2.3, 2.1.1, 2.1.2):**

During the reporting period, Project Sho’la, implemented by subgrantee partner Sefrou Association for Multidisciplinary Arts (SAMA) conducted community outreach and relationship building among community members, which corresponds to Dakira’s second program objective.



Project Sho’la engaged with the Sefrou Mellah community through interviews, theater workshops, and art. Before conducting activities, the Sho’la team was trained by social educator and community builder Rebecca Polk on the Popular Education approach (see figure). SAMA applies to tools that support facilitators in building the capacities of youth in dialogue facilitation.

This approach helps identify themes for building community trust and strengthening relationships. Popular Education uses an active learning process to raise social awareness. Participants in the dialogue collectively share their own experiences. Conversely, the facilitators stimulate a high degree of participation by using these personal experiences to create a learning process that focuses on culture and community relationships. Project Sho’la utilizes the engagement with young people as participants, creating a dual approach that can support ongoing dialogue across generations as each facilitator and participants share their experiences with family. The activities also included conducting evaluations



to collect information on personal stories and experiences about the city's heritage.

### **Youth Engagement through Theater:**

HAF provided financial support to Project Sho'la to conduct 13 weekly theater sessions with Sefrouian youth. Association des Masques du Théâtre et L'Animation Culturelle Sefrou facilitated and filmed the theater sessions. The sessions promoted knowledge transfer and dialogue, using arts as a vehicle to employ a creative, visual, and kinesthetic approach.

*I didn't know that there were Jews in the Mellah.*

- Participant response to the prompt: "Write something you learned about the city of Sefrou during Project Sho'la."

Preliminary findings of the monitoring survey highlighted key cultural themes to engage youth on their community heritage and to include in the storyline. One of the main observations was the youth's lack of knowledge about the historical sites of the city of Sefrou. SAMA explains that activities surrounding performance helped to facilitate dialogue around heritage and multiculturalism.

*Without you, we wouldn't have known the cultures that existed in Sefrou city. The popular streets, the number of churches in Sefrou and their locations.*

Participant response to: "Write something you learned about the city of Sefrou during Project Sho'la that you did not know before." Youth Survey, SAMA.

### **Building Community Relationships through Service Projects and Artistic Creation:**

SAMA organized a community clean-up during school holidays that brought together the youth from the Mellah and the theater group to remove litter from the area where a community mural was to be painted. A total of 25 youth participated in this activity in collaboration with Ozone, the municipality garbage collection company. This activity aimed to create a focal point within the community through the tangible demonstration of the potential for positive change in an area of economic hardship.

Based on the community dialogue findings and the cultural activities for youth, two mural artists applied the design inspired by the Sefrou Museum of Multiculturalism. The visiting mural artist joined the project before its execution to establish a mutual relationship with the local community. The activity included a memory workshop and engaged participants in dialogue about the mural themes.



The mural was created in March in the heart of the Mellah of Sefrou, becoming an additional heritage site in the city. SAMA reports that the mural generated multiple spontaneous dialogues. The project team recognizes the promising possibility for both the project team and the community members to discuss, build relationships, and preserve community dialogue around this public art piece.

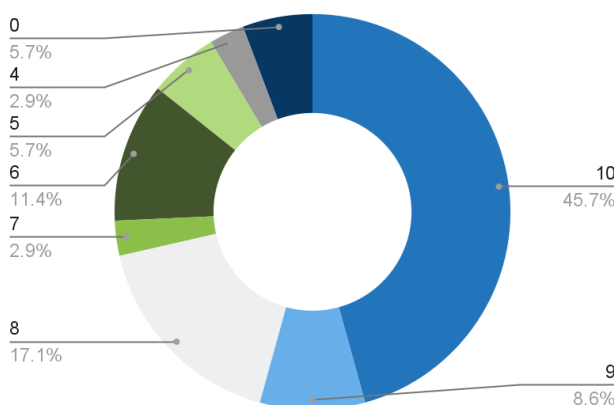
## Outreach and Dissemination:

Project Sho'la began to document the topic of Sefrou's diverse cultural heritage through the filming of discussions on a sense of belonging with 20 community members. As a result, the project created a short film that depicts the collective characteristics of multiculturalism that are a part of the city's heritage.

The film contributes to the Dakira outreach and awareness objective (Activity 2.2.3) and seeks to act as a tool for dialogue. The interviews also highlight the declining environmental and economic circumstances of the neighborhood. In particular, respondents highlighted the deteriorated state of basic infrastructure in the mellah. During this quarter and the creation of this report, two abodes in the Mellah collapsed on their own accord.

On a scale from 0 to 10, how much do you feel like you belong to the Mellah?

Mellah Survey, SAMA QR3



Over this quarter, Sho'la's core team engaged with 60 community members on the topic of the Mellah heritage and the role of community in cultural heritage preservation. The people interviewed have lived in the Mellah for a substantial period with the minimum answer being 10 years (one person), and the maximum being 70 years (one person). A quarter of all participants were ages 26-35 years.

The interview captured dialogue with participants on a sense of belonging in the community. It also contributed to data collection to support the mural artist in the community and establish an exploratory dialogue.

The project generated overwhelming general support. The majority of the community members engaged shared positive feedback about the project. It is worth noting that the mural survey also reports that 26% of respondents disapproved or raised concerns over the activity. Respondents raised concern over the six-pointed star and referred to Israel.

Based on these findings, SAMA will seek to submit a project extension to continue facilitating dialogue on culture and extend community outreach activities beyond the timeframe and scope of the current subgrant. The extension proposes to develop activities on knowledge transmission and community leadership.

## Documentary Making in the Fes Mellah (Activity 1.2.3):

Association Mimouna is still in the production phase of its documentary on the life of Rabbi Avraham Sabbagh (See Quarter 2). Mimouna reports that a synopsis for the upcoming documentary is ready. The shooting was delayed by Rabbi Abraham Sebbagh, who tested positive for COVID-19 and was hospitalized for a week.

### **Translation from English to Arabic of the Book *Bénédictine & Moor* (Activity 1.2.1):**

The process of obtaining the rights to reproduce and translate the book *Bénédictine & Moor* into Arabic is still in progress. Subgrantee partner Fondation Mémoires pour l'Avenir (FMA) is currently looking to contact different publishing houses in possession of these rights.

This process reflects the challenges to the preservation of Moroccan history archives and the related obstacles to locating their sources. So far, FMA has not been able to identify and contact the owner of the publishing rights, and there are grounds to consider the book as an "orphan work." As is usual practice, in this case, FMA can forgo the proceeds of the translation of the book into Arabic and is currently in the process of obtaining legal reproduction rights.

This quarter, FMA also carried out the archival preservation of articles published in 1950 in French, translated into English, Arabic, and Tifinagh (Activity 1.2.2). FMA selected the articles from the archive of the magazine *Confluent*, which was created by Paul Buttin who played a key role in facilitating the collaboration between the monks of Toumliline and the National Movement. In addition, FMA partnered with the National Library of Morocco on the dissemination of the articles to the Moroccan public. The article will be presented during dissemination events in the next quarter and used as an educational tool in the second year of the Dakira program to raise awareness of community intersections in Moroccan history. The texts will also be posted on the FMA website.

### **Restoration of Toumliline (Activity 1.2.4.1)**



**Site Clean-up.** Between February 14 and March 23, FMA initiated the clean-up and removal of all the waste scattered on the site, particularly those located at the entrance of the former dispensary, the old hostelry, the chapel, and the cloister.

**Memorial Day in Toumliline.** FMA contributed to the dissemination of the history of Toumliline by organizing a memorial day with the participation of 12 young people and other stakeholders on March 19, 2022 (Activity 2.2.2.2). The event entailed dialogue and debates on the history of the Monastery and its place in the regional and national collective memory. Participants included students from Tarik Ibn Ziyad High School, the



representatives of the affiliated parents' association, the Mimouna Association, and the regional delegation of the Ministry of National Education. The discussion was followed by the cleaning and rehabilitation of the former cemetery of the Benedictine monks of Toumliline performed by young people from Tarik High School.

#### **Tour Guide Capacity Building: Azrou**

Within the scope of the restoration of Toumliline and its economic rehabilitation via increased touristic value, FMA worked on developing a “memory itinerary” and the creation of five informative signage posts at strategic locations at the site of the monastery.



FMA trained regional guides on the history of Toumliline and ways to present the site to visitors.

To present the Monastery of Toumliline at the local and regional level and to have long-term documentation that clarifies its identity and makes it accessible to visitors, the FMA has launched the design of a brochure entitled *Toumliline, A Memorial Itinerary*. This booklet presents the key events that are representative of the monastery’s dialogues and informative capsules located at the monastery.

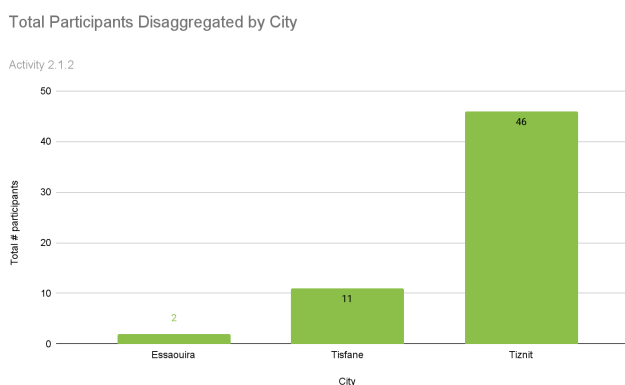
**Toumliline Gardens.** Additionally, two members of the HAF team visited Toumliline on March 30, 2022, in order to survey the land and prepare a proposal for the restoration of the aromatic and medicinal gardens and training of the gardeners and its associated agreement.

## **4.4 Souss-Massa Region**

### **School Clubs and Youth Engagement (Activity 2.1.2):**

The Dakira program conducted multiple environmental, cultural, and social activities for the communities in Taroudant; namely school clubs about the local history of the different communities living together in Tisfane. During some workshops, the program team distributed bags, stationery, and trees to the students of Bani Marin Primary Schools in Tisfane. By doing so, the field team was able to become more involved with the local communities thus better able to work together more on culture preservation and sustainability.

Dakira created 57 School clubs engaging 1,584 students in schools located in Tisfane and Tiznit. Another two were created in Essaouira, as previously mentioned.



To elicit information on REM heritage in the region, Dakira organized workshops based on a strategic approach encompassing four levels of engagement (See table below).



This quarter, school clubs engaged in level one activities, which focused on self-confidence to address personal relationships as well as identity discussions. Before engaging with students, the field team identified concrete ways to improve youth engagement in the preservation of the cultural heritage of their own communities, including entry points for such engagement. After discussion with teachers, Dakira field coordinators presented different cultural approaches for efficient integration of cultural dialogues in school activities.

The objectives of the sessions were to explore the history of the students' communities and discuss the benefits and lessons learned from youth engagement in cultural preservation. The school clubs highlight distinctive local cultures and customs associated with them. They help to inform future activities based on stories told about the relationship between communities, the places where students lived, traditions, and rituals that bind them together, such as tree planting.

A total of 15.83 percent of the students surveyed during workshops reported knowing enough about their community history. The majority of the respondents stated that their main source of information is their teacher, and all students were universally positive about the activity. "Participating in these kind of activities provides more opportunities to be curious about our community," said one participant. In Essaouira, another respondent reported: "I'm very excited to share what I learned during this activity with my friends. I can't wait to participate in the next activity."

Methodologically, the school clubs seek to increase youth interest in cultural traditions. This quarter, the field team facilitated workshops that enabled the creation of an informal learning situation using project-based teaching. As a result, youth expressed high levels of interest and willingness to learn more. Another respondent from Essaouira expressed: "Watching videos about the history of the Medina was one of my favorite parts of today's activity. It allowed me to see what this place looked like in the past. These images showed our ancestors' and

grandparents' efforts to build our community.” Post-test results demonstrated that 23.10 percent of the participants understood Dakira’s Theory of Change.

This quarter, the workshops prioritized “core” program activities targeted for discussions and exchange. Cultural clubs, art classes, and environmental clubs are categorized as part of the educational component of Dakira, as such activities are intended to sensitize youth to their cultural heritage and values. However, the workshops have not yet built their capacity to engage positively at the community level. With this in mind, Dakira school clubs substantially increased the willingness of participating youth to engage more in the heritage of their community. The program also contributed to the development of a positive, dynamic, and collaborative communication among local authorities, including those on the regional and local levels, to further facilitate the development of cultural activities. For example, in the city of Tiznit, the regional delegation expressed strong interest in developing a partnership with the Dakira program through the High Atlas Foundation.

In the communes of Tisfane and Adar, continuous Dakira activities provided opportunities to increase the number of stakeholder interviews and collect information about the history of the Jewish communities there. For example, one story confirmed that there is a Jewish grave at the border of Tigmi n Turg and Ait Makhoulf villages. Another story uncovered a site by the Dar Ouaman village where Jewish trade caravans used to rest overnight and carry on the following day to the next destination. There was plenty of water in that village, which its name denotes. “Dar Ouaman” means “by water” in Tachelhit. These water resources had always been shared by the villagers and Jewish traders. On the borders between Ait Makhoulf and Tigmi n Turg, the local people called a site Dar Lqber n’Ouday which means “the Jewish grave.”

## **4.5 Rabat**

On March 24, Mimouna Association conducted a community meeting with 100 youth in Sidi Makhoulf within the Mellah of Rabat.

## **4.6 Tangier**

### **Community Mapping and Interviews (Activity 1.2.1):**

During the reporting period, the HAF-Dakira team conducted a mapping of schools in Tangier. The research resulted in identifying Kasbah Middle School as a potential partner with whom a series of activities will tentatively take place during the fourth quarter.

On March 3, 2022, the HAF-Dakira field team conducted an in-depth one-on-one interview with the caretaker of St. Andrew’s Church in Tangier. The interview revealed the site’s long-lasting history of interreligious peace among the Muslim and Christian communities in Morocco. St. Andrew’s Church, with its uniquely Andalusian architecture and the story of its guardian, stands as a model of centuries-old peaceful coexistence that is worth showcasing to the world.

**Experience Dakira Conference Preparation (Activity 2.2.4)** In March, the Dakira team began conceptualizing and scouting locations for the program’s first annual conference to take place in the fourth quarter. Sites (i.e., cultural centers, museums, hotels, and other conference spaces) were visited and information gathered by members of both HAF and Association

Mimouna. A few meetings took place to discuss initial ideas and methods of moving forward. The HAF site visit also doubled as site development and a community mapping exercise for future field activities.

## **5. OUTREACH AND AWARENESS ACTIVITIES**

### **5.1 Online and Media Presence**

#### Dakira Website and Repository (Activity 1.2.2):

During the third 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). A demo site was shared for HAF-Dakira team testing in February, and the site remains in development with the goal of having a soft launch by summer. (See [Dakira content](#) stored currently on the HAF website and [photos](#).)

#### Video Capsules and Learning Tools (Activity 1.2.3; 2.2.1):

During the reporting period, the HAF-Dakira team conducted video interviews for the Dakira Dialogues Interview Series with seven people both over Zoom and in-person. Featured interviewees include Dr. Mohamed Chtatou from the University of Mohammed V in Rabat, Rabbi Daniel Swartz, who is a spiritual leader and also the Executive Director of the Coalition on the Environment and Jewish Life; [Dr. Vanessa Paloma Duncan-Elbaz](#), scholar and founder of KHOYA, a "Jewish Morocco Sound Archive to collect, digitize, classify, and analyze contemporary and historical sound recordings of Moroccan Jews," Essaouiri-Israeli author Asher Knafo, and three Jewish Moroccan women residing anew in Morocco, in the Agadir area specifically: Arlette Loeb, Danièle Attia, and Sarah Ouaknine. Videos are in various phases of post-production, including basic editing, transcription, translation, and subtitling. Those which were recorded over Zoom, as well as the others, are being considered for potential repurposing as a podcast.

Draft marketing materials for the series were also produced, and a schedule for premiering the interviews is being reconsidered, as post-production activities were delayed due to technical difficulties, new collaborations, and capacity challenges. However, a [short teaser clip](#) from Dr. Duncan-Elbaz's interview was posted unlisted on YouTube for International Women's Day (March 8) and shared in [HAF's IWD eNewsletter](#).

A module will be produced and released in conjunction with the videos that provides instructions and tools for the public, including school clubs, youth groups, faith groups, and families, to record their own stories and share them with the Dakira program for analysis and public release on the digital repository, YouTube, and social media as part of future Dakira campaigns. The StoryCorps model provides partial inspiration for this concept.

#### Communications and Press (Activity 2.2.1):

During the reporting period, Dakira activities and team made at least six new individual [press](#)

[appearances](#) in Moroccan and international media, all in Arabic, all of which entailed televised or video appearances from Dakira representatives and three of which also contained written reports.

Additionally, two new [articles](#) and another from the previous quarter were published by external sources five times in Arabic and three times in English, all by international publications. As previously noted, the program will focus on Moroccan media outlets with strategic content to ensure wider dissemination among primary target audiences during future campaigns.

Similarly, 17 Dakira-related [blog posts](#) were published on the HAF website during the reporting period, all in English, two in Arabic, and two in French. As previously noted, the program team recognizes the inconsistency on producing primarily written English language content when the program's primary audience is the Moroccan public, inclusive of those who speak only Arabic or only indigenous languages, as well as those who have been denied opportunities to achieve literacy. As such, the program continues to seek to produce as much relevant content in Arabic as possible. Select blog posts published in English-only to date will be translated into Arabic for multilingual accessibility on the Dakira website once launched. Additionally, select blogs and articles will be converted into an audiovisual format, likely podcast-like voice recordings in various languages, including Tamazight and/or Tachelhit when possible, in order to achieve heightened accessibility. The extent to which this will occur and the relevant timeframe will be determined according to feasibility.

Blog posts are also posted across HAF social media channels with excerpts as captions. To date, Dakira blog and social media content has reached an approximate 47,322 users across solely HAF platforms: blog, Facebook, Instagram, Twitter, and LinkedIn. Average number of users reached on social media platforms per post is 348.5, and average level of engagement is currently at 5.64 percent, which is considered to be strong in today's marketing sector. However, lack of commentary and discussion around posts demonstrates a need for the application of more strategic posting, including organized campaigns, to promote digital dialogue surrounding Dakira themes and objectives.

Two shortfalls of the above data are: 1) the 47,322 number is a total combined number of users for each individual post; therefore, duplication of users is highly likely, and stated averages are more reliable figures to assess; 2) it does not include social media analytics from Dakira partners, including subgrantees and USAID. As such, HAF intends to further capacity building efforts with partners to enhance communications-related reporting and other areas of compliance and collaboration for increased program visibility and cohesion.

Subgrantee partner FMA is in the process of building their capacities involving outreach in social media. The new framework will increase the number of outreach and facilitate access to information about the history of Toumliline and current activities. FMA relies on a service provider specializing in media conceptualization and strategy.

### **5.2 Dakira Networking Opportunities (Activity 2.2.2.3):**

During the reporting period, Dakira was represented by program team members at four events:

- In February, representatives from the HAF-Dakira field team attended the Forum on the Importance of the Jewish Component in the Cultural Identity of Tiznit, where they presented the objectives of the Dakira program. Dr. Yossef Ben-Meir described HAF's creation and how he learned that the Jewish and Muslim people had lived in Morocco in serenity and harmony. As a result, the team received several requests for contact, including from the municipality of Tiznit, the municipality of Oujane, the regional council of Tiznit, the council of the Agadir-Souss-Massa region, and Association Initiatives and Communication of Tiznit (the forum organizer). The team represented the Dakira program in media interviews set in the *mallah*, at the Jewish cemetery, and at the Jewish school of Tiznit.
- In March, the Chief of Party mentored, presented Dakira, and recruited new Dakira volunteers at the networking event of the American Leadership Academy (ALA) in Quarryati in Sidi Abdellah Ghiat in Marrakech (funded by the US Embassy Cultural Affairs). There were 61 participants aged between 20-25 years old who came from different parts of Morocco (43 females and 18 males).
- In March, the Dakira Chief of Party spoke at the Marrakech Regional Conference of National Acceleration of Ecosystem Transformation at Cadi Ayyad University where approximately 140 people were present, including Morocco's Minister of Education, the President and Vice President of Cadi Ayyad University, other officials, students, and the general public. The CoP's topic of discussion was the need to precede community planning for development with empowerment workshops, and that identity discovery has an important role to play in that process.
- On March 10-12, a Cultural Coordinator represented HAF and the Dakira program at a three-day event in celebration of Tangier as a cosmopolitan city and the crossroads of various faiths and ethnicities. It was also to share with the audience how Dakira offers an opportunity to promote interfaith and intercultural dialogues among younger Moroccans by revisiting and reviving the shared history of Jewish and Muslim communities in Morocco.

### **5.3 Leveraging University Partnerships and Interns for Research (Activity 1.2.1)**

University of Michigan Global Scholars Program. The HAF-Dakira team engaged a group of 11 UMich Global Scholars to conduct literature-based research on Dakira-related topics. In two sub-groups, they researched the Christian experience in Midelt and Moroccan Jewish heritage, respectively. In the next quarter, the students will gain further opportunity to conduct interviews as appropriate and evaluate data and stories gathered to craft publishable articles and related outreach tools under the framework of the Dakira program.

Austrian Service Abroad. Three full-time volunteers assisted the HAF-Dakira team in program outreach, communications, and research, producing three published articles (including about the cultural dialogue that took place on Nov 2 when the U.S. Consul General visited the Akrich interfaith tree nursery) and regarding other activities and analysis during the reporting period on themes related to Moroccan Jewish heritage and Moroccan multiculturalism. (See [Annex 2](#))

Support for Access to Audiovisual Media (University of East Anglia with French-language support from Université de Lorraine). In March, HAF initiated a collaborative relationship with SAAM, a group composed of university students studying languages and translation in the

United Kingdom and is supported by multilingual faculty advisors. SAAM offers free assistance to NGOs in transcription, translation, and subtitling audiovisual materials as a method for applied language advancement. A SAAM student of Moroccan origin whose family is from the Errachidia area identified HAF as an organization to support. The group and its collaborators from the Université of Lorraine are working on an initial project to transcribe, translate, and subtitle French-language video interviews featuring Jewish three Moroccan women in the Agadir area.

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## 6. CHALLENGES TO IMPLEMENTATION

1. COVID-19 Restrictions: From the start of the quarter through February 7, one challenge was the inability of the HAF-Dakira team and its partners to plan and organize for activities during the Covid-19 pandemic until the international travel restrictions were lifted.

Mitigation: This challenge has been already reported in the previous quarter and DAKIRA stakeholders are continuing their efforts to mitigate the impact of the travel and events restriction on the program. Association Mimouna, in particular, has reported continued challenges, such as the inability to open the soccer tournament to the public.

2. Budgetary Limitations: This quarter also reports continued challenges related to advancing programmatic funds to subgrantees (to be reimbursed by USAID once compliant reporting is provided by HAF).

Mitigation: HAF has been developing regular financial assessments to ensure that strategic activities can be implemented in a timely way with USAID (AOR) concurrence. HAF increased Dakira financial disbursements to help ensure timely activity implementation during this quarter. HAF is interested in creating a new financial arrangement in regards to the management of this program, whereby USAID provides the necessary and approved programmatic funding in advance. HAF also hired a finance manager to expand Dakira's capacity in grant management. This quarter, the scope of work primarily focused on invoices reconciliation, and reimbursement. The following quarter will involve follow-up visits and capacity-building with partners on budgeting and management.

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## 7. ACTIVITIES PLANNED FOR NEXT QUARTER

(Activities Planned for: January 1—March 31, 2022)

During the next quarter, HAF-Dakira will provide further technical assistance to its partners (in particular, in finance and GIS data), which will ensure better implementation of their projects

On March 29, USAID approved HAF support to the development and implementation of community participation activities highlighting the story of multiculturalism in Sefrou. SAMA will be responsible for implementing the activities located in Sefrou. The program will

culminate in a public showcase event presenting to a diverse medina community, performances and short audio visual pieces with a project-designed and -implemented mural as backdrop. The object of the project is to explore and highlight Morocco's diverse heritage, increase a sense of belonging and use the issues raised as a tool for dialogue on multiculturalism and community cohesion.

Ethnographic Participatory Community Mapping (Activity 1.1.2):

HAF-Dakira will organize a workshop on research methods and archive preservation. It is planned to develop a research method kit for the implementation of the ethnographic participatory community mapping. The community mapping will focus on gathering data in order to construct a map of community assets and resources within a specific area. People, stories, relations, memories, physical structures, organizations, and institutions that can be used to establish a meaningful service project will be highlighted on a community map. This ethnographic community study will be conducted in partnership with Mimouna, Argania, and FMA and will cover the cities of Rabat, Fes, and Tangier to focus specifically on the interfaith and intercultural dialogue between Muslim youth and the Jewish Moroccan communities as well as their relationship within the mellah as a shared space. Findings from the community mapping will inform program communications, particularly related to video capsules and a series of blogs and articles highlighting each location.

Preservation of Historical Archives (Activity 1.2.4.2):

Two additional subgrants were issued and approved by USAID as a result of this mapping HAF Dakira will provide support to Fondation Miftah Essaad pour le capital immatériel du Maroc to collect through a three month grant under the Dakira project to publish a book recollecting the speeches and presentation by high level stakeholders about Morocco's cultural heritage, practices, and inter-community relationships. It will also support the book's dissemination among the Moroccan public, particularly youth. HAF-Dakira signed MoUs with the Diocèse of Rabat, Fondation Miftah Essaad, and the International University of Rabat. These partnerships seek to develop activities on the oral and material archives of REM communities in Morocco. After USAID approval, Dakira will sign the in-kind sub-agreements with these additional partners and start collecting and digitizing historical materials:

- Video capsules
- Sefrou community dialogue
- Community/regional mapping
- Sefrou Christian cemetery keeper interview
- Sefrou Jewish cemetery keeper interview

**Sub-Grantee Activities**

Argania is implementing its activities in the rural communes of Essouira and will expend on its outreach to school by partnering with HAF-Dakira team to provide cultural workshop

- School club development, building upon the 30 schools engaged this past quarter (Activity 2.1.2)
- Youth theater engagement of themes related to Moroccan diversity and heritage (Activity 2.1.2)

Mimouna will be expanding its community outreach efforts by organizing a series of cultural events engaging audiences at the local, national and international levels

- Community dialogue and Ramadan Iftar in the Mellah of Rabat planned for April 17 (Activity 1.1.2)  
Moroccan Jewish Food workshops in Rabat, Fes and Tangier (April 2022)—there's no better way to get acquainted with Morocco's many cultures than through our food; (Activity 2.2.3)
- Itinerary exhibition on Moroccan Jewish Heritage (May/June 2021) (Activity 2.2.1)
- The Moroccan Jewish Culinary Festival Tangier (29 May 2022) with the Jewish community of Tangier and l'ISITT (Activity 2.2.3)
- Celebrating Mimouna holiday (Activity 2.2.1)
- Mellah Jewish Film Festival (Activity 2.2.4)
- Jewish Africa Conference to be held in Rabat (June 16, 2022) in partnership with the OCP (Activity 2.2.2)

Fondation Mémoires pour l'Avenir will engage educative component of Toumliline. and will outreach to service providers to share bids on the construction work for the implementation of year two of the program:

- Capacity building surrounding website development to Dakira activities hosted by the Association FMA and the National Library (Activity 1.2.4)
- Realization and installation of signage on Toumliline in Azrou region; (Activity 1.2.4)
- Selection, translation, and publication of articles and text on REM heritage in Morocco into Arabic (*Confluent journal, Benedictine and the Moors* book). (Activity 1.2.4)

SAMA will be resuming its activity in Sefrou and present the materials and artistics creations produced as a result of the grant:

- Execution of mural and secondary program, including filming interviews and small events, the performance of a theater piece in the streets of the Mellah (A prerecorded online event showcasing the project will be presented to a wider audience in the following month.) (Activity 2.2.1)
- Around the execution of the mural, SAMA plans to organize a series of events aiming at enhancing the program's impact and level of engagement with community members (Activity 2.2.1):
  - Communal garbage collection in collaboration with a local garbage collection company;
  - The mural as a backdrop for recording a storyteller's performance;
  - Discussion with community members in front of the murals on the featured topic of multiculturalism; and
  - Co-production of the theater performance engaging youth and filming.

Essaouira Mogador will

- Association Essaouira Mogador sought to organize an Andalusian music festival bringing together artists from different ages and regions to celebrate tolerance, interfaith, and Moroccan culture from December 24 to December 29, 2021. The festival is currently planned to take place during the third quarter. Under the direction of Pr Abdesselam Khaloufi, the artist resident will engage with 120 young students (12-16) from the region of Essaouira. Students will engage with Jewish and Muslim artists in

the “Qsaids” practice. This musical style embodies this cultural and religious heritage.  
(Activity 2.2.3)

- Creation and organization of a play entitled “Bridges for the Children of Abraham”, a collection of short vignettes in English, performed by 50 children of Essaouira.  
(Activity 2.2.1)
- Online Hebrew classes with 20 participants aged from 24 to 65 (Activity 2.2.1)

## Annex 1: Performance Monitoring Progress

Activity	Indicator evaluated	Evaluation Type and Projected Use (Performance, Impact)	Target	Evaluation Timing	Q3
Objective 1					
Sub-Objective 1.1:					
1.1.1 Workshop Series: Reinforcement of REMA 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	600%	Quarterly	4
1.1.2 Community Dialogue	1.1.2.1 # of REM and non-REM community meetings held	Performance/Standard	225	Quarterly	6
	# of participants		-		165
	1.1.2.2 % of participants feeling empowered to share their family stories	Performance/Custom		Final	0
Sub-Objective 1.2:	% community members report that the restoration provided them with better access to livelihood opportunities, disaggregated by REM and non-REM communities	Performance/Custom		Final	0
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	10
	# non peer-reviewed articles	Performance/Custom	90	Quarterly	9
	# Peer-reviewed essays published	Performance/Custom	50	Quarterly	1
	# 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	Quarterly	0
	1.2.2.2 # of online viewers of the preserved documents	Performance/Standard	72,000	Quarterly	979
	1.2.3.2 # of material (by type) created	Performance/Standard	180	Quarterly	0

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1.2.3Heritage at reach	% of youth reporting that women play an important role in ensuring the transmission of social solidarity values	Performance/Custom	1	Mid-Term	0
1.2.3 Heritage At Reach Learning platform. Creation of educational and outreach tools based on data, documents, items collected, and analysis conducted among program staff and expert consultants with program participants	1.2.3.1 # of students and people under 25 benefiting from the educational tools	Performance/Standard	-	Quarterly	0
	1.2.3.2 # of material (by type ) created	Performance/Custom	-	Quarterly	0
	1.2.3.3 % of youth reporting that women play an important role in ensure the transmission of social solidarity values	Performance/Standard	-	yearly	0
	1.2.3.4 % of youth reporting to have increased their knowledge on Moroccan Identity	Performance/Custom	-	yearly	0
1.2.4 Restoration of Toumliline	1.2.4.1 # of initiatives that promote tolerance and dialogue between ethnic and religious groups	Performance/Standard	2	Quarterly	1
	1.2.4.2 # of public, civil, and cooperative support and partnerships that help maintain sustainability	Performance/Standard	1	Quarterly	1
	1.2.4.3 # physical spaces identified and marked with signage for community and visitor learning	Performance/Custom	-	Quarterly	7
	1.2.4.4 % of visitors who report increased knowledge on the site	Performance/Custom	10	Quarterly	0
	% of visitors who report increased knowledge on the site	Performance/Custom	-	Quarterly	0
	% community members report that the restoration provided them with better access to livelihood opportunities, disaggregated by REM and non-REM communities	Performance/Custom	1	yearly	0
	% of women reporting that historical preservation	Performance/Custom	1	yearly	0
Restoration and preservation of Diocèses Archives		Performance/Custom			0
	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	-	yearly	0

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	1.2.4.6 % of women reporting that historical preservation project empower them to have a greater role in the public space	Performance/Standard	-	yearly	0
Objective 2					
Specific Objective 2.1: REM Integration in Community Development	% of participants reporting that women play an important role in ensure the transmission of social solidarity value	Performance/Custom	1	yearly	0
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	216	Quarterly	15
	# CSO members that participates in cultural capacity building training	Performance/Custom	144	Quarterly	251
	# of tour guides, ISITT students	Performance/Custom	54 18	Quarterly	33
	2.1.1.2 % of REM certified tour guides and students report that they have more opportunities to exercise their activities.	Performance/Custom	1		0
	2.1.1.3 % of certified tour guides, students, and CSOs that feel empowered to work on REM heritage	Performance/Custom	40%		0
	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	-		1
2.1.2 Creation and enhancement of and school-based clubs and activities dedicated to Moroccan and universal multiculturalism, interfaith harmony, and overall social unity. Creation and enhancement of and school-based clubs and activities dedicated to Moroccan and universal multiculturalism, interfaith harmony, and overall social unity.	2.1.2.1 # of initiatives that ensure that the voices of REM groups are represented in their communities	Performance/Custom	255	Quarterly	99
	school teachers' and administrators' capacity built in curricula and facilitation	Performance/Custom	450+		135
	artistic expressions are created and/or performed by youth or exhibited at festivals and other public events.	Performance/Custom	765		3

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	2.1.2.2 # of activities developed as a result of the program that support women's empowerment	Performance/Custom	75	Quarterly	2
	2.1.2.3 % of students reporting an increased understanding of the Moroccan identity	Performance/Custom	1	Quarterly	0
	2.1.2.4 % of students feeling empowered to revive practices of social solidarity	Performance/Custom	60%	Quarterly	0.00%
	2.1.2.4 % of students who report willing to know more about their culture	Performance/Custom	60%	yearly	15.84%
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		47,322 (not inclusive of sub partners)
	# of campaigns created	Performance/Custom			1
	# press appearances	Performance/Custom	180	Quarterly	98
	# of Engagements (eNewsletters, press releases sent, live updates shared)	Performance/Custom	180	Quarterly	3
	# Update recipients (email addresses)	Performance/Custom	12	Quarterly	4,810
	# of blog posts	Performance/Custom	50	Quarterly	41
2.2.2 Outreach & Awareness Events	2.2.2.1 # of initiatives that promote tolerance and dialogue between religious and ethnic groups	Performance/Standard	30	yearly	4
	2.2.2.2 # of initiatives that ensure that the voices of REM groups are represented in their communities	Performance/Standard		yearly	0
	2.2.2.3 # of activities that raise awareness about the priorities of REM communities	Performance/Standard		Quarterly	2
	2.2.2.4 % of attendees that report to have a better understanding of the Moroccan identity	Performance/Standard		yearly	0
	% of attendees that report to have a better understanding of the Moroccan identity	Performance/Custom		yearly	0
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	5	Quarterly	6

2.2.4 Annual “Living Museum” Conferences and Film Festivals.	2.2.4.1 # of viewers that participate in educational activities	Performance/Standard	3	Quarterly	0
	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	60.00%	Quarterly	0
	2.2.4.4 # of public, civil, and cooperative support and partnerships that help maintain sustainability	Performance/Standard		Quarterly	2
	2.2.4.5 # of activities that promote tolerance and dialogue between religious groups	Performance/Standard		Quarterly	2
	2.2.4.6 # of activities that raise awareness about the priorities of REM communities	Performance/Standard		Quarterly	0

## Annex 2: Communications and Press Coverage

**Table 1: [Dakira Blog Posts on the HAF Website](#) (Q3 Published)**

Title	Author(s)	Date Published	Language	Externally Published*
<a href="#">A Seed of Hope for Interfaith Cooperation</a>	Catrin Waters	January 17, 2022	EN/AR/FR	No (sent for publication)
<a href="#">Tikkum Olam: Preserving the Planet through Cultural Celebrations</a>	Ikbale Bouziane	January 18, 2022	EN/AR	Yes
<a href="#">Our Culture is Our Wealth</a>	Bouchra Zine	January 18, 2022	English	No
<a href="#">Wells, Water, and Planting Trees in Adar</a>	Jamal Maghiouzi	January 26, 2022	English	No
<a href="#">Fostering Interreligious Understanding through Nature-Based Solutions</a>	Soukaina Kherdioui	January 27, 2022	English	No
<a href="#">When Nature and Culture Converge</a>	Amal Mansouri	February 2, 2022	English	No
<a href="#">Trebhu Hna W'iyakum: Memories of Amizmiz Jewish People</a>	Ikbale Bouziane	February 2, 2022	English	No (sent for publication)
<a href="#">Aman for Social Unity</a>	Ikbale Bouziane	February 9, 2022	English	No
<a href="#">Forum at Tiznit</a>	Oumaima Khalil Elfanne	February 16, 2022	English	No
<a href="#">Sport as an Instrument for Inclusion and Interfaith Promotion</a>	Soukaina Kherdioui	February 24, 2022	EN/AR/FR	Yes (Arabic)
<a href="#">Forum of Culture and Dialogue</a>	Ikbale Bouziane	March 2, 2022	English	No
<a href="#">Ibn Khaldoun: The Memory of Quijjane</a>	Oumaima Khalil Elfanne	March 9, 2022	English	No
<a href="#">Cultivating Stewards of Cultural and Environmental Heritage</a>	Jamal Maghiouzi	March 23, 2022	English	No
<a href="#">Cemetery of Tiznit</a>	Oumaima Khalil Elfanne	March 30, 2022	English	No

<b>*Table 2: Dakira-Related Articles Externally Published</b>				
<b>Title</b>	<b>Author</b>	<b>Publication Link</b>	<b>Date Published</b>	<b>Language</b>
M'Suud And Mohammed: A Tale Of Two Friends	Youssef Enouiti	<a href="#">Beirut Times</a>	January 7, 2022	English
Tikkun Olam: Preserving the Planet through Cultural Celebrations	Ikbale Bouziane	<a href="#">In Depth News</a>	January 17, 2022	English
		<a href="#">Business Ghana</a>	January 17, 2022	English
		<a href="#">Media for Freedom</a>	January 17, 2022	English
		<a href="#">Elbashayer</a>	January 17, 2022	Arabic
		<a href="#">Sout Al-Iraq</a>	January 17, 2022	Arabic
		<a href="#">Karakib</a>	January 17, 2022	Arabic
الرياضة كوسيلة لتحقيق الإدماج الاجتماعي وتعزيز الحوار بين الأديان	Soukaina Kherdioui	<a href="#">Sout Al-Iraq</a>	February 16, 2022	Arabic

<b>Table 3: Press  </b>				
<b>Publication/Network</b>	<b>Publication</b>	<b>Date</b>	<b>Language</b>	
HAF-Dakira at the Forum on the Importance of Judaism in the Cultural Identity of Tiznit	<a href="#">Aldar.ma</a>	February 12, 2022	Arabic	YouTube Video
	<a href="#">Alyaoum24</a>	February 10, 2022	Arabic	Article/YouTube Video
	<a href="#">2m</a>	February 10, 2022	Arabic	Article/Video
	<a href="#">Le360</a>	February 13, 2022	Arabic	Article/YouTube Video
Tariq bin Ziyad Azrou High School Students Association Visits Toumliline	<a href="#">Facepress Live</a>	March 20, 2022	Arabic	Facebook Video
	<a href="#">Flash24</a>	March 19, 2022	Arabic	Facebook Video