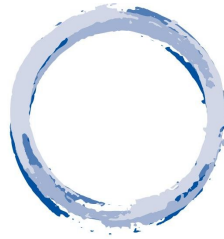


MOROCCO PROGRAM

Fall 2009

Student Manual



Global | **Learning
Across
Borders**

EXPERIENCE MATTERS™

GLOBAL LEARNING ACROSS BORDERS MISSION STATEMENT

Global Learning Across Borders (Global LAB) is a non-profit, non-governmental organization that designs and manages international cultural immersion and service learning programs to educate and inspire new generations of young people to become responsible, committed global citizens in their local communities and beyond.

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PART 1:

INTRODUCTION

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IF THE WORLD WERE ONE VILLAGE...

If we shrink the earth's population down to a village of one hundred people, but keep all existing human ratios the same, there would be:

57 Asians

21 Europeans

14 North and South Americans

8 Africans

Other characteristics of the "Global Village":

70 people would be non-white;

70 people would be unable to read;

50 people would suffer from malnutrition;

80 people would live in substandard housing;

70 people would be non-Christian;

1 person would have a university education.

Chapter 1: Types of Global LAB Programs

Global LAB designs and coordinates a variety of programs, each with unique goals and needs. Below are brief descriptions that will offer a general overview of Global LAB's programs. Please note that there may be sections of this manual that do not exactly relate to the program you will attend. If a policy or suggestion seems inappropriate or confusing in the context of your program, this may be the reason. If you have a question about whether or not a particular section applies to your program, do not hesitate to ask us at Global LAB.

Please know that Global LAB relies on participants such as you to help us get the word out about the important work we are doing in North Africa and Asia. If you know of friends, colleagues or participants who might benefit from a future Global LAB program, please pass along their contact information and we will be sure to follow up with the appropriate information. Thank you.

Open-enrollment Short-term Participant Programs: These are usually summer programs that are not affiliated with any single school. For the most part, the students participating will not know each other when the program begins and can look forward to forging new relationships while gaining an important introduction to the cultures of Asia and North Africa on a program in a variety of locations of their choice.

Open-enrollment Long-term Participant Programs: These are usually three-month-long programs that run the fall and the spring semester of the regular academic year. Generally, these programs are based in two or three locations for extended periods in order to establish inroads in the host communities and allow students to meet educational goals. Participants on these programs may receive high school or college credit for their studies.

Collaborative School Programs: Global LAB sponsors a number of programs in collaboration with other educational institutions. These programs usually run during a summer, winter or spring vacation. Global LAB will design these programs with considerable input from the faculty at the school where the students are enrolled, often including a teacher from the host school as a member of its leader team. This unique arrangement of staffing offers special opportunities to complete pre- and post program learning. Teachers from the host school will also bring greater knowledge of the students and their school that can focus the program's educational impact. And these teachers return to the classroom with an enhanced their knowledge of Asia and North Africa.

Educator Forums: Global LAB offers programs geared for teachers and other adults who would like to explore North African and Asian culture in a meaningful way. These programs are approximately two weeks in length and provide participants with first-hand experiences in North Africa and Asia that will help them gain knowledge of the country's history as well as how traditions are practiced in the 21st century. A significant emphasis on these programs is placed on the development of collegial relationships to explore teaching strategies and curricula that can be implemented in the classroom upon return to home institutions across the USA.

Chapter 2: Working Well As a Group

Global LAB puts great care into selecting participants who want to be more than tourists on the beaten path: travelers ready for the inherent challenges of studying and living in the authentic cultural locations of Asia and North Africa. Our participants come from all over the world and bring a wealth of unique backgrounds and experiences to a program. We also put a great deal of care into selecting extremely qualified program directors who intimately know the places you will visit and be able to provide you with the best learning and traveling experience possible.

Every group will have its own rhythm and chemistry, and it can take some time and care to discover this. Every program and every year is different, even if the itinerary is more or less the same. It will be up to your group to find its own unique dynamic and to pursue your own goals. There are many ingredients that go into making a good program, but one thing that seems to be an almost guaranteed formula for success is making certain that the participants feel safe and valued as unique contributors to their group. Everyone wants to nourish this and to learn as much as possible in the process. Another important ingredient is the ability of our participants to maintain humor and tolerance even in difficult situations. Global LAB can't give you a bottled potion to make this happen, but we can share a few tips that will lay the groundwork for a good group dynamic.

Good Communication with Each Other

We recognize that regardless of whether you are a novice or an experienced traveler, you may feel certain insecurities or apprehensions prior undertaking this program. This is understandable and quite normal — you are being asked to participate in an itinerary in a very foreign place with a group of people you may not know. Keep in mind that these feelings usually disappear shortly after the group meets and hits the ground in Morocco. Also, your program directors will be a resource for you to draw from as you grow outside of your comfort zone. Global LAB directors work hard to help you create an environment where your individual strengths can be drawn out, and while they do know the culture extremely well, they will also be learners along with you in many instances. Learning is always a two-way street. A certain amount of introspection and self-observation, coupled with early and frequent communication with your directors and fellow participants, will go a long way towards helping to achieve your goals on the program.

In addition to the obvious potential of learning a great deal about an incredibly important part of the world, Global LAB programs also provide a rare opportunity for self-discovery, even for those of us who may have studied these subjects for many years. Very often, participants can use their time living and studying in a foreign environment to try new approaches to situations that family or friends from home would not expect. As your program develops and the trip progresses, we hope that you will find out new things about yourself and your areas of strength that you might not know are there, and this may help to adopt an attitude of discovery towards the places you will travel as well yourself when you bring it all home.

Also take the time to identify what you are most apprehensive about and what you feel your limits are. You may choose to make it a personal goal to push past these limits. You may also recognize that being tolerant of yourself and accepting of these limits is a personal goal in and of

itself. Be honest with your fellow participants and program directors about your limits — no one is expecting you to be able to have enthusiasm or an outstanding ability in every aspect of the program. But we are asking you to stay engaged, try new things, and have adventures that may impact your teaching and your life for many years to come.

Communicating about Where You Need Support

You have been accepted as a Global LAB participant because Global LAB is enthusiastic about working with you and believes that you will contribute a unique perspective to our group. But we also recognize that there may be areas that you need more guidance than others. If you're nervous about any aspect of the program, speak with any of us at Global LAB or with your program directors. There is a great deal of collective and cumulative experience behind every Global LAB program, and it is there for you and your fellow participants to draw on as you share the task of discovering Morocco.

Nurturing Non-hierarchical Relationships

One way to further nurture and support the talents of each person is to cultivate a group dynamic that is mutually respectful of the contributions of each member. While your program directors will guide you in the day-to-day operation of your program, there will also be times when a variety of options or possible outcomes are possible within your program's itinerary and you will be asked to contribute your preference. Maintaining respect for these diverse opinions of the group will help create a positive dynamic among you as participants.

Dispute Resolution within the Program

We do not expect there to be arguments or difficulties within your group, but in the event that they do occur, we hope you will see these differences as learning opportunities rather than insurmountable obstacles. While it is up to you to voice these concerns honestly and with compassion, here are a few suggestions to keep in mind that may even make your group stronger:

- If you have a disagreement, try not to make generalizations or degrading comments to others. Stick with "I feel..." statements that acknowledge your perspective may not be the only (or the best) one.
- Respect the perspectives of others on the program, even if it means compromising some of the time and agreeing to do something that you would prefer not to do. Often, it is more important to build a collaborative environment within the group than to insist on a certain point of view.
- Know that traveling within Morocco has inherent stresses that can make relatively small issues seem big. This can be particularly important to keep in mind if you have been traveling a lot and sleep and eating patterns may be thrown off schedule. If you are unable to come to agreement as a group, give it some time and agree to revisit the issue the next day or in a couple of days after people can feel more like themselves.

Taking Time to Explore on Your Own

You will be incredibly busy once your trip is underway, but really do try to prioritize downtime or exploring on your own. Ask your program directors about times that it may be appropriate to break away from the group to do this. Or make an effort to do this with someone else on the program with whom you haven't been able to spend much time. Everyone understands the need to balance group time and personal time and it will be up to you to communicate about these needs to find the right balance.

Debriefing Daily

Some groups have found that making a daily ritual of checking in together can go a long way toward helping their group dynamic. To make it more convenient, this may take the form of a brief meeting before gathering for a meal or activity. This will give you a regular opportunity to share reflections about what you are witnessing and how you are feeling. Make a sincere effort to be on time for these meetings and to listen carefully to things that are being communicated. Everyone can feel some sense of security knowing that the entire group is on the same page and will follow through on what is communicated.

Chapter 3: Goals For Learning

Cultivating an Appreciation for Where You Are

On this program you will find yourself facing incredible opportunities not available in any other part of the world or perhaps in any other part of your personal or professional life. You will be learning with others who are excited to share their knowledge and insights. And you will have a level of contact with them, a kind of intimacy that will allow you to get to know and be known in ways that are not possible with other colleagues or with friends at home. The experience you will have with the members of your group will be extraordinary, and we hope that you will prepare to make the most of this opportunity. In short, your learning will be exponential: you will be visiting amazing places, making new friendships, and discovering many new facets in the context of a foreign culture.

Learning: the Long Road

Every year our participants return from their programs having learned a tremendous amount about the world and themselves. We hope that you will stay in touch with each other and with your program directors after you return home. The learning will continue after you are back in your home environment and we hope that you find meaningful ways to share the experiences and understandings you acquired in Morocco. All of us at Global LAB would welcome the opportunity to share this path with you after you return to the U.S.

To help you with the process of integrating what you learn in Morocco into your life, here are a couple of program goals your program directors will keep in mind:

- You can expect to witness a variety of ways to live in the world.
- Our programs will provide many kinds of intellectual stimulation and opportunities for expression of individual creativity and learning and we hope that you will grow to appreciate each of these.
- Your program directors will seek out one-on-one time with you and you should do the same with them.
- Finally, we hope that you will be a contributor to each other's understanding of the culture while remaining receptive to new information people may share, particularly in the context of teaching about the culture in the future.

PART 2:

BEFORE YOU GO

CH. 4: PRE-DEPARTURE INFORMATION

CH. 5: PRE-TRIP QUESTIONS AND ANSWERS

Take careful detailed notes; record everything. It is so easy to forget and you will be encountering so much. The act of writing it down not only records it for later study but it gives you a position of detachment and observation in case the lessons have been tough. And think of your grandchildren; they'll want to know where you've been and what you learned. To some degree your pilgrimage serves the entire world by adding to its share of knowledge and insight.

Remember your mistakes so you need not make them again. Think of your whole life as a pilgrimage. Ever since you first asked the question "What is my life all about, anyway?" you have been making the pilgrimage to an answer. When did you first ask the question? Childhood, adolescence, yesterday?

--Richard Leviton

Chapter 4: Pre-Departure Information

Global LAB accepts participant applications for admission on our programs on a rolling basis. Shortly after we receive your application, we will notify you about our decision, and if you are accepted, ask that you become familiar with your program and return the complete forms that will help ensure a safe and meaningful journey. While much is the same from program to program, certain parts (such as our reading and packing lists) will vary. Please see up to date information on your program's blog site.

Please read through all this information carefully. Of course, if you have questions about any aspect of your program preparation, you can also contact us.

Deadlines

Generally speaking, the deadlines for returning your medical, waiver, drug, insurance, and alcohol forms as well as sending us your passport, visa application, visa fee and tuition balance is 6 weeks prior to your program's departure date. Occasionally, we also accept participants within that window, and in these instances, your paperwork is due immediately upon us notifying you of your acceptance onto the program.

Please keep in mind that these forms must be filled out completely and accurately to help ensure the health and safety of you and your group. After reviewing your information, if we have questions, we may follow up and request additional information. Global LAB may decide to send a participant home early at the cost of the individual if we learn that these forms were intentionally misleading or did not disclosed information that we consider vital to your health or safety.

On-Line Journal / Travel Blogs

Throughout the program, your group will generate an on-line record of your journey on our web site. Your program directors have included an introductory letter and their contact information on the blogsite in case you would like to be in touch with them prior to the beginning of the program. Please make it a habit to visit your program's site regularly in the weeks and days before your departure. We may post important information there and give you program updates that will help you better prepare for your experience.

Even before you arrive at your destination and upon your return home, we will also ask that you contribute to this effort. This is an easy and fun way for you to introduce yourself, share your reflections, excitement, and interests, and keep in touch with your friends and family while abroad. In addition, these travel blogs allow others to learn about Global LAB program opportunities in the future and learn, in your words, what unique experiences await. All of us at Global LAB greatly appreciate your help with creating a meaningful and dynamic blog site for your program.

Program Goals, Priorities, and Themes

Why is it that you chose this program? What do you want to get out of it? Give these questions some thought prior to meeting your group and take some time to speak with your program

directors about these goals. Our directors are eager to work with your individual interests and needs, and since all Global LAB programs have an excellent participant to director ratio, this sort of individual learning is not only possible, it is encouraged. In addition, many participants come to our program with a particular area of study in mind. If there is a particular facet of the culture that is of a high degree of interest, please do some preliminary research now, when you may have regular access to libraries and the internet, to help aid in these preparations. For your convenience, we have made suggestions for possible topics or areas of focus in Chapter 6 of this manual.

Study the Itinerary

Each Global LAB program, whether new or recurring, is modified between the time we publish the itinerary and the time it is in the field. These modifications are largely a reflection of on-going scouting and individual participant and director input. As a participant, we highly recommend that you do some reading about the places you will travel (choose a few books from the suggested reading list) and learn more about what may and may not be possible in the places you will visit. It is also a good idea to read past Global LAB program blogs to the same or similar regions to learn what Morocco participants have experienced in previous programs.

Please note that one of the main reasons we have hired your program directors is their knowledge of the places you will travel. Program directors have often worked for months or years in conjunction with the Global LAB administration to make the itinerary truly exceptional.

In-Country Contacts and Meetings

On all Global LAB programs, we make an effort to have as many opportunities as possible for participants to meet with local leaders, artists, religious teachers, development workers, professionals, political directors, representatives of NGOs, etc. Global LAB has already made many of these contacts and will share with you some of the backgrounds of the individuals you will likely meet along the way. If you have a personal favorite lecturer, please let the program directors know so they can be sure to include him/her with future programs.

Program Budget

Please note that your program directors will be working with a set budget that needs to cover all your program-related expenses. And while there are always some funds dedicated for emergency uses, it is your directors' responsibility to do their best to manage to the program's budget. We will always pay extra for safety, but not for luxury. And whenever possible, we will try to support the smaller, family-owned business to provide additional opportunities to have meaningful cultural contacts and contribute money to the local economy. If there is ever money left over at the end of your program, your program directors will ask you for your suggestions of a local charity that you may support with a percentage of these extra funds.

How you can help:

- When going to a restaurant, order only the food you think you will eat. In many of the places you will visit, food is far too precious to waste and whenever possible, you should try to finish what is on your plate. If you are still hungry at the end of the meal, you can always order more.
- If you own a water filter, carry it with you and use it often. This not only ensures that you have plenty of safe drinking water whenever you need it, it also eliminates the disposal of plastic water containers or juice boxes which often litter the places we visit. Recycling is still nascent in Morocco and it is important to be respectful of the region's environmental challenges while minimizing our impact. However, if you do not own a water filter, please make a best effort in trying to recycle the plastic bottled water containers you purchase. If someone is unfamiliar with the concept of recycling, take this as an opportunity for you to raise the level of environmental awareness.

Program and Personal Expenses

While you are on the program, Global LAB will cover the cost of all your meals, transportation, accommodations, lectures, guided tours, entrance fees and numerous other program-related costs. Please note that we do not cover the cost of personal expenses for things that you might want or need such as gifts, snacks, communications (email, cell, overseas calls), laundry services, or replacing a lost passport. If you have a question about whether something is covered by Global LAB, please ask your program directors.

Chapter 5: Pre-Program Questions and Answers

General Information

While many questions you may have will be addressed in greater detail within the pages of this manual, the below FAQ may be helpful with the more general questions about your program.

What will I need to pack? What about health concerns? Will I get sick?

Global LAB has included up-to-date program information on our web site under 'program forms'. This information will include clothing and equipment suggestions; diet, hygiene, and medical advice to ensure that you stay healthy; and a diverse collection of reading materials—from guidebooks to fiction—to make sure that you are well prepared to get the most possible out of the program.

Can I use my own travel agent and meet the group in Morocco?

We strongly encourage all Global LAB participants to travel as a group from the United States. We use an outstanding travel agent who secures competitive group rates. After we get your application, we'll send detailed information about travel. In the meantime, if this is an issue that you want to discuss, feel free to give Global LAB a call.

Does the trip's itinerary ever change in the course of the program?

We do everything we can to stick to the promised itinerary. However, improvisation and Morocco are hardly strangers and if your group has interests and goals outside the planned itinerary, Global LAB will do all we can to meet your needs. Sometimes changes are required for group health or safety, in which case we will create alternate, comparable itineraries to the best of our abilities.

How easy will it be for me to be in communication with family or friends back home?

Fortunately for all travelers, there are still some remote places left where phones and email access are hard to come by. We love spending time in those rare spots and hope you will too. We will do our best to provide regular reports to Global LAB's US offices and post this information on our blog site; however, you should expect that there will be times when the program will be out of touch.

What is Global LAB's position on drugs?

We expect and require that all participants will not use illegal drugs during their time on the program. If you don't feel comfortable with this policy, we strongly encourage you not to participate. We reserve the right to send home without refund any participants who break this rule. Participants are responsible for all expenses incurred by Global LAB to arrange an early departure.

What if I get really sick or injured and need to come home early?

We don't expect you will, but nonetheless are fully trained and prepared to handle medical emergencies. Should health issues require an early departure, we will expedite your return trip and coordinate all logistics. Global LAB is not responsible for any costs associated with unplanned departures, whether for medical, personal, or other reasons. Make sure you check your health insurance to verify that it covers you when outside the US; if not, you should purchase additional travel insurance. A pro-rated medical and evacuation policy will be offered through Global LAB to all participants (this is the CORE policy through GMMI, available at a cost of \$1 per day).

What kind of travel documents do I need?

You must have a passport for international travel that is valid for at least six months from the end of your program. If you need an appropriate visa, we'll make this information available to you after you submit your application.

How physically strenuous is this program going to be?

This will vary greatly from program to program. Most of our programs include a trekking component and require good physical conditioning. Others may require less, but we still recommend that you make an effort to get into decent physical shape. We pack our days pretty full and the more stamina that you have, the more you will be able to take advantage of all the learning opportunities on the program.

Are there any legal issues I should know about?

After you send in your application, Global LAB will ask you to read and sign an "Acknowledgment and Assumption of Risk and Release and Indemnity Agreement" which outlines Global LAB's and your responsibilities for participating on the program.

How can I reach you if I have other questions?

Global LAB would be happy to hear from you! For general questions, Michelle Bos-Lun (800) 984-4522 or home office (802) 460-1063 or email, michelle@global-lab.org. You can also reach Executive Director John Eastman at our toll free number (800) 984-4522 or john@global-lab.org.

Global LAB's Director of North Africa & The Middle East, Alex Safos, can be reached via email at alex@global-lab.org or by phone at (703) 765-2606.

PART 3:

IN-THE-FIELD

Ch. 6: LEARNING IN THE FIELD

Ch. 7: COMMUNICATION

CH. 8: STANDARDS OF BEHAVIOR
AND GLOBAL LAB EXPECTATIONS

CH. 9: STAYING SAFE

If I were to now visit another country, I would ask my local companion, before I saw any museum or library, any factory or fabled town, to walk me in the country of his or her youth, to tell me the names of things and how, traditionally, they have been fitted together in a community. I would ask for the stories, the voice of memory over the land. I would ask to taste the wild nuts and fruits, to see their fishing lures, their bouquets, their fences. I would ask about the history of storms there, the age of the trees, the winter color of the hills. Only then would I ask to see the museums. I would want first the sense of a real place, to know that I was not inhabiting an idea. I would want to know the lay of the land first, the real geography, and take some measure of the love of it in my companion before I stood before the paintings or read works of scholarship. I would want to have something real and remembered against which I might hope to measure their truth.

--Barry Lopez,
"The American Geographies"

CHAPTER 6: LEARNING IN THE FIELD

Group Orientation

When your program begins or shortly before, you may be asked to share your perspectives and goals. The earlier this happens, the sooner your program directors can begin to work with you and your co-participants to help achieve these expectations. As mentioned previously, your travel blog is an ideal medium in which to articulate your expectations. Here are some other things you can expect Global LAB to cover in its orientation:

- Introductions to each other with icebreakers and/or reflective activities
- Safety and health issues and time for questions and answers
- Expectations and standards of behavior
- The itinerary (as well as any last-minute developments)
- Daily routines and roles
- Educational and curricular aspects of the program
- Questions, concerns and general discussions

The First Few Days in Morocco

Despite all the experience our program directors have and all the preparations they have made in the months preceding your trip, once your group meets and begins its time in Morocco, the first few days are likely to be among the most hectic ones of the program. Between all the culture shock, initial questions, inevitable logistical confusion, adrenaline and jet lag, there is no way to completely prepare for what awaits you in the first 48 hours of your program! Try to keep an open mind, be slow to make judgments, and most of all, maintain a sense of humor to help get through possibly difficult situations. And don't forget to keep a journal during this time--these first few days will provide some of the most important impressions of Morocco that you have on the program and the more you are able to record your impressions in the beginning, the more you are likely to be able to reflect on the great distances you will travel on the program.

Time for Daily Learning

Once you become settled in a community and the group begins to acclimate to the all of the differences around you, the program will develop some of its own routines that will allow for more in-depth discussions and learning to occur. Part of this learning will be provided by guest lectures, ranging from important religious leaders to artisans and from celebrities to individuals who may run the local café and know everything that goes on in the community. Keep in mind that each instructor or lecturer is selected because they are authorities in the area that they are sharing about and that they will provide a meaningful look into the culture you are experiencing.

While the teaching can range from being a formal lesson to happening “on the fly” we hope you will take a large part of the responsibility for your learning. Of course, our program directors are always there to help clarify a point or to review material that is of particular interest. But we recognize that the more self-motivated for learning you are, the more you will gain from your experience in Morocco. Don't be afraid to seek out additional information or ask your program directors for further reading on any subject. For our long-term programs especially, each director team has a

large binder of articles and essays that may shed more light on topics of interest, and we are always willing to help you identify more. Below are a couple of other examples of how this may happen.

Planned Lessons

All of our programs will include a variety of guest speakers who will share important information and perspectives on their culture. You may be curious why it is important to schedule structured sessions during an experiential program. Formal classes are a way of bringing structure to programs that are fundamentally experiential. As you look back and reflect on your experience in Morocco, we hope these classes will help to anchor your time in the host culture. And of course we think the information given in these sessions will add greatly to the overall understanding of what you will encounter while in Morocco.

Though the subject and content of your classes will vary greatly, here is a list of some general topics that may be available on your program.

- Political Issues, Political History
- Environmental Issues
- Social Structures
- Gender Issues
- Religious Traditions
- Development Issues: Economic, Cultural, Environmental, etc.
- Minority Issues
- Artistic Traditions
- Backcountry Ethics and Survival

In addition to having guest speakers, your program directors will also give lessons on their areas of interest and study. These may take place at a variety of times, for example while you are waiting for a late bus or train. We encourage you to ask your program directors about their prepared lessons and to follow up with additional questions. This will not only allow you to learn more about these subjects, but also help you to form tighter bonds with your directors as well. Of course, if there is a subject which you have studied extensively and/or taught, we would welcome your contributions to sharing what you know on the program as well.

Language Classes

In most Global LAB student programs, participants can expect language instruction to take place several days per week. The classes will be practical and fun and may include a good amount of role-playing. You will be astonished by the power of language in seeking genuine cultural experiences. Just knowing a few phrases in the local dialect will open new dimensions and insights otherwise shut. For those Morocco travelers who know French (and will learn basic Arabic), it's always a fascinating linguistic experiment to compare Moroccans' reactions to both languages as you engage them in dialog. In addition to formal instruction, Global LAB program leaders are proficient in one, if not more, of the languages spoken in our destination countries, so if you are interested in practicing—or learning more outside the classroom—they'll gladly provide you with some informal instruction. It bears repeating: through your language skills, you will become more self-reliant and develop a deeper understanding of the places you go and the people you meet.

Evening Lessons and/or Discussions

On shorter programs, participants may have an evening meeting to check in almost every night. On our longer programs, these may take place several times per week. These meetings can include formal lessons, informal discussions, participant-led reader reports (see below), cultural programs or debriefing and reflection sessions.

Special Events and Activities

Global LAB program directors and local coordinators will keep informed about any local events and activities that are taking place. This may include teachings by a high religious authority or a festival during a particular holiday. Sometimes, we may even decide to change a planned itinerary to take advantage of a particular event. We hope you will enjoy these special opportunities and embrace the flexibility of your program that allows for your participation in these once-in-a-lifetime events.

SERVICE LEARNING

On many of Global LAB's student programs, an important portion of the trip will be dedicated to service projects. These will usually be arranged in advance and we will fill participants in on the scope of the program's projects prior to the start of your program. If you have contacts or ideas for projects we could undertake, by all means talk with us in advance to work through the details. The primary goal of these projects is to offer a meaningful contribution to our host communities in a way that our local contacts themselves have identified as useful. The nature of our service projects vary enormously from helping to harvest walnuts in The High Atlas Mountains to assisting with *medina* restoration projects in Fes to tutoring children in English.

Home Stays

Many of our longer student programs provide several meaningful home stay experiences. These are amazing opportunities to let participants experience a slice of life in local communities that could not be shared through more formal channels. Global LAB highly encourages students to reflect on what they experience and actively engage in the family life they are joining. Setting aside time for journal writing and other reflective activities during the home stay period is always worthwhile.

Independent Study Projects (ISPs)

Especially on the semester programs, Independent Study Projects can be an excellent way to gain independence and learn about an area of particular interest. Participants should give some thought to potential ISP topics before they arrive in Morocco. The earlier students can settle on a specific ISP topic, the longer they will have to find special opportunities to learn. Your program directors will help introduce participants to mentors in the area of interest and students will likely spend a good deal of time learning from that person during the study. While participants will not be directly supervised by program directors at this time, they will schedule regular check-ins to make sure things are progressing

with the project. And at the end of the program, participants will have an opportunity to share the results of their ISP with the group as a whole. Below is a list of possible ISP topics:

- Moroccan/Islamic Architecture
- Zillij Artistry and Artisans
- Moroccan Music
- Moroccan Cuisine
- Moroccan Literature
- The *medinas* of Fes and Marrakesh: balancing cultural preservation and progress
- Manifestations of Islam in everyday Moroccan life
- Berber Identity: what is it and how it's being preserved
- Contemporary Art in Morocco
- The role and state of women in Moroccan society
- *Darija* (Moroccan Arabic dialect)
- French

Program Readers and Reader Reports

To better prepare participants, especially for our long-term programs, your program directors will have an extensive program reader that consists of information that you will have access to while in Morocco. In this reader, we have compiled reprinted newspaper and magazine articles and book chapters that can be photocopied and shared with you prior to particular lectures or visits to relevant cultural sites.

On some of our programs, you may also be asked to contribute to a "Reader Report". A member of the group will be responsible for reading an article and or presenting a topic of interest and sharing this with the group. Your short oral presentation could include a discussion question or two as well as ways that you could adapt this discussion to a curriculum at host institutions.

Downtime and Unstructured Time

We fully understand that downtime is important as any other learning opportunity. With all the focus on ways to encourage you to take in as much of their experience as possible, it may be easy to forget how valuable unstructured time is. Very often, you will be flooded with new ideas, adventures, and questions every day on this trip. If you feel a need for less structured activities or a free afternoon for journal writing, be sure to let your program directors know.

Culture

When you first arrive in Morocco, you will begin to understand something that is very hard to define. That thing is often referred to as culture. Culture is a neutral term, neither good nor bad, and refers to a huge range of things from collective historical patterns, values, societal arrangements, manners, ideas, and ways of living that people have used to order their society. It is also comprised of all those things we learn as part of growing up including language, religion, beliefs about economic and social relations, political organization and legitimacy, and the thousands of "Do's and Don'ts". Sometimes these are more obvious than others. You can't see a

person's culture directly because feelings, judgments, and mental constructs are not always on display. There are limitless amount of ways your learning about culture will take place on your program and an equal number of ways it will enhance your overall experience. Very often, this comes about in the most unpredictable ways. We encourage you to branch out and try a variety of activities that combine interaction, fun, and learning to discover the shared sets of values, attitudes, beliefs, and behaviors which are widely held by members of the host community.

Chapter 7: Communication

With Your Program Directors

While your program directors will be amazing people with a great deal of experience and a love of teaching about Morocco, they will not be able to read your minds or always know what you and the other participants on the program need. Use your group meetings or find one-on-one time with your program directors to let them know how things are going for you on the program. Initiate discussions to talk about your educational and personal goals. As we remind our students on Global LAB programs, this sort of communication is mutual and the more you are able to take responsibility for communicating your needs while on the program, the better your needs will be met.

With Other Participants

In the first days of the program, make a sincere effort to get to know all the other members of your group. Of course, there will be certain people with whom you have more in common than others--this is only natural. But we encourage you to develop good communication with everyone on your program. Make it a personal goal to have one-on-one conversations with each member of your group at least once.

With People at Home

When it is convenient, and especially if you have been out of touch for a while, please call or e-mail family and friends at home. Whether they express it directly or not, they are often concerned about others being so far away and traveling so much in such a different part of the world.

Program Blogging

Another great way to keep in touch with friends and family far away is through our on-line journal. We would like each group (participants and program directors) to send e-mail updates at least three times per week along with digital pictures and audio clips whenever possible. Such multimedia entries create a rich and compelling travelogue. These can even be excerpts of your journal entry that you transcribe. Notes to be posted on the site can also be a group narrative of the adventure, or they can be individual notes to each participant's friends or families. They can

be team-written or written by a single scribe. Be creative with these entries and find fun ways for them to reflect your program.

Please note: For each program, we work very hard to create a dynamic, fun, and honest journal site. We do this for the participants' family, friends, and for prospective participants who may be interested in participating in a future program. So, please post content that is not only insightful but also respectful.

Chapter 8: Standards of Behavior and Global LAB Expectations

Global LAB would like to set a high standard for responsible travel in every location you visit. It is the responsibility of each member of your group to always consider the amount of cultural impact you will have, and whenever possible mitigate the impact by acting and appearing in a way that is appropriate to the culture and customs of the local people.

How to Dress and Behave

First impressions are lasting and very important. A key element in how you appear is your clothing. You should always dress modestly, observe local customs, and if possible, not wear clothes that are visibly dirty or torn. When thinking about the cultural appropriateness of your dress and behavior, bear in mind that your actions will determine the range of cultural opportunities you will have on the program. For example, if your dress and behavior is appropriate, you will be more likely to be invited for a cup of mint tea or to visit in a local home. This is particularly true if you can also offer a greeting in the local language. If you are uncertain about how to dress for a particular occasion or outing, always err on the conservative side. Your program directors can advise you about clothing choices if you are uncertain what is appropriate.

Being an Ambassador

Your program directors will discuss with your group the behavioral standards for your program. Rules and regulations are explained in the next few pages, but this concept goes beyond just that. It is the responsibility of each member of the group to be aware of stereotypical "American" behavior versus of other cultural expectations. It may help to remember that you will be seen as more than just representatives of yourself. You will be viewed as examples of how "foreigners", "Americans", and "Global LAB Participants" behave. For these reasons, you should try to behave as ambassadors for all those groups as much as possible.

Rules and Expectations

Participants on Global LAB programs do not have a huge list of rules to follow, but we do take the few rules for our programs very seriously. As per the terms of enrollment, all participants agree in advance that they may be asked to leave the program for any actions that are injurious to themselves, other participants, or members of the host culture or that may put their personal safety at risk.

There are also specific rules and recommendations for every trip that your program directors will communicate on your first days of the program. These rules and expectations for your program include:

- No illegal drugs or alcohol consumption
- No acquiring new piercings or permanent tattoos during the program
- No acupuncture during the program
- In certain environments, particularly in urban settings, we will recommend curfews and advise against about going out alone at night
- No riding motorcycles
- No swimming alone
- No horseback riding or biking without a helmet
- No unsupervised camel rides
- No participating in any behavior that is disrespectful to yourself, the group or others
- We advise against tobacco use or ask for limits on the appropriate use of tobacco
- There may be other program-specific rules that will apply to your particular itinerary and location which your program directors will address

If your program directors discover that there is a violation of Global LAB policy, they will notify the Global LAB administration to help determine the proper consequences for these actions. This response may include scheduling an early departure for the participant or if the individual is over 18 and chooses to stay in the host country, asking that the participant separate from the group. Please note that if you are unsure about whether or not your action is a violation of Global LAB expectations for your program, ask your program director first.

CHAPTER 9: RELIGIOUS SITE ETIQUETTE

With the exception of the King Hassan II mosque in Casablanca, non-Muslims are not permitted entry. That said, there will be other opportunities for you to visit other important religious structures and sites while on this program, including *medersas*, historic ruins, and rural shrines. Please keep in mind that in addition to being a participant in these locations, you are also a guest. As such, you need to be respectful of the primary reason these sites exist: for ritual and worship. At the very least, it is important that you do not get in the way of the activities you may witness or distract the people who are reciting prayers and/or performing rituals. If you happen to be invited to observe, do so respectfully and unobtrusively. And if appropriate, thank the people you have made contact with before you leave.

If you are welcomed into a religious site, it is a very good idea to follow the community members' example. In general, people take off their shoes prior to entry and speak softly if at all. Many sites do not allow pictures to be taken or recordings to be made and you should always ask prior to doing this. But keep in mind that as soon as the expensive equipment comes out, you will likely be perceived as a tourist attempting to capture some aspect of a "foreign" culture and the individuals inside may be sensitive to the conceptual walls that this may create. For this reason, you may choose to take notes or practice sharpening your observational skills rather than using a sophisticated tool to do it for you.

Everyone should dress modestly and keep in mind that you may be asked to sit on the floor so wearing loose-fitting clothing is best. It is best to avoid physical contact with others, especially members of the opposite sex.

Keep in mind that the soles of your feet are considered by many to be the least spiritually pure part of your body and they should not be bared towards others as it is a perceived insult. In some crowded situations, this may be quite difficult and it is recommended that you try to sit cross-legged or with your legs under your bottom. It is also considered rude to point with your finger. If you want to gesture toward an object or place, use your entire hand and try to do it gracefully. Just as important—in settings religious and not—greeting or eating with the left hand is offensive as it is traditionally associated with maintaining personal hygiene. If you are left-handed, please make an extra effort to be conscious of this cultural practice.

In some instances, you may also be offered mint tea and sweets of some kind. If this happens, it is important to accept this offering since this it would be rude otherwise and to express sincere thanks for this gesture.

Chapter 10: Staying Healthy

There are many things that you can do to reduce the possibility of becoming ill on your program. Below we have provided you with a list of recommendations for keeping yourself healthy. Prior to departure, we recommend that you see your health care provider and discuss issues related to travel abroad.

- **Be particularly careful about drinking water.** You will be given lots of instructions on safe drinking water during your orientation. Bottled water is prevalent and is highly advised. If you decide to bring a water filter on the program, it is best to get in the habit of carrying it with you when you go out for the day or pack it in an easy-to-reach place. Some participants also bring iodine to purify the water they drink. While this will also make the water safe, please keep in mind that you have to wait at least 20-30 minutes for the iodine to work and it may make the water have a slightly bitter aftertaste. If you choose to add flavored sugar crystals of some kind to compensate for this, make sure you add it after the iodine has had the chance to work, otherwise, it will neutralize the iodine's effect.
- **Be careful about other uses of water.** Even when you are taking a shower or brushing your teeth, the same rules for drinking water apply. Be careful about keeping your mouth closed when you wash and using only purified or bottled water on your toothbrush or to rinse your mouth.
- **Avoid exposed or raw food.** When you're traveling, or when you have been invited to someone's home, or even while in a restaurant or café, see to it that all the food you eat is hot or has been boiled recently. Any food that has been exposed in the open (and to which flies are flocking) is generally not safe to eat. Sometimes fried food looks scrumptious. However, often food is cooked in old oil that can cause digestive problems. The most suspect choices are raw salads, unpeeled fruits and vegetables, cream-filled pastries, ice cream, and drinks with ice. It is a good idea to carry a small cloth or bandana to be used for wiping dry the inside of your tea or coffee cup or the surface of a plate before it is used. Also, when choosing a restaurant, Global

LAB encourages you to pick the most crowded place you can find. This will not only allow you to have a more dynamic cultural experience with people in the local community, it will also increase your odds that the food is hot and fresh.

- **Maintain a balanced diet.** The program directors will try to make sure your diet includes milk, beans, eggs, yogurt and vegetables so that you get a reasonable amount of protein and vitamins. To make sure you don't develop deficiencies, you might plan to take daily multivitamin pills. Peanuts, almonds, and cashews are both good protein sources, especially if you are a vegetarian. Also, plan to buy fresh fruit from the local peddlers. However, you have to be a bit careful about fresh fruits and vegetables. Though their insides may be safe, their outsides probably are not. The safest thing to do is peel everything before eating it. If you are settled in one place for a period of time, let food like apples, grapes, and raw vegetables soak in a solution of safe drinking water and iodine for about 20 minutes before eating it.
- **Be prepared to politely say no.** At some point on the program, somebody will offer you food that you may believe is unsanitary. Do you offend the person by refusing it, or do you run the risk of getting sick? There is no absolute answer to this dilemma. Sometimes you can get around it by saying, "I don't care for iced drinks. Might I have some hot mint tea instead?" Sometimes you can say "Thanks so much, but I've just eaten and am full." Sometimes you might avoid the initial offer by stating, "I'd really better not eat anything right now, my stomach has not been well." But we also understand that there probably will be no tactful way out and you will need to say, "I'm sorry, but the program rules don't allow me to eat/drink X." People will generally understand if you refuse the food. And remember, eating or drinking what is offered may seem like the best thing to do, but the next morning, your health may tell you otherwise. Rely on your judgment and common sense.
- **Maintain your personal hygiene.** For a variety of reasons, travelers in Morocco sometimes allow their personal hygiene to deteriorate. Where so much of the eating is done with one's hands (right hand only in traditional settings!), dirty hands and fingernails are not only unattractive, they are potentially health hazards. This is especially the case for those who adopt the rural, indigenous method of going to the toilet. If you use the water from the water tap or the plastic pail you may find at roadside rest stops, rinse yourself off with your left hand, and be sure you give it a thorough hand washing with lots of soap. To avoid unpleasant scenarios such as this, always keep a roll of toilet paper handy. Despite the torn and faded garments you'll see people wearing and the many children whose noses need wiping, there are perhaps few places in the world where cleanliness (in terms of personal washing) is respected as much as in the places you will travel in Morocco. In Islam, the ritual of ablution is sacred. You'll be looked down upon if you allow your personal hygiene to deteriorate. And we'll wager you'll remain healthier if you stay alert to your personal grooming and hygiene.
- **Avoid contact with stray animals.** In some of the places we travel, there will be stray animals that might follow you and beg for food. Even if you are a dog or cat lover, keep in mind that these animals may be a source of dangerous diseases such as rabies. Very often, young animals such as puppies may not show signs of being infected. Therefore, we ask that you not touch the animals you encounter on the program and definitely stay away from any open cuts or their

saliva. If there is a situation where this was unavoidable, please let your program director know as soon as possible.

- **See a doctor when you're ill.** There is nothing "heroic" about waiting a day or two before letting your program director know that you are sick. By then the illness might have gotten a good start on you and made your recovery much more difficult. And when you are traveling with a group, this not only affects you, it affects everyone else on your program as well. Therefore, it is your responsibility to check in with your program directors about your health on a regular basis. If you do need help, your programs can direct you to the best local doctors and clinics.
- **Being in good physical shape and conscientious about hydration.** In Morocco's dry climate, hydration is critical. We cannot emphasize this point enough. Hydrate when your body tells you to, and do not skimp on water because you don't relish a bathroom experience. Trust us—the effects of a five minute bathroom pit stop pale significantly to the dangers of dehydration. For our treks in the High Atlas Mountains on in The Sahara, continual hydration is "mission critical". At higher elevations, aspirin can be helpful for alleviating headaches. While we plan to summit Mount Toubkal (13,600 feet), the High Atlas range is not of Himalayan height, but we do take precautions to anticipate and avoid altitude sickness. Acetazolamide (Diamox) can be prescribed to ward off acute mountain illness. Best taken prophylactically, Diamox routinely makes people feel short of breath and even jittery, and is a diuretic, so we generally do not encourage others to take it. However, it does work—that's why it's still on the market. Ultimately, what happens is that when we reach somewhere high most everyone will have a headache and probably find sleep difficult for a night or two until we acclimate. "Hangover"-like symptoms usually subside after that. However, more serious problems sometimes do arise, and Global LAB carries altitude medicines in the event they do: nifedipine and dexamethazone. In the event symptoms persist, the surest treatment is simply to descend to a lower altitude until recovery. In the end, it is really unpredictable who will be fine and who might get symptoms—triathletes can get totally stymied by altitude and the less fit fare just fine. It is a physiological anomaly that continues to defy scientific research. But, again, the best preparation is to be fit, don't smoke or drink alcohol, stay very well hydrated, and take an aspirin to thin the blood and increase oxygen distribution now and then.

Part 4:

TERMS AND REFLECTIVE ESSAYS

CH. 11: WHO ARE THE ARABS?

CH. 12: YOUR OUTLOOK IN MOROCCO

CH. 13: B&B: SOMETHING DIFFERENT AS WELL

CH. 14: COMMON ISLAMIC TERMS & VOCABULARY

In this desert are preserved traces of an ancient road along which Marco Polo passed six centuries before I did: its markers are piles of stones. Just as I had heard in a Tibetan gorge the interesting drum-like roar which had frightened our first pilgrims, so in *the* desert during sandstorms I also saw and heard the same as Marco Polo: ‘The whisper of spirits calling you aside’ and the queer flicker of the air, an endless progression of whirlwinds, caravans and armies of phantoms coming to meet you, thousands of spectral faces in their incorporeal way pressing upon you, through you, and suddenly dispersing...When the great explorer was dying, his friends gathered by his bedside and implored him to reject what in his book had seemed incredible to them—to water down its miracles by means of judicious deletions; but he responded that he had not recounted even half of what he had in fact seen.

--from Vladimir Nabokov’s “The Gift”

CHAPTER 11: WHO ARE THE ARABS?

By Steve Tamari

INTRODUCTION

What is the Arab world? Who are the Arabs? In an age where movie images and news from political flashpoints dominate American perceptions of the world, the Arabs are, at best, little

understood. The stereotypical images of the wealthy *shaykh*, the exotic bellydancer, and the hooded terrorist do not reflect the diversity of contemporary Arab society and the richness of Arab history. This module will provide an introduction to Arab history and a survey of contemporary Arab society, culture, and politics.

Arabs are those who speak Arabic as their native tongue and who identify themselves as Arabs. The Arab world is not to be confused with the “Middle East,” a strategic designation developed during the heyday of the British empire, which encompasses such non-Arab countries as Israel, Iran, Turkey, Pakistan, and Afghanistan. And though Arab history is intertwined with Muslim history, the Arab world does not correspond to the Muslim world. There are significant non-Muslim Arab communities and most Muslims are, in fact, from large non-Arab countries such as Turkey, Pakistan, Indonesia, and many of the countries of sub-Saharan Africa. There are also large Arab and non-Arab Muslim communities in North America.

Arab geography books typically define the Arab world as extending from the Persian Gulf to the Atlantic Ocean, from Iraq and the Gulf states in the east to Morocco’s Atlantic coast in the west. From north to south, the Arab world extends from Syria to Sudan. This vast region comprises such different ecological zones as the vast deserts of the Arabian Peninsula and the Sahara, the river valleys of the Nile and Euphrates, the rain-fed agricultural regions of the Mediterranean coastal areas, and the rugged heights of Mt. Lebanon, northern Iraq, Yemen, and the Atlas mountains of North Africa. Within these zones one finds nomadic bedouins, peasant farmers, agricultural wage laborers, industrial workers, craftsmen and craftswomen, and all the trades and services associated with booming cities such as Rabat, Cairo, and Beirut. Today around 250,000 million people live in the 17 independent countries that make up the Arab world. These are: Morocco, Algeria, Tunisia, Libya, Egypt, Sudan, Yemen, Oman, the United Arab Emirates, Qatar, Bahrain, Kuwait, Saudi Arabia, Iraq, Jordan, Syria and Lebanon.

*Palestinians are Arab though they have yet to achieve full national independence.

ORIGINS OF THE ARABS

Like other peoples around the world, most speakers of Arabic did not identify themselves as belonging to a particular national group until quite recently. Modern Arab nationalism is a product of 19th- and 20th-century transformations. Before the rise of nationalism, most Arabic-speakers identified themselves as members of a particular family or tribe; as residents of a village, town, or region; as Muslims, Christians, or Jews; or as subjects of large political entities such as the Ottoman empire.

Prior to the 20th century, “Arab” designated the bedouin, tribal-based society of the Arabian desert, which is the birthplace of Arabic. Historians generally agree that the ancient Semitic peoples Assyrians, Aramaeans, Canaanites (including the Phoenicians and Hebrews) and, later, the Arabs themselves migrated into the area of the Fertile Crescent after successive crises of overpopulation in the Peninsula beginning in the third millennium before the Common Era (BCE) and ending with the Muslim conquests of the 7th century CE. These peoples spoke languages based on similar linguistic structures, and the modern Semitic languages of Arabic, Hebrew, and Amharic (the language of Ethiopia) maintain important similarities.

Language and literature, particularly poetry, are central to understanding the rise of the

Arabs and of an Arab identity. Prior to the advent of Islam, a common Arabic poetic language emerged as testimony to a shared cultural tradition among the disparate tribes of the Peninsula. The earliest collections of Arabic verse that have survived date from the early 6th century CE; at first these were transmitted orally and then written down in the 8th century. The poets of this classical, pre-Islamic age were the propagandists and political representatives of rival tribes. They composed lengthy lyrical poems, called *qasidas*, to extol the values and virtues of a nomadic style of life: honor, courage, loyalty, generosity, and tribal solidarity. Some historians argue that this literary explosion sowed the seeds of a proto-Arab nationalist consciousness that paved the way for the rise of Islam.

THE ARABS AND ISLAM

Arabs emerged on the world historical stage in the 7th century CE with the Prophet Muhammad and the rise of Islam. Muhammad was born in Makkah (Mecca) in the western part of the Arabian Peninsula, an important entrepot on the trade routes connecting Yemen to the south, the Mediterranean to the north, the Persian Gulf to the east, and Africa through the Red Sea port of Jeddah to the west. In a period of economic, political, and religious ferment, Muhammad delivered a spiritual and social message based on the unity and oneness of God. In 622, Muhammad established the original Muslim community in Medina. The popularity of his message and the weakness of the Byzantine and Sasanian empires to the north led to the success of a series of dramatic conquests. Within 20 years of Muhammad's death in 632, Muslim Arabs ruled a territory extending from Egypt in the west to deep into Iran in the east.

Arabs and the Arabic language played central roles in the spread of Islam. The Qur'an, the holy book of the Muslims, is God's word as transmitted to Muhammad in Arabic. The perfection of its language and the fact that Muslims consider its words the words of God ("Allah" in Arabic) make Arabic a sacred language for Muslims. Until the advent of the Abbasid dynasty in 750 CE, Arabs also dominated Islamic institutions. By that time, however, Islam became the religion of Arabs and non-Arabs alike, and the Arab elements diminished in importance as non-Arab cultures, particularly Persian, Indian, and Greek, contributed to the emergence of a new Islamic civilization.

The mixing and melding of Arabs with other populations produced a cultural and scientific flowering which reached its apogee between the 8th and 10th centuries CE. Arabic was the language of politics and belles lettres. But, within the rubric of an Islamic civilization, Muslims and non-Muslims of a variety of ethnic backgrounds translated philosophic texts from Greek, adapted tales from Sanskrit, and copied the styles of the ancient Persian courts. Islamic scientists made path-breaking discoveries in medicine, astronomy, mathematics, and mechanics. They invented algebra, demonstrated the circulation of the blood, developed the astrolabe, and were the first to use a magnetic compass for navigation.

In the fine arts, Arabo-Islamic civilization excelled in architecture, calligraphy, ceramics, textiles, and finely decorated metals. The most original architectural innovation of Arab Islam was the hypostyle mosque, a building in which the roof is supported by rows of columns. The congregational mosques of Cordoba in Spain, Kairouan in modern Tunisia, Cairo, Damascus, and Samarra in Iraq survive as monumental examples of this style of architecture. As Islamic civilization did not encourage representational art, Arabic calligraphy developed into a fine art in

the preparation of manuscripts as well as in decorating buildings and objects. The highly stylized image known as “arabesque” was another way to express ideas without resorting to representation. Craft centers of the Arab world produced (and produce) fine textiles known around the world such as damask (from Damascus in Syria) and muslin (from Mosul in Iraq). Lusterware-pottery decorated by applying metallic compounds to the glaze was developed during the earliest period of Islamic history. Finely decorated bronze utilitarian objects indicate a long tradition of incorporating art into the utensils of everyday use.

Today Islam claims around one billion adherents around the world and is the fastest growing religion in the United States. Although the vast majority of Muslims are non-Arabs, Arabic continues to maintain its special status as Muslims around the world study classical Arabic in order to recite the Qur’an.

ENCOUNTERS WITH THE WEST

For a variety of reasons, Westerners, including Americans, often assume there is a deep division between Arab and Islamic culture, on the one hand, and European and Christian culture, on the other. Western civilization is said to be based on the Judeo-Christian tradition; the Orient is thus distinguished from the Occident. In fact, Arab and Muslim societies have much more in common with Europe, Christendom, and the West than is often assumed. Islam recognizes the Judaic and Christian traditions and Arab Christians and Jews have always been integral members of the Arab world.

There are many historical instances of collaboration between Muslims, Christians, and Jews and of cultural fusion between Arabs and Europeans. The cultural flowering that took place in Andalusia (southern Spain), between the Arab conquest in the 8th century CE and the fall of Granada to the Spanish in 1492 CE, is probably the most dramatic illustration of this phenomenon. Arabic was the language of this civilization, which produced many of the scientific and cultural achievements that were transmitted to Europe and helped lay the foundations for the Renaissance. Romantic Hispano-Arabic literary forms, such as the love songs of the *muwashshah* form, were precursors to the songs of the troubadours of the age of chivalry. The Islamic legal college, the *madrasah*, contributed to the development of European universities. Two of the more remarkable philosophers of this age were Andalusian contemporaries: the Muslim Ibn Rushd, known in Latin as Averroes, and the Jew Maimonides, who wrote in Hebrew and in Arabic.

There are countless other indications of cultural and intellectual exchange across the Mediterranean throughout the ages. Perhaps the best illustration of the impact of Arabic on Europe is the large number of words of Arabic origin found in English and Spanish. This is not to say that there were never conflicts between Europeans and Arabs. In fact, the more recent history of such conflicts is at the root of the notion that there is something fundamentally different between Christianity and Islam, between Europe and the Arab world, between the West and the East. From the Battle of Tours in 732 CE, which halted the Muslim advance into Europe, through the defeat of the Byzantines at Manzikert in 1071 CE, which provided the impetus for the Crusades, to the defeat of the Ottomans at the gates of Vienna in 1683 CE, relations between the Christian states of Europe and the Muslim states of the Middle East and North Africa have been punctuated by wars and hostility. By the 17th century, the balance of power had gradually

shifted in favor of the European powers, a process which was to culminate in the European colonization of most of the Arab world by the beginning of the 20th century.

The legacy of European colonialism and imperialism in the Arab world does more to explain contemporary misunderstandings between Arabs and Westerners than any other single fact. Beginning in the late 18th century and continuing through the dissolution of the Ottoman empire during World War II, Britain and France divided up most of the Arab world between themselves. Though Europeans contributed to the development of states, economies, and education in many of these countries, the main legacy of colonialism is resentment against Western rule and power. The stereotypical images of Arabs and Muslims in the American media and the view of America as the “Great Satan” in the imagination of many Arabs today is rooted in the violent history of colonialism and the United States’ preeminent role in the Middle East following the denouement of the British and the French empires after World War II.

ARAB NATIONALISM

The single most important development in the Arab world during the 20th century is the emergence of Arab nationalism. As with the development of nationalisms in Europe, the first expressions of Arab nationalism were literary. Among Arabs, the late 19th century is known as the period of the Arab Renaissance, *al-nahda*, when experiments with modern literary forms, the spread of print journalism, and the first stirrings of secret nationalist organizations developed. Arab nationalism went on to dominate the politics of the region from the First World War to the Arab defeat at the hands of Israel in 1967.

Arab nationalism took many forms but reached the climax of its psychological and political power during the 1950s and early 1960s under the sway of Egyptian President Gamal ‘Abd al-Nasser. Nasser defied the West and Egypt’s former colonial ruler, Britain, by nationalizing the Suez Canal in 1956. The 1967 defeat was, however, a catastrophic defeat for Nasser, Arab nationalism, and secularism. From that point on, particularist nationalisms—such as Egyptian nationalism, Syrian nationalism, or Palestinian nationalism—and Islamism have come to the fore.

Particularism culminated in the 1991 Gulf War, which was started by Iraq’s invasion of Kuwait and resulted in dividing the states and peoples of the Arab world. Since the victory of the Islamic revolution in Iran in 1979, Islamist political movements in the Arab world have become increasingly popular and powerful, but even they operate largely within the context of the domestic challenges faced by particular nations.

THE ARAB WORLD TODAY

The primacy of domestic problems and possibilities is an indication of the diversity among and between Arab peoples today. Economically, Arab countries and their populations span the spectrum from the wealthiest to the poorest populations in the world and have access to widely different natural resources. The Gulf states of Kuwait, Bahrain, Qatar, the United Arab Emirates (UAE), Oman, and Saudi Arabia have benefited from oil. Saudi Arabia is the world’s largest exporter of oil. In 1994, the gross national product (GNP) per capita of the UAE was \$22,020. The GNP per capita of Sudan, where 80 percent of the labor force works in agriculture, was \$250—almost 100 times less in the same year. Whereas expatriates comprise almost 70 percent of

the population of the UAE, one of Egypt's largest sources of revenue are remittances from Egyptians working abroad.

Though "Arab" originally referred to the nomadic people of the desert, bedouins actually account for a small fraction—two percent at most—of Arabs today. Most Arabs still make their living as farmers, though some of the region's urban centers are among the oldest (Jericho in Palestine and Damascus in Syria) and among the fastest growing (Cairo) in the world. Arab women have always played key economic roles in farming families and as owners of real estate in the urban centers. Today, they are increasingly entering the professional and industrial workforce.

Arab societies have always included a broad range of religious and ethnic groups. As recently as the 1940s, Lebanon had a majority Christian population. The minorities of Syria include offshoots of Shiism, one of the two main branches of Islam. Palestinians, on the other hand, are overwhelmingly Sunni Muslim. Many of the inhabitants of modern Arab states are descendants of linguistic and ethnic groups that pre-date the Arab conquest. The Amazigh (or Berbers), for example, constitute as much as 40 percent of Morocco's population. The ethnic and linguistic diversity of Sudan is represented by more than 50 ethnic groups; only half the population speaks Arabic as its native tongue.

Economic and social differences have contributed to political strife within Arab states today. Many Arab countries are dominated by autocratic regimes, a fact which fuels popular resentment against the status quo. A civil war in Algeria after the army's seizure of power in 1992 has left at least 50,000 dead and continues unabated. In the southern Sudan, demands for autonomy have led to two civil wars since independence in 1956. In Yemen, however, a short-lived effort by the south to secede in 1994 ended without spiraling into civil war and, by 1997, the central government was able to organize successful national parliamentary elections. Women have played important roles in revolutionary struggles in Algeria, Sudan, and in the Palestinian national movement and today, particularly in Egypt, Jordan, and Morocco, women are active in political, religious, and social movements.

Military actions and political pressures from outside the region contribute to social, economic, and political hardships. Israel, with decisive material and financial aid from the United States, continues to deny Palestinian demands for statehood with violent results for both peoples. According to UNICEF, crippling international sanctions against Iraq since its invasion of Kuwait in 1990 mean that about 56,000 Iraqi children die from malnutrition and disease every year. The Gulf War of 1990-91 was a dramatic illustration of the potential hostility between Arab states. On the other hand, there are important examples of regional cooperation such as the Gulf Cooperation Council, which aims to coordinate economic development and facilitate trade and communication between its six members. Morocco, meanwhile, seeks membership in the European Community. These domestic and regional rivalries and differences notwithstanding, Arab national sentiment remains powerful. Throughout the Arab world, popular support for the Palestinians and resentment at the U.S.-led campaign against Iraq are the strongest political indicators of this sentiment. Whether or not Arab states ever achieve political unity, Arabs will always be united in pride in their history, their language, and their contributions to the development of the human spirit.

ARABS IN AMERICA

Arab-Americans are part of the rich fabric of the United States' multicultural heritage. The first immigrants to the United States from the Arab world were Christians from modern-day Lebanon and Syria who arrived a little more than a hundred years ago. Today there are nearly three million Americans of Arab origin and their numbers are growing. The most recent immigrants come from Egypt, Palestine, Iraq, and, increasingly, Yemen and North Africa. Many more of the recent immigrants are Muslims. For the most part, Arab-Americans have settled in urban areas in and around Los Angeles, Detroit, New York, Chicago, and Washington, DC; but they are also scattered throughout the country. Many of the original migrants worked as peddlers and fanned out throughout the country to sell their wares. It is not surprising, therefore, that South Dakota, for example, has sent two Americans of Arab origin to the Senate, including James Abourezk, founder of one of the largest grassroots movements of Arab-Americans in the United States.

Today, Arab Americans are involved in all types of work and activities. Many have reached the pinnacles of their professions. In the arts and entertainment actress Marlo Thomas, daughter of the late comedian Danny Thomas, actor F. Murray Abraham and Top Ten Announcer Casey Kasem are well known to all Americans. Other famous Arab-Americans include Secretary of Health and Human Services Donna Shalala, consumer advocate Ralph Nader, Senator George Mitchell, Governor John Sununu, heart surgeon Michael DeBakey, basketball star Rony Seikaly, novelist Vance Bourjali, and poet Naomi Shihab Nye.

CHAPTER 12: YOUR OUTLOOK IN MOROCCO

Each of you has your own reasons for wanting to go to Morocco. Each of you has some idea what you want to put into this program and what you want to get out of it. And, in the final analysis, each of you will be the judge of whether or not your time in Morocco was "successful." This we realize, and this we respect.

Nevertheless, having watched previous participants come to terms with new and foreign lands - each of them also unique and each of them also with his or her own reasons for being there - we have been struck with how often the frustrations of one were the frustrations of many. Within the United States you can focus on things that distinguish you from one another and make you unique. Once you are in Morocco, you will be surprised to discover how much you are a product of a particular culture and a particular nation. You, who feel so accepting of all, so eager to explore the new and different, will be surprised at how brimming over you are with built-in values, the accomplishment creed, the achievement ethic, the desire to judge and evaluate, the spirit of western civilization, and whatever else you want to toss in. In some respects there are no civilizations that clash so fundamentally and on so many different points as those you are about to encounter and the United States. And you are going to be caught at the meeting points.

This program you will be pushed to your limits. You will probably at least once reach the point of tears, or the point where you want to stand on some high building and shout to everyone: "stop looking at me!" or "give me a break!" Why? We can't tell you why in each case, but we can tell you some of the reasons that others have felt this way. For one thing, in the U.S.A. you

enjoy efficiency-- something needs to be done, and it is done - one, two, three - no fuss. Well, in some places it takes three trips to government offices to get anything done. It takes almost an act of Parliament to get a book from the library. It takes 15 minutes in the post office to get stamps; it takes two hours to mail a parcel to the States. Most aggravating will be your own inefficiency. Your normal pace will be off - partly due to climate, partly due to illness, partly due to not knowing where to go or how to get things done, partly due to speaking a new and foreign language. This is all going to be pretty frustrating.

For another thing, you enjoy being able to predict (within limits) what's going to happen. Well, you're not going to be able to do this either. People will make appointments with you, then not turn up. You'll go to the library and discover that no books are being released because they're taking inventory. Or you'll go to meet someone only to discover that today's an official (or ad hoc) holiday. Or you'll be in somebody's home, only to discover that you've made some embarrassing faux pas (like eating food with your left hand, or cracking a joke that is taken seriously). Or you're attending a group picnic, only to discover that you're called on to sing a song, do a dance, or otherwise entertain the gathering. Repeatedly the rug is going to be pulled out from under you. And you'll be left with at least a bit of a "what-did-I-do-to-deserve-this?" feeling. As the program passes, the unexpected will become increasingly expected so that near the end you'll not have that letdown feeling quite so often. You'll learn when a person means s/he really will be coming and when s/he means s/he only would like to be coming but doesn't actually plan to. But you'll never be quite sure. Ambiguity is the norm; candor is not.

For still another thing, you enjoy long, introspective discussions about the meaning of life, the evolution of yourself as a person, your deepest desires, and so on, and you enjoy people who can discuss these things with you. Well, you're not going to find many people who know how to discuss things the same way, much less who actually do discuss them that way. Your enjoyment of self-analysis is a reflection of a heritage of individualism. You're going to feel that many discussions with some seem superficial, childish, dull, or just plain selfish. You're going to feel a twinge of annoyance when people ask you questions and then don't listen to your answer. Worse yet, they will sometimes simply answer their own questions for you--with the wrong answer! And you will feel like shouting, "Listen to me! I'm trying to tell you something!" But you won't, and they won't listen to you, and you won't be able to tell them anything. (Incidentally, when you return to the United States, you'll find that people won't listen to you here either!)

For yet another thing, you enjoy co-educational company. You have grown up and run around with co-educational groups of friends. Well, that too has pretty much ended, but only for the program. You will be in a society where a high barrier is placed between male and female. Men are going to be spending most of their time with other men and may be totally surprised by having Moroccan boys and men try to hold their hands. The women likewise are going to be spending most of their time with other women and may be caught off guard by having other women try to hold their hands, fuss with their hair (especially blondes and redheads), or cuddle up to them. What to you may seem a bit strange, to those around you is perfectly normal. You are going to have to come to terms with it, and it will be just "one more thing."

In this connection, the women will perhaps be under special stress. As a result of Hollywood's traditional fare, some men view American women as both accessible and oversexed. You may

want to watch your cues. What you think of as only a friendly smile can be interpreted as flirtation or even an acceptance of an unspoken proposition. Once you note how local women protect themselves, you can follow suit.

Djellabas, long skirts, long pants, and modest shirts and blouses protect most of the body from male stares. You'll want to be modest when you speak with random men—greet with the Moroccan Arabic "La Ba's" instead of shaking hands, avoid direct eye contact, and avoid invitations out alone with any man (although if his family is going along, or if there are several of you going, it's probably o.k.). Generally the type of man who will want to take you out alone is not the kind of man by whom you will want to be taken out. As the program progresses, there will be fewer unpleasant surprises, but even then you will probably have an embarrassing moment or two.

Going back to our list of things that you enjoy which you are going to miss during your time abroad...we would guess that you enjoy being left alone occasionally. Well, you can be pretty sure that you're not going to get very much of this during the coming program.

From the moment you arrive, you will be an object of curiosity. Sometimes it will be bluntly apparent, like when some small children stand around you and gawk while you're waiting for the minibus. Sometimes it will be subtle, like when some storekeeper informs you that he has a brother studying in the States. But even this can begin to get to you after awhile. At times you'll feel like saying, "Look! Lay off! I'm not that different. Can't you go find something else to look at?" And you'll get tired of your own voice explaining for the fiftieth time **who** you are and **what** the program is. This is the price of being a foreign participant in any country. This is also the price of being in a country where families are crowded into small spaces, where human beings spill out of the homes and onto the sidewalks, and over the sidewalks and into the streets. And where the concept of family—extended family—exerts so much more power than the idea of the individual.

Finally, you enjoy the feeling of having made a contribution, of having helped someone in some way, of leaving things a bit better than when you found them. However, we don't think you're going to have much of that feeling to enjoy during the program. No matter what you do, you'll be open to criticism. For example, if you give to beggars, you'll suspect that you really haven't helped them at all. Tomorrow they'll just be begging again. If you don't give to beggars you'll be alarmed at your callousness (and you'll perhaps be secretly irritated with Morocco for having made you so callous). When you bargain—for a cab ride, a carpet, some shoes—or even food, you may feel conflicted by the relative small worth of the stake. But bargaining is ingrained in this culture. Again and again you'll run into situations that seem to have no adequate solution. Whatever you do, you can think of reasons why you shouldn't have done it.

What should you do about all these frustrations you're going to run into? In every case, I think the answer is a combination of 1) doing what you can to change all these things and 2) accepting what cannot be changed. Call it what you will - making the best of a bad situation, not fighting the questions, "carrying on" - the process is the same. For example, about the inefficiency, one of the most useful things could be to do most yourself. Everybody seems to be offering to help. "I'll bring you a pack of paper." "Let me register those letters for you." "I'll speak to the man about

cleaning your windows better." "Let me make your train reservations at the station." "A man is known to me in that office; let me come with you and he will see that you get the papers you need." These are often preludes to inaction, frustration, or disaster. Rather than taking up these folks on their various offers of assistance, thank them all profusely, borrow, rent or buy a bike, and strike out on your own. Chances are that you'll get your pack of paper much quicker, your train reservations more correctly, and your permit from the office much more expeditiously on your own - and you'll have a lot more fun doing it - than if you depend on the other person to do it for you. And you can take care of those windows yourself with a little ammonia water and a rag.

About the frustration of being unable to predict what's going to happen, here's some advice: always carry with you a paperback edition of some book you want to read. Then when the class is canceled, the appointment not kept, the train is late, or the library closed, you won't have the feeling of wasting time. A number of worthwhile books are completed in just this manner. As far as the intermittent holidays are concerned, get a list of the official holidays from your program director and note the dates down on your calendar. There will still be some ad-hoc holidays added now and then, but you'll have reduced the number of your fruitless trips to closed offices. As far as being prepared to sing, dance, or do magic tricks at a participant picnic, my best suggestion would be to forget the fact that you have no voice or that you dance like a giraffe; be prepared to sing or dance--with enthusiasm if not skill. From the group's point of view, it's much more important that you join in the spirit of the occasion than that you put on something suitable for the Kennedy Center.

About your frustration at not being able to have introspective discussions with your Moroccan counterparts, try talking about what they can discuss. Get them to tell you about their families, how they arrange their marriages, how they finance one another through school, what they wish to do for a career, what their dreams are, what their challenges are, etc. Family life in the places you will be going is a rich, ever-changing fabric. People like to talk about it. And you can learn a tremendous amount from their talking. The more you understand it, the better you'll understand much that goes on that most westerners fail to understand. About your frustrations in not having co-educational company, here again I think the best answer lies in getting to know some families. Where women or men may be inaccessible for dating outside the family circle, you can enjoy their company along with that of the rest of the family within the family circle. Get to know the mother and grandmother--as well as the "sister." Or get to know the father and grandfather--as well as the "brother." Within the family circle you'll often find many fine qualities, a lot of fun, and an extraordinary sense of service and self-sacrifice. In the U.S. perhaps we have an excessive amount of age group slicing, so that we barely meet people much older or much younger than ourselves. On the program, you may have a chance to meet the very old as well as the very young of both genders. You may end up the program with a more widely ranging circle of friends that your friends back in the States. About your frustration at the lack of privacy, this is just one of those things you'll have to put up with. If the lack of privacy really begins to get you, plan some time alone (or with a member or two of your group, if policy demands it), informing your program director in advance, of course. Once there, go for a long, quiet walk by yourself and enjoy your environment with nothing to disturb you but the sites of the place.

About the frustrations at being unable to help the host country "solve its vast problems," there are two ways you can tackle this. For one thing, there are volunteer projects in which you can participate, like health clinics, environmental clean-up campaigns, orphanages, and tutoring. Your director can help you find such projects, if you're interested. Participating in those projects may help you feel better about being in there.

For another thing, perhaps you can view this entire program in as a step toward the day when you can do something more significant. You can be a lot more effective on your second or third trip than you're going to be on this first one. You'll know the language. You'll know your way around. You'll know better what can and what can't be done. And knowing this, you'll be far better able to come up with something lasting and beneficial on a large scale. Even if you never return, perhaps the greatest contribution you make will be to serve as a window through which your colleagues, neighbors, and relatives can get a glimpse of Morocco, what it is, what it is not, and what it is trying to do. In this area you'll simply have to take a long view of yourself. We think you can make a contribution and probably will.

There's only one more point we'd like to make before closing. This has to do with your relations with the other participants in this program. During previous programs we have often been saddened by how the program's participants have not learned to learn together. The strain can begin early on. This belittling has sometimes continued even after the group settles into the routines of the program. Participants have run down each other's attempts to come to terms with the culture. They have told each other what they ought to wear, how much they ought to study, what they ought to eat, and how they ought to eat it. They have continued to interpret one person's success as somehow a failure for the others.

Perhaps this spirit of competitiveness, this running down of your peers' attempts, this feeling of "if-I-win-you-lose," is something bred into us by our American approach to education. If so, see if you can shelve it for a program. There are too many ways of approaching Morocco for any one of us to say that his or hers is the only way or the right way. What is quite right for someone may be quite wrong for someone else. There is too much to learn for any of us to be able to afford shutting our eyes to the insights of others. Each one will be working on his or her own Independent Study Project (ISP) and coming to terms with the culture in his or her own individual way. Each one can provide another window through which all of you can try to figure out what is going on and what is happening inside yourself.

It's a fascinating puzzle. As you search for the answers, you'll acquire a type of perspective on yourself and on your own civilization that you could not have gotten had you remained on an American campus. It's a type of perspective that is much needed in this tired old world of ours.

CHAPTER 13: B & B: Something Different As Well

Bed and Breakfast? Neither are going to look like what you're used to most of the time, which we're sure you know and will come to appreciate. B&B, Moroccan style, stands more plausibly for begging and bargaining. We have written a couple of short pieces to orient you to a pair of experiences you're

going to deal with day in, day out. With luck and perseverance, you're going to emerge from your exposure to both with a larger heart and a sharper eye.

SOME THOUGHTS ON BEGGING

Sometimes it's just for a piece of candy. "Bonbon, bonbon," "stilo", or "chocolate," a crowd of children will start to chant. Sometimes the group croons a request for "one dirham." Or perhaps the encounter is solitary. You're fingering a piece of silk cloth, wondering if it's worth the eight dollars the merchant's charging when you look up into the eyes of a thin and lovely woman with a baby curled on her hip. She rubs her belly, points to her child, cups her hand, and says in Arabic "Please, by God". Your taxi gets snarled in a busy intersection and suddenly an old, tired man stands there in the dust and exhaust, just holding out his hand. Begging and poverty are hardly rare in the States, but some places in Morocco, the experience is raw and unfiltered. It will provide you with a whole new opportunity to ponder and act on your beliefs about whether or not to give to those who ask. In larger cities, you will have to decide several a times a day how to respond to the men, women and children who will ask you for everything from pens and candy to money and food. It is never easy. You might find your heads filled with all kinds of tangled thoughts. Why won't she leave me alone? Is she really hungry? Don't some people train families to beg? Where can I get away from her? Why did I come here?

Some of us develop policies: only give to women with children; only offer to buy food; give to no one or give only to organizations that help the poor or sick--as if a clear, single rule could be found to cover all the situations we might encounter and serve as a general defense against the question: why is the world like this?

Beggars like sacred sites and communities. "Zakat" (alms) is one of the pillars of Islam, and people there have a reputation for generosity. Pilgrims, if they can afford it, give frequently to those in need as a way of earning merit. These towns also attract foreign tourists, who are thought to be rich beyond dreams. Following in the steps of those who came before you, tired, bony people will ask you for sustenance. The physically and mentally disabled often gather at the gate outside religious buildings or temples. Others line the main streets.

More than anything, I think it is important to understand that there are times you will not know what to do, times when the poverty and illness will make you enormously irritated or sad or both. Or sometimes it will numb you and you find yourself wandering, slightly dazed. Sometimes it's easy to give, sometimes it feels impossible. A couple of guidelines you may wish to consider: you may choose in general not to give to children, because it encourages them in the habit of begging from Westerners, and so adds another brick to the wall of stereotype between me and the people whose country I am traveling through. You may also find it useful to carry extra food to give to those who ask specifically for it and to have a front pocket filled with small coins so you don't have to rummage through a money belt. Does this do anything to help, these tiny offerings? One doesn't know, but anything done in a spirit of generosity and open-heartedness can be potentially useful. For what it's worth, it is usually harder to receive than give.

SOME THOUGHTS ON BARGAINING

Let's address the complex world of bargaining in Morocco first via a traveler's anecdote—an anecdote relevant from Asia to the Middle East to Africa. In a small store filled with a variety of local crafts, a traveler was struck by an artful piece of silverwork. During the next few days, he spent time at the store, drinking tea and telling jokes with the owner, playing with the family's children and sampling pastries. Not once did he mention the desired object or any other item in the shop. On his next overland trip, he stopped by the store again, bringing gifts and again drinking innumerable cups of tea. It was only on his third journey through the village that he discussed any of the merchandise in the shop, first asking the price of several other objects before mentioning the one he admired. When the price was quoted, a period of friendly negotiation took place, and a compromise by both parties was made in a matter of minutes. Both the traveler and his (by then) good friend, were satisfied with the price, each feeling that he had gotten a good deal.

While on this trip you will not have the years it takes to conduct this kind of bargaining, the goals in any negotiation for services--from taxis to the purchase of a leather jacket, hotel rooms to a bunch of mint-- is respect and fairness to the other party. This is not to say that you should happily pay the first price quoted. In fact, if every Westerner did that, there would be such a rate of inflation it would make it difficult for some of the locals to live in many places in Morocco. But by simply spending a few extra moments getting to know the shopkeeper (and speaking a few words of Arabic) you may not only arrive at a fairer price, but you may also leave with a story to tell about where that carpet or piece of cloth came from. In short, shopping and bargaining in Morocco are personal: it matters who you are, how you conduct yourself and the light in which you present yourself and your desires. Entering into this spirit can be frustrating sometimes (why can't a taxi just have a functioning meter?) but it can also be hugely rewarding. Take your time. Make a joke. Have a cup of mint tea. Learn a couple of new words. Ask about the shopkeeper's family and history. Have another cup of mint tea. And if you don't like the shop or the owner's attitude, politely move on. Another valuable Moroccan lesson is non-attachment to material goods: never want something too badly. Be able to walk away. And most important of all: have fun with this immersion in an essential art of traveling well in Morocco. The gifts you bring home will be even more valuable for the stories you've collected along with them.

CHAPTER 14: COMMON ISLAMIC TERMS & VOCABULARY

Adhan [ad-HAAN] = **The Muslim call to worship.** The *adhan* is recited aloud in Arabic before each of the five daily prayers. Upon hearing the *adhan*, Muslims assemble for group prayer, often at a local Masjid. **

Al-Azhar University = **The Al Azhar University in Cairo, Egypt was established in 977 AD in the Al Azhar Masjid.** It is the oldest institution of its kind in the world and a leading center for higher Islamic learning.

Allah [al-Lah] = God; **Muslims believe that there is only one God who is all-Powerful and who created everything in the universe.** Allah literally means "the God." Arabic-speaking Christians and Jews also use this term as their name for God. **

Angels; mala'ikah [ma-LAA-ik-ah] = according to the Qur'an, **angels are a class of God's creations created from light**, who continually serve and glorify God. The angel named Gabriel (Jibreel) is considered to be the angel who brought revelation to humankind through the prophets, and who visited Mary to tell her of Jesus' birth.

Fatwa [FET-wa] = **a legal ruling in Shari'ah (Islamic Law), made by a learned and qualified scholar** . Such rulings are the opinion of the jurist and are made in response to new issues as they apply to the body of precedent in Islamic Law. Fatwas are not legally binding.

Five Pillars = **the five required acts of worship in Islam.** Muslims are required to perform these acts to demonstrate their commitment to God. They are: *shahadah* (declaration of faith), *salah* (prayer), *zakah* (required charity), *siyam* (fasting during Ramadan) and *hajj* (pilgrimage to Makkah).

Hijab [hee-JAAB] = literally, "**a condition of modesty**"; **represented in public appearance by loose-fitting clothing and a head covering. Hijab also is a symbol of Muslim identity for many women.** Hijab should not be confused with the veil (face covering), which is a cultural practice among some Muslims rather than a religious obligation.**

Ibrahim [ib-raa-HEEM] = **Abraham, among the earliest prophets recognized in Judaism, Christianity and Islam.** He is considered the patriarch (founding father) of monotheism, or belief in one God.

Ijtihad [ij-ti-HAAD] = **the effort by qualified Muslim jurists to find legal solutions to new situations and issues, based on knowledge of the Qur'an and Sunnah and other Islamic disciplines, including Arabic language.**

Imam [ee-MAAM] = **This term refers to the person who leads group prayer.** The term also applies to religious leaders in the Muslim community. An imam may perform religious duties for the Muslim community, but the word does not mean "clergy," since Islam has no established religious hierarchy or ordination of clergy.**

Islam [iss-LAAM] = "**seeking peace through submission to God**"; **also means peace, greeting, surrender and commitment.** The Qur'an names Islam as the religion first revealed to Adam and then to all of the prophets, ending with Muhammad.**

Jihad [ji-HAAD] = literally, "**effort,**" "**striving,**" or "**struggle**"; jihad means both the effort needed to improve oneself and resist doing bad deeds, and any struggle for justice in society, including speaking out, writing, and community service. Also, according to the doctrine of just warfare in Islam, it is a response to attack on property, community and religion when peaceful means have been exhausted. Jihad must be conducted under the authority of the state, and combat must observe limits such as avoiding harm to civilian non-combatants, fruit trees and livestock, and homes.**

Khutbah [KHUT-bah] = **a public sermon held every Friday in the Masjid before the midday prayer.** **

Madhab [MADH-hub] = **a school of Islamic law**, among five major schools of Islamic law that were founded in the early centuries of Muslim history. Each interprets the Qur'an and Sunnah somewhat differently in giving practical solutions to situations that arose after Muhammad's death. Each school's opinions are respected as a source of practical guidance for Muslims; they are not considered sects of Islam.

Masjid [MASS-jid] = **literally, "place of kneeling down in prayer"; the house of worship where Muslims gather to pray.** The French word *mosque* used in English is a translation of *masjid*; it is based on *mesquita*, a Spanish language corruption of the original Arabic. There are three sacred masjids in the world = Masjid al-Haram in Makkah; Masjid an-Nabawi in Madinah; and Masjid al-Aqsa in Jerusalem.**

Muhammad [moo-HUM-med] = **according to Islamic teachings, the last messenger of God to humankind; according to the Qur'an, he is the last of the prophets, who include Adam, Noah, Abraham, Joseph, Moses, David, Solomon and Jesus** Muhammad was born in Arabia in about 570 CE at Makkah, and died at Madinah in 632 CE. A descendent of Abraham through his son Ishmael.**

Muslim [MUSS-lim] = **literally, "one who seeks peace through submission to God"; any person who declares faith in the One God and his messengers, and accepts the teachings of Islam.****

Mustafa Kemal Atatürk = **first president of Turkey from 1923 until his death in 1938.** He was given the title Atatürk ("Father of the Turks") by the Turkish parliament to honor his role in creating the new state of Turkey after the defeat of the Ottoman empire in World War I. Atatürk was responsible for "Westernizing" Turkey by changing the alphabet to Roman letters, creating a secular state, and adopting Western dress.

People of the Book; Ahl al Kitab [AHL al-kee-TAAB] = **a term in the Qur'an that refers to Jews and Christians.** *Ahl al-Kitab* most often describes Jews and Christians, because they received divinely-revealed scriptures and accepted monotheistic teachings.

Qur'an [kur-AAN] = **literally, "the recitation"; according to Islamic teachings, the Qur'an is the word of God sent to Muhammad through the Angel Gabriel. For Muslims, it is the source of knowledge about God and His creation, and the source of guidance in life.** Only in Arabic language is the Qur'an considered to be actual scripture. Translations express only meaning as an aid to understanding, but are not a substitute or basis for interpretation.**

Salah [sa-LAAH] = **the five daily prayers required of Muslims, one of the "Five Pillars" or basic acts of worship in Islam.** Muslims pray at five specific times each day, preferably with others. The *salah* is a means of maintaining God-consciousness, giving thanks for God's blessings, and seeking His aid and support. **

Shari'ah [sha-REE-ah] = **guidance from God to be used by Muslims to regulate their societal and personal affairs.** The *Shari'ah* is based upon the Qur'an and the *Sunnah* of Muhammad,

and is interpreted by scholars when deliberating and deciding upon questions and issues of a legal nature.

Shaykh [shay-kh] = **an Arabic term meaning "leader" or "chief," a title of respect for scholars.** In Sufi groups, the title refers to a spiritual master who guides others in their spiritual growth.

Shi'ah [SHEE-ah] = **Muslims who believe that the rightful successors to Muhammad's leadership after his death were Ali ibn Abi Talib and his descendants.** A political divide arose among Muslims when Mu'awiyah ibn Sufyan challenged the caliphate of Ali ibn Abi Talib; Mu'awiyah subsequently established the Umayyad dynasty in 660-661 CE, yet some Muslims, known as Shi'ahs, continued to favor Ali's household. Shi'ah Muslims represent about 10% of the world's Muslims and mainly live in Iran, Iraq, Afghanistan, Lebanon, Syria, Pakistan, India, and the Persian Gulf.**

Sufi [SOOF-ee] = **a mystical movement in Islam whose followers seek inner knowledge of God through spiritual practices and study.** These include frequent remembrance of God, living simply (sometimes as an ascetic), and participating in spiritual gatherings, usually under the leadership of a spiritual master or *shaykh*. Historically, *Sufis* belonged to organizations known as *tariqahs*, which developed around the teachings of a master.

Sunnah [SOON-nah] = **the example of Muhammad's sayings, acts, and habits; the second source of Islamic teachings after the Qur'an.** *Hadith*, the oral and written record of Muhammad's words and deeds transmitted is the main source of knowledge about the sunnah. *Sirah*, or biography of Muhammad, is another source of knowledge about the sunnah.**

Sunni [SOON-nee] = **A term designating those Muslims who recognize the first four successors of Muhammad as the "Rightly-Guided" caliphs.** Sunni Muslims respect Ali ibn Abi Talib as an outstanding companion of the Prophet and fourth caliph, but they do not ascribe religious or political authority to him or his descendants as the Shi'ah do. Sunnis represent about 90% of all Muslims in the world today.**

Ottoman Empire = **a multi-ethnic and multi-religious empire that included much of the modern Middle East and Turkey.** The Turkic state in Asia Minor was founded in the 14th century CE, which unified much of Southwest Asia and North Africa under its rule. The Ottoman Empire ended after WWI, leaving only the modern nation of Turkey. Former Ottoman territories were divided between France and Britain, and later became independent nations. Iraq, Syria, Lebanon, Palestine, Israel, Jordan, Egypt, Libya, Tunisia and Algeria were former Ottoman territories in the Middle East, like Southeastern European nations such as Romania, Bulgaria, Bosnia-Herzegovina, Serbia, Macedonia, Albania, Greece, and parts of the former Soviet Union in the Caucasus.

Ummah [OOM-mah] = **the worldwide community of Muslims;** the collective body of believers in Islam. Muslims in the world today number over 1.2 billion, with majority and minority populations in more than fifty nations.**

Wudu [woo-DOO] = **ritual washing with water before performing Muslim prayer or recitation of the Qur'an.** It symbolizes purification of the body for prayer.**

PART 5:

PROGRAM CONCLUSION

CH. 15: FINAL DAYS OF THE PROGRAM

CH. 16: THE JOURNEY HOME

CH. 17: PRE- AND POST-PROGRAM QUESTIONS

“Zanmen: People who are willing to transcend their own country, their own religion, and their own way of life and to have good will toward people who are different are contributing to world peace and sharing zanmen.

“Zanmen comes from the Chinese. The word for “us” in Chinese is “woman” and the word for “them” is “tamen.” But the word for “us and them” is “zanmen.”

“Zanmen overcomes xenophobia, the fear and hatred of strangers. Zanmen dispels the illusions of ethnocentrism that we are better than we are and other people are worse than they are. It turns a parochial view of the world into a global view. Zanmen exists wherever people who are different from each other come together in harmony—from a microcosm of two people to a macrocosm of the nations of the world.

“Zanmen does not blind us to the realities that some people are not open to us. It inspires us not to give up.

--Anonymous

CHAPTER 15: FINAL DAYS OF THE PROGRAM:

As with the first few days of your trip, the last few days will likely be more jam-packed and meaningful than usual. On most of our programs, we try to schedule a bit of time to allow participants to explore in small groups, visit meaningful places that would allow for introspection or go to some of the more colorful markets to buy gifts to bring home. During this time, we hope that you will feel confident of your ability to get around in your host country. And while your program directors will certainly encourage this confidence, you should also keep in mind that all of the expectations for correct standards of behavior continue to apply and that your program directors' will insist that you make good decisions regarding your safety and the safety of others on the program in these final days.

Participant Evaluations of Directors and Program

In the final days of the program, you will be asked to complete your director evaluations and program evaluations. Please take your time filling these out honestly and thoroughly. Global LAB relies on this feedback to improve the quality of our programs from year to year and will carefully read your suggestions and constructive criticism. Of course, if we did some things exceptionally well, we would like to hear about that as well.

Directors' Evaluation of the Participants

For student programs operated with a college partner, the final grade will serve as the evaluation for the student. In non-credit bearing short-term programs directors can write a narrative summary and evaluation of your experience on the program by special request.

CHAPTER 16: THE JOURNEY HOME

Once you have said goodbye to your group and arrive back home (or continue with your travels) you may find that there are some important adjustments that you will need to make. In fact, for some of our participants, the "reverse culture shock" when returning to a familiar environment may be even more difficult to deal with than going away for the first time. You may feel overwhelmed by doing even the most simple things such as walking through a produce section of a grocery market with neat piles of beautiful (spotless) apples, bright oranges and vegetables that you can eat raw. Or perhaps it will come when you wake up the next morning, see all the different clothes that you own (not to mention all the other stuff) and experience a level of frustration because you have more than one or two outfits in a backpack and now had to decide what to wear.

These feelings of readjustment are very normal, and in the first week of your return, most of you have similar stories to tell. Of course, at Global LAB we hope that the re-examination of your culture and home that you experience never goes away completely. We also hope that your time on the program will give you new lenses in which to see the world, new ways to think, and most

importantly, new experiences to draw on that will continue to inform and enrich your life, your teaching, and the people around you for many years to come.

There are, of course, a couple of things that you can do before your return to help with this transition:

- **Prepare for what is waiting for you at home.** It may be that there are certain changes that have happened while you are away, particularly for our longer programs. Send an e-mail home and ask about things that may be different since you left.
- **Think about how best to describe your recent journey.** Soon after you return, after the initial questions about your experiences receive the polite and all-too-short answers, I would encourage you to find time to sit down with your friends and family and talk about your experiences in more specific terms. Maybe even organize a gathering where you can prepare food, show pictures, wear traditional clothing and display things that you may have brought back. This will not only give you an opportunity to tell the story of your program, it will also help others to become more informed and appreciate a different part of the world.
- **Keep a journal.** Similar to the first days of the program, we highly recommend you keep a journal during this time. This may not only help you to express some of your feelings about the transition home, it will also allow you to look back on this your return home in a year or two and be reminded about how our culture looks with fresh eyes.
- **Keep in touch with the people who have shared your experience.** Finally, we encourage all of our program participants to stay in touch with other participants in the group, the directors, and all of us at Global Lab. If there is anything that we can do to help with the transition home or in taking the next step in your professional, academic, or personal explorations, we would love to stay involved. One way to do that on our website blog page. We would greatly appreciate it if you would continue to add your reflections about the transition home. Chances are, others are feeling the same way and would enjoy hearing from you as well. Training about how to post on our blog is provided at pre-travel orientation.

Final Note

At Global-LAB, we hope that the many experiences you have over the course of the program help you to address big questions about who you are and what it takes to live a meaningful, happy life. For, in the words of Oliver Wendell Holmes, “A mind that is stretched by new experiences can never go back to its old dimensions”.

CHAPTER 17:

PRE- AND POST-PROGRAM QUESTIONS

PLEASE ANSWER THESE QUESTIONS THOROUGHLY BEFORE YOU ARRIVE IN MOROCCO

1) WHAT DOES YOUR HOST COUNTRY MEAN TO YOU?

2) WHAT DO YOU EXPECT YOUR BIGGEST CHALLENGE TO BE ON THE PROGRAM?

3) HOW DO YOU MOST HOPE TO GROW OVER THE COURSE OF YOUR PROGRAM?

PLEASE ANSWER THESE QUESTIONS THOROUGHLY AT THE END OF YOUR PROGRAM

1) WHAT DOES YOUR HOST COUNTRY MEAN TO YOU?

2) WHAT WAS YOUR BIGGEST CHALLENGE ON THE PROGRAM?

3) WHAT ARE YOU MOST PROUD OF FROM YOUR TIME ON THE PROGRAM?

PART 6:

PROGRAM-SPECIFIC CULTURAL INFORMATION

Suggested Reading and Viewing List

Below are some highly recommended books to help you maximize your experience in Morocco and southern Spain. If time allows, borrow or purchase a few of these titles before your travels. Many libraries are likely to carry some of these as well. A short-list of highly recommended readings is **bolded in blue**.

General / Travel Guides

Lonely Planet Guide to Morocco

OR

The Rough Guide to Morocco

History (Arab, North African, Moroccan, and Moorish)

A History of the Arab Peoples, Albert Hourani (Harvard University Press, 2003). Emeritus Fellow at St. Anthony's College in Oxford, Hourani begins with Islam's rise in the 7th century and carries the rich and imposing story of Arab civilization to the late 1980s. In broad, sweeping strokes, Hourani moves easily from mosque to marketplace, from sultan to imam, from nomad to city-dweller, from Mohammed to Anwar Sadat. He focuses on the Ottoman Empire and on the European colonialism that followed, and concludes with a discussion of the modern resurgence of Islam that offers hope to thousands of Muslims and appears so threatening to Westerners.

A Traveller's History of North Africa, Barbaby Rogerson (Windrush, UK/Interlink, US). Roger successfully takes on the daunting task of covering the history of Morocco, Tunisia, Algeria, and Libya. An authoritative but readable account providing a clear vision of North African history from Carthage to the present.

Lords of the Atlas, Gavin Maxwell, (Cassell, UK). This is the story of the Glaoui family—literally the “Lords” of the High Atlas—where they exercised almost complete control from the turn of the 19th century through Moroccan independence in 1956.

Morocco since 1830, C.R. Pennell (C. Hurst, UK/New York University Press, US). This recent paperback, published in 2000, is one of the first general histories of modern Morocco. It covers

the major strands of power but also the social and cultural life of ordinary Moroccans while focusing on the various contemporary challenges facing the country.

Moorish Spain, Richard Fletcher (University of California Press). Beginning in the year 711 and continuing for nearly a thousand years, the Islamic presence survived in Spain, at times flourishing, and at other times dwindling into warring fiefdoms. But the culture and science thereby brought to Spain, including long-buried knowledge from Greece, largely forgotten during Europe's Dark Ages, was to have an enduring impact on the country as it emerged into the modern era. In this gracefully written history, Richard Fletcher reveals the Moorish culture in all its fascinating disparity and gives us history at its best: here is vivid storytelling by a renowned scholar.

Political Science

Morocco: The Islamist Awakening and Other Challenges, Marvine Howe (Oxford University Press, 2005). In Morocco, Marvine Howe, a former correspondent for The New York Times, presents an incisive and comprehensive review of the Moroccan kingdom and its people, past and present. She provides a vivid and frank portrait of late King Hassan, whom she knew personally and credits with laying the foundations of a modern, pro-Western state and analyzes the pressures his successor, King Mohammed VI has come under to transform the autocratic monarchy into a full-fledged democracy. Howe addresses emerging issues and problems--equal rights for women, elimination of corruption and correction of glaring economic and social disparities--and asks the fundamental question: can this ancient Muslim kingdom embrace western democracy in an era of deepening divisions between the Islamic world and the West?

Travel Essays/Fiction/Poetry

The Spider's House, Paul Bowles, 1955 (Harper Perennial). The dilemma of the outsider in an alien society, and the gap in understanding between cultures, recurrent themes of Paul Bowles's writings, are dramatized with brutal honesty in this novel set in Fez, Morocco, during that country's 1954 nationalist uprising. Totally relevant to today's political situation in the Middle East and elsewhere, richly descriptive of its setting, and uncompromising in its characterizations, *The Spider's House* is perhaps Bowles's most beautifully subtle novel.

The Caliph's House: A Year in Casablanca, Tahir Shah, 2006 (Bantam). When Shah, his pregnant wife and their small daughter move from England to Morocco, where he'd vacationed as a child, he enters a realm of "invisible spirits and their parallel world." Shah buys the Caliph's House, once a palatial compound, now heavy with algae, cobwebs and termites. Unoccupied for a decade, the place harbors a willful jinni (invisible spirit), who Shah, the rational Westerner, reluctantly grasps must be exorcised by traditional means. As Shah remodels the haunted house, he encounters a cast of entertaining, sometimes bizarre characters. Three retainers, whose lives are governed by the jinni, have attached themselves to the property. Confounding craftsmen plague but eventually beautify the house. Intriguing servants come and go, notably Zohra, whose imaginary friend, a 100-foot tall jinni, lives on her shoulder. A "gangster neighbor and his trophy wife" conspire to acquire the Caliph's House, and a countess remembers Shah's grandfather and his secrets. Passers-through offer eccentricity (Kenny, visiting 15 cities on five continents where *Casablanca* is playing; Pete, a convert to Islam, seeking "a world without America"). There is a

thin, dark post-9/11 thread in Shah's elegantly woven tale. The dominant colors, however, are luminous. "[L]ife not filled with severe learning curves was no life at all," Shah observes. Trailing Shah through his is sheer delight (Publishers Weekly).

In Arabian Nights: A Caravan of Moroccan Dreams, Tahir Shah, 2007 (Bantam). In this entertaining and penetrating book, Tahir sets out on a bold new journey across Morocco that becomes an adventure worthy of the mythical **Arabian Nights**. As he wends his way through the labyrinthine medinas of Fez and Marrakesh, traverses the Sahara sands, and tastes the hospitality of ordinary Moroccans, Tahir collects a dazzling treasury of traditional stories, gleaned from the heritage of *A Thousand and One Nights*. The tales, recounted by a vivid cast of characters, reveal fragments of wisdom and an oriental way of thinking that is both enthralling and fresh. A link in the chain of scholars and teachers who have passed these stories down for centuries like a baton in a relay race, Shah reaches layers of culture that most visitors hardly realize exist, and eventually discovers the story living in his own heart. Along the way he describes the colors, characters, and the passion of Morocco, and comes to understand why it is such an enchanting land. From master masons who labor only at night to Sufi wise men who write for soap operas, and Tuareg guides afflicted by reality TV, **In Arabian Nights** takes us on an unforgettable journey, shining a light on facets of a society that are normally left in darkness (Bantam).

Their Heads are Green and Their Hands are Blue, Paul Bowles, 1963 (Harper Perennial). Bowles, one of the four or five best writers in English in the second half of the twentieth century, embraced the desert as a Christian saint embraces his martyrdom. His self-abnegation and his love of traditional culture made him one of the keenest observers of other civilizations we have ever had in America. Unlike his countrymen he did not brashly set out to improve the rest of the world. For Bowles, Americanization was the problem, not the solution. As these startling, sober travel pieces show, Bowles, because of his powers of negative capability, was able to enter into the inner truth of even the most remote places and peoples (from the Introduction by Edmund White).

The Sheltering Sky, Paul Bowles, 1949 (Harper Perennial). In this classic work of psychological terror—deemed by many to be the finest English novel since WWII—Bowles examines the ways in which Americans apprehend an alien culture and the ways in which their incomprehension destroys them. The story of three worldly young travelers Port Moresby, his wife, Kit, and their friend, Tunner--adrift in the cities and deserts of North Africa after World War II, *The Sheltering Sky* is merciless in its evocation of the emotional dislocation induced by a foreign setting. As the Americans embark on an ill-fated journey through desolate terrain, they are pushed to the limits of human reason and intelligence by the unfathomable emptiness and impassive cruelty of the desert. Along the way, they encounter a host of enigmatic characters whose inarticulate strangeness seals the travelers off even more completely from the culture in which they are traveling, causing their fierce attachments to one another to unravel.

For Bread Alone, Mohamed Choukri (IB Tauris/UK). Choukri's classic and moving work—which has already been translated into more than 10 languages—speaks for an entire generation of North Africans. Born in the Rif, Choukri moved with his family to Tangier at a time of great famine. His childhood was spent in abject poverty; eight of his brothers and sisters died of malnutrition or neglect. During his adolescence, he worked for a time as servant to a French family. He then returned to Tangier, where he experienced the violence of the 1952

independence riots. Still illiterate at the age of 20, he made the decision to learn to read and write classical Arabic—a decision that transformed his life. After mastering the language, he became a teacher and writer, and finally was awarded the chair of Arabic Literature at Ibn Batuta College in Tangier.

A Year in Marrakesh, Peter Mayne (Eland Publishing, UK, 1953). Having learned to appreciate Muslim life while living in Pakistan, Peter Mayne settled down to live in the back streets of Marrakesh in the 1950s. Rather than watch from the shelter of a hotel terrace, he rented rooms, learned the language, made friends, and became embroiled in conspiratorial picnics, hashish-laced dinners and in the enchantments and misunderstandings of the street, with its festivals, love affairs, potions and gossip. By turns used, abused and cherished by his neighbors, Mayne wrote their letters for them and captured the essence of their lives in this affectionate and hilarious account.

The Voices of Marrakesh, Elias Canetti (Marion Boyars, UK). A small, compelling volume of impressions of Marrakesh in the last years of French rule by the Noble-prize winning author. The atmosphere of many pieces still holds.

Morocco That Was, Walter Harris (Eland Books, UK). Harris, *Times* correspondent in Tangier from the 1890s until his death in 1933, saw the country at probably one of its most bizarre stages in history—the last years of “Old Morocco” in its feudal isolation and the first of its French occupation. First published in 1921, this is a masterpiece—alternately sharp, melodramatic, and comic.

Hideous Kinky, Esther Freud (The Ecco Press, 1992). A young girl’s story of her childhood in Morocco with her sister and her Sufi-questing mother. Also a film starring Kate Winslet.

Poem of the Deep Song, Federico Garcia Lorca. “Poem of the Deep Song” is a bilingual edition of the epic poem inspired by the music and culture of Andalusian Gypsies, penned by acclaimed Spanish artist and musician Federico Garcia Lorca (1898-1936) and skillfully translated into English by award-winning poet Ralph Angel. Consisting of a diversity of impressions originally meant to be sung, not with overly mellifluous tone but rather in a deep, primal cry, Poem of the Deep Song evokes passion, vibrancy, and life undimmed by the turn of almost a century. "De Profundis": A hundred lovers / sleep forever / beneath this dry land. / Andalusia, / long, red-colored roads. / Cordoba, green olive trees, / where a hundred crosses / are placed in their memory. / A hundred lovers / sleep forever.

Islam

The World’s Religions, Huston Smith (HarperCollins, 1991). With a new preface and fresh package, this completely revised and updated version of *The Religions of Man* explores the essential elements and teachings of the world’s predominant faiths, including Hinduism, Buddhism, Confucianism, Taoism, Islam, Judaism, Christianity, and the native traditions of the Americas, Australia, Africa, and Oceania. Smith emphasizes the inner – rather than institutional – dimensions of these religions and gives special attention to Zen, Tibetan Buddhism, Sufism, and the teachings of Jesus. He convincingly conveys the unique appeal and gifts of each of the

traditions and reveals their hold on the human heart and imagination. *Students are highly advised to read the section on Islam.*

Love Poems from God: Twelve Sacred Voices from the East and West, Daniel James Ladinsky (Penguin Group, 2002). In this transcendent collection, Daniel Ladinsky—best known for his gifted and best-selling translations of the great Sufi poet Hafiz—brings together the timeless work of twelve of the world's finest spiritual writers, six from the East and six from the West. Once again Ladinsky reveals his talent for creating inspiring, profound, and playful versions of classic poems for a modern audience. Rumi's joyous, ecstatic love poems; St. Francis's loving observations of nature through the eyes of Catholicism; Kabir's wild, freeing humor that synthesizes Hindu, Muslim, and Christian beliefs; St. Teresa's sensual verse; and the mystical, healing words of Hafiz—these and other spiritual writers considered to be "conduits of the divine" make up this rich and luminous collection of "love poems from God."

Islam Observed, Clifford Geertz (Chicago: University of Chicago Press, 1984). In this book, Geertz analyzes notions of Islam on a practical and theoretical level, as well as making a cross-cultural comparison.

An Introduction to Islam, Frederick M. Denny (Prentice Hall, 2005). This comprehensive overview provides students with a thorough and unified topical introduction to the global religious community of Islam. It places Islam within a cultural, political, social, and religious context and examines its connections with Judeo-Christian morals. The text's integration of the doctrinal and devotional elements of Islam enables students to see how Muslims think and live—engendering understanding and breaking down stereotypes. It also reviews pre-Islamic history so students can see how Islam developed historically.

Islam: The Straight Path, John L. Esposito (Oxford University Press, 1998). This exceptionally successful survey text introduces the faith, belief, and practice of Islam from its earliest origins up to its contemporary resurgence. The author, an internationally renowned expert on Islam, traces the development of this dynamic faith and its impact on world history and politics, discussing the formation of Islamic belief and practice (in law, theology, and mysticism) and chronicling the struggle of Muslims to define and adhere to their Islamic way of life. Lucidly written, the third edition of *Islam: The Straight Path* provides keen insight into one of the world's least understood religions.

Realm of the Saint: Power and Authority in Moroccan Sufism, Vincent J. Cornell, (Austin: University of Texas Press, 1998). In premodern Moroccan Sufism, sainthood involved not only a closeness to the Divine presence (*walaya*) but also the exercise of worldly authority (*wilaya*). The Moroccan Jazuliyya Sufi order used the doctrine that the saint was a "substitute of the prophets" and personification of a universal "Muhammadan Reality" to justify nearly one hundred years of Sufi involvement in Moroccan political life, which led to the creation of the sharifian state. This book presents a systematic history of Moroccan Sufism through the fifteenth and sixteenth centuries C.E. and a comprehensive study of Moroccan Sufi doctrine, focusing on the concept of sainthood.

Memory, Music, and Religion: Morocco's Mystical Chanters, Earle H. Waugh, (Columbia: University of South Carolina Press, 2005). An analysis of the role of music and remembrance in Moroccan Islam and Sufism and its reflection on Moroccan national identity.

The Koran, Oxford University Press translated editions (US/UK). The Word of God as handed down to the Prophet Mohamed is the basis of all Islam.

Anthropology/Gender Studies

Beyond the Veil: Male-Female Dynamics in Muslim Society, Fatima Mernissi, (Indiana: Indiana University Press, 1987). A controversial book written by an Arab feminist-scholar that examines gender relations from an insider's vantage point. It remains an important source for those studying gender issues in the Muslim world.

Gender on the Market: Moroccan Women and the Revoicing of Tradition, Deborah Kapchan, (University of Pennsylvania Press, 1996). A study of Moroccan women's expressive culture and the ways in which it both determines and responds to current transformations in gender roles. She is currently working on two additional books on Morocco: *Poetic Justice: Translating Art and Ideology in Morocco* and *Traveling Spirit Masters: Sound, Image and Word in the Global Marketplace*.

Doing Daily Battle: Interviews with Moroccan Women, Fatima Mernissi, (The Women's Press, UK/Rutgers University Press, US). Eleven women—carpet weavers, rural and factory workers, teachers—talk about all aspects of their lives, from work to housing to marriage. Unique insight into traditionally private quarters.

***A Street in Marrakech*, Elizabeth W. Fernea (Waveland Press, 1988).** An American woman anthropologist's view of Marrakech in 1971-72; it will give you an idea of how much Marrakech has changed, or not, in the last 20 years.

Tribe and Society in Rural Morocco, David Hart, (Frank Cass, UK/US). An accessible collection of essays from 1985-2000 around the themes of tribalism and Berberism in Morocco.

The Mellah Society: Jewish Community Life in Sherifan Morocco, Shlomo Deshen, (Chicago: University of Chicago Press, 1989). This is a work that tackles the issue of Jewish identity in a predominantly Muslim country. In his account, Shlomo penetrates Moroccan culture and discusses a variety of key concerns that will give perspective to your experience.

The Berbers (Amazigh)

How "Berber" Matters in the Middle of Nowhere by David Crawford

http://www.faculty.fairfield.edu/dcrawford/berber_matters.html

This is a nice description of the social life, terrain and challenges that the Berber people experience in the same region the students of People to People International will be visiting.

Arab News – This is a concise overview of who are the Berber people
http://www.arab.net/morocco/mo_people.htm

A Peace Corps Volunteer's experience
<http://aands.virginia.edu/x7547.xml>

This article suggests some of the challenges in the region:
http://www.magicmorocco.com/travel_morocco/reviews/moroccos_high_atlas_region_both_breathtakingly_beautiful_and_remote.html

The issue of language is highly political in Morocco – an issue the Berber people have been struggling with for generations and only in recent years has genuine progress been made. This BBC article describes an example of progress: <http://news.bbc.co.uk/2/hi/africa/4502772.stm>

Documentaries/Film

***Class of 2006*, PBS, Director Gini Reticker.** WIDE ANGLE cameras are on location in Morocco as history is made. In May 2006, an imam academy in the city of Rabat holds a graduation ceremony. But the class of 2006 is no ordinary group of students. Side by side with the male graduates are 50 women pioneers, among the first contemporary group of women to be officially trained as religious leaders in the Arab world. Empowered to do everything that male imams do -- except lead Friday prayer in a mosque -- the women will fan out across Morocco to work as spiritual guides in mosques, schools, hospitals, and prisons, even hosting their own television and radio talk shows.

***Sound of the Soul*, Stephen Olsson, Director (CEM Productions, 2006).** A glorious homage to the remarkable Fez Festival of World Sacred Music in Morocco, which brings together a unique array of musicians from Muslim, Christian and Jewish backgrounds. --All connected through their artistry by profound expressions of love and longing. In a world increasingly polarized by religious conflicts and fundamentalist forces, SOUND OF THE SOUL is a timely and profound experiential journey, reverberating with unity, understanding and most of all, hope.

The Sheltering Sky (1990). Paul Bowles' novel set to the Big Screen. Directed by Bernardo Bertolucci and starring John Malkovich and Debra Winger.

Morocco: The Past and the Present of Djemma El Fna, 1995. A short documentary by Steven Montgomery profiling the legendary marketplace in Marrakech, with glimpses of its snake charmers, musicians, and storytellers.

The Wind and The Lion, 1975. In the early 1900s, an American businessman was kidnapped by a rebellious Arab chieftain, principally as a means to embarrass the Sultan of Morocco. This abduction sparked the threat of armed intervention by President Theodore Roosevelt, which was never carried out. In *The Wind and the Lion*, the unattractive male captive is replaced by the gorgeous female Mrs. Pedecaris, an American widow played by [Candice Bergen](#). The ruthless but essentially decent Arab chief Raisuli is portrayed by [Sean Connery](#), while Teddy Roosevelt is depicted as a jingoistic blowhard by [Brian Keith](#). The film's main theme, that of America's

emergence as a world power, is largely secondary to the growing mutual-respect relationship between Mrs. Pedecaris and Raisuli. After releasing his hostage, Raisuli is himself captured by German forces, who at the behest of the Kaiser are seeking out methods of laying the groundwork for what would evolve into World War I. With the help of Mrs. Pedecaris -- and, in long-distance fashion, President Roosevelt -- Raisuli escapes. Director [John Milius](#)' screenplay bears little relation to the facts of the matter, but this is forgotten in the light of the film's dynamic action sequences, not to mention the marvelous rapport between its two main stars.

Spain: The Moorish Influence. A beautiful overview of Andalusia, exploring the Arab heritage of Europe in architecture, philosophy, and the sciences as it was transmitted through the Iberian peninsula. 28 minutes.

Music

The Rough Guide to the Music of Morocco

Gnawa Diffusion