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Moroccan Encounter: A Cross-Cultural, Peacebuilding, and Interfaith Program for U.S. and Moroccan Youth

Kristin A. Eberman

SIT Graduate Institute

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MOROCCAN ENCOUNTER:
A CROSS-CULTURAL, PEACEBUILDING, AND INTERFAITH PROGRAM
FOR U.S. AND MOROCCAN YOUTH

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PIM 70

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of the requirements for a Master of Arts in International Education at
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Advisors: Kevin Brennan and William Hoffa
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Abstract

Moroccan Encounter: A Cross-Cultural, Peacebuilding, and Interfaith Program for U.S. and Moroccan Youth has been created in response to experiences living in a Muslim society and finding a need to more compassionately connect Western and Islamic cultures. Moroccan Encounter is a four-week summer study experience designed for high school aged learners. In this program design, a group of U.S. youth travel to Morocco to engage in language learning, cross-cultural understanding, peacebuilding initiatives, and interfaith dialogue with their Moroccan peers through homestays, daily classes, activities, and excursions. The program is led by a bilingual U.S. and Moroccan staff and operated by ANDEO International Homestays, a non-profit organization located in Portland, Oregon, which specializes in international homestay programs around the globe. In order to create an effective, quality, and thoughtful project design, case studies, current programs, journal articles, and theories related to interfaith dialogue and peace work focusing on adolescents have been researched. Staff of current peacebuilding youth programs have also been consulted in order to gain professional insight and knowledge of best practices, challenges, and strategies related to this type of programming for the age group.
Background

I have always been told by my father’s side of the family that I inherited the “travel gene” passed on by my grandparents. Together they visited a total of 116 countries in their lifetime. Travel has always been encouraged by both my parents as well as a sense of social awareness and community participation. For as long as I can remember, I have volunteered with my family in Portland, Oregon, where I grew up, and have so far traveled to 20 countries in four continents. My past experiences and upbringing have helped shape me into becoming socially concerned at the local and international levels and curious about ways I can contribute to our global society.

Since early high school, I always thought of doing Peace Corps (PC) as a way for me to deeply explore and understand another culture that would combine my love for travel and commitment to service. For my SIT practicum phase, I was able to do PC in order to receive graduate school credit through the Master’s International program. For ten months, I worked as a Youth Development (YD) Peace Corps Volunteer (PCV) in Morocco. Due to high illiteracy and unemployment rates in the country, especially among the youth population, all new PCVs are invited by the Moroccan Ministry of Youth and Sports to serve in the YD sector. Broadly defined, the job of a YD PCV is to target education, illiteracy, and unemployment by building human capacity through workshops, trainings, and English lessons (Lamnaouar, n.d.).

Upon arriving to Morocco in September 2011, I completed two months of intensive language and cross-cultural training, followed by eight months of service. I worked in two sites: a tiny village called Had Ait Mimoune for two months and then the small city of Khemisset for six months. My primary duty was to work at a Dar Chabab, meaning “House of Youth”, where I taught content-based English lessons to high school students and young adults and conducted
video workshops resulting in the production of a kung-fu action film. I also co-led an overnight spring camp for 64 middle school students, teaching English and helping to run various clubs and activities in arts, culture, environment, gender issues, geography, and sports.

Although I have done much travel abroad and throughout the United States, I had never been to a predominantly Muslim society until Morocco. Religious diversity that I had been exposed to previously remained primarily in the Christian, Jewish, and atheist sectors. While surely I have met and known Muslims in the United States, there are very few, and none whom I can say with confidence that I knew on a deep personal level. Therefore, most all of my previous experience and exposure to Islam comes from my education and the media: news broadcasts, newspapers, magazines, movies, television, and textbooks.

In his book, *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World*, Edward Said (1997) states that Islam has historically been seen in the West with hostility and fear because it “represents not only a formidable competitor but also a latecoming challenge to Christianity” (p. 5). He goes on to claim that the “public’s subliminal cultural consciousness” is affected by a “longstanding attitude to Islam, the Arabs, and the Orient in general” (p. 6). Media including comic strips, television shows, movies, and even grade-school history textbooks frequently show Muslims as terrorists, oil suppliers, and mobsters. “Conversely, there has been very little place either in the culture generally or in discourse about non-Westerners in particular to speak or even to think about, much less portray, Islam or anything Islamic sympathetically” (Said, 1997, p. 6).

Because positive Islamic depictions are lacking in U.S. common media, without personal experience or digging deeper ourselves to find alternative images, most people in the United
States do not have any clear sense of Islam. In my view, what it means to be Muslim is largely unknown by most people who come from the “West”—defined in this paper as the United States and other nations founded on principles of Christianity such as in Western Europe, Oceania, and parts of the Americas. Common images and sentiments that we see and hear in dominant media across the United States often portray Muslims as radical, violent, hateful, or oppressed people. I, and I hope others who come from Christian-founded and Western countries, do not fully buy into these assumptions and stereotypes. Though educated and, ideally, critical of what we see on the news, on television, in movies, and what we read in newspapers, those of us who live in the United States are not frequently exposed to a more personal, compassionate view of Muslims. We instead are presented with images and stories that evoke fear and anger.

I consider myself as having an open mind and at least attempt to suspend judgment when it comes to cultural, religious, and other lifestyle differences. Easier said than done. In his article, “Revisiting Gender Roles in Morocco,” Moundir Al Amrani (2012) recognizes that we all have filters and biases, yet “no matter how hard one tries to stick to neutrality, there is always a possibility for misreadings and misinterpretations to occur” (para. 1). Upon arriving to Morocco, I soon realized that I was misreading and misinterpreting many images around me. The first couple of times I wandered the streets of Fez during our PC pre-service training, I found myself fearful of the people around me. I would not make eye contact with anyone passing by and if I saw traditionally dressed men and women wearing robes and head coverings, I looked down, sped up, and hoped to myself that I would not be approached. It was like I was expecting to be verbally harassed being a foreigner from the West. I presumed I was not welcome by the people,
despite many acquaintances of mine who have previously traveled to Morocco and told me how hospitable and friendly the people are.

Almost immediately I was aware of my close-minded thought processes and felt ashamed and guilty for having these fears. I was confused, discouraged, and thrown off by my reactions. These subconscious feelings and assumptions about Muslims that I claimed not to have were surfacing for the first time. Due to a lack of past personal interaction with Muslims, I never had the opportunity to face or test my conceptions of Islam. By the end of that first week, I was repeatedly telling myself to look up, politely nod and greet passersby, and to not be scared nor make assumptions no matter how the people looked and dressed around me.

According to Rick Ross (1994), “we live in a world of self-generating beliefs which remain largely untested. We adopt those beliefs because they are based on conclusions, which are inferred from what we observe, plus our past experience” (p. 242). The process of me seeing a bearded, white-robed man, then attaching meaning to that image (radical Muslim), making assumptions (he is extremist, violent, and hateful of the West), drawing conclusions (he does not like Westerners and is not welcoming of my presence), and then adopting a belief (I should be scared and fearful of him) is “what Chris Argyris calls a ‘ladder of inference,’—a common mental pathway of increasing abstraction often leading to misguided beliefs” (Ross, 1994, p. 243). This process takes place inside our heads and usually happens so quickly that we are not even aware we are doing it.

The biases and fears about Muslims I held based on past observations and experiences, I presume, came mainly from dominant U.S. media and repeated exposure to various “villainized” representations. It is my best guess that the fear I felt was subconsciously instilled in me through
repeated news stories of suicide attacks, bombings, and terrorist plots all led by men who looked and dressed similar to many of the men walking by me on the streets in Fez. I shied away from women wearing *hijabs* (head scarves) and *niqabs* (full-faced veils) because I assumed them to be either extremely conservative and anti-American or suppressed and resentful. The feelings and reactions I had were most likely influenced by media images I have seen over time that are attached to a message telling me to stay away, be scared, and that people who look like this are against you and your way of life.

Rather than feeling guilty and ashamed of my previous biases (that Muslims are dangerous and I should fear Islam), I am now thankful that my past assumptions have surfaced so I can address these generalized misconceptions and form new, more informed conclusions. Through homestay experiences and my work in the community and *Dar Chebabs*, I have been able to get to know many Moroccans on a personal level. Some are devout practicing Muslims while others are not (although legally, all Islamic-born Moroccans must belong to the faith and cannot convert). Most, though not all, women cover their heads and many men have beards and wear white caps and long robes. I have heard their stories, listened to their problems, shared meals, gotten to know their extended families, and have laughed and cried with them. Images in the past that I associated with fear and violence have now become normalized to me and carry a whole new variety of meanings that are more personal, humane, and compassionate.

**Needs Assessment**

I believe xenophobia to be a very real and dangerous truth in today’s world, especially within the West towards the Middle East. I have worked for six years with a youth exchange company finding host families for international students coming to the United States. There
have been more than a few times that when asked about nationality preference, families will respond, “Any except Middle Eastern.” Before I left for Morocco, I had several extended family members and friends extremely concerned for my safety and how I would be treated as a woman in a Muslim society. One person said to me, “I hope you don’t come back wearing that thing on your head.” When I returned, many of these same people expressed great relief and were glad I made it home and did not convert to Islam.

I find this disconnect and fear across cultures and religions to be a serious problem that needs to be addressed. One way is to increase interaction and dialogue between the West and Islamic nations on a more personal and humane level by bringing together groups who come from different religious and cultural backgrounds. Uniting youth from the United States and Morocco for interfaith and peace work is one step in generating deeper cross-cultural understanding between these two nations, as well as building positive and peaceful relationships with the goal of creating a more just and peaceful world without fear.

Connecting Western and Islamic cultures for peacebuilding work is especially important in today’s world since most interaction between the two comes from media, which often presents skewed and exaggerated images creating false assumptions, negative stereotypes, and deep fear of the other. This fear can be addressed through programs that bring together diverse groups in order to share experiences face-to-face and to dialogue about their differences and similarities. Discussing the role of religion in their societies, finding common ground, and increasing their understanding of each other’s faiths and daily lives can also challenge harmful stereotypes and prejudices.
Several interfaith dialogue and peacebuilding programs exist in the United States and around the world for both youth and adults indicating the importance of this type of work for countering violence and creating more unified societies. However, the many programs focusing primarily on interfaith dialogue that do exist mainly bring together participants from the same country. International exchange programs for youth of different countries with the goal of interfaith understanding appear to be lacking.

CISV International and World Learning’s Youth Leadership Peace Program are two cases that do bring young participants together from different countries for peacebuilding work, but they do not focus on religious and faith understanding, which I believe is a crucial component of peacebuilding. Religion can be a positive contributor to community benevolence, building altruistic morals, and creating compassion for all of humanity; however, it has also been a source for hatred, discrimination, violence, and war. Religion can be a deep driving force influencing one’s ethics, worldview, ideology, and actions. It permeates into daily life and whole societies. If socialized into one religion without exposure to other faiths and ways of thinking, it is possible that long-standing and adverse barriers emerge between religious communities. If not addressed, these barriers can cause fear, hostility, and prejudice leading to conflict and violence. In order to build peace on a holistic level, faith and religion must be a part of the conversation for genuine cross-cultural understanding to be reached.

Rationale

About 99 percent of Moroccans are Muslim, although there is also a small presence of Christianity and Judaism in the country (NationMaster, 2012). There are a number of religions and faiths that people in the United States follow, sects of Christianity being the majority (The
I learned much about Islam living in Morocco and came to realize my own past assumptions and stereotypes of Muslims that I have had to challenge and counter. I believe that all U.S. citizens would greatly benefit and positively learn more about themselves and Islam by living in a Muslim society, even for just a short period of time. Through personal interaction and building relationships with people of different cultures and faiths, the “other” can be personalized and normalized resulting in a more humane and compassionate view across cultures and religions.

Common images that the United States sees of Muslims are often violent, terrorist-related, and evoke fear; Moroccans see the United States mostly through Hollywood action and horror films that are repeatedly shown on television. What I am proposing here is more realistic and true encounter between the two nations through a U.S. and Moroccan youth program focusing on cross-cultural understanding, peacebuilding, and interfaith dialogue. The psychology definition of “encounter” that I am using for this program design is “a meeting of two or more people . . . conducted to promote direct emotional confrontations among the participants, especially as a form of therapy” (Dictionary.com, 2012, para. 7). The educational program I call Moroccan Encounter will attempt to bridge the West and Islamic worlds in order to shape thoughtful, globally-minded citizens and to create a more peaceful world cross-culturally and religiously.

**Program Overview**

*Moroccan Encounter: A Cross-Cultural, Peacebuilding & Interfaith Program for U.S. and Moroccan Youth* will bring together high school aged participants from Morocco and the United States for a summer-study exchange experience. Each group will prepare in their home
countries with a two-day pre-program orientation and then meet together in Morocco for an in-country orientation, four weeks of cross-cultural, peacebuilding, and interfaith programming, and a two-day reentry and reintegration workshop. Each group will learn more about the reality of each other’s culture, daily lifestyle, and the role of religion in their communities—most likely a view and understanding that neither would get to know and experience otherwise.

The U.S.-Morocco Treaty of Peace and Friendship, ratified in 1787, is the longest-standing international treaty in American history. “Formal relations between Morocco and the United States began in 1777, when Morocco became the first country to recognize the American colonies as a nation” (Reisner, 2012, para. 2). The long, peaceful history and political friendship between these two nations makes Morocco a safe and welcoming location for this program. In addition, Morocco is said to be “a steadfast ally against terrorism and continues to be an important leader for reform in the North Africa and Middle East region” (Reisner, 2012, para. 6), also making it an ideal country for a peacebuilding and interfaith understanding youth program.

*Moroccan Encounter* will contribute to the field of international education by providing a unique opportunity for U.S. youth to spend time in a Muslim society, interact and share with their Moroccan peers, and build lasting relationships. Each group will come away with a better understanding of each other’s daily lives, cultures, and faiths as well as learn how to work together across religions and break down negative stereotypes, fears, and prejudices that currently exist. In addition, participants will be exposed to and engage in various interfaith dialogue and peacebuilding activities, as well as learn how to apply the new knowledge, skills, and strategies gained to their lives and communities after program completion.
Theoretical Foundations

Many theories and studies put forth relate to the various topics addressed in this program design: short-term study abroad, cross-cultural competence, transformative learning, learner characteristics and adolescent development, religious and faith development, peacebuilding for youth, and interfaith dialogue. In the literature review below, main points and major theoretical contributions within these subjects, related to the context of high school aged youth, are discussed to help inform this program design.

High School Summer Study Abroad and Cross-Cultural Competence

Over the past two decades, study abroad participation for U.S. undergraduate students has more than tripled (Institute of International Education, 2012). While universities and colleges across the United States are internationalizing their campuses and providing a variety of study abroad opportunities for their students, a rising number of high schools are also increasing overseas programs for their students. “This growing trend . . . aids in providing a global education and preparing students not only for college but also for life” (Aaron, 2011, para. 1). Aaron (2011) asserts that intercultural immersion experiences can enhance students’ perspectives of the world and teach them to step outside of their comfort zones. By exploring and experiencing life firsthand in a foreign community, students are able to learn about cultural differences and values that will encourage them to become engaged global citizens. High school students who are given the opportunity to be immersed in another culture outside of the United States have the opportunity to return home with a greater awareness of themselves and the world they live in. This sense of accomplishment helps young adolescents to invest themselves in their communities and be ready to enter college or life as thoughtful global citizens (Aaron, 2011).
Allen, Dristas, and Mills (2006) recognize many past studies that conclude study abroad experiences result in several positive aspects for learners, including “increased language proficiency, world-mindedness, independence, tolerance for ambiguity, self-esteem, empathy, . . . [and] greater understanding, tolerance, and a more positive attitude toward the target culture” (p. 187). These researchers, however, recognize that cultural and language learning are not automatic nor guaranteed for those who study abroad. Benefits gained greatly depend on the design and nature of the program as well as the mentality of its participants. In their study, the authors analyze the impact of study abroad on “participants’ identification with the native and target cultures as well as their understanding of the target culture’s perspectives, practices, and products” (p. 191). Data from 194 high school students in their junior year who studied abroad on summer programs in France, Italy, and Spain during 2004 were collected and quantitatively analyzed to determine if significant changes occurred in cultural, linguistic, and interpersonal learning. The researchers also compared data between those who did homestays and those who lived in dormitories.

Results indicate a significant change in all participants’ language abilities in listening, reading, writing, and speaking after their summer study abroad experiences. This shows short-term study abroad for high school students can provide a valuable experience for language development. Findings also “reveal a significant difference between the participants' identification with their native culture and the target culture before and after the study abroad experience. . . . These results suggest that the experience abroad allowed the participants to re-evaluate their cultural identity and move toward a more hybrid understanding of identity” (p. 207). While outcomes are similar for both homestay and non-homestay participants, those who
lived with a host family reported significantly higher target language abilities. They also identified more strongly with the target cultures’ perspectives, practices, and products than their non-homestay peers. Those who lived in dormitories identified more strongly with their native culture’s perspectives, practices, and products compared to those who did homestays, although all participants “felt both more strongly about the target and the native cultures after study abroad” [italics added]. This may give “evidence that study abroad participants may not have a ‘we’ versus ‘them’ mentality but instead are finding the ‘third place’ . . . a space where learners redefine their relationship to themselves and to the foreign language and culture” (p. 209).

Allen, Dristas, and Mills (2006) assert that summer study abroad for high school students can provide meaningful experiences that contribute to the learners’ cultural identity and target language development. However, they note that programs in the same location or of the same duration do not necessarily lead to the same results. Important variations exist within programs which may cause varying learner outcomes such as communication with native speakers, homestay versus a non-homestay environment, and amount of contact with the target culture.

Over the course of eight university semesters, Engle and Engle (2004) also conducted a study to assess the study abroad experience and development of cross-cultural competence of U.S. college students within the context of specifically defined study abroad program types. They concluded that “two factors lead to the clear development of cross-cultural competence in the American student group: as much direct, authentic contact with the host culture as possible, and skillful mentoring which guides, informs, inspires, and stimulates the experiential learning process” (p. 232). The authors recognize that these are not easy factors to implement, but should
be considered for any study abroad program design as having a positive causal relationship with student’s cross-cultural development and competence.

Based off results from the two studies discussed above, *Moroccan Encounter* will maximize cultural contact between the two participant groups through homestays, classes, and activities. Program Leaders will also meet individually with each participant on a regular basis to discuss learner goals and their development throughout the program to help guide, inform, inspire, and stimulate the youth to more successfully grow and gain as much as possible from the experience in regards to deep cross-cultural competence and understanding.

**Transformative Learning Theory**

Jack Mezirow (1997) explains transformative learning as “the process of effecting change in a *frame of reference*” (p. 5), which is a structure or assumption humans have acquired through experience that is used to help us understand our experiences. Once our frames of reference are set, humans have a tendency to reject ideas that fall outside of our preconceptions and label those other ideas as irrelevant, mistaken, or unworthy. An example given by Mezirow is ethnocentrism, “the predisposition to regard others outside one’s own group as inferior. A resulting point of view is the complex of feelings, beliefs, judgments, and attitudes we have regarding specific individuals or groups” (p. 6). Mezirow explains frames of reference result primarily from cultural assimilation and early influences of primary caregivers and are supported by social, economic, political, educational, and psychological systems. In the case of the *Moroccan Encounter* program, frames of reference to be explored and addressed are assumptions that Westerners and Moroccans hold of each other.
In order to expand frames of reference through transformative learning to make them more inclusive, critical reflection, examination, and discourse are used. By reflecting upon and dialoging about our interpretations, beliefs, and habits, we can critically explore our underlying assumptions and transform our attitudes. Being exposed to and assessing competing arguments and alternative viewpoints will ideally allow different groups to reach a common understanding together and synthesize values, beliefs, and feelings. According to Mezirow (1997), “the more interpretations of a belief available, the greater the likelihood of finding a more dependable interpretation or synthesis. We learn together by analyzing the related experiences of others to arrive at a common understanding that holds until new evidence or arguments present themselves” (p. 6-7). Various assumptions and beliefs held between and within religions that are represented by program participants will be explored through dialogue and reflection processes with the goal of transforming frames of reference to be inclusive and accepting of one another.

Edward W. Taylor (2008) expands on Mezirow’s theory by discussing a cultural-spiritual view of transformative learning, which is concerned with connections between individuals and social structures. The cultural-spiritual “perspective focuses on how learners construct knowledge (narratives) as part of the transformative learning experience. . . . Its goal is to foster a narrative transformation—engaging storytelling on a personal and social level through group inquiry” (Taylor, 2008, p. 8-9). The educator’s role in this type of transformative learning is that of a collaborator who encourages group inquiry and the sharing of participant stories and experiences. Program Leaders of Moroccan Encounter will play this facilitator and collaborator role during interfaith dialogues and discussions in order to support all participants in sharing their views, beliefs, experiences, and narratives in a safe space. When conducting curricula for
transformational learning, Program Leaders should “establish an environment characterized by trust and care, and to facilitate sensitive relationships among the participants” (Cooper, n.d., para. 11). Some of the youth’s fundamental assumptions may be challenged, yet it is through critical individual and group reflection that a deeper understanding can be reached to transform their perspectives and worldview; hopefully one that is more accepting, compassionate, and inclusive.

Learner Characteristics and Adolescent Development

High school students generally range from ages 14 to 18, but it is not until late adolescence or early adulthood that the human brain is fully developed. This means high school students are not yet fully capable of reasoning or thinking as an adult (Child Development Institute, 2012). It is important for educators and program designers to understand and take into account developmental issues that learners are going through when designing curricula in order to intentionally create effective and meaningful programs that meet learners’ needs and achieve desired learning outcomes (King & Baxter Magolda, 2011). Human developmental theories, put forth by theorists such as Jean Piaget and Erik Erickson, are used here to identify various stages that participants of Moroccan Encounter are going through. These theories help to explain issues that youth may be facing during the various developmental stages of their lives as well as to create an appropriate and thoughtful program for this age group.

Piaget, a developmental biologist, came up with four stages of cognitive development by closely studying infants, children, and adolescents. These stages are related to developments in brain growth and focus on how one develops. Secondary school students fall into the stage called “period of formal operations,” which includes adolescents 12 years of age and older. At this stage, “thought becomes more abstract, incorporating the principles of formal logic. The
ability to generate abstract propositions, multiple hypotheses and their possible outcomes is evident. Thinking becomes less tied to concrete reality” (Child Development Institute, 2012, para. 15). This means it is appropriate and beneficial to expose high school aged learners to a variety of viewpoints and perspectives as well as incorporate more theoretical content. Even though participants of this age group are able to grasp more abstract thoughts and are beginning to reason logically, the curriculum should still be grounded in material and issues that are relevant and meaningful to the learners’ lives.

Curriculum for *Moroccan Encounter* will include a variety of peacebuilding activities and interfaith dialogue topics in which participants will largely draw upon their own experiences and ideas for discussion. Theories will also be introduced and readings provided from various faiths that the learners can explore together and relate to their own lives. This age group needs to be challenged and given space to think and question critically after being exposed in-depth to a variety of ideas and theories in order to develop their own thoughts, which will be done through small-group dialogue and reflective journaling. This independence should also be balanced with structure, support, and guidance from facilitators which will be done through the use of discussion points and writing prompts.

The Learning Partnerships Model outlined by King and Baxter Magolda (2011) shows how educators can help learners develop internal authority and self-authorship, or an ability to construct knowledge and generate beliefs and values based on internal standards, through a balance of supports and challenges. Supports include “validating students’ capacity to know…; situating learning in the learners’ experiences…; and defining learning as a mutual process” (p. 217). Challenges involve “portraying knowledge as complex and socially constructed…;
emphasizing self as central to knowledge construction…; and encouraging learners to share authority and expertise” (p. 217). *Moroccan Encounter* Program Leaders will use both supports and challenges when facilitating activities and dialogues.

Reflective papers and journaling, in the participant’s native language, are methods to be used in order to encourage participants to relate the content and ideas they discuss as a group to their own lives and experiences in Morocco. The use of provocative prompts and questions will help guide and stimulate participants to more effectively reflect upon and process their thoughts in relation to the program activities and experiences. Introducing them to various materials and viewpoints as well as encouraging deep reflection, thought development, and decision making will help learners more successfully develop their cognitive skills, make meaning of their experiences, and come to their own conclusions (Evans, 2011).

Erickson, a psychologist, is another theorist who describes eight psychosocial stages in human development which focus more on *what* is being developed. Each stage involves a key conflict or crisis “resulting from internal needs and external demands of society which require a decision and a new direction. Individuals must resolve the task of each crisis in order to proceed to the next stage of development” (SIL International, 1999, para. 3). Adolescents, 12 to 18 year olds, are classified as being in fifth stage of Erikson’s model which is the psychosocial crisis between identity and role confusion. Students at this age are no longer children but not yet adults. They begin to struggle more with social interactions and dealing with moral issues as life gets more complex and they face new situations. Their most significant relationships are with peer groups and individuals are beginning to discover who they are as members of the larger
society independently from family origins. If unsuccessful in forming a sense of identity in this stage, individuals will experience role confusion and a weak sense of self (Harder, 2012).

By understanding issues and concerns students are going through psychosocially, as well as being aware of how one’s identity is developed, leaders of Moroccan Encounter will be better prepared to counsel and guide participants in developing a stronger sense of self. Being able to provide appropriate intellectual and emotional support will help students make meaning of their experiences and interpretations to help them form their identities (Torres, 2011). In designing this program, content and activities included will focus on students’ social, cultural, and religious identities and incorporate meaningful reflection on their various roles as individuals, family members, U.S. and Moroccan citizens, Muslims or Christians or Jews (or something else), and as global community members. This will be done through reflective papers, journals, group discussions, and presentations. Knowing that peer relationships are extremely important for this age group, it is also critical to create an inclusive and safe environment for all participants so each one feels valued and respected as an individual and as part of the group.

David Kolb’s Experiential Learning Model

For Moroccan Encounter, aspects of David Kolb’s experiential learning model will also be used to help inform the program design. This approach to education involves a curriculum that “is based on the needs and interests of students and is subject to constant change and reorganization in order to foster the best possible consequences for the further development of each student’s experiences” (Posner, 1995, p. 50). Experiential education uses students’ experiences as a basis for learning in which peers can learn from each other as well as their own selves. This helps foster confidence in forming individual ideas and viewpoints in order to reach
Because this age group may not have as many experiences to draw from compared to adults, this type of education should be balanced with structure and support from facilitators. Many experiential activities will be incorporated into this program, such as simulations, for participants to draw conclusions from and reflect upon. Role plays and case studies will be introduced as well to help guide the learners in thinking through situations and to spark discussion. Kolb’s experiential learning cycle will also be used heavily in the curriculum.

Kolb (1984) believes that “learning is the process whereby knowledge is created through the transformation of experience” (p. 38). His experiential learning cycle is a four-stage process that uses a holistic approach to education by combining experience, perception, cognition, and behavior. The cyclical learning model starts with a concrete experience and involves “doing”. This is where the learner actively experiences an activity such as a role play or simulation. The second stage, reflective observation, involves “observing” and reflecting back on that experience through debriefing and discussion. Third comes “thinking” in the stage of abstract conceptualization when the learner generalizes what he or she did in past experiences and attempts to conceptualize a more general theory or model of what was observed. Active experimentation is the fourth “planning” stage where the learner plans how to test and apply his or her theory or model to future experiences (Learning Theories Knowledgebase, 2012). This learning cycle shows how experience can be translated, through reflection, into more abstract concepts that can help guide learners to gain insights and new knowledge.

High school students are impressionable, experiencing self-exploration, developing their identities, seeking to gain autonomy, and strongly influenced by peers. They are also going through rapid changes physically, socially, emotionally, sexually, and hormonally. Educational
programs including *Moroccan Encounter* need to be flexible in order to accommodate changes in learner characteristics over time and increase in complexity of goals, outcomes, and expectations as students develop. Curriculum for this program will be designed in a way that promotes student development by incorporating reflective processes through Kolb’s learning cycle and providing an appropriate balance of emotional and intellectual supports along with challenges. A holistic educational approach will be attempted that “embraces the depth and breadth of the human mind and spirit and proposes that an educational setting should address the individual’s intellectual growth as well as her personal growth to enable the student to mature and become a full participant in civil society” (Gillespie, Braskamp, & Dwyer, 2009, p. 446).

**Religious and Faith Development**

How religiousness and faith develop in humans has been explored by various theorists including phenomenologists, philosophers, psychologists, and sociologists. Several interpersonal dimensions have been said to be indicators and promoters of religious development including relationships between oneself to self, other, tradition, social world, and life history (Streib, 2001). Psychologist Gordon Allport (1950) asserts that religious sentiments come about in humans from a variety of factors, including individual needs, interests, temperament, rationality, and cultural response. Social scientists King and Boyatzis (2004) claim that “spirituality and religion are central dimensions of human experience” (p. 2). For them, adolescence is a “period of intense ideological hunger, a striving for meaning and purpose, and desire for relationships and connectedness” (p. 2) which can be found through spirituality and religion, among other avenues.

Social scientist James Fowler introduced his Faith Development Theory in the 1970s “as a framework for understanding the evolution of how human beings conceptualize God, or a
Higher Being, and how the influence of that Higher Being has an impact on core values, beliefs, and meanings in their personal lives and in their relationships with others” (Fowler & Dell, 2006, p. 34). Fowler identifies broadly recognizable stages of development characterized in terms of emotional, cognitive, and moral interpretations or responses. He recognizes that his theory gives only a generic understanding of faith development, but claims it bridges the categories of specific religions and applies to all.

The stage of faith that *Moroccan Encounter* participants are at, according to Fowler, is what he calls the synthetic-conventional stage. Along with many physical changes adolescents experience through puberty, cognitive functioning, thought, and reasoning are also developing. Youth in this stage are now capable of using abstract concepts and begin to think about their own thinking to synthesize meanings. During this stage, youth develop attachments to beliefs, values, and elements of personal style that connect them to their peers, family, and community. Identity is a large concern for this age group. Due to “a lack of the capacity to construct and work from a perspective that holds both self and other in the same frame” (Fowler & Dell, 2006, p. 40), called “third-person perspective taking,” an over-dependence on other’s responses and evaluations can emerge in order for young people to get confirmation about their own identity and meaning.

Forming meaningful peer relationships between *Moroccan Encounter* participants during this stage of their faith development can have many positive and significant effects if done correctly. Youth will be able to discuss and inform each other of their various beliefs and perspectives which can be absorbed and accepted by others as worthy and valuable ideas, even if they themselves do not hold the same beliefs.
King and Boyatzis (2004) recognize that “spirituality and religion are complex, multifaceted constructs that entail (among other elements) beliefs and attitudes, behaviors and rituals, personal experiences, and varying levels of consciousness and awareness; furthermore, these components of the constructs may all have both private and communal aspects” (p. 2-3). It is important for *Moroccan Encounter* staff to keep this in mind and realize that each participant has a unique experience and set of beliefs, regardless if they identify as Muslim, Christian, Jewish, Buddhist, Hindu, or something else. Because the participants may be experiencing different stages in their cognitive, cultural, social, and religious developments, facilitators will encourage and remind all participants to be respectful and sensitive to each other’s situations. It is not the goal of this program to convert anyone to a particular set of beliefs; rather it is to bring a diverse group of youth together to discuss and share their experiences for the purpose of expanding their perspectives and work towards a more peaceful, accepting, and inclusive worldview of all religions, faiths, and beliefs. David Elkind (2008) reminds us that the idealism of youth gives this age group the “ability to think of the possibility of a world without war, poverty, or prejudice” (para. 5).

**Peacebuilding for Youth**

“Peace is not an end-state . . . [it is] more of an ongoing process” (United States Institute of Peace, 2012, para. 5). There are many challenges to peacebuilding, yet it is important work. Several existing peace organizations highlight the importance of such programs for young people and including youth in conversations of conflict resolution. Seeds of Peace (2012) is one organization that runs youth peacebuilding programs around the globe for the pursuit of long-lasting peace. They recognize that there are many possible paths that lead to peace and their
young participants “hold a wide range of beliefs and opinions on how to end the conflicts within and between their societies. Their common ground, however, is the belief in and commitment to dialogue and informed leadership as the basis for meaningful change and the most effective tools in the pursuit of peace” (para. 2).

The Center for Peacebuilding International (2010) is another organization with the mission “to enhance local capacities for peace in divided societies by understanding the role of young people in fragile environments; promoting youth engagement in peace processes and development; and by strengthening connections between youth around the world” (para. 1). Another is Peace Village (n.d.) that develops curriculum and runs peace camps for youth emphasizing multicultural, interfaith, and intergenerational appreciation in order to resolve conflict through mutual respect and patient negotiation. Their curriculum focuses on “community service education; awareness of the sources of peace and violence, both in others and in ourselves; [and] respect for diversity, including cultural, spiritual and environmental” (para. 2).

Professionals and young people in Morocco also recognize the importance of focusing on tolerance and diversity. In a recent seminar in Casablanca with a primarily young audience, former Social Development Minister Nouzha Skalli expressed values of tolerance, exchange, and “embracing diversity in all its forms—religious, cultural, linguistic and ethnic” (Benmehdi, 2012, para. 3). An Islamist party official said, “We must learn to respect and accept others as they are, even if we don’t agree with them” (para. 14). Having a united population within Morocco and with the rest of the world is illustrated here to be important to the country’s youth and political leaders.
Youth “represent the future of [a] country; therefore, engaging them in peace processes and socializing them as peacebuilders early on is important” (HPCR International, 2008, para. 20). John Ungerleider (2012) uses peer-facilitated structured dialogue during peacebuilding and leadership programs that bring together adolescents from a variety of countries, often in conflict, in order to promote self-awareness, compassion, diverse perspectives on current issues, and capacities for social action among participants. Ungerleider speaks to the importance of creating a safe and open environment as well as having structured processes and content in place for effective peacebuilding discussions. Topics should be at an appropriate risk level, be relevant to the group, and encourage reconciliation and empowerment. As youth practice their communication in a structured dialogue setting, effective listening, speaking, and shared leadership skills are developed as well as abilities to recognize cross-cultural difference, analyze issues, and make decisions collaboratively.

*Moroccan Encounter* will draw from a variety of resources, material, and curricula put forth by organizations such as Seeds of Peace, Center for Peacebuilding International, Peace Village, and the United States Institute of Peace in order to create meaningful dialogue and activities for the U.S. and Moroccan participants to not only create peace and understanding between the peer groups, but also within each one. Ungerleider’s model of peer-facilitated structured dialogue for youth will also be used in the program’s peacebuilding curriculum.

**Interfaith Dialogue**

In his publication entitled “The Theological Basis of Interfaith Dialogue,” John V. Taylor (1979) believes that the way to mutual understanding and reconciliation between faiths and religions requires patient and persistent dialogue. What he means is “a sustained conversation
between parties who are not saying the same thing and who recognize and respect the differences, the contradictions, and the mutual exclusions between their various ways of thinking” (p. 373). The goal of this type of dialogue is to understand and appreciate diverse sets of beliefs which can then lead to further reflection, greater sensitivity towards other traditions, and a reconciliation of ideas. Taylor (1979) assumes humans instinctively “try to destroy what is opposed to our understanding of truth” (p. 373), which can be countered by understanding and appreciation reached through meaningful dialogue.

Douglas Pratt (2005) recognizes that Islam is often portrayed badly and in a negative light in Western news and media. He believes a primary challenge in the West is to understand Islam in order to diminish “anxiety and fear through proper knowledge, information, and appropriate investigation” (p. 2). He goes on further to discuss the importance of ongoing educational engagement:

It is a necessary precursor to, and concomitant requirement of, dialogical encounter. For each to understand the other better is the first goal of interfaith encounter and interreligious dialogue. For there to be any hope of countering misperception, correcting false image, and combating mischievous prejudice, then learning for the sake of genuine, critical, and yet at the same time empathetic, understanding constitutes the first challenge. (p. 2)

_Moroccan Encounter_ will attempt to face this challenge by creating an educational setting that includes ongoing, engaged, and sustained dialogue in order for the various faiths and religions represented by the youth in the program to understand and appreciate one another. Stereotypes and misperceptions will be explored and reflected upon by the youth in hopes of critical learning and a reconciliation of ideas. When organized creatively and effectively, interfaith dialogue can nurture deep engagement within and between communities. Religion can be used to foster peace between groups and nations, rather than fueling war (Smock, 2002).
“Our world has always been diverse, but never before have so many people from so many different backgrounds been in such frequent and intense contact” (Patel, 2006, p. 16). This can pose a challenge for individuals, especially youths, trying to find or maintain their religious identity within a pluralist modern world. Frequent interaction between people of diverse backgrounds leads to constant exposure of various perspectives and lifestyles that may be vastly different from one’s own religious and social community. Eboo Patel (2006) expresses achieving a “community of communities” through “intentional and positive engagement of differences” (p. 18). Interfaith dialogue and faith-based conversation can be used to create a community that recognizes and appreciates diversity among religions that is also supportive of both personal religious identity and interreligious engagement. Youth exposed to and involved in this type of dialogue “develop a sense of self in which loyalties at both levels are consistent and mutually reinforcing rather than contradictory” (Keen, 2006, p. 37).

Following guidelines put forth by James Keen (2006), Moroccan Encounter Program Leaders will make it very clear to participants that they cannot attempt to convert others to their religion in order for a trusting and safe environment to be sustained throughout the program. Every participant must sign a program agreement prior to participation which includes a clause prohibiting proselytization. This point will be reinforced in the printed orientation materials, verbally during the orientation sessions, and prior to all interfaith dialogue sessions. Careful listening across thresholds of difference, especially during times of discomfort, will also be continuously expressed to the youth. Facilitators will have to strike a careful balance between trust and risk, as it can be during discussions involving the greatest differences that learning and appreciation are maximized.
Goals and Objectives

Program Goals and Objectives

The program goal of Moroccan Encounter is to offer U.S. and Moroccan high school aged youth the unique opportunity to work together in an integrated setting with direct, authentic contact in order to develop deep cross-cultural understanding, knowledge of peacebuilding and interfaith dialogue, and appreciation across cultures and religions between the two peer groups and countries. Another purpose of the program includes transforming images and conceptions that Westerners have of Islam that are often associated with fear and violence to new meanings that are more personal, humane, and compassionate.

Program objectives include:

- Supporting positive cross-cultural interaction and friendship through a variety of team-building activities;
- Identifying and breaking down negative images and stereotypes that the U.S. and Moroccan groups have of each other through an analysis of common media;
- Offering strategies and structured activities for meaningful and sustained peacebuilding;
- Providing tools for engaging in effective interfaith dialogue between Islam, Christianity, Judaism, and other faiths.

Participant Goals and Objectives

Moroccan and U.S. participant goals are to learn about the realities of each other’s cultures, faiths, and daily lives through a month-long experience focusing on basic language acquisition, cross-cultural understanding, interfaith dialogue, and peacebuilding activities.

Participant objectives include:

- Acquiring verbal language skills at the Novice-High level in either Moroccan Arabic or English (according to the Language Proficiency Index);
• Building positive, peaceful friendships through participation in homestays, program activities, and participant interaction;
• Identifying the role(s) of religion in their own life, community, and larger society;
• Discussing the role(s) of religion in each other’s lives, communities, and larger societies;
• Demonstrating knowledge and skills in using tools appropriately for engaging in interfaith dialogue and peace work.

Program Description

Scope

*Moroccan Encounter*, a four-week, summer-study experience located in Morocco is designed for high school aged participants (14 to 18 years old). It will be operated by ANDEO International Homestays, a non-profit organization located in Portland, Oregon that specializes in short-term, international education exchanges. Established in 1981, ANDEO’s mission “is to promote cross-cultural understanding and friendship” (ANDEO, 2012a, para. 1) through homestay programs around the globe. ANDEO believes that living with a host family in another country is the best way for cultures to be shared, deep intercultural communication and understanding to be developed, and long-lasting friendships to be formed. ANDEO will act as the parent organization providing staff support, credibility, and 31 years of knowledge in managing short-term exchange programs abroad for youth. The organization will help with program marketing, student recruitment, logistics, and provide a home base in the United States to communicate with and provide support for the U.S. participants and their families throughout the entire program.

All current ANDEO summer study programs include interactive language classes, cultural activities and excursions, and homestay experiences for high school youth. This
Moroccan Encounter program will incorporate all of these aspects in addition to a peacebuilding and interfaith dialogue component making it a unique ANDEO program for U.S. and Moroccan teenagers. Because religion is such an integral part of Moroccan culture, it cannot be overlooked in this program if true cross-cultural understanding is to be developed. ANDEO’s goal of friendship can be greatly strengthened and solidified between participants of these two cultures through peacebuilding activities and structured dialogues, as well as living side-by-side for four weeks in a homestay environment.

While Moroccan Encounter does not offer any formal school credit, a Certificate of Completion will be awarded to each participant recognizing their participation, learning, and growth in cross-cultural, peacebuilding, and interfaith initiatives. U.S. participants are welcome to talk to their teachers or counselors at their individual schools for the possibility of receiving independent study credit.

Each group, U.S. and Moroccan, will undergo a two-day orientation before the program begins. Portland, Oregon will be the orientation site for the U.S. participants and Rabat, Morocco for the Moroccan participants. The U.S. group will travel together from Portland to Rabat where they will meet with their Moroccan peers and spend one day together in the capital city for an in-country orientation before traveling together to Khemisset for four weeks of cross-cultural, peacebuilding, and interfaith programming.

Moroccan Encounter will mainly take place in Khemisset, a small city with a population of about 112,000 people. It is located 53 miles east of Rabat, a 70-minute bus ride away. Harassment is low there for foreigners compared to other parts of the country (although some does exist) making it a safe environment for participants. There is also a diverse population who
lives in the city—a mixture of Arabs and Berbers, modern and traditional, wealthy and poor—creating a rich environment from which U.S. participants can learn from and get a more holistic view of Moroccan culture. There will also be a weekend excursion mid-way through the program for all participants to the village of Had Ait Mimoune, 15 miles east of Khemisset. This will expose participants to a rural, agricultural village of 1,000 people where tradition is still strong compared to the more modernized city of Khemisset. The last weekend of the program will be spent in Rabat for final participant evaluations and a reentry and reintegration workshop.

Both U.S. and Moroccan participants will stay with host families in Khemisset and during the two-day excursion to Had Ait Mimoune. They will be paired together by gender in host families, one youth from each country. Host families will receive a small stipend to help pay for the extra food and utility costs incurred from feeding and housing two extra teenagers.

Program classes and activities will be held Monday through Saturday at the centrally located youth center. Sundays are free for participants to spend time with their host families and to explore Khemisset on their own. Language classes will be held in the mornings—English for the Moroccan youth and Moroccan Arabic for the U.S. youth. Lunch will be spent with host families, all located within a 15-minute walk from the youth center. The afternoons will be filled with cross-cultural learning, peacebuilding activities, and interfaith dialogues. The program will start with more low-risk introductory activities, such as icebreakers and team-builders, and then progress over the course of four weeks to higher-risk topics, such as peacebuilding simulations and interfaith dialogues. This allows participants to get to know each other and feel comfortable before moving into more sensitive and personal topics related to peacebuilding and discussions on faith and religion. The late afternoon tea and snack, called kaskrut, is an integral part of
Moroccan culture, and that time will be spent together as a group. The evenings will consist of various cross-cultural activities such as a talent show and fashion show plus other fun team-building games. Once the day is over, participants will return to their host families for dinner. A final completion ceremony will occur the last day in Khemisset as well as a farewell and thank you party with all the host families (Appendix A: Program Calendar).

**Timeline**

Preparation for *Moroccan Encounter* began with a needs assessment in the winter and spring of 2012, followed by the program proposal, approval, and detailed designing and planning through the fall of 2012. Staff and student recruitment will commence November 2012; staff being finalized by February 2013 and all participants accepted by April 30, 2013. The four selected Program Leaders will receive orientation and training materials in March and be involved with planning and preparations via email. They will also hold monthly meetings over Skype in May, June, and July with an ANDEO Program Coordinator. Host families will be recruited, screened, and selected May and June 2013 by the Moroccan Program Leaders. The first program will be implemented July 10 to August 12, 2013. The pre-program orientations will take place for both U.S. and Moroccan participants, in their respective countries, between July 10-13, 2013. The U.S. group will then fly to Morocco and all participants will meet together in Rabat on July 13 for the one-day in-country orientation. Both groups will travel to Khemisset, Morocco on the evening of July 13 for four weeks including a weekend excursion to the village of Had Ait Mimoune (July 26-28). The final weekend (August 10-12) will be spent as a group in Rabat for final participant evaluations and a reentry and reintegration workshop. The U.S. group will fly back to Portland, Oregon on August 12, 2013. Final program evaluations,
including from staff, will be completed September 2013 which is also when recruitment and planning will begin again for the following summer’s program (Appendix B: Timeline for Program Delivery).

**Potential Participants**

Participants on the *Moroccan Encounter* program must be high school aged ranging from 14 to 18 years old. While it is U.S. law and required that U.S. participants for this program under the age of 16 be enrolled in a secondary school or General Educational Development (GED) program, Moroccan participants may or may not be attending a formal institution. According to UNICEF, “[i]n Morocco, about 40 percent of boys and 36 percent of girls attend secondary school” (Miller, 2011, para. 5). Many teenagers do not finish high school due to family responsibilities or work, yet still would greatly benefit and be interested in a cross-cultural, peacebuilding, and interfaith program with their U.S. peers. These youth can be reached through youth centers, mosques, and community spaces such as parks, markets, and stores.

When designing any program, it is essential to consider participant characteristics and their developmental stages as well as the environmental learning context, which can be shaped, structured, and designed in ways to meet educational and program goals (King & Baxter Magolda, 2011). Learning objectives can be achieved through various instructional methods and activities that support, challenge, and allow participants to transform and grow. According to theorists Chickering and Reisser, “educational environments exert a powerful influence that helps students move through . . . development” (Evans, 2011, p. 171). With this in mind, Program Leaders of *Moroccan Encounter* have the ability to conduct a curriculum and carry out
activities that are appropriate to these adolescent learners’ needs and abilities in order to
successfully support and challenge them in their development and learning.

Curriculum

Orientation

Pre-Departure Orientation

Once U.S. participants are accepted into the program by April 30, 2013, each will receive
an electronic orientation packet that covers information about obtaining a passport (which must
be applied for right away if the participant does not yet have one), a checklist of items needed to
complete and forms to submit to ANDEO before departure, how to prepare for and deal with
culture shock, health and safety tips while traveling abroad, what to expect from host families,
type of in-country support available, guidelines for packing, key Moroccan Arabic words and
phrases, details on arriving to the pre-departure orientation site in Portland, and a copy of the
program rules and expectations, which must be signed by participants and their guardians if
under the age of 18.

Moroccan youth will be mailed a printed orientation packet, written in French and
Arabic, focusing on similar topics: checklist of items needed to complete and forms to submit to
ANDEO before departure, what to expect from host families, type of support available during the
program, guidelines for packing, key English words and phrases, details on arriving to the pre-departure orientation site in Rabat, and a copy of the program rules and expectations, which must
be signed by participants and their guardians if under the age of 18.

Each participant from the United States and Morocco, and guardian if necessary, will sign
and submit the participant agreement form prior to program departure. This agreement includes
a clause prohibiting proselytization, which is an important point to be verbally reinforced during both the pre-program and in-country orientations and, then again, prior to all peacebuilding and interfaith dialogue sessions. This agreement also states the student is ready and willing to participate in all classes, cultural activities, excursions, and host family life (ANDEO, 2012b).

**U.S. Pre-Program Orientation**

The U.S. Pre-Program Orientation will be led by ANDEO staff and the two U.S. Program Leaders in Portland, Oregon. It will start with introductions and a couple of icebreakers. The ANDEO Director will then welcome the participants and give them a general overview of the program and how it will run. The afternoon session will be led by the U.S. Program Leaders and consist of team-building activities and an “interpretive theater” exercise to get them thinking about cross-cultural perspectives and to raise their level of intercultural awareness (Appendix C: Interpretive Theater Exercise). An optional half-day parent orientation will be offered simultaneously by the ANDEO Director and Programs Manager to go over program logistics, emergency contact information, type of parental support available, and will include a question and answer session. Parents and guardians will be responsible for their travel, food, and lodging expenses should they choose to attend in person. Other interested parents or guardians unable to attend in person can join in on a Skype conference call.

The second day of this orientation will include an overview of important Moroccan cultural points (e.g. collectivist and polychronic society), basic survival phrases in Moroccan Arabic, how to set and maintain a safe space and respectful learning environment, and logistics on traveling to Morocco and of the program. The participants will also engage in various role plays and look at case studies covering topics related to living with a host family and
experiencing unwanted attention when walking in the community as a foreigner. There will also be a question and answer session.

**Moroccan Pre-Program Orientation**

The Moroccan Pre-Program Orientation will be led by the two Moroccan Program Leaders in the capital city of Rabat. The first day will start with introductions and a couple of icebreakers followed by a general overview of the program and how it will run. The afternoon will consist of team-building activities and the “interpretive theater” exercise to get them thinking about cross-cultural perspectives and raise their level of intercultural awareness.

The second day will cover U.S. cultural points (e.g. individualist and monochronic), useful English phrases for getting to know another teenager, how to set and maintain a safe space and respectful learning environment, and logistics of the program. The participants will also engage in various role plays covering topics related to living with a host family and having a U.S. host sibling. There will also be a question and answer session.

**In-Country Orientation**

The one-day in-country orientation, held in Rabat and led by the four Program Leaders, will include introductions, icebreakers, and group team-building activities. The participants will also review the program rules and expectations and receive a copy of the program calendar, host family assignments, emergency contact information, and the health, safety, and crisis plans.

**Language**

Language classes will be interactive and focus on practical verbal communication. The two U.S. Program Leaders will teach English to the Moroccan participants and the two Moroccan Leaders will teach Moroccan Arabic (Darija) to the U.S. participants. The Moroccan
youth will be given an oral English test during their pre-program orientation to determine their speaking ability and be placed in either a beginning- or intermediate-level group at the start of the program. It is assumed that no U.S. youth have any significant verbal skills in Darija, so they will be split into two beginner-level groups.

Throughout the four weeks of *Moroccan Encounter*, participants will meet for language classes Monday through Friday, 9:00 to 11:30 A.M. at the local youth center in Khemisset. The first 90 minutes will be used for instruction and classroom activities within the four separate groups. The last hour will be spent as conversation practice integrating Moroccan and U.S. youth to engage in dialogue and activities with each other. This gives participants an opportunity to practice listening and speaking with a native speaker as well as help their peers learn their respective language. This also allows the learners to get to know each other better, build trust and respect, and become comfortable with one another through low-risk, cross-cultural interaction.

The goal of verbal language acquisition at the Novice-High level will be achieved through an immersion experience. Instructors will speak primarily in their native language to their students to encourage speaking and thinking in the target language, although they may clarify to the participants in the student’s language when necessary. In addition to some lecture, games, dialogue, role plays, storytelling, and songs will be used as methods of instruction. Topics will start out with greetings, introductions, and speaking about oneself (e.g. name, age, nationality, hobbies, and family). Once these topics are mastered, other subjects will be taught such as food and drink, body parts, occupations, time, weather, seasons, clothing, shopping, bargaining, and basic verb tenses (Appendix D: Schedule of Language Topics).
It is important for language lesson plans to be flexible and allow room for change in response to the pace of the language learners. If participants pick up a certain topic very quickly, instructors should have more challenging activities related to that topic to reinforce the learning. If participants are struggling with a subject, instructors should slow down and use simpler activities to help learners acquire the basics and gain confidence. It is also important to keep in mind the different learning styles within a classroom and incorporate various instructional methods, visual aids, and types of activities. For example, some students may learn better if they see a word written out, while others may benefit more through listening and repetition, and others still may learn best through worksheets (or a combination of all of the above).

Cross-Cultural

Program goals and objectives of Moroccan Encounter include increasing intercultural understanding, building positive friendships, and supporting cross-cultural interaction through a variety of activities. The first two weeks of the program curriculum will focus on creating a solid foundation to develop this deep cross-cultural understanding, trust, and respect between the two groups. The activities will progress from low-risk to higher-risk topics and tasks in order for the participants to get to know each other better and feel comfortable before moving onto more sensitive and personal topics in the peacebuilding and interfaith curriculum.

The first week of the program will start with icebreakers and team-building activities, including Human Bingo where participants must talk to one another and find others with similar interests and backgrounds in order to fill up their bingo boards. There will also be a fashion show; exchange of cooking lessons (recipes chosen by the participants); a culture and geography
trivia night; an interview assignment to get to know another participant and present him or her to the entire group; trust games; and a party for socializing, music, dance, and games.

The second week of cross-cultural programming will start with presentations given by a pair of participants (one from the United States and one from Morocco) who will present to the group about a various topic, chosen by the participants, highlighting differences and similarities between the two cultures. Suggested topics include food, dress, climate, music, gender relations, family life, and popular youth hobbies. There will also be sports and field games, an egg-drop competition, skits put on by small groups, and a talent show. The week will end with an intercultural communication (ICC) simulation that will allow participants to examine language and communication across cultures. The learners will split into groups and each follow certain nonverbal communication rules and patterns dictated to them by their “culture”. The rules will be different for each group or culture. The groups will not be allowed to know the norms of the other groups, and participants must all learn to work together successfully in order to communicate across these differences.

**Peacebuilding**

Eric Haggard (personal communication, August 10, 2012), who is a Program Leader for CISV International that does peacebuilding summer camps with youth from around the world, discusses the importance of observing, monitoring, and evaluating how a group develops throughout this type of program to determine when it is appropriate to move from more simple games to complex activities. CISV International follows a five-step camp model that *Moroccan Encounter* will mirror: (1) introductions and getting to know each other, (2) communication and talking to each other, (3) cooperation and working together, (4) trust, and (5) simulation activities
to reflect “real life”. Through observation and individual meetings with the participants, Program Leaders of *Moroccan Encounter* will continuously evaluate the group dynamics to determine if it is safe and appropriate to move on to more risky activities in the third week of the program. If the group does not seem ready (i.e. are not talking to each other nor working together), the leaders will implement more team-building and trust games to improve the group’s respect and appreciation for each other and then proceed into peacebuilding work.

The peacebuilding curriculum will draw from resources, material, and curricula put forth by organizations such as Seeds of Peace, Center for Peacebuilding International, Peace Village, and the United States Institute of Peace. The week will begin with “Hands of Peace”, an activity where each participant will trace and cutout an imprint of their hand, write their name in the thumb, where they are from in the one of the fingers and three hobbies or facts about themselves in the other three fingers. All of the hands will then be hung on a wall in the youth center arranged in the shape of a peace sign for them to see everyday throughout the rest of the program. The curriculum will then include a stratification exercise where participants will become more aware of how diverse groups within a society (could be at the micro-, mezzo-, or macro-level) are often socialized into a hierarchical structure. Stereotypes and misperceptions of each other will be explored and reflected upon through a critical analysis of media, including television, newspapers, magazines, and Google searches. The participants will observe a variety of news and media sources, identify common images, and then discuss and analyze the effects these images may have on its viewers and readers. The group will also undergo a stereotypes and prejudice activity where everyone will write down labels, positive or negative, that they have heard about each other as groups: Moroccans, Americans, Muslims, Christians, Jews, Atheists,
and so on. These stereotypes and images will be discussed and their possible origins reflected upon. If the group is deemed ready, the Program Leaders will facilitate a “Peace War Peace” activity (Appendix E) where the groups reflect upon war and peace through an art simulation. The week will end with a “City” simulation where the participants examine poverty, wealth, and privilege within society by splitting up into groups (representing socioeconomic classes) and having to solve various tasks while being given different amounts of resources and receiving varying levels of support and attention from the Program Leaders facilitating the activity.

Eric Haggard reminds us that Program Leaders must constantly observe and evaluate the groups, especially during high-risk activities, to maintain a safe space and to leave plenty of time for debriefing their experiences. The youth should have ample time to process and reflect upon the activities they engage in through discussion and journaling in order to understand why they did a particular exercise and how they can apply what they have learned to their own lives.

**Interfaith Dialogue**

The fourth and final week of *Moroccan Encounter* will focus on interfaith dialogue and provide participants with various tools and strategies for engaging in meaningful and sustained peacebuilding and interfaith work. The goal for this week is to increase the participant’s understanding of each others’ religions in order to for them to gain appreciation and respect for other faiths. The curriculum will include reading and discussing *Sacred Stories: Wisdom from World Religions*, a collection of short stories from seven of the world’s major faiths that illustrate key tenets of these belief systems: Buddhism, Christianity, Hinduism, Islam, Judaism, Native American, and Sacred Earth (McFarlane, 2012). The stories are meant to be simple, informative,
and unbiased making the book an effective learning tool that includes an educator’s manual to help the Program Leaders lead discussions with the group.

The youth will also lead peer-facilitated structured dialogues in small groups on various subjects relating to faith and religion. They will dialogue on topics such as the meaning of religion, how it affects them, the role it plays in their lives, and possible positive and negative effects within and between faith groups. Each participant will have a chance to facilitate a dialogue throughout the week in order to practice their leadership and communication skills. The Program Leaders will help monitor and guide discussions as needed and introduce tools such as a talking stick, feeling cards, and free-flow writing to encourage participation and maintain a safe space.

The program will end with a “Freedom Walk” where participants will walk past several timelines from different religious and cultural perspectives. They will observe and discuss language and terminology used by each group to explain the same events throughout history. For example, “Operation Freedom” used by the United States in the 2000s may be referred to as an “invasion,” “overthrow,” or “occupation” by Afghanistan.

NOTE: Since the main goal of *Moroccan Encounter* is NOT language acquisition, all activities, simulations, and dialogues will be presented and led in both English and Moroccan Arabic throughout the four weeks. Plenty of translation time will be built into the program for the four Program Leaders to thoroughly explain activities and translate between groups. Moroccan youth who are advanced English speakers will also be utilized as leaders to help translate between groups. It will require a lot of effort and thought, especially for the four staff members; however, this is necessary for all participants to fully understand and engage in the material, which can only best be done in one’s native language.
Reentry and Reintegration

The final two-days of the program will be spent as a group in Rabat where the youth will complete written participant evaluations and have a final exit interview with a Program Leader. They will also undergo a reentry and reintegration workshop, which will cover topics of reverse culture shock, help participants process their experiences through discussion, and then come up with ways to apply their learning to their own lives and communities after program completion.

Staffing Plan

ANDEO International Homestays is run by a Director who is the same woman who founded the organization and has owned it since 1981. Under her is a Programs Manager who oversees the work done by four Program Coordinators. There is also an Administrative Assistant and several Program Assistants, myself included, who work under the Director, Manager, and Coordinators. Currently, there are staff members at ANDEO who are fluent in French and Arabic to help translate program marketing materials and applications for the Moroccan participants.

There will be four Program Leaders to staff Moroccan Encounter, two from the United States and two from Morocco, who will accompany the group and be responsible on-site. They will be recruited by one of the Program Coordinators and hired by the Programs Manager and Director (Appendix F: Program Leader Job Description). Each of the four Moroccan Encounter staff leaders must be advanced speakers in both English and Moroccan Arabic. French speakers are preferred, but not required.

Program Marketing

With a network of over 200 Peace Corps Volunteers (PCVs) in Morocco and a personal connection to the Country Director and many of the current volunteers, email blasts will be sent
to all PCVs in Morocco to recruit the U.S. Program Leaders for *Moroccan Encounter*. Most PCVs test at the advanced level in Moroccan Arabic and know the culture extensively by the end of their two years of service, making them promising candidates for the staff positions. Returned PCVs who served in Morocco can also be reached by contacting Peace Corps headquarters in Washington, DC and putting an announcement in their newsletter, which goes out to all current and past PCVs. PCVs currently in Morocco will also be used as resources for recruiting qualified Moroccans who speak English to apply for the two Moroccan staff positions by posting flyers and handing out information at various local community associations and schools.

The *Moroccan Encounter* program will be marketed online and primarily within Oregon and Washington communities. ANDEO already does a lot of marketing through high school classroom visits and informational booths at various community events, such as local farmer’s markets, summer park concerts, festivals, and street fairs. *Moroccan Encounter* will be marketed at these events where informational handouts and brochures will be available for interested students and parents to take with them and learn more about the program. The handouts will direct potential participants and their families to the ANDEO webpage where more detailed information about *Moroccan Encounter* can be found. During school visits, students can take handouts with them and sign up to receive more detailed information via email. Posters will also be put up at local high schools in Oregon and Washington and brochures given to school counselors and teachers to convince them of the program’s value and to encourage them to talk to their students about participating in this program. A program webpage will be created on ANDEO’s website and email blasts sent to all those who have already signed up to receive updates about ANDEO programs and new opportunities. ANDEO’s Facebook page will also be
updated with regular posts about this new program to Morocco. Flyers will be made and put on display at Moroccan restaurants and food carts in Oregon and Washington as well.

Because most U.S. participants on this program will be minors, they will need parental or guardian support and permission to participate on *Moroccan Encounter*. To attract parents and interest them in sending their children abroad to Morocco, marketing materials will highlight the benefits of such a program for their pre-college students. Material directed at parents will focus on how this program will boost their children's resumes, give them valuable life-experience in peacebuilding and interfaith work, and make them more well-rounded and thoughtful global citizens in an increasing globalized world. Marketing will also stress the importance of safety and support for all participants and reassure families that their child will be in experienced and capable hands with U.S. Program Leaders who are familiar with the culture and language. Potential parental and guardian concerns will also be addressed through a Frequently Asked Questions brochure that will cover topics such as cost, safety, supervision, and support.

In Morocco, the program will be marketed with the help of the 220 Peace Corps Volunteers spread out throughout the country. An email will be sent to all PCVs outlining the program and asking for their help to spread the information in their communities. Posters will be made in both French and Arabic for the PCVs to put up in the many youth centers and high schools that are in close proximity. They will be able to reach Moroccan youth who are not enrolled in schools through community centers, local youth associations, sports teams, and community spaces such as parks and markets. Other non-governmental organizations (NGOs) located in Morocco who work with youth around the country that can help with marketing
include the Association des Chantiers de la Jeunesse (ACJ), the Association Jeunesse des Chantiers Marocains (AJCM), and Education for All.

Since Moroccan youth also need to get parental permission to participate in this program, handouts will be made for Moroccan guardians highlighting program benefits, such as English language acquisition for their children and financial perks. All meals and activities will be provided for the month-long program with a small fee equivalent to 25 dollars. There are currently a number of summer youth camps and programs run by various associations in Morocco that charge the same amount for only one week. Scholarships will also be available through a short application process. These handouts will be available at schools, youth centers, and local associations for youth to take home to their families. A lot of images and photographs will be used to give illiterate parents a sense of the program. Printed marketing material for Moroccan youth and their parents will also direct them to the program’s webpage and Facebook page (in French) for those able to access the internet in their homes or cyber cafes.

**Participant Recruitment and Admissions**

In order to maintain an intimate group environment and create an effective, comfortable, and safe group structure, a maximum of 14 participants from each country will be accepted into the program. This will result in a seven-to-one ratio of participants to group leaders. Participants will be recruited through the various avenues mentioned above in program marketing: high school visits, informational booths and handouts at community events, email blasts, webpages, and posters put up in community venues such as youth centers and schools.
U.S. Admissions

While any high school student within the United States is invited to apply for the program, marketing and recruitment will be focused in the Pacific Northwest Region due to ANDEO’s location in Portland, Oregon. ANDEO will contact public, private, and charter high schools as well as community centers, such as the Girls and Boys Club, in the Portland and Seattle Metropolitan areas in addition to schools and community centers located in the more rural surrounding areas.

Youth between the ages of 14 and 18 are welcome to apply and must be enrolled in a secondary school or GED program if under the age of 16. There is no language requirement to apply, however students must be willing to fully engage in Moroccan Arabic language lessons as part of the program. Students must also complete a medical information and release form (Appendix G), signed by a guardian, to determine if the student is fit for participation both physically and mentally. Two letters of recommendation from an employee, coach, teacher, or other mentor will also be required as part of the application process. After submitting the written application and all of the supporting documents, qualified candidates will be invited for a phone, Skype, or in-person interview with one of ANDEO’s Program Assistants (Appendix H: Program Application). Flexibility about new experiences, foods, and ways of communicating as well as maturity to travel independently and adapt to new situations are qualities ANDEO looks for in successful applicants.

Moroccan Admissions

It is not required that Moroccan participants be enrolled in a formal institution, but they must be between the ages of 14 and 18 years old to apply. Moroccan youth who wish to apply
for *Moroccan Encounter* can do so in two ways: an online application in either French or Arabic or in-person via a cooperative Peace Corps Volunteer (PCV), local association, English teacher, or NGO in Morocco agreeing to help with program marketing and participant recruitment.

For the online option, informational posters and handouts put in youth centers, community spaces, and high schools around the country (with the help of PCVs and other organizations) will direct potential applicants to the program’s webpage on ANDEO’s website. This page will provide more details and instructions on how to apply, written in both French and Arabic. They can submit an online application which will be sent to the Programs Manager in the Portland office. ANDEO staff members are able to translate the documents into English. These applicants will be contacted via email to set up a phone or Skype interview if possible.

For those who do not have online access, Moroccan youth can also follow up with a PCV, local association, English teacher, or NGO where they received program information to submit a written application. Upon submission, these applicants will undergo an oral interview with the PCV, teacher, or organizational liaison to ANDEO. This person will scan and email the participant’s application along with their interview notes and recommendation form to ANDEO.

**Diversity Plan**

Commitment to diversity is an important aspect of ANDEO programs and for the *Moroccan Encounter* experience. Program staff recognize that addressing diversity is an important challenge. In order to attract a diverse group of participants, *Moroccan Encounter* marketing and recruitment materials will include the Diversity Mission Statement. ANDEO does not discriminate against any applicant on the basis of gender, race, ethnicity, sexual orientation, religion, creed, economic status, or learning and physical ability. All applicants will be
considered for program participation as long as the minimum eligibility requirements are met.

Financial aid for Moroccan participants who are unable to pay the full program fee is considered in the program budget. If there is still money left over, a very small amount of financial aid will also be made available to U.S. participants in need. In order to recruit a socio-economically diverse group of U.S. participants, ANDEO Program Assistants will meet with counselors and distribute marketing materials to staff at schools and community centers in affluent, middle-class, and low-income areas. ANDEO staff will go over *Moroccan Encounter* program details and discuss its benefits in order to encourage these staff members to share program information with their students and youth. To encourage all interested students to apply regardless of financial means, ANDEO will provide fundraising tips and attempt to keep program costs as low as possible through grants and donations obtained from interfaith organizations and churches. Recruitment efforts will also focus on getting a religiously diverse population by contacting various religious institutions, such as churches, mosques, synagogues, and temples; those institutions interested can share program information and how to apply with congregants.

**Logistics**

**Paperwork**

Guardians of all program participants under the age of 18 will be required to sign a permission form for program participation as well as a waiver agreeing not to hold ANDEO International Homestays nor *Moroccan Encounter* staff responsible for any unavoidable problems that may occur during program participation and travel. Receipt of this document for both U.S. and Moroccan youth is mandatory prior to pre-program orientation. Participants will also submit a health form and medical release for clearance to participate in the program. These
medical documents will be kept on hand at all times by Program Leaders in Morocco in case of an emergency and a student needs to go to the hospital for any reason. Participant Agreement Forms must also be signed and submitted upon acceptance into the program.

Homestay questionnaires filled out by all participants and host families will help facilitate the matching process. After any special medical or diet accommodations are considered, matches will be based primarily on shared hobbies and interests. Before, during, and after completion of the program, participants will be required to complete goal and evaluation forms in order to help improve the quality of Moroccan Encounter.

**Passport and Visa Requirements**

All U.S. travelers to Morocco must have a valid passport. Program Coordinators at ANDEO will help U.S. participants who do not yet have a passport obtain theirs by providing step-by-step instructions on how and where to apply. Visas are not required for U.S. citizens who travel to Morocco for less than 90 days, so these do not need to be obtained for this program. No vaccinations are required to enter Morocco (U.S. Department of State, 2012).

**Pre-Program Orientation Accommodations**

U.S. participants will meet in Portland, Oregon for a two day pre-program orientation on July 10, 2013 where they will stay at the Park Lane Suites and Inn located downtown. Participants who live in the Portland area will be responsible for getting to the hotel on their own at the designated meeting time. Any U.S. youth flying into the Portland airport will be responsible for their airfare, but will be picked up by ANDEO staff and driven to the hotel at no extra cost. Once the pre-program orientation has started, all accommodation and meal expenses will be covered. The orientation sessions will take place at the ANDEO International Homestays
office also located downtown, about one mile from the hotel, which is an easy 20-minute walk or accessible by free public transportation. Breakfast is included at Park Lane Suites and Inn. Lunch will be provided by ANDEO at the office and dinners will be spent out together as a group with the two U.S. Program Leaders. Each participant will be given 15 dollars to spend on dinner, but can choose to pay more if they would like out of pocket.

Moroccan participants will meet in Rabat, the capital city, on July 11, 2013 for their two day pre-program orientation. They will stay at Hotel Oscar located downtown and meet in the conference room for their pre-program orientation sessions. Breakfast is included at the hotel. Lunch and dinner will be spent out together as a group with the two Moroccan Program Leaders. Each participant will be given the equivalent of three dollars for lunch and five dollars for dinner, which will pay for a decent-sized meal at any casual restaurant or cafe.

**International Travel**

On July 12, 2013, the U.S. participants and two Program Leaders will take a shuttle from their hotel to the Portland International Airport and fly overnight to Casablanca, Morocco (Mohammed V International Airport). The group will transit through John F. Kennedy International Airport in New York City and arrive in Morocco on July 13.

**In-Country Travel**

Once arriving to Casablanca on the morning of July 13, the U.S. group will be picked up by a charter bus and driven one hour north to Rabat where they will meet with their Moroccan peers at Hotel Oscar for their one-day in-country orientation. That evening, all program participants will take the 70-minute bus trip to Khemisset where their host families will meet them at the bus station. Travel within Khemisset can be done by local taxis or horse-drawn
carriages which have set routes and rates within the city (less than one dollar per ride). Because Khemisset is easy to navigate and small enough to get around by foot, no local transportation money will be provided to the participants; if they choose to travel by taxi or carriage, they can pay for that out of pocket. The whole group will travel by stafit, or mini-bus, for the weekend excursion to and from the village of Had Ait Mimoune, paid for by the program. At the end of the four weeks, the group will return to Rabat by bus for the two-day program conclusion.

Insurance

U.S. travelers are fully covered by comprehensive accident and sickness insurance through FrontierMEDEX. This coverage is included in the program fees. Group protection coverage includes physicians’ fees, hospital expenses, emergency medical evacuation, repatriation, and 24-hour medical assistance. Additional travel insurance also covers trip interruption, delay, cancellation, and lost luggage. Political and security evacuation services are also included in the group’s insurance plan.

Housing and Food

When not staying at a hotel in Rabat, all program participants and staff will live with host families in Khemisset and Had Ait Mimoune. These families will be recruited by the Moroccan Program Leaders starting in May. In Khemisset, the leaders will put up flyers at convenient shops in the neighborhoods surrounding the youth center. They will also explain the program and need for host families to shop owners who can help identify and recruit families. Local shop owners know the families well who live in their neighborhoods and already act as a liaison to the community; they are known to be valuable sources of information. In Had Ait Mimoune, Program Leaders will also talk to shop owners and go door-to-door to spread information and
find interested and acceptable host families (since the village only has about 100 homes).

One U.S. and one Moroccan youth will be paired together (by gender) and stay with a host family throughout the four weeks of the program. Any odd numbered boy or girl will stay with another pair of students to make a group of three. All host families will be screened, interviewed, and accommodations approved before participants arrive by the Moroccan Program Leaders to ensure a welcoming learning and living environment. If a Moroccan participant is from Khemisset, they can choose to live with their own family, but must also host a U.S. peer, or they can decide to live with another host family.

It will be required that the two participants have a private sleeping space; they can share a room as long as they each have their own bed and can also share with other teenagers in the home who are the same gender. Breakfast, lunch, and dinner will all be provided by host families. Families will receive a small stipend to help pay for the extra costs of food and utilities. Once a host family is approved, the Moroccan Program Leaders will do a second home visit to give the family an orientation and overview of the program, tips on how to prepare for the students’ arrival, a schedule of the program including times the youth will be in class and dates they will have their excursions, an emergency contact number, and a rundown of the health and safety and emergency crisis plans.

Moroccans eat a lot of meat in their diet, especially chicken and lamb, and so vegetarianism is not common nor well understood. U.S. applicants who are vegetarian should agree to be flexible about their diet and be aware that meat will be given to them by their host families. They should learn culturally appropriate ways to explain their diet to their host, which will be covered in the U.S. pre-program orientation. At minimum, vegetarians should at least be
willing to eat dishes that have had meat cooked in them and then removed. Food allergies can be accommodated and Program Leaders will explain any medical conditions, including allergies, to host families prior to the participants’ arrival.

**Communications**

While in Morocco, all four Program Leaders will carry emergency cell phones. They will contact ANDEO International Homestays in Portland after arrival to the country and then once every week with any updates about participants and how the program is going. Parents of the U.S. participants can contact ANDEO Program Coordinators at the Portland office with any questions or concerns. In case of an emergency, messages will be forwarded to the leaders onsite. Students may choose to bring or buy a personal cell phone or laptop for use in Morocco, although this is discouraged by program staff due to the risk of theft and them being a distraction from host family and group integration. Internet access will be available at the many cyber cafes located in Khemisset and Rabat at the participant’s expense.

The Moroccan participants will be asked to help their U.S. peers learn how to make phone calls at the many public teleboutique shops in Rabat, Khemisset, and Had Ait Mimoune. All participants will carry a list of the Program Leader cell phone numbers and those of their host families in case they need to get in contact with anyone. Host families will also be given the emergency contact numbers so they too can reach a Program Leader if needed.

**Support Services**

Program Leaders in Morocco will be responsible for providing emotional and program support for all participants. Each participant will be assigned to one of the leaders, U.S. youth with a U.S. leader and Moroccan youth with a Moroccan leader. Every student will meet one-
on-one with their appointed advisor at the end of each week to discuss any questions, issues, or concerns they may have about any aspect of the program including language, daily activities, classroom dialogues and discussions, and homestay experiences. Leaders will also be open and available to talk to any of the participants at any point throughout the program as needed and all students will be given the leaders’ cell phone numbers in case of an emergency.

**Health and Safety Plan**

The health and safety of all participants in the *Moroccan Encounter* program is a primary concern for all ANDEO staff and Program Leaders. To ensure participants are fit mentally and physically for full participation in the program, a medical information and release form (Appendix G) signed by a guardian is required upon acceptance into the program. Each of the four leaders will carry these medical forms with them at all times in case any participant needs to go to the hospital while in Morocco. While it is not required for any participant to disclose medical information to ANDEO that they want kept confidential, it will be highly encouraged so complete and accurate health information is available in case of an emergency.

For the U.S. youth, neither visas nor any vaccinations are required for entry into Morocco. ANDEO staff will provide them with information on how to obtain a passport through the pre-departure orientation materials. These materials will also include a health and safety overview as well as information about culture shock, unwanted attention, harassment, and appropriate dress which will make participants more aware of and better prepared for some health and safety issues they may face while in Morocco. U.S. participants will also be referred to the U.S. Department of State Travel website that has the most up-to-date entry requirements as well as safety and security information in Morocco.
U.S. travelers will be fully covered by comprehensive accident and sickness insurance through FrontierMEDEX, discussed in more detail in the logistics section above. All Moroccans are eligible to receive free or subsidized healthcare through the Ministry of Health (MOH) (Ruger & Kress, 2007). Access to clinics, health centers, and public hospitals will be available for the Moroccan participants and staff. Any medical expenses not covered by the MOH will be taken care of by ANDEO, assuming any sicknesses occurred within the program duration and any injury resulted directly from program participation.

During both pre-program orientations and the joint in-country orientation, Program Leaders will discuss specific rules with the youth regarding transportation and travel, risky behavior, drug and alcohol use, and legal information. Hash, also known as kif, is a form of cannabis and is widely available in Morocco, even though it is illegal. Alcohol can also be easily found and bought in stores in Rabat and Khemisset despite it being highly discouraged and looked down upon within the culture. Any participant drinking or doing drugs while on the program are risking their safety, tarnishing the program’s and their own reputation, and putting themselves in danger, including with the law. If caught, participants will be sent home at their own expense. Host families in Morocco will also be given the program’s health and safety guidelines and will be encouraged to inform program staff if they see any of the youth engaging in risky or questionable behavior.

Mental health and issues of culture shock will be covered heavily in the U.S. pre-departure orientation. Life in Morocco may be challenging and difficult for many of the youth, especially females who frequently encounter unwanted attention. Students need to be aware of feelings and situations that may arise and prepare in advance how to confront difficulties they
may encounter while experiencing life in a foreign culture. Support from the Program Leaders will be available for all youth prior, during, and after the program. Staff will individually check-in with each participant at least once a week while in Morocco to discuss any of their concerns.

**Crisis Management Plan**

There are inherent risks involved with any travel, domestically or internationally. Preparation for any type of potential circumstance is important. Having a crisis management plan in place will help minimize and manage stress and shock should any incident occur. A detailed chain of command and action plan will be developed for crises relating to accidents, injuries, sickness, death, theft, assault, political unrest, and natural disasters. All Program Leaders, ANDEO staff, participants, their families, and host families will learn and put into action the necessary steps if they should ever be needed.

In the past six years, there have been at least two major terrorist bombings in Morocco. One of these occurred in a high-tourist area in Marrakesh and the other near the U.S. Consulate General in Casablanca. According to the US. Department of State Travel (2012), the potential for terrorist violence against U.S. and Western citizens remains present in the country. It is important for the U.S. participants of *Moroccan Encounter* to always be alert and aware of their surroundings and maintain a low profile when in public. They should be vigilant about their personal security and let the Program Leaders know immediately if they have any concerns for their safety or experience any suspicious activity. They should avoid any protests or demonstrations they see or hear, especially when in Rabat near the parliament building.

Participants should let the Program Leaders know immediately about any illness, injury, theft, or assault—no matter how minor—to determine if a further course of action should be
implemented, such as going to see a doctor or contacting the local authorities. In the case of serious illness or injury of a U.S. participant that cannot be treated in Morocco, she or he will be evacuated to the nearest acceptable facility. In the case of a death, Program Leaders will contact the ANDEO Director immediately who will inform the U.S. family. A Program Leader will inform the Moroccan families in case of a serious condition or death of a Moroccan participant.

Should a natural disaster or political uprising occur that requires evacuation, Program Leaders and participants will meet at a pre-determined consolidation point and contact ANDEO immediately. The Moroccan Program Leaders will stay with the Moroccan participants in a safe location until the threat has passed. The U.S. group will make their way to Casablanca, if determined safe, as quickly as possibly to take the soonest available flight out of the country.

**Evaluation Plan**

Multiple methods of evaluation will be used to measure the success of *Moroccan Encounter* in relation to its various stakeholders: participants, parents, host families, Program Leaders, and ANDEO staff. Participant evaluation will be ongoing through observation, written assessments, and individual interviews. During the pre-program orientation, each participant will write goals and expectations they have for themselves and the program, which will be shared individually with Program Leaders prior to the start of the program. These goals will be revisited mid-way through the program and reviewed during the reentry and reintegration workshop. If any of their personal goals were not met, participants will write a reflection on why they think this is the case and what could have been done to reach their objectives. They will also review the program and participant goals and objectives of *Moroccan Encounter* to discuss if, and how, these were met. These assessments will be shared with Program Leaders during the individual
exit interviews in addition to discussing which of their personal expectations were met and how they were able to successfully fulfill certain goals. Each participant will also fill out a final evaluation survey that will touch on all aspects of the program including orientation, curriculum, activities, excursions, host families, and program staff. Program Leaders will share the results with ANDEO staff in order to better prepare for and improve the following summer’s program.

Program Leaders will also continuously observe and monitor the group throughout their time in Morocco to determine if program and participant goals and objectives are being met. Participants should be able to demonstrate their learning through participation in discussions, journaling, and the various activities and simulations. Language acquisition will be measured through a verbal language proficiency exam. Program Leaders will also call the participants one week after program completion to follow-up with a post-reflection and evaluation discussion.

Parent evaluations will be conducted through an online survey for the U.S. guardians and a phone call by the Program Leaders with the Moroccan guardians. These evaluations will focus on the amount and quality of parental preparedness and support they received prior and during *Moroccan Encounter*. Results will help ANDEO staff better prepare future families financially, emotionally, and logistically for their child’s experience abroad. The Moroccan Program Leaders will also visit the host families mid-way through the program and the week following program completion to discuss any issues and suggestions they have in order to improve the readiness of and support for host families in the future. ANDEO staff and Program Leaders will also fill out an online survey to assess their experiences working with this program and provide suggestions on what can be done to improve quality and success of *Moroccan Encounter*. 

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# Budget

## ASSUMPTIONS

<table>
<thead>
<tr>
<th>Number of U.S. Participants</th>
<th>14</th>
<th>Number of Nights for Pre-Program Orientation</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of U.S. Staff</td>
<td>2</td>
<td>Number of Nights in Khemisset</td>
<td>26</td>
</tr>
<tr>
<td>Number of Moroccan Participants</td>
<td>14</td>
<td>Number of Nights in Had Ait Mimoune</td>
<td>2</td>
</tr>
<tr>
<td>Number of Moroccan Staff</td>
<td>2</td>
<td>Number of Nights for Post-Program in Rabat</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total Number of Participants and Staff</strong></td>
<td><strong>32</strong></td>
<td><strong>Total Number of Program Nights</strong></td>
<td><strong>32</strong></td>
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</table>

## EXPENSES

<table>
<thead>
<tr>
<th>Fixed Costs</th>
<th>Variable Costs</th>
<th>In-Kind Donations</th>
<th>Total Costs</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Print Materials</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marketing (i.e. Posters, Flyers, Brochures, etc.) $100</td>
<td>per program</td>
<td></td>
<td>$100</td>
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<tr>
<td>Orientation Packets &amp; Forms (including mailing) $5</td>
<td>per participant</td>
<td>28</td>
<td>$140</td>
</tr>
<tr>
<td>Instructional Handouts &amp; Classroom Supplies $10</td>
<td>per participant</td>
<td>28</td>
<td>$280</td>
</tr>
<tr>
<td><strong>Staff, Health, Safety, and Emergency</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Leader Stipend $500</td>
<td>per leader</td>
<td>4</td>
<td>$2,000</td>
</tr>
<tr>
<td>Insurance (U.S. Group) $44</td>
<td>per traveler</td>
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<td>$704</td>
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<tr>
<td>Program Leader Cell Phones &amp; Communication $100</td>
<td>per staff leader</td>
<td>4</td>
<td>$400</td>
</tr>
<tr>
<td>Emergency Hospital Fund (Moroccan Group) $500</td>
<td>per program</td>
<td></td>
<td>$500</td>
</tr>
<tr>
<td><strong>U.S. Pre-Program Orientation (14 participants, 2 staff)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Park Lane Suites and Inn (2 nights) $80</td>
<td>room/night</td>
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<td>$1,280</td>
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<tr>
<td>Lunch (3 days) $10</td>
<td>person/day</td>
<td>48</td>
<td>$480</td>
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<tr>
<td>Dinner (2 nights) $15</td>
<td>person/day</td>
<td>32</td>
<td>$480</td>
</tr>
<tr>
<td>Shuttle Transportation to PDX Airport $14</td>
<td>per person</td>
<td>16</td>
<td>$224</td>
</tr>
<tr>
<td>Roundtrip Airfare to Casablanca $1,450</td>
<td>per person</td>
<td>16</td>
<td>$23,200</td>
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<tr>
<td><strong>Morocco Pre-Program Orientation (14 participants, 2 staff)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hotel Oscar (2 nights) $68</td>
<td>room/night</td>
<td>16</td>
<td>$1,088</td>
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<tr>
<td>Conference Room $14</td>
<td>2 days</td>
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</tr>
<tr>
<td>Lunch (2 days) $3</td>
<td>person/day</td>
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<tr>
<td>Dinner (2 nights) $5</td>
<td>person/day</td>
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<td>$160</td>
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<tr>
<td><strong>In-Country Orientation (28 participants, 4 staff)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bus Transportation to Rabat (U.S. group) $150</td>
<td>per one-way</td>
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<td>$150</td>
</tr>
<tr>
<td>Lunch (1 day) $3</td>
<td>person/day</td>
<td>32</td>
<td>$96</td>
</tr>
<tr>
<td>Bus Transportation to Khemisset $4</td>
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<td>32</td>
<td>$128</td>
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</table>
### Khemissest (28 participants, 4 staff)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Cost</th>
<th>Unit</th>
<th>Per Family</th>
<th>Qty.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Host Family Stipend (26 days)</td>
<td>$260</td>
<td>per family</td>
<td>16</td>
<td>$4,160</td>
<td>$4,160</td>
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<tr>
<td>'Kaskrut' Fund</td>
<td>$120</td>
<td>per program</td>
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<td></td>
<td>$120</td>
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<tr>
<td>'Dar Chebab' Facilities</td>
<td>$0</td>
<td>4 weeks</td>
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### Village Excursion to Had Ait Mimoune (28 participants, 4 staff)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Cost</th>
<th>Unit</th>
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<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mini-Bus Roundtrip Transportation</td>
<td>$2</td>
<td>per person</td>
<td>32</td>
<td>$64</td>
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<tr>
<td>Host Family Stipend (2 days)</td>
<td>$20</td>
<td>per family</td>
<td>16</td>
<td>$320</td>
</tr>
</tbody>
</table>

### Post-Program in Rabat (28 participants, 4 staff)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Cost</th>
<th>Unit</th>
<th>Qty.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bus Transportation to Rabat</td>
<td>$4</td>
<td>per person</td>
<td>32</td>
<td>$128</td>
</tr>
<tr>
<td>Hotel Oscar (2 nights)</td>
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<td>room/night</td>
<td>32</td>
<td>$2,176</td>
</tr>
<tr>
<td>Conference Room</td>
<td>$0</td>
<td>2 days</td>
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</tr>
<tr>
<td>Lunch (2 days)</td>
<td>$3</td>
<td>person/day</td>
<td>64</td>
<td>$192</td>
</tr>
<tr>
<td>Dinner (2 nights)</td>
<td>$5</td>
<td>person/day</td>
<td>64</td>
<td>$320</td>
</tr>
<tr>
<td>Excursion to Chellah Ruins (including transportation)</td>
<td>$2</td>
<td>per person</td>
<td>32</td>
<td>$64</td>
</tr>
<tr>
<td>Bus Transportation to Casablanca Airport (U.S. group)</td>
<td>$150</td>
<td>per one-way</td>
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<td>$150</td>
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</table>

<table>
<thead>
<tr>
<th>Activity</th>
<th>Cost</th>
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<th>Qty.</th>
<th>Total</th>
</tr>
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<tbody>
<tr>
<td>Subtotal</td>
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<td>Indirect Expenses</td>
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<td><strong>TOTAL EXPENSES</strong></td>
<td>$47,040</td>
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### Revenues

<table>
<thead>
<tr>
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<th>Cost</th>
<th>Unit</th>
<th>Qty.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Program Fees</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>U.S. Participants</td>
<td>$2,200</td>
<td>per participant</td>
<td>14</td>
<td>$30,800</td>
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<tr>
<td>Moroccan Participants</td>
<td>$25</td>
<td>per participant</td>
<td>14</td>
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<tr>
<td>Grants</td>
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<tr>
<td>El-Hibri Charitable Foundation</td>
<td>$7,500</td>
<td>1</td>
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<td>$7,500</td>
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<tr>
<td>Patrick McCollum Foundation</td>
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<td></td>
<td>$7,500</td>
</tr>
<tr>
<td>Donations</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interfaith Council of Greater Portland</td>
<td>$500</td>
<td>1</td>
<td></td>
<td>$500</td>
</tr>
<tr>
<td>First Unitarian Church (Portland, OR)</td>
<td>$500</td>
<td>1</td>
<td></td>
<td>$500</td>
</tr>
<tr>
<td>Interfaith Community Church (Seattle, WA)</td>
<td>$500</td>
<td>1</td>
<td></td>
<td>$500</td>
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<tr>
<td><strong>TOTAL REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
<td>$47,650</td>
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</table>

<table>
<thead>
<tr>
<th>Activity</th>
<th>Cost</th>
<th>Unit</th>
<th>Qty.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td></td>
<td></td>
<td></td>
<td>($610)</td>
</tr>
</tbody>
</table>
Budget Narrative

The program budget for Moroccan Encounter takes into account all expenses, including marketing costs, orientation materials, instructional handouts, classroom supplies, insurance, medical expenses, communications, international and in-country transportation, housing, food, and excursion fees. The budget indicates that the four Program Leaders will be paid a small stipend for their work in addition to all of their travel, lodging, and meals being covered for the duration of the program. To help keep participant fees down, grants and donations will be sought after from various peacebuilding and interfaith foundations and churches. (For a more detailed description of each expense and revenue, see Appendix I: Budget Notes).

The budget shows there will be a small amount of revenue left over after all program expenses have been paid. This money (610 dollars) will be used as full scholarships for the Moroccan participants and as partial financial aid for U.S. participants who cannot afford the full program fee. ANDEO does not want any applicant to be discouraged from applying to the program due to financial needs and will encourage all of those in need to apply for financial aid through a short application essay explaining their financial situation, expectations of the program, how they will benefit from this experience, and thoughts about how they might apply what they have learned after program completion. ANDEO will also work with each U.S. participant to help them raise their portion of program fees by providing fundraising tips.

Conclusion and Implications

From my personal experiences living in Morocco and partaking in a Middle Eastern and Muslim society for the first time in my life, I realized there was a large disconnect between my perception and reality of this culture. I began to recognize a fear of Islam that exists in Western
media which influences the way Westerners view and experience this culture and religion. The many communication and cross-cultural difficulties I encountered initially were challenged and confronted through increased interaction with the culture. I believe a cross-cultural youth program such as *Moroccan Encounter* would help U.S. citizens gain a more realistic, sympathetic, and compassionate view of Islam. My hope is that programs such as this will result in less fear between religions and cultures and help build peace and justice.

Several considerations must be taken into account to consider the quality and success of this *Moroccan Encounter* program, should it ever be implemented. For a high school program in a Muslim nation, parents of the U.S. youth are most likely the hardest stakeholders to convince in the involvement of this program. Guardian support may be so limited that this program could not operate and instead might be better designed for the college-age student. For the high school age group, thorough information and parental support will need to be highly developed in order for guardians to feel safe and secure in sending their teenager abroad to Morocco for one month.

Due to my past involvement with Peace Corps, much of the staffing, marketing, and recruitment of this program within Morocco relies on participation from current volunteers (PCVs). This requires extra duties for them without any compensation, so the success of the marketing and recruitment in Morocco could vary greatly depending on the investment and interest of PCVs in this program. It also requires getting the administrative Peace Corps staff in Morocco onboard to disseminate program information and encourage their volunteers to support *Moroccan Encounter*. With a network of 220 PCVs in Morocco living all across the country and from my insider perspective, I believe there would be a lot of support and interest from PCVs and staff to help successfully market and recruit Moroccan participants and staff for this cross-
cultural, peacebuilding, and interfaith dialogue youth program. I also think a qualified pool of candidates for the two U.S. Program Leader positions could be enlisted, although none of this is certain.

Another limitation is that many of the theoretical foundations used to help inform the program design and curriculum are Western based. Can and do they apply to the Moroccan youth experience? A multi-cultural perspective needs to be incorporated as much as possible. Being designed by U.S. staff and combining my own personal subjectivities, certain aspects, characteristics, and needs of the Moroccan participants may be overlooked.

In order to keep this program affordable and accessible to all participants, grants and donations from various interfaith and peacebuilding foundations and organizations, as well as religious institutions committed to interfaith understanding, will be sought; however, this money cannot be guaranteed, nor is it a sustainable way to keep the program running year to year.

Regardless of the limitations and challenges in designing this youth program, I still believe this type of design is needed and will benefit all stakeholders involved. As iterated in my introduction and program rationale, more personal interaction between the Muslim and Western worlds needs to become a reality, as it currently is dominated by media creating false stereotypes and assumptions that have resulted in fear and prejudice of the “other”. The design and delivery of Moroccan Encounter has many challenges involving potentially sensitive and risky topics and activities; regardless, cross-cultural competence, peacebuilding, and interfaith understanding is important work in today’s world. If strategically and meaningfully thought out, as I have attempted to do here, this program has the potential to transform learners’ worldview for the better to create a more inclusive, peaceful, and just world.
References


## Appendix A: Program Calendar

### July & August 2013

<table>
<thead>
<tr>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
<th>Sunday</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>July 8</strong></td>
<td>9</td>
<td><strong>10</strong> U.S. Pre-Program Orientation (Portland, OR)</td>
<td><strong>11</strong> U.S. Pre-Program Orientation (Portland, OR)</td>
<td><strong>12</strong> U.S. group travels to Morocco</td>
<td><strong>13</strong> 10am-5pm: In-Country Orientation (Rabat)</td>
<td><strong>14</strong> Free day to spend with host families (HF)</td>
</tr>
<tr>
<td><strong>July 9</strong></td>
<td><strong>11</strong> U.S. group travels to Morocco</td>
<td>Moroccan Pre-Program Orientation (Rabat)</td>
<td>Moroccan Pre-Program Orientation (Rabat)</td>
<td><strong>15</strong> 10am-5pm: In-Country Orientation (Rabat)</td>
<td>12-2pm: Lunch out</td>
<td>6pm: Bus to Khemisset; Meet host families (HF)</td>
</tr>
<tr>
<td><strong>July 10</strong></td>
<td><strong>12</strong> 10am-5pm: In-Country Orientation (Rabat)</td>
<td><strong>13</strong> 12-2pm: Lunch out</td>
<td><strong>14</strong> Free day to spend with host families (HF)</td>
<td><strong>15</strong> 9-11:30am: Language</td>
<td><strong>16</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>17</strong> 1:30-4pm: Ice-breakers &amp; games</td>
</tr>
<tr>
<td><strong>July 11</strong></td>
<td><strong>13</strong> 6pm: Bus to Khemisset; Meet host families (HF)</td>
<td><strong>14</strong> Free day to spend with host families (HF)</td>
<td><strong>15</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>16</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>17</strong> 1:30-4pm: Human Bingo</td>
<td><strong>18</strong> 4-5pm: Kaskrut</td>
</tr>
<tr>
<td><strong>July 12</strong></td>
<td><strong>14</strong> Free day to spend with host families (HF)</td>
<td><strong>15</strong> 6pm: Bus to Khemisset; Meet host families (HF)</td>
<td><strong>16</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>17</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>18</strong> 1:30-4pm: Exchange of cooking lessons</td>
<td><strong>19</strong> 4-5pm: Kaskrut</td>
</tr>
<tr>
<td><strong>July 13</strong></td>
<td><strong>15</strong> 9-11:30am: Language</td>
<td><strong>16</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>17</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>18</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>19</strong> 1:30-4pm: Interviewing</td>
<td><strong>20</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
</tr>
<tr>
<td><strong>July 14</strong></td>
<td><strong>16</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>17</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>18</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>19</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>20</strong> 1:30-4pm: Trust games</td>
<td><strong>21</strong> 4-5pm: Kaskrut</td>
</tr>
<tr>
<td><strong>July 15</strong></td>
<td><strong>17</strong> 1:30-4pm: Ice-breakers &amp; games</td>
<td><strong>18</strong> 1:30-4pm: Human Bingo</td>
<td><strong>19</strong> 1:30-4pm: Exchange of cooking lessons</td>
<td><strong>20</strong> 1:30-4pm: Trust games</td>
<td><strong>21</strong> 5-7pm: Socializing: music &amp; games</td>
<td><strong>22</strong> 5-7pm: Team-building</td>
</tr>
<tr>
<td><strong>July 16</strong></td>
<td><strong>18</strong> 4-5pm: Kaskrut</td>
<td><strong>19</strong> 4-5pm: Kaskrut</td>
<td><strong>20</strong> 4-5pm: Kaskrut</td>
<td><strong>21</strong> 4-5pm: Kaskrut</td>
<td><strong>22</strong> 5-7pm: Fashion Show</td>
<td><strong>23</strong> 5-7pm: Fashion Show</td>
</tr>
<tr>
<td><strong>July 17</strong></td>
<td><strong>19</strong> 5-7pm: Fashion Show</td>
<td><strong>20</strong> 5-7pm: Fashion Show</td>
<td><strong>21</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
<td><strong>22</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
<td><strong>23</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
<td><strong>24</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
</tr>
<tr>
<td><strong>July 18</strong></td>
<td><strong>20</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
<td><strong>21</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
<td><strong>22</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
<td><strong>23</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
<td><strong>24</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
<td><strong>25</strong> 5-7pm: Shopping trip to the medina (downtown)</td>
</tr>
<tr>
<td><strong>July 19</strong></td>
<td><strong>21</strong> 9-11:30am: Language</td>
<td><strong>22</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>23</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>24</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>25</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>26</strong> 11:30-1:30pm: Lunch with HF</td>
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<tr>
<td><strong>July 20</strong></td>
<td><strong>22</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>23</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>24</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>25</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>26</strong> 11:30-1:30pm: Lunch with HF</td>
<td><strong>27</strong> 11:30-1:30pm: Lunch with HF</td>
</tr>
<tr>
<td><strong>July 21</strong></td>
<td><strong>23</strong> 1:30-4pm: Cross-Culture Presentations</td>
<td><strong>24</strong> 1:30-4pm: Cross-Culture Presentations</td>
<td><strong>25</strong> 1:30-4pm: Cross-Culture Presentations</td>
<td><strong>26</strong> 1:30-4pm: Cross-Culture Presentations</td>
<td><strong>27</strong> 1:30-4pm: Cross-Culture Presentations</td>
<td><strong>28</strong> 1:30-4pm: Cross-Culture Presentations</td>
</tr>
<tr>
<td><strong>July 22</strong></td>
<td><strong>24</strong> 4-5pm: Kaskrut</td>
<td><strong>25</strong> 4-5pm: Kaskrut</td>
<td><strong>26</strong> 4-5pm: Kaskrut</td>
<td><strong>27</strong> 4-5pm: Kaskrut</td>
<td><strong>28</strong> 4-5pm: Kaskrut</td>
<td><strong>29</strong> 4-5pm: Kaskrut</td>
</tr>
<tr>
<td><strong>July 23</strong></td>
<td><strong>25</strong> 5-7pm: Egg-drop competition</td>
<td><strong>26</strong> 5-7pm: Egg-drop competition</td>
<td><strong>27</strong> 5-7pm: Egg-drop competition</td>
<td><strong>28</strong> 5-7pm: Egg-drop competition</td>
<td><strong>29</strong> 5-7pm: Egg-drop competition</td>
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<td><strong>July 24</strong></td>
<td><strong>26</strong> 5-7pm: Egg-drop competition</td>
<td><strong>27</strong> 5-7pm: Egg-drop competition</td>
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<td><strong>29</strong> 5-7pm: Egg-drop competition</td>
<td><strong>30</strong> 5-7pm: Egg-drop competition</td>
<td><strong>31</strong> 5-7pm: Egg-drop competition</td>
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<tr>
<td><strong>July 25</strong></td>
<td><strong>27</strong> 5-7pm: Egg-drop competition</td>
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*Note: ICC = International Cultural Center*
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<td>11:30-1:30pm: Lunch with HF</td>
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<td>1:30-4pm: Debrief village excursion</td>
<td>1:30-4pm: Stratification Exercise</td>
<td>1:30-4pm: Stereotypes Activity</td>
<td>1:30-4pm: Media Image Analysis</td>
<td>1:30-4pm: Peace Art Activity</td>
<td>1:30-4pm: “City” Simulation</td>
<td>1:30-4pm: “City” Simulation</td>
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<td>4-5pm: Kaskrut</td>
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<td>5-7pm: “Hands of Peace” activity</td>
<td>5-7pm: Debrief Stratification</td>
<td>5-7pm: Debrief Stereotypes</td>
<td>5-7pm: Media discussion &amp; implications</td>
<td>5-7pm: Debrief Peace Art activity</td>
<td>5-7pm: Debrief “City” Simulation</td>
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<td>9-11:30am: Language</td>
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<td>9-11:30am: Final LPI Tests</td>
<td>9-11:30am: Meetings with Leaders</td>
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<td>1:30-4pm: Read &amp; discuss Sacred Stories</td>
<td>1:30-4pm: “Freedom Walk” Exercise</td>
<td>1:30-4pm: Read &amp; discuss Sacred Stories</td>
<td>1:30-4pm: Structured Dialogue</td>
<td>1:30-4pm: Peace Art Activity</td>
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<td>5-7pm: Read &amp; discuss Sacred Stories in groups</td>
<td>5-7pm: Debrief Structured Dialogue</td>
<td>5-7pm: Debrief “Freedom Walk”</td>
<td>5-7pm: Structured Dialogue</td>
<td>5-7pm: Debrief Peace Art activity</td>
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<td>Moroccan participants return to their homes</td>
<td>U.S. group takes bus to Casablanca airport and flies back to Portland, OR; families will pick them up at the airport or connect to flight home</td>
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<td>Program Leaders contact their group of participants to check-in for a post-reflection and evaluation discussion</td>
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<tr>
<td>10am: Meet at bus station to go to Rabat; check-in at Hotel Oscar</td>
<td>12-2pm: Lunch out</td>
<td>2-4pm: Written participant evaluations</td>
<td>4pm+: Individual exit interviews with Program Leaders</td>
<td>7:30pm: Dinner out</td>
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<td>9am-12pm: Reentry and Reintegration Workshop</td>
<td>2-4pm: Reentry and Reintegration Workshop</td>
<td>4-7pm: Excursion to Chellah Ruins</td>
<td>7:30pm: Dinner out</td>
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Appendix B: Timeline for Program Delivery

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2012

2013

(For 2014)
Appendix C: Interpretive Theater Exercise

**Skit:** A man wearing shoes walks out in front of a woman who is barefoot. His head is held high and he is looking straight ahead while walking. The woman is looking downwards toward the ground while carrying a tray of food and drinks. The man and woman come to the middle of the room. He sits down on a chair and puts his feet up on another chair. The woman crouches on the ground and begins pouring the drink into a glass. She hands the man the glass without looking at him. He takes it, drinks some, and then hands it back to her for her to sip on. She then prepares a plate of food and again hands it to the man without making eye contact. He takes it, eats some food, and then hands it back for her to eat next. The man and the woman then rise. He walks off the way he came, head held high and looking straight ahead, while the woman follows carrying the tray and looking down at the ground.

**Questions for the participants:** What did you just see happen? What is going on here? How do you feel about this situation?

**Alternate interpretation:** What you just saw were two people from the Namow culture. In this culture, the gods live in the ground and the earth is sacred. Only women can come into direct contact with the ground, because they are revered in this culture and are considered pure. Men are inferior to women and are believed to have corrupt and polluted spirits. Therefore, men are not allowed to come into direct contact with or look at the ground where the gods live. Men are also not allowed to make eye contact with women and women are believed to become contaminated if they look at men in the eyes. In Namow culture, women prepare food and drink in order to purify it. Men eat before women in order to ensure that the food and drink is safe and will not harm her. They must also protect women when traveling and so the males always walk in front of the females.

**Questions:** Were you surprised by this interpretation? What are your reactions and feelings?

**Follow-up Explanation:** To understand a culture you must learn to understand how the people of that culture interpret the world. Impressions and reactions are influenced by the system of beliefs, attitudes, and behaviors dominant in the culture one grew up with. It can take years of living in a culture to develop an instinctual understanding of the way people live, think, and interpret their surroundings. It is easier, but often incorrect, to assume that everyone interprets events the same way.

In a cross-cultural context, this can lead to wrong assumptions, incorrect information, and misunderstandings. You may have an emotional reaction to something because you assume that a person’s words or behavior have one meaning, when they in fact have a different intention all together. The same can happen to you when your words or actions do not translate well into the host culture.
## Appendix D: Schedule of Language Topics

### Language Lessons 9-10:30am + Conversation Practice 10:30-11:30am
*(unless noted otherwise)*

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<td>July 15</td>
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<tr>
<td>• Greetings - forms of saying hello &amp; goodbye; asking/telling how one is</td>
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<td>• Introductions - asking/telling names &amp; nationality</td>
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<td>• Review greetings &amp; introductions</td>
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<tr>
<td>• Verb &quot;To be&quot;</td>
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<td>• Pronouns - independent (I, you, s/he, etc.); &amp; possessive (my, your, his, hers, etc.)</td>
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<td>• Numbers 1-100 - asking/telling age</td>
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<tr>
<td>• Speaking about home town - nouns &amp; adjectives</td>
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<td>• Basic professions</td>
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<td>• Verb &quot;To have&quot;</td>
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<td>• Family - vocabulary; asking/telling about parents &amp; siblings</td>
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<td>• Hobbies &amp; Activities (basic verbs)</td>
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<td>• Comprehensive review</td>
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<tr>
<td>• Review numbers</td>
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<td>• Asking/telling time</td>
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<td>• Parts of the day (morning, afternoon, evening, night)</td>
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<td>• Months</td>
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<td>• Weather</td>
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<tr>
<td>• Food &amp; Drink - vocabulary; basic food phrases (hungry/thirsty/full);</td>
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<td>&quot;I want...&quot;, &quot;I like...&quot;</td>
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<td>• Clothing - verb &quot;To wear&quot;; vocabulary; colors</td>
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<td>• Shopping and bargaining</td>
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<td>• Comprehensive review</td>
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<td>• Body parts</td>
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<tr>
<td>• Buildings &amp; rooms of a house vocabulary</td>
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<td>• Asking/giving directions</td>
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<td>• Simple present verb tense (e.g. “I play basketball.”) - affirmative,</td>
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<td>negative, &amp; yes/no questions</td>
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<td>• Simple past verb tense conjugation (e.g. &quot;I ran last weekend.&quot;) - asking/telling about past activities</td>
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<td>• Adverbs (e.g. always, often, sometimes, seldom, never, etc.)</td>
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<tr>
<td>• Simple future verb tense (&quot;I will...&quot;) - talking about what will be done after program completion</td>
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**Participants should be able to reach the Novice-High level**

**Speakers at the Novice-High level are able to handle a variety of tasks pertaining to the Intermediate level, but are unable to sustain performance at that level. They are able to manage successfully a number of uncomplicated communicative tasks in straightforward social situations. Conversation is restricted to a few of the predictable topics necessary for survival in the target language culture, such as basic personal information, basic objects and a limited number of activities, preferences, and immediate needs. Novice-High speakers respond to simple, direct questions or requests for information; they are able to ask only a very few formulaic questions when asked to do so.**

Novice-High speakers are able to express personal meaning by relying heavily on learned phrases or recombinations of these and what they hear from their interlocutor. Their utterances, which consist mostly of short and sometimes incomplete sentences in the present, may be hesitant or inaccurate. On the other hand, since these utterances are frequently only expansions of learned material and stock phrases, they may sometimes appear surprisingly fluent and accurate. These speakers' first language may strongly influence their pronunciation, as well as their vocabulary and syntax when they attempt to personalize their utterances. Frequent misunderstandings may arise, but with repetition or rephrasing, Novice-High speakers can generally be understood by sympathetic interlocutors used to non-natives.

**[These guidelines were created by the American Council for the Teaching of Foreign Languages (ACTFL). Peace Corps has adopted them for their LPI Ratings, used here.]
Appendix E: Peace War Peace

Purpose: Reflect upon war and peace through an art simulation

Participants will be split into small groups of five and go into different classrooms. They will be given various materials and supplies to create an art representation of “peace”. Once all groups have completed their art piece, they will go around to observe the other group’s work. At some point during the observations, the Program Leaders will start telling groups that the others looking at their art piece are destroying it to see how the youth react. Will they retaliate or try to maintain peace?

Debriefing and reflection: The main point of this simulation is to illustrate how peace can take a long time to build and yet be so easily destroyed by war.

Eric Haggard, who has facilitated this simulation with CISV International in the past, talks about youth who respond by destroying others’ art pieces in retaliation as feeling guilty and remorseful afterwards. He quotes one boy who said, “It felt so good, but now it hurts so bad.” War can feel easy, right, and good at the time, but the long-term affects are much more negative.
Appendix F: Program Leader Job Description

Position Summary: Program Leaders for Moroccan Encounter are dynamic, responsible, and mature adults who will provide support and maintain a safe and secure learning environment for U.S. and Moroccan youth on a four-week program in Morocco. Program Leaders will work together as a team, two from the United States and two from Morocco. Leaders will help plan and implement cross-cultural, peacebuilding, and interfaith dialogue programming for high school aged youth with the help of ANDEO International Homestays staff. Leaders will work with program participants to increase their knowledge of another culture, peacebuilding work, and interfaith initiatives as well as cultivate new attitudes and awareness. All expenses including airfare, meals, and housing will be covered and a $500 stipend given upon program completion.

Timeline:
- November 2012-January 2013: Applications accepted
- February 2013: Applicants interviewed and selected
- March-April 2013: Staff orientation and training via internet
- May-July 2013: Monthly staff meetings with ANDEO via Skype
- July 10-August 12, 2013: Program implementation
- August-September 2013: Evaluation, wrap-up, and post-program interviews

Duties and Responsibilities:
- Ensure program participants’ safety and welfare (roughly 14 U.S. and 14 Moroccan youth)
- Facilitate the learning experience and encourage personal growth of program participants
- Lead a two-day pre-program orientation in Portland/Rabat, a one-day in-country orientation in Rabat, and a two-day reentry and reintegration workshop at the end of the program
- Teach either English or Darija to a group of seven youth in an interactive classroom setting
- Facilitate four weeks of cross-cultural, peacebuilding, and interfaith activities and simulations while maintaining a safe space and respectful learning environment
- Chaperone a weekend excursion to the village of Had Ait Mimoune
- Provide individual support for participants through weekly one-on-one meetings
- Be on-call at all times in case of any emergency while traveling to/from or within Morocco

Skills/Qualifications:
- Past experience working with youth
- Demonstrated leadership skills
- International travel and cross-cultural experience, preferably in the Middle East and North Africa (MENA) region
- Advanced speaker in English
- Advanced speaker in Moroccan Arabic (Darija)
- French speaker preferred, but not required

Appendix G: Medical Information and Release Form

Medical Information

Please complete this form as thoroughly as possible. When you are done, ask a parent or guardian to review it and add any information you may not have remembered, then have them sign the medical release at the bottom of the page.

☐ Yes. ☐ No. Do you currently have any medical condition under regular care of a physician of health care provider? Please explain.

☐ Yes. ☐ No. Have you ever been hospitalized for surgery or treatment of a serious illness? Please explain.

☐ Yes. ☐ No. Do you have any allergies? If yes, please list which ones and describe the symptoms and possible remedies.

☐ Yes. ☐ No. Are currently taking any prescription medications regularly that you plan to continue during your stay abroad? If yes, please list the medication(s) along with the prescribed dosage and the conditions for which they were prescribed.

☐ Yes. ☐ No. Are any activities or sports discouraged for medical reasons? Please explain.

☐ Yes. ☐ No. Are you currently on a restricted diet for medical, personal, or religious reasons? Please explain.

Have you ever experienced any of the following? If yes, please explain on a separate sheet.

☐ Altitude sickness ☐ Eating disorders ☐ High blood pressure
☐ Arthritis ☐ Epilepsy/seizures ☐ Mental illness
☐ Asthma/lung problems ☐ Hepatitis/ jaundice ☐ Sleep disorders
☐ Diabetes ☐ Heart problems ☐ Stomach/intestinal problems
☐ Back, foot or leg problems ☐ Enuresis ☐ Vision/hearing impairment

Medical Release

As a parent or legal guardian of the applying student, I ___________________________ confirm that the medical information above is complete and correct. I authorize ANDEO, its representatives abroad, and the host family to make on our behalf any decisions concerning medical, dental, or surgical treatment during her/his travel and stay abroad. If there are any changes to this information prior to the start of my child’s program, I agree to inform ANDEO immediately. I understand that students who have recently experienced excessive behavior problems drug or alcohol abuse, or eating disorders cannot be accepted into the program and that my child’s acceptance into the program may be revoked if any of these issues come to ANDEO’s attention.

Parent/Guardian signature and date

Relationship to applicant

620 SW 5th Ave, Suite 625, Portland, OR 97204 | tel: 503.274.1776 | toll-free: 1.800.274.6007 | fax: 503.274.9004 | info@andeo.org

[From ANDEO’s Detailed Outbound Application Packet]
Appendix H: Program Application

About Yourself

Please list five adjectives that describe your personality:

Check your interests on the list below. Make two check marks for the activities you enjoy the most!

<table>
<thead>
<tr>
<th>Swimming</th>
<th>Jogging</th>
<th>Theater</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water sports</td>
<td>Golf</td>
<td>Dance</td>
</tr>
<tr>
<td>Tennis</td>
<td>Skateboarding</td>
<td>Painting or drawing</td>
</tr>
<tr>
<td>Bicycling</td>
<td>Horseback riding</td>
<td>Reading</td>
</tr>
<tr>
<td>Hiking</td>
<td>Cooking</td>
<td>Photography</td>
</tr>
<tr>
<td>Camping</td>
<td>Computer</td>
<td>Museums</td>
</tr>
<tr>
<td>Team sports (please specify:)</td>
<td>Video games</td>
<td>Board games</td>
</tr>
<tr>
<td>Winter sports (please specify:)</td>
<td>Martial arts (please specify:)</td>
<td></td>
</tr>
</tbody>
</table>

Music Instrument (please specify:)

Other (please specify:)

Please list any clubs or teams you belong to:

What kinds of activities do you and your family do together?

Have you ever traveled outside the country? □ Yes. □ No.
If yes, Have you ever done that without your family? □ Yes. □ No.

Have you ever traveled outside your state? □ Yes. □ No.
If yes, Have you ever done that without your family? □ Yes. □ No.

Has your family ever hosted an international student? □ Yes. □ No.

If you answered yes to any of the questions above, please give some more details. For example, where did you travel and for how long? Did you experience culture shock or homesickness? Where was the student you hosted from and how long did she or he stay with you?

Do you have a religious affiliation? □ Yes. □ No.
If yes, please specify which one:

If yes, how often do you participate in services? □ Often □ Sometimes □ Never

Are you willing to attend different religious services with your host family? □ Yes. □ No.

Do you smoke? □ Yes. □ No.

Do you follow a special diet? Are there any foods that you cannot or are not willing to eat?

If you are a vegetarian, please keep in mind that it this may not be a common concept in your host culture. In some situations, it may be considered rude to refuse a meal that includes meat, no matter how politely you explain yourself. Of course you don’t need to completely change your diet, but it is important to be flexible and willing to try new things. Please check the foods you are willing to eat below.

Short Essays

Please write four short essays about the questions below. They should fill up the whole space provided. If you have more to say, please feel free to attach a separate sheet.

Essay Question I: Explain why you chose to participate in a homestay program abroad.

Essay Question II: How do you think life with your host family may be different from your daily life at home? Think about schedules, your role and responsibilities within the family, meals, customs, shared activities, and other aspects of family life.

Essay Question III: Explain why you think this program will be a good experience for your host family. Try to put yourself in their position and think about what they may be hoping for.

Essay Question IV: Describe how you plan to prepare for this experience from today until your departure day.
Appendix I: Budget Notes

Expenses:

Print Materials

• Printed marketing materials will be produced, such as posters to put up at schools, religious institutions, and youth centers in both the United States and Morocco. Flyers and informational brochures will also be created to handout at events, such as local festivals and park concerts in the Portland Metropolitan area as well as during high school visits.

• Orientation packets will be produced in both electronic and print forms and mailed to program participants upon acceptance. This cost includes postage within the United States and abroad to Morocco.

• Once in Morocco, instructional handouts, such as language worksheets, will need to be copied and classroom supplies bought, including dry-erase boards, markers, pens, pencils, papers, and props for the various workshops and activities.

Staff, Health, Safety, and Emergency

• Each of the four Program Leaders will be paid a small stipend to help compensate them for their work. This stipend will be given to the leaders upon program completion.

• Group traveler’s insurance will be purchased through FrontierMEDEX for the U.S. participants and staff. This comprehensive accident and sickness insurance covers physicians’ fees, hospital expenses, emergency medical evacuation, repatriation, 24-hour medical assistance as well as trip interruption, delay, cancellation, lost luggage, and political and security evacuation.

• Each of the four Program Leaders will carry emergency cell phones with them at all times as well as calling cards. They will contact ANDEO International Homestays in Portland once a week with any updates about safety, the participants and group dynamic, and how the program is going in general.

• Cash will be kept on hand by the Program Leaders in case of any emergency visit to the hospital. The Moroccan participants and staff are eligible to receive free or subsidized healthcare through the Ministry of Health (MOH) at public clinics, health centers, and hospitals. Any medical expenses not covered by the MOH will be taken care of by ANDEO, assuming any sicknesses occurred within the program duration and any injury resulted directly from program participation.
**U.S. Pre-Program Orientation**

- The U.S. participants and staff are responsible for getting themselves to the Park Lane Suites and Inn located in downtown Portland prior to their pre-program orientation. The group will stay at this hotel, two people per room, for two nights. Breakfast is included. The hotel is about a one-mile walk from the ANDEO offices where their orientation sessions will be held.

- Lunch will be provided by ANDEO to participants during the orientation days and prior to leaving for the airport on the day they depart for Morocco.

- Dinners will be spent out in downtown Portland as a group with the two U.S. Program Leaders. A stipend for dinner will be given to each participant, but they can spend more out of pocket if they choose.

- A shuttle service from downtown goes to the Portland International Airport every half hour. This shuttle will pick the U.S. group and their luggage up at their hotel and take them to the airport.

- The U.S. group will fly roundtrip together from Portland to Casablanca, Morocco, transiting through the John F. Kennedy International Airport in New York City.

**Morocco Pre-Program Orientation**

- The Moroccan participants and staff are responsible for getting themselves to Hotel Oscar in downtown Rabat prior to their pre-program orientation. The group will stay at this hotel, two people per room, for two nights. Breakfast is included. Their orientation sessions will be held in one of the conference rooms at the hotel, which is being provided for free of charge by the hotel.

- Lunches and dinners will be spent out in downtown Rabat as a group with the two Moroccan Program Leaders. A stipend for both lunch and dinner will be given to each participant, but they can spend more out of pocket if they choose.

**In-Country Orientation**

- Once the U.S. group arrives to the Mohammed V International Airport in Casablanca, they will be met by a charter bus which will drive the group one hour north to Rabat and drop them off at Hotel Oscar where they will meet their Moroccan peers.

- Lunch will be spent out in downtown Rabat. A stipend will be given to each person, but they can spend more out of pocket if they choose.
• The entire *Moroccan Encounter* group will take a local bus to Khemisset in the evening, about a 70-minute ride, where they will be met by their host families.

**Khemisset**

• Host families will receive a stipend to help cover the extra food and utility costs required of hosting two youth (or staff). This stipend is calculated at 10 dollars per day for 26 days. Families will provide three meals each day.

• *Kaskrut*, the snack between lunch and dinner, is an integral part of Moroccan culture. This meal will be spend together as a group at the youth center or out at a cafe. Participants will take turn preparing the snack in order to share Moroccan and U.S. foods.

• Language classes and program activities will take place at the local *Dar Chebab*, or youth center, in Khemisset. These facilities have been offered at no extra charge.

**Village Excursion to Had Ait Mimoune**

• The *Moroccan Encounter* group will travel to the village of Had Ait Mimoune, a 30-minute ride, by a local mini-bus for their weekend excursion.

• Host families in Had Ait Mimoune will receive a stipend to help cover the extra food and utility costs required of hosting two youth (or staff) for a weekend. This stipend is calculated at 10 dollars per day for two days. Families will provide all meals.

**Post-Program in Rabat**

• At the end of the four weeks in Khemisset, the group will take a local bus to Rabat where they will spend two days doing final evaluations and undergoing a reentry and reintegration workshop.

• The entire group will stay at Hotel Oscar in downtown Rabat for the final two days of the program. They will stay two people per room for two nights. Breakfast is included. Their post-program sessions will be held in one of the conference rooms at the hotel, which is being provided for free of charge by the hotel.

• Lunches and dinners will be spent out in downtown Rabat. A stipend for both lunch and dinner will be given to each person, but they can spend more out of pocket if they choose.

• A final excursion to the Chellah Ruins in Rabat will take place during the last day of the program in Morocco.
• On the final day in Rabat, the U.S. group will be picked up by a charter bus at Hotel Oscar and driven one hour south to the Mohammed V International Airport in Casablanca. They will fly back to Portland, Oregon, where they will be greeted by their families at the airport, or transfer to another flight to their home destination.

**Indirect Rate**

• Indirect costs are calculated at 20 percent of the subtotal expenses.

**Revenues:**

**Program Fees**

• U.S. participants are responsible for raising 2,000 dollars in program fees to help cover their airfare, lodging, and meals. Fundraising tips will be provided by ANDEO to each participant to help them reach this amount.

• Moroccan participants are responsible for giving the equivalent of 25 dollars in program fees. This is the typical cost for a one-week summer youth program in the country. While small, this amount may be too much for some Moroccan families in which case scholarships may be awarded through a short application process. Scholarships awarded will be paid for with the extra program revenue generated.

**Grants**

• The El-Hibri Charitable Foundation’s (n.d.) “Interfaith Dialogue Initiative focuses on supporting interfaith dialogue and understanding between Islam and the West and the Abrahamic faiths (Judaism, Christianity and Islam)” (para. 1). This foundation believes that education, outreach, and the sharing of world views can help build trust and foster “consensus-building” among societies. They provide grants to organizations the promote peace, tolerance, compassion, and interfaith dialogue.

• The Patrick McCollum Foundation (n.d.) is dedicated to human rights, social justice, and pluralism. They are on a “quest for the tolerance and compassion of . . . differences and holding sacred everyone’s religion” (para. 2). This Foundation awards grants for interfaith work.

**Donations**

• The Interfaith Council of Greater Portland (n.d.) is organized by local religious leaders who want to build deep, positive relationships among all faith traditions and are committed to education, principles of religious freedom, and equal treatment. Their participants include Christians, Muslims, Jews, Buddhists, Hindus, and others.
• The mission of the First Unitarian Church of Portland (2009) is “to promote love, reason and freedom in religion; to foster lifelong spiritual growth; and to act for social justice” (para. 1). The church embraces diversity of beliefs and supports the seeking of meaningful relationships to transform the world in genuine ways.

• The Interfaith Community Church (2012) in Seattle, Washington urges communities “to live in the openness of heart and compassionate understanding” (para. 1), “to thrive through listening, sharing, and caring for one another” (para. 2), and to “support and respect one another’s personal spiritual path and spiritual practices” (para. 3).