



Development Issues in Morocco

Final Project:

*Assessing Literacy Program Offered By Sidi Touhami
Association For Education and Development: Goals,
Achievements and Obstacles*

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I. Research Question :

The first and foremost factor for evaluating the level of development of a country is literacy, and during the twentieth century, developing countries, such as Morocco, concentrated their efforts in increasing social initiatives as key factors for their own development. The main interest was directed toward children and women's literacy which were neglected for a long time. Women play a major role in their families, at a small scale, and in their communities at a large one, and their illiteracy has many repercussions on the development of their countries. Thus, there is today a gradual trend to enhance their status which is considered as a springboard to the development of the country as a whole.

According to Rathgeb, in the research she did on Building Sustainable Women's Literacy Programs: A Middle Atlas Community in Morocco, she argues that education is the "vehicle for self-advancement." Education enables women to improve the quality of life of their families, as they become more aware of health issues, and it also enable them to acquire some skills for employment which help them gaining power within their families and impose their position in their society. (Rathgeb's unpublished report 1)

During the "World Conference on Education For All" in 1990 in Jomtein, Thailand, the importance of education has been strengthened as it has been agreed on that literacy is the "primary learning tool for personal and community development." (Abdi's unpublished report 11) The alarming statistics about adult illiteracy in general, and women in particular, attracted the interests of many scholars, partisans of women's issues. During the 1990 Jomtein World Conference on Education for All the number of illiterate adults around the world was estimated at 962 million, and in the year 2000 their number was 887 million which represents approximately 27% of the adult population of the developing countries. (Qtd in Alaoui's unpublished report 13) These illiteracy rates are unequally divided between the

men and women since according to a research conducted by the UNESCO in 1993, 65% of illiterate people in the world are women. (Rathgeb's unpublished report 1)

In the Arab/Muslim countries, the same growing interest is giving to literacy.

According the "Arab Framework For Action to meet basic learning needs in the years 2000-2010," the number of illiterate adults in the Arab world is estimated at 68 million, of which 63 million are women. (Alaoui's unpublished report 13) Morocco, for example, is ranked among the countries with the highest rates of illiteracy. Indeed, according to ISESCO's publications of 1998, 56,3% of Moroccans are illiterates. It is worth noticing that the gender disparity is obvious since among the illiterate people 43,4% are male while 69% are female. (Alaoui's unpublished report 14) These statistics are surprising because since its independence in 1956 Morocco launched many literacy campaigns through out the country and the 1996 Constitution stipulates that all the citizens have the right to equal access to education. (Mjahed 6) The outrageous situation of literacy in Morocco pushed the country to strive to eradicate the problem. Today, there are many offices involved in this aim: the Ministry of Labor and Social Affairs, the Ministry of National Education, the Division of Illiteracy Eradication and Adult Education, the Delegation of Ministry of Labor and Social Affairs and the Delegation of the Department of National Solidarity. (Mjahed 33) At the same time, many non-governmental organizations (NGO's) and local associations took initiatives to deal with this issue, but without notable results. In an interview done by Kelthoum Ghazali for the magazine Citadine, Said Saadi Minister dealing with the Plan of Women's integration, Morocco, according to the UNDP, occupies the 126th rank as far as the human development criteria is concerned; he relates this situation to the low level of literacy of women and children in the country. (Ghazali 35)

The Tafilalet region, in the south of Morocco, is among the most neglected regions of the country. Strongly conservative and traditional, illiteracy is accentuated in this region.

The 'Sidi Tuhami Association For Education and Development,' is making an endeavor to deal with this problem and tries to develop the village where it is established, Ksar Jadid near the Rissani. In this small village there are two illiteracy programs operating; one for children and another one for women and both are supervised by this association. Although the association emerged from the desire of the local population to participate in the development of their village, the programs could not attract all the illiterate people.

The principal question that imposes itself is why are the programs not operating successfully? What does the association lack to grow and gain in scope? The purpose, also, is to see how the population interacted with the new association to have a better idea of whether they are aware of the notion of literacy as a key concept for development. In addition, it is important to understand the motivation of the association for the improvement of the quality of teaching it provides to be able to judge the sustainability of the project.

II- Methodology

Our research on the literacy program offered by the 'Sidi Tuhami Association For Education and Development,' was based mainly on an interview done with the executive members of the association who accepted to meet us on April fifth, 2003. The interview was previously arranged by Dr.Shoup our professor of 'Development Issues in Morocco' at Al Akhawayn University. We were assigned by Dr.Shoup to deal with the literacy project of this association, while the two other teams were assigned to work respectively on the structure of the association and on income generation project. Our team, joined by the two others, met with the main officers in the office of the association, which is at the same time the location where the literacy programs are taking place. Each team prepared a series of questions to ask with the approval of Dr.Shoup, and then each one interviewed the executive members respectively around cups of tea and peanuts, as the tradition requires in the region. It was

important to meet with the teacher of literacy classes, as she is the person in direct contact with the beneficiaries. The third interview was conducted with a woman, involved in the program offered by the association, who we met at her house in Al Ghorfa. The reason behind it was to figure out Al Ghorfa's women interest in literacy, as well as their motivations, and their aspirations. In over all, the interviews lasted three hours, from 10 am till 13 pm.

The first part of the research was dedicated to learn more about the association and its members. At 10 am, we met with the secretary's assistant, Abd Alwahed Maghraoui, who introduced us to the officers: Rachid Bouyahiaoui the association's secretary, Mohamed Naciri the vice president, Bachir Naciri the counselor of the association. After, the president Abd Allah Nasir and the second counselor Abd Malek Madrari joined us. The interview was on a formal format. We were all sitting around a table and we started asking the questions we had previously prepared.

On the other hand, the meeting with the teacher, Loubna Hassan, was informal. The meeting was not scheduled, but when she joined the meeting after finishing her lecture, we took this opportunity to ask her some questions. The questions depended on the answers we got from her and on the information we needed. She has a secondary school degree (college), but still she can hold a class session for those who do not have any education.

The last interview done was with a woman from Al Ghorfa who is actually enrolled in the program. After we finished interviewing the teacher, we asked the members of the association if we could meet any of the women benefiting from the literacy program to get her impressions. First, we were told that it was not planned to meet any of them, and that it would be difficult to arrange a meeting, because of the time inconveniency since women are very busy in their houses. But thanks to the help of the teacher, who was friendly and comprehensive enough, she could arrange a short meeting with one of her students. We left

with her to the house of Khadija Tabzioui who is living in Kasbat Haj El Hashmi. The woman did not show any reticence to talk with us, she was relax and hospital, and although the woman was busy with her work, she accorded us time to ask her some questions which we did not prepare previously.

What stroke us during the meeting with the main officers of the association was that they were ready to provide us with any information necessary for our research. They were very motivated to talk about their achievements, and showed strong desire to see their projects succeed. They suggested answering to our questions all at once without separating the group into small ones. There were only two people who monopolized the discussion and seemed prepared for the meeting: Mohamed Nasiri and Bouyahiaoui, while the president and the others only intervened to add few comments.

On the other hand, the teacher was very shy. She was the only woman among the committee, and she was reluctant to answer without the approval of the other members. She was not given the opportunity to talk about the efficiency of the programs, although she is directly concerned with it. Yet, when we took her apart she was cooperative, but her answers were brief and directly into the point. We noticed the same behavior with Khadija Tabzioui, who was simply answering positively to all our questions. Sometimes Loubna had to intervene to simplify our questions or used words, to make them meaningful for her when the woman got confused. The visit did not last long time only few minutes because of time constraints, thus we could not respond to the invitation of the woman to take a cup of tea.

At the end of the meeting with the members of the association, they expressed their gratitude for the interest we have for their association and asked us for a way we might contribute to the development of their association. We informed them about the program we are following at the university and we suggested that to begin we could help them traducing into French and English brochure, create a web site for their association, and also help them

establishing contacts with non-governmental organizations which could finance their projects. In this aim, we exchange our whereabouts to stay in contact.

III- Data Presentation and Analysis

As the fundamental objective of the research was to elucidate the reasons behind the reluctance of women and children to enroll in the literacy program, the focus was placed on four major points. First, retrace the reasons and motivations behind the creation of this association. Second, know more about the program itself, the number of people involved, the courses it offers, the materials used and the pedagogy the teacher is following, have an idea about the perceptions of the beneficiaries, and the value they hold on the literacy as well as its contribution for enhancing their daily lives. Third, look at the problems which slow down the literacy program, and their reasons. Fourth, figure out whether they had collaborations with other offices dealing with literacy, and the attempts they made to expand the efficiency of their association.

To begin with, the benefits of the literacy today became obvious to everyone. According to the research on Adult Literacy Program in Ifrane: A Case Study of Problems, Prospects, and Future Challenges in 2002, Mourad Mjahed pointed out that Graff defines literacy as the mean by which humans come to improve their "thinking and abilities and intelligence." (Mjahed 12) According to the study conducted by El Alami, Ross, Shoup and Bouasria about Assessing the Effectiveness of Innovative Literacy Programs for Women's Empowerment: A Case Study in the Middle Atlas Region of Morocco, the history of literacy in Morocco finds its roots during the independence era. (unpublished proposal 9) There had been several campaigns to eradicate the illiteracy in the newly independent country involving the ministry of Youth and Sports, ministry of Education, the ministry of Labor and social Affairs, and several NGO's, but without noticeable success. (unpublished proposal 1)

Yet, the civil society continues to strive to reduce illiteracy. The 'Sidi Touhami Association for Education and Development,' is a grassroots aspiration created on April 10th, 2000. The educated people of Al Ghorfa expressed their desire to create an association and consolidate their efforts in developing the Ksar El Jadid and revive this marginalized region. Indeed, the years of drought had severe impact on the region since, according to the members of the association, 2/3 of the population left, and only the poor fraction, unable to migrate, stayed. In the interview, the executive members pointed out that the association became as a bridge linking the local population and their needs with the wealthy native people who left the region. For instance, a donor from the region, who is now in Fes, provided them with a house which became the office of the association, and which at the same time serves as classroom.

Among the several aims of the association, figures literacy programs for women, and a program for children's education. The name of the association stresses this goal, and 'Sidi Touhami' is a reference to the cultural heritage of this region since, 'Sidi Touhami' was an educated and a well-known personality from this region. The association offers programs for adult literacy, a pre-school education project and religious teachings for children and women. However, the members of the association pointed out that unfortunately the local people are not aware of the importance of the associative work and at the beginning they had difficulty explaining to the people the goals of the association which they could not assess.

It is worth noting that the association is referring to literacy from a GAD approach (gender and Development) because all its members are men from the region who want to help the elaboration of societal system involving both gender in the development of the community. Besides, the main officers of the association interviewed said that to encourage women's participation in the literacy programs, they started by convincing, door by door, the husbands about the benefits of literacy. In the research about Assessing the Effectiveness of

Innovative Literacy Programs For Women's Empowerment: A Case Study in the Middle Atlas of Morocco, it is pointed out that the "focus of GAD is to be gender-sensitive encouraging women's self-organization in the sense that it goes beyond the concept of self-reliance and material deprivation to stress the necessity for women to become emancipated within their roles." (unpublished proposal 6)

There are 16 women enrolled in the literacy program called 'education courses' and 'awareness courses' (taou'ia), and 46 children. Because of the lack of resources of the association, the beneficiaries are asked to contribute by 20Dhs per year.

Loubna Hassan has been recently appointed to the post of educator. She told us that before her there were three other girls who got married and left the village. She is from the region and has a secondary degree; she said that she could not pursue her studies because the high school is far from the village. Therefore, she accepted to work within the association as a volunteer because she feels bored at home, and receives a symbolic wage of 250Dhs per month.

The women enrolled are those who have not been able to join the formal education and have between 15 and 60 years old. They are benefiting from three courses per week, two hours each from 2 to 4 pm on Monday, Wednesday, and Thursday. Actually, there are two levels of education, but they take place at the same time. The teacher of the programs said that it is valuable to have two different classes at the same time because, on the one hand, the women in the second level can review what has been studied before, and on the other hand, the newly enrolled women can learn from the others and are more motivated. Women learn basic skills such as reading and writing, but according to their teacher they would like to learn more about subjects they are directly concern with. It is important to give the learners instruction they are interested in to increase their motivation for education. According to the research on Assessing the Effectiveness of Innovative Literacy Programs For Women's

Empowerment: A Case study in the Middle Atlas Region of Morocco, the researchers argue that the major reason behind the failure of literacy programs in Morocco stems from the fact that they are not “demand-based.” (El Alami et al. unpublished proposal 7) On the study on Contribution to the evaluation of adult literacy campaigns in Morocco:the Opinions of Fassi Women Beneficiaries and Teacher, Myriem Mamoumi Alaoui said that the beneficiary of the literacy program in Fes claimed that their aim from participating in the program is to learn how to read and write, do simple arithmetic, understand TV programs, help their children in their homework, learn some crafts, and acquire independence. (Alaoui’s unpublished research 34) The same observations appear in Betsy Rathgeb’s research on Building Sustainable Women’s Literacy Proframs: A Middle Atlas Community in Morocco, and she added that for women learning basic literacy skills give them more confidence and the ability to “make calculations at weekly souk.” (Rathgeb’s unpublished research 6)

Khadija Tabzioui, a woman involved in the literacy program, emphasized that women of a certain age (40 years old) are very enthusiastic to attend the literacy classes and they encourage each other. She has recently joined the program and she has never received education before, apart from the religious teachings she got in the jama’a when she was little. She claimed that she is willing how to read and write because she wants to understand the movies on TV and the health programs broadcasted, but she added that the amount of money they have to pay (20 Dhs) is beyond her capacities. It is worth noting that in general as the teacher said women’s initiative to participate in these classes derive from their willingness to contribute to the welfare of their families. It is common for women in Third World to think this way. Indeed, in the research conducted by Myriem Alaoui about Contribution to the evaluation of adult literacy campaigns in Morocco: The opinions of fassi women beneficiaries and teachers, she proved that “the desire (of women) from learning literacy skills does not stem only from a purely personal need, but it stems also from the feeling, the desire of helping

and serving others. It is, thus, a feeling of responsibility that parents, women in particular, should assume toward their children and their families." (Alaoui's unpublished research 33)

The woman, Khadija Tabzioui, said that she was encouraged by her husband who bought her a pen, a notebook and small board to write on. Then, her children started helping her doing her homework at home. The woman pointed out that among the several reasons which prevent women from attending classes regularly, the heavy burden of the housework they have to perform alone is the main obstacle; besides she added that sometimes when they receive guest it is impossible and impolite to go to class and let them at home.

Loubna Hassan, added that beside the previously cited objectives, women in Al Ghorfa expressed great interest in learning and reading Quran, health instruction especially focusing on topics related to pregnancy, children health care, and birth control, she also said that one woman wanted to learn how to phone her son who is living abroad without relying on someone's help.

For women, the teachings of Quran are taking place in a different form and the lectures are giving by Abdel Aziz Hajji. According to Loubna Hassan, who also attends the religious classes with the women, Abdel Aziz Hajji graduated from the Karaouyne University in Fes. These classes which are highly valued by women, take place every Wednesday from 4:00 to 6:30pm. The women and the teacher are in two different rooms separated by a curtain and the teacher (fqih) uses microphone to be heard by these latter. The aim, as Loubna said, is, first, to keep the women far from the teacher because they must not be in presence of a man who does not belong to their families, and second, to make women comfortable asking questions related to religious practices. Still, Loubna plays an important role during these sessions, since she is the one who transmits the women's questions to the fiqh, who then answers. Women's questions are very basic: the way of praying, fast practices, the duty of a Muslim woman and the role of the husband.

Regarding the sustainability of the program, this latter is still fragile. On the 15 women involved in the program since its establishment, 5 of them have already dropped out, and 2 others have joined the program. Loubna, their teacher, said that these are young girls who got married and had to left because young women are not supposed to go out of their houses and the men want to preserve their honor. Other husbands are less reluctant to send the old wives to school, because they pretend that they are enough mature to not engage in an extra marital relationship. Besides, the headquarters pointed out that they had hard time convincing an old women to 'take a pen and write on a sheet of paper' because of her age. In fact, there is only one woman who has 50 years old, and all the others have around 20 but are not married. In general, old women judge themselves too old to learn and they fear the jokes of their surroundings. It is very common that people and even family members laugh at those women in literacy programs, and Besty Rathgeb in her research on literacy in Ifrane observed the same reactions. (Rathgeb's unpublished research 6) In one of her interviews with a woman she said that "men in the village, mocking them (women) as they were 'little children' heading to school." (Rathgeb's unpublished research 6)

According to the research done by Myriem Mamoumi Alaoui, she said that there are several reasons explaining the withdrawal of women from literacy programs. (Alaoui's unpublished research 55) First, she cited that the class schedule usually does not fit with the women's free time; and because of the housework women loose their capacity to "retain what they learn," since they have to think about so many other things. Also, when the program is not targeting the needs of women they often do not see the need to pursue their learning. Besides, when they are not encouraged by their surroundings or the association (by giving them books, copybooks, and pens) they feel worthless. (Alaoui's unpublished research 55) The association tried overcome this issue by giving symbolic rewards, in form of diploma, to the women who have succeed the year.

On the other hand, children's education is quite different. First of all, the pre-school program involves 46 children, equally divided between boys and girls. For this level, the parents send their girls to school without any opposition. Almost all the children of the village come to the classes, except those who are already enrolled in the primary religious school, the 'jamaa'. Children have class every day from 9:30 to 11:30 (except the Sunday). The first hour is dedicated to a session of reading and writing during which they learn how to spell words and their definitions. During the second one they have basic mathematics instruction. The association tries to make the courses funny for the children, by recording cartoons on videotapes which they show them from time to time, usually at the end of classes. The program also offers two hours of entertainment per week, where it is the occasion for the children to learn songs (anachid) and to play with the toys, which are usually granted by a non-governmental organization. When children attain primary school age, they leave the program. They have the possibility to join the formal school, but it is almost 300 m far from the Ksar El Jdid, and Loubna told us that only students owning bicycles pursue there.

The religious teachings are not restricted to the students enrolled in the literacy programs. Students involved in formal education can also benefit from these teachings which take place during the evening after the ichta'a prayer, but they mainly include boys, who are able to leave home at night.

For both women literacy and children's education, the materials (books) are provided by the department of the eradication of the illiteracy of the 'Ministry of Equipment and Professional Training and Social Development.' However, there is only one book available, for each level, held by the teacher who prepares the lessons based on it.

The association tried to make contacts with different offices of the state dealing with illiteracy. Their first attempt was with the local of the region (jama'aa), which once granted them an aid. After, they have targeted the wilaya of Meknès-Tafilalet region and they have

beneficiated only one time from an aid. Besides, the last attempt was directed to the 'Ministry of Youth and Sports,' which answered positively and gave them 1000 Dhs during two successive years. This money, argued the members of the association, is insufficient to the development and expansion of the association to reach the already set up goals. In this aim, on June 6th of 2002, they wrote an application for the ministry of agriculture asking for books, yet they did not receive any answer from them. In addition, on 6th March 2003, they have signed an associative agreement with the delegation of the Ministry of Education in Errachidia whose aim is to coordinate their efforts and participate in the development of the educational system as a whole. (See appendix B)

IV-Problems and constraints

Primary, the major difficulty we faced during our fieldwork was the time constraint. Indeed, Saturday morning the interviews began at 10 am and we had to be very quick for two reasons. First, it was a group interview and we had to manage our time to let a chance for the two others groups to ask their questions. Secondly, we were dependent on Dr. Shoup who was working on another project in another village and he came back at 12h30 to take us back with the van of the university to have lunch in the Zaouia Sidi El Ghazi.

Additionally, we could not meet with more women or attend to literacy classes for children and women. The first reason was that we did not inform the officers of our will to attend the classes, because it as Dr. Shoup who arranged the meeting with them, and we were not in contact with them to inform them of our desire. Second, our meeting was not held at the time of the regular classes, and therefore we were told that it was not appropriate to disturb the women whom at this time are usually performing their housework.

Another major limitation was that the teacher was very shy, and was hesitant in answering the questions. First because she was intimidated by the men present in the meeting

because during the few times when she was given the opportunity to talk she was answering and staring at them, waiting for their consents. Also we had the feeling that she was impressed despite the fact that we tried to make her comfortable. Her answers were very briefs, and we had to insist on her and simplify the questions so she can answer. Consequently, we could not ask her open questions and let her inform us, our questions were closed and concise. Besides, her dialect was sometimes incomprehensible and both of us had to make efforts to understand what she meant. At the same time, to verify the consistency of the data she was providing us with, she had to check the information in her notebook, where the names of the students were written. But, we noticed that her notebook was not updated and she had difficulty to remember the students still enrolled from those who withdrew. Moreover, she was newly appointed to her post, and consequently she did not have the data for the previous months.

One remark struck us during our interviews. During the first interview with the executives we asked them if any woman has withdrew from the programs they offer, and they said that since the beginning of their program none of them had. Nevertheless, Loubna their teacher, said that 5 women have already dropped out from the program, and showed us her note book where she has registered the name of her students.

With the help of the teacher we were able to meet with one woman in her house for only few minutes. She was answering positively to all our questions; she did not complain about anything she said that everything was good. Besides, even though we conducted the interview in Arabic dialect we had to rely on the teacher to make the questions clearer for the woman who seemed not to understand ours because Loubna is from the region and she knew how to convey the message to the woman.

Additionally, we were unable to meet the fqih Hajji Abd El Aziz, so we could not ask him direct questions. The information we got about the classes he teaches were provided by

Loubna Hassan, the literacy program teacher, who attends the classes with the women and the executives of the association.

IV- Solutions

Prior to establishing suggestions for the association, it is important to say again that it would have been worth full for our study if we could have spent more time there, and could perform participatory observations in classes. We also think that if we could have spent more time with women, we would have established a trustful relationship with them which would have enable us to ask them more questions, such as what might be the things they would like to change in the curriculum or in the teaching process, or even about the time convenience. Nevertheless, from the first contact with the members of the association as well as with the teacher, there are some conclusions which can be drawn about the effectiveness of the association.

First, from the interview with the executive members of the association we figured out that they are overly ambitious. Their motivation is certainly important and necessary for the sustainability of their projects, however, to start on solid bases we suggest that they would better focus on strategic issues. First of all, they should work on implementing the basic needs of the local population, that is to say literacy. Indeed, the literacy is the first step to achieve other development project. Literacy brings the knowledge and the awareness necessary to broad humans' perspectives, and areas of thinking. As Mjahed says in Adult Literacy Programs in Ifrane: A case study of Problems, Prospects, and Future Challenges, "...the learning of reading and writing should be the occasion of acquiring useful notions for the immediate growth of the level of life. Reading and writing should lead not only to general and elementary knowledge, but also to prepare the individual for work, increase of

productivity, larger participation to civic life, a better understanding of the surrounding world, and finally, increased exposure to human and cultural endeavours.” (Qtd in Mjahed 19)

Additionally, children’s education is all the more important as they represent the future. They will have a role to play in the further development of their community. Consequently, their education is a long term ‘investment’ for the benefit of the region.

Another major problem the association is facing is the lack of financial resources to support the expenses. This critical issue is related primarily to the fact that they do not have any idea about the strategies they need to adopt in order to attract funds. The reason behind this is that in this region the civil society has not been active previously. Moreover, these motivated people did not have an example to follow. Besides, the lack of money prevent them from making contact outside, like they pointed out that they do not even have money to go to the cyber café (the nearest one is in Rissani) and search for information on the net. It is obvious that they must advertise their association.

During our meeting with its members, we proposed to them to revise their web site as a first step attempt to the opening of the association toward the international scale.

Additionally, we would suggest to them to change the name of the association (Sidi Tuhami Association for Education and Development) because it does not specify their goal. First, ‘Sidi Tuhami,’ with respect to this man, he is not a well-known personality, and one can not figure out that he was an intellectual man in this region. Second, the word ‘development’ is too broad and it does not specify their objectives.

The most important thing they have to work on is to learn how to write proposals. In fact, while in contact with an NGO they will be asked to write up a proposal where they would set their achievements, and then their goals. Again, students suggested to them that they could try to put them in contact with effective NGOs, such as Hellen Kaeller.

In order to create a lasting literacy program, the members of the association must also think to integrate directly women in a committee within the association. We believe that a successful program would not work unless women would have part in the process of decision making, and get an opportunity to decide about the issues related to them. Besides, they should figure out ways to motivate women, who are usually frustrated in joining the literacy programs. For instance, more interest should be given to the strategic needs of the women, and should be included in the programs. This should make women more confident in their classes first, and in their lives in general.

V- Conclusion

Undoubtedly, the development of a country depends on its literacy level, and for Morocco, improving literacy programs and expanding it so that every Moroccan citizen would benefit from it, is a priority for both improving humans' capabilities and developing the whole country.

According to Mjahed, "though few would dispute the real gains in educational development since Moroccan independence, tremendous disparities in educational participation are likely to remain throughout the 1990s and beyond. Even with well-educated elite, Morocco is burdened with great numbers of illiterate and low literate adults and non- or partially schooled youth. The future of economic development depends on government policies that affect the capacity of the poor and the ultra-poor to break the cycle of educational poverty." (Qtd in Mjahed 17)

In the conservative regions of Morocco, like in the Tafilalet where women's role is limited to housekeeping and to their nursing functions, they are marginalized. Under the patriarchal system, they are subordinated to the males' decisions, and often deprived from any

power. Mahassine Abdi in her research, about Literacy Programme, Evaluation Among Moroccan Women, pointed out that in general "because they do not know how to read and write, Moroccan non-literate women were and are still marginalized and excluded from the economic, social and cultural networks. Because they are non-literate or poor, or both, some parents deprive their daughters from schooling. Patriarchal attitudes toward girl's scolarization also constitute an evil that reinforces women's marginality. The system deprives them from having a position and voice." (Qtd in Abdi's unpublished report 28)

She also suggests that "literacy represents a lot for those who are deprived of it. (l-qraya) is what would prevent a woman from asking help and getting answers like 'it is written there,' 'here is the address; go and see,' etc. Loss of (l-qraya) simply means loss of dignity." (Qtd in Abdi's unpublished report 30)

The study showed that 'Sidi Touhami Association for Education and Development,' is aware of the stakes of literacy, and is targeting this problem with the few resources they have. Yet, it is facing several problems. Major problems stems from the lack of resources they have to finance their activities and to make literacy attractive for the local population. Besides, as pointed out earlier, they ignore the strategies to employ to get money from NGO's.

Nevertheless, we should not deny that for a first attempt they have been able to implement some of their goals specially literacy programs which is not yet successful, but which will certainly improve. The association we believe will gain in scale since its members are very motivated for their jobs, and as long as the will exists they will certainly achieve their goals and even extend their work to neighbouring villages in the future. Besides, when the first results of the programs offered will reach the levels set up, the community will get more interested and more women and children will enrol. However, the members of the association should be more active and make more efforts in finding out sponsors.

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APPENDIX A: QUESTIONNAIRE

- 1) How many students are benefiting from this program?
 - a) Number of women?
 - b) Number of children?
 - a) Girls?
 - b) Boys?
- 2) What is the average age of the beneficiaries involved in the program?
 - a) For girls?
 - b) For boys?
 - c) For women?
- 3) Is there any resistance from the parents or husbands for the education of their girls or wives?
- 4) Are the recipients enthusiastic about the program? Why?
- 5) Have some of them left the program? Why?
- 6) Is the choice of the programs studied an initiative from the recipients themselves?
- 7) How many levels do you have?
 - a) Primary
 - b) Intermediate
 - c) Advanced
- 8) What kind of program do you offer to each category?
 - a) Women?
 - b) Children?
- 9) Are the programs valuable for them? For their communities?
- 10) What materials do you choose?
 - a) Women?
 - b) Children?
- 11) Who assigns the professors? Are they volunteers?

- 12) Are the teachers paid? How much?
- 13) Are they satisfied?
- 14) For how long has the program been working?
- 15) Is the program of Islamic education different from the formal education?
- 16) Who teaches religious courses?
- 17) Does it consist only in learning by heart?
- 18) Do women benefit from this program? Are they timid?
- 19) How long have you been offering this program?

اتفاقية شراكة بين

APPENDIX B

اتفاقية شراكة

بين

نيابة وزارة التربية الوطنية والشباب
- الرشيدية -

و

جمعية سيدي التهامي للثقافة والتنمية
الريصاني

اتفاقية شراكة بين
نيابة وزارة التربية الوطنية
بالرشيدية
و جمعية سيدي التهامي للثقافة والتنمية
الريصاني

الديباجة:

- سعيا لتعزيز انفتاح المؤسسة التعليمية على محيطها،
- وتنمية لعلاقات الشراكة بين مختلف مكونات قطاع التربية الوطنية بإقليم الرشيدية ومختلف الهيئات غير الحكومية
- وتطبيقا لمضامين الميثاق الوطني للتربية والتكوين،

البند الأول:

- تقرر عقد اتفاقية شراكة وتعاون بين:
- نيابة وزارة التربية الوطنية بالرشيدية
 - وجمعية سيدي التهامي للثقافة والتنمية بالريصاني

البند الثاني: الأهداف العامة

- السعي إلى الرفع من مردودية العملية التربوية بالمنطقة
- إنجاز مشاريع مشتركة في الإطار التربوي

البند الثالث: الالتزامات الأطراف

- تلتزم وجمعية سيدي التهامي للثقافة والتنمية بما يلي:
- القيام بالأنشطة المشار إليها في الجدول رفقته.
- تلتزم نيابة وزارة التربية الوطنية والشباب بما يلي:
- تسهيل مأمورية الجمعية في القيام بأنشطتها داخل المؤسسات التعليمية شريطة احترام البند الرابع من هذه الاتفاقية .

البند الرابع: مقتضيات عامة

بعد وضع البرنامج المزمع القيام به من قبل الجمعية يتم إخبار النيابة قبل الشروع في تنفيذه. وتتولى هذه الأخيرة إخبار الجمعية كتابيا بالموافقة في أقرب الآجال.

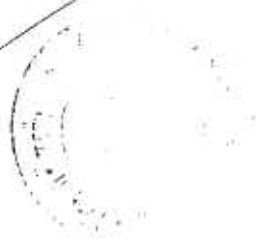
البند الخامس: مقتضيات عامة

- تشكل لجنة مشتركة بين الطرفين تتولى التنسيق وتتبع إنجاز المشاريع المنجزة واقتراح إدخال تعديلات ضرورية عليها عند الحاجة.
- تجتمع اللجنة المشتركة مرتين في السنة، الأولى: في بداية الموسم الدراسي، والثانية: قبل نهاية السنة الدراسية، أو كلما دعت الضرورة لذلك.
- يمكن لأي طرف اقتراح بند يراه مناسبا ويتمشى مع روح الاتفاقية شريطة موافقة الطرف الآخر عليه.
- حررت هذه الاتفاقية في نسختين، وتدخل حيز التنفيذ بمجرد توقيعها.

وحرر بالرشيدية بتاريخ: 6 مارس 2003

عن النيابة الإقليمية لوزارة التربية الوطنية والشباب

عن الجمعية



عن الجمعية
بالتوازي