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ABSTRACT

This collection of Fulbright seminar projects focuses on Morocco and Tunisia. The first project (Ruth Brent) gives a descriptive analysis of images from the perspective of an interior design educator. The second project (Eileen Burchell) explores the theme of continuity and change as it is reflected in the contemporary French literature of the Maghreb. The third project (Vernon Egger) is a preliminary essay on general characteristics of several of the Islamic movements found in North Africa. The fourth project (Jeanne B. Howard) is a master slide inventory of architecture, archaeology, visual arts, music and dance performances, literature and calligraphy examples, geographical sites, and resource individuals interviewed. The fifth project (Mary Murray) is a paper on English translations of the Francophone literature of Morocco, Algeria, and Tunisia. The sixth project (Nathalie Oppendahl) is a list in French of about 800 slides. The seventh project (Marie Rasmussen) is a slide lecture showing the continuity and change of mosaic patterns, and production, installation, and conservation techniques. The eighth project (Maurie Sacks) and ninth project (Jean Owens Schaefer) are syllabi on the cultures and art of the middle east. The tenth (Stephen Sylvester) reports on two video projects. The eleventh (Milton Turner) lists slides on women in Morocco and Tunisia. The twelfth (Meredeth Turshen) is a journal reflecting on the trip. The thirteenth (Robert Weaver) is a syllabus on women and African literature. The fourteenth (Carol West) is a collection of statistics and materials to illustrate a series of lectures. The fifteenth project (Gilbert B. Workman) attempts to incorporate experiences and materials from the seminar into courses taught. (DK)

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FINAL PROJECTS

1993 FULBRIGHT-HAYES SEMINARS ABROAD PROGRAM

MOROCCO AND TUNISIA

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The following projects were submitted in compliance with the requirements of the 1992 Fulbright-Hayes Seminars Abroad in Morocco and Tunisia. They were collected and compiled by AMIDEAST, the administrating agency for this program. The projects are arranged in alpabetical order according to participants' last names. Listed below are the participants' names and professional affiliations.

1). Dr. Ruth Brent, Professor and Chair, University of Missouri, Columbia, Missouri

2). Dr. Eileen Burchell, Associate Professor of French, Marymount College Tarrytown, Tarrytown, New York

3). Dr. Vernon Egger, Associate Professor of History, Georgia Southern University, Statesboro, Georgia

4). Ms. Jeanne Brubaker Howard, Humanities Instructor, West Valley College, Saratoga, California

5). Mrs. Mary Murray, Assistant Professor of History, Heidelburg College, Tiffin, Ohio

6). Mrs. Nathalie Oppendahl, Assistant Professor, Carroll College, Helena, Montana

7). Mrs. Marie Rasmussen, Chair Fine and Performing Arts Department, Umpqua Community College, Roseburg, Oregon

8). Dr. Maurie Sacks, Associate Professor, Montclair State College, Upper Montclair, New Jersey

9). Dr. Jean Owens Schaefer, Associate Professor, University of Wyoming, Laramie, Wyoming

10). Dr. Stephen Sylvester, Professor of History and Chair, Northern Montana College, Havre, Montana

11). Mr. Milton Turner, French Teacher, Saint Ignatius High School, Cleveland, Ohio

12). Dr. Meredeth Turshen, Associate Professor, Rutgers University, New Brunswick, New Jersey

13). Dr. Robert Weaver, Professor of Business, Bethel College, St. Paul, Minneasota

14). Dr. Carol West, Associate Professor of English, Hendrix College, Conway, Arkansas

15). Mr. Gilbert Workman, Instructor, Cañada Community College, Redwood City, California

Dr. Ruth Brent

The Meaning and Magic of Place in North Africa

Based on a five-week Fulbright exploratory study program in Morocco and Tunisia, a descriptive analysis of images are given from the perspective of an interior design educator. This presentation examines ways in which the terms "cosmic," "classic," and "romantic" can be used to describe the meaning and magic of place.

The Meaning and Magic of Place in North Africa

Cosmic, classic, and romantic are terms used by Christian Norberg-Schulz, in his book Genius Loci: Towards a Phenomenology of Architecture, to help describe meaning and spirit of place. When the essence and meaning of place is captured, we have captured the magic, spirit, or *genius loci*. Here one may feel a sense of belonging, of home, of meaningful inhabitation.

There is a rich embodiment of architectural parts or elements which contribute to one's relationship with place. These elements include stately marble columns and arches; wide and highly decorative wood doors; and patterned light screens on windows that break harsh light into smaller facets. These columns, arches, doors, and windows are also archetypal symbols. They are visual cues giving orientation and identity which have meanings deeply embedded in our ethos, human nature, and our history. They give definition to how we as human beings relate to our built environment. They evoke emotions about feeling welcomed, articulate historical and cultural rootedness, and convey nonverbal messages of comfort and security. Moreover, they help us to transcend beyond the mundane stone of a column and arch, beyond the wood of a door, and beyond the cut-out opening of a window in a solid wall.

The location for this study, the North African countries of Morocco and Tunisia known as the Maghreb, was selected primarily because of its contrast with common U.S. experiences and interior design textbook materials. Traditionally, our students begin their study of art and design with the pyramids and follow the evolution with the Greek and Roman Empires, through the Renaissance, and conclude with the present. The emphasis is on the Western, European, and Judeo - Christian heritage and little attention is given to Eastern cultures such as North Africa with Muslim ancestry. Going beyond this tradition, it is also important to illustrate art and design with greater cultural and religious diversity so students can examine similarities and differences in how people of

for second homes among Hollywood movie stars, the site of major resort hotels (e.g., including six Club Meds) for affluent individuals of many countries and a haven for artists today. One may therefore speculate that the meaning and magic of place continues to be experienced there.

The five-week Fulbright study program in the Maghreb was an inductive learning process. Field notes accompanied slide documentation in this study of the human intention of enclosing space. The task was to begin to understand the seamless relationship between people and the physical world during this brief exposure to the culture. The intention was to analyze and go beyond immediate sensations so that design educators could consider the meaning of place. A follow-up ethnographic study could complement such preliminary examination to understand the meaning of place from the view of those who live there.

The purpose of this presentation is to articulate and visually illustrate the meaning and magic of images experienced as the spirit of place in Morocco and Tunisia. It also demonstrates how the Fulbright mission is met by promoting international understanding in allowing us, as Senator Fulbright has said, *"the possibility to see something in ourselves that we have not seen before."* A homestay with a Muslim family and a visit to indigenous Berber village homes in the High Atlas mountains provided these opportunities for personal growth. Discussions that prompted this growth had to do with the meaning of "bled" (the word for home among Berbers), the role of Islam in shaping their environment, the physical closeness in space among strangers and casual friends, and lifestyle differences among genders.

Slides

Places that were observed were not necessarily an accurate cross-section sampling of places in Morocco and Tunisia. Tours emphasized significant mosques, museums, and monuments rather than the genre. The slides selected for review are based upon the

diverse societies manipulate the design elements and principles to accommodate human needs. Ideally, design would be taught with an ecological perspective where one cannot separate design from the understanding of people and events in the larger social, cultural fabric in history. Emphasis would be given to experiencing the dynamic interaction of people with their environments.

Islam, the fastest growing world religion, plays a major role in this culture and presents special interior design problems. For example, it gives religious significance to directional orientation; separation of gender; and colorful, decorative graphic symbols and motifs with the absence of figurative design. Interiors have more emphasis than the stark exteriors of Islamic buildings (Ernst Grube et al: Architecture of the Islamic World, 1978: 10) as illustrated in the new Grand Mosque in Casablanca. The Muslim house, as another example, is organized around an inner courtyard and seen only as enclosed windowless walls with a single door from public areas. A Tunisian architect of Berber heritage explained, the public areas are the battlefields where so many outsiders have taken away that which belonged to the people who lived there. He continued to explain that their real domain, and that which is best maintained and really important to them, is the inside of their structures.

While the population in Morocco and Tunisia is almost exclusively Arabic - Muslim, threads from former cultures remain inextricably linked with the contemporary Islamic culture of the Maghreb. There is a cultural eclecticism with Punic, Roman, Berber, Byzantine, Turkish, southern and tribal Africa, French, Spanish, Italian, and Islamic characteristics. Separating cultures and architectural styles, decorative treatments, and construction techniques would be very difficult.

More important than separating cultural influences on stylistic architectural features is the need to grasp the broader understanding of place. Historically, the Maghreb seems to have had a magical quality for many painters (i.e., Eugene Delacroix, Henri Matisse, Louis Comfort Tiffany), writers, and musicians. Tunisia is the location

following criteria: diversity that expanded the viewer's understanding of people and place; cosmic, classic, and/or romantic meaning; and images of places having a magical quality.

Cosmic -- This term describes a type of grandiose symbolism that is a highly rational, ideological, order. As Norberg-Schulz explains, there may be an emphasis on the center, the path, and the domain. Slides: mausoleum of Mohammed V, medersa or madrasa (collegiate-mosque), casbah (fortress), chellah, ribat (fortified monastery with crenellations), mosque.

Classic -- There is a pattern of correctness, authoritativeness, and significance. Simplicity, restraint, and proportion are articulated. Slides: Roman ruins at Carthage, mosque, minaret, mihrab (niche indicating the Qiblah or direction of Mecca), mimbar (pulpit), cupola (dome), columns.

Romantic -- There are strong characteristics of complexity, variety, intimacy, emotional appeal, and closeness to nature. Slides: tents, doors, narrow streets, Berber village, souk, medinas, funduk (inn), interiors.

Implications for interior design education

Designers try to create the meaning and magic of place through empathic awareness of human nature. They must not only believe in the meaning and magic of place, but also be able to facilitate its occurrence in the future by understanding peoples' feelings and aspirations.

Our challenge as educators is to help students understand that in creating the spirit of place, they themselves must understand the depth of meaning and human connectedness. They must also believe in its profound magical quality. Perhaps then, interior design will improve so that churches, synagogues, and mosques will be more spiritual; schools more inspirational; hospitals more healing; and houses better imbue the meaning and magic of home.

The Noel P. Gist Luncheon Seminar on International Affairs

An informal seminar series at the University of Missouri - Columbia featuring guest lecturers exploring a variety of international issues. Free and open to the public.

Speaker: Dr. Ruth Brent, Department of Environmental Design, MU

Topic: "Cosmic, Classical, Romantic: The Meaning and Magic of Place in North Africa"

Place: Room S-204, Memorial Student Union

Time: 12:00 Noon, Thursday, September 2, 1993

Dr. Brent has completed twelve years as a faculty member at the University of Missouri. She has the Ph. D. degree from the University of Minnesota. Her professional interests are in: design in the global context, environmental gerontology, and interior design education.

As in the past, pick up your food in the Memorial Union Cafeteria (or brown bag it) and carry your tray to the room. Please put your empty tray on the carrier outside the room as you leave. In order to adjourn by 1:20 p.m., we will start the program as soon as most people have finished eating.

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Dr. Eileen Burchell
Associate Professor of French
Marymount College Tarrytown
Tarrytown, New York 10591

1993 Fulbright-Hays Seminars Abroad Program:
Continuity and Change in Morocco and Tunisia

I. PROJECT STATEMENT

My particular interest in the seminar on Morocco and Tunisia flows from my teaching, research, and curriculum development interests as Associate Professor of French at Marymount College Tarrytown. I have attempted to explore the theme of "Continuity and Change" as it is reflected in the contemporary literature of the Maghreb, particularly, though not exclusively, of French expression.

Trends within the field of modern foreign language[1] and the increasing cultural diversity of the students I teach prompted me to undertake a curriculum development project on Francophone literatures and cultures. I have already done extensive sabbatical research on contemporary Québécois literature and culture at the Université Laval in Québec (1990-91). I have gained additional insights on Francophone literatures and cultures of the Caribbean and West Africa through participation in two semester-long seminars on "International Gender Perspectives in Literary Texts: New Views of Culture and Society" funded by the U.S. Department of Education and given through the auspices of the Westchester Consortium for International Studies in New York (1991-92). As a result of participating in the Fulbright-Hays Summer Seminar on Morocco and Tunisia in 1993, I will include representative works by Francophone authors from the Maghreb in the course I am developing. This research is in progress.

My curriculum development project in fulfillment of the Fulbright seminar requirements entails:

* Course description and rationale
* List of resource materials (the Maghreb)
* Project time-line
* Summary of outreach activities (1993-94)

[1] Howard Lee Nostrand, "Literature and Culture: Mutual Support or Mutual Exclusion." Collaborare 7.2-3 (Spring 1992): 7.

II. COURSE DESCRIPTION AND RATIONALE

A. COURSE DESCRIPTION: "THE FRANCOPHONE WORLD: VOICES OF CONTINUITY AND CHANGE"

FRENCH 215 will introduce intermediate and advanced students of French to the literatures and cultures of selected areas of the Francophone world including Québec, the Maghreb (Morocco, Algeria, Tunisia), West Africa, and the Caribbean. Through reading and analysis of literary texts by women and men authors, we will explore the themes of alienation, exile, and the search for identity in the socio-historical context of colonialism and independence. We will give particular consideration to the voices of women speaking out on their status and aspirations in traditional Muslim as well as Judeo-Christian societies.

B. RATIONALE

The Modern Language faculty seek to broaden the present French curriculum by affording students an opportunity to strengthen their communication skills and cross-cultural awareness through the exploration of gender perspectives in literary texts from the Francophone world. The Marymount College Tarrytown Strategic Plan (1992) emphasizes the incorporation of multicultural perspectives across the curriculum, particularly at a time when our student body is growing in diversity. FRENCH 215 addresses this mandate directly. Through thematic content and pedagogical strategies, the course also incorporates components that deal with the other four mission themes of the College: women, ethical and spiritual values, proficiencies, and work.

FRENCH 215 will complement existing courses on the civilization and culture of France (209-210) and will satisfy requirements for both the major and the minor in French. With approval of the Director of the International Business/Studies Program, FRENCH 215 will satisfy the literature and/or culture component of the language concentration in these majors.

III. RESOURCE MATERIALS

A. SELECTED PRIMARY WORKS

1. QUEBEC

Michel Tremblay,	Les Belles-Soeurs (Leméac, 1972)
Denise Boucher,	Les Fées ont Soif (Eds. Intermède, 1978)
Nicole Brossard/ Lisette Girouard.	Anthologie de la poésie des femmes au Québec (Eds. du remue-ménage, 1991)

2. MOROCCO

Driss Chraïbi,	Le Passé simple, (Denoël, 1954)
Kateb Yacine,	Nedjma, (Seuil, 1956)
Tahar Ben Jelloun,	L'Enfant de sable, (1985)
Abdelhak Serhane,	Messaouda, (1983)

3. ALGERIA

Assia Djebar,	L'Amour, la fantasia, (Lattès, 1985)
Leila Sebbar,	Les Carnets de Shérazade, (Stock, 1985)

4. TUNISIA (Under consideration)

5. SENEGAL

Mariama Bâ,	Une Si Longue Lettre (Nouvelles Editions Africaines, 1980)

6. HAITI

Marie Chauvet,	Amour (1965)

B. SELECTED SECONDARY WORKS: THE MAGHREB

Abdel-Jaouad, Hédi. "L'Amour, la fantasia: Autobiography as Fiction." CelfanR 7:1-2 (1987-88): 25-29.

Accad, Evelyne. Veil of Shame: The Role of Women in the Contemporary Fiction of North Africa and the Arab World. Sherbrooke: Naaman, 1978.

Ahmed, Leila. Women and Gender in Islam. New Haven: Yale University Press, 1992.

Aresu, Bernard. "Female Characterization and Mythmaking in the Dramas of Kateb Yacine. Neophilologus 67.3 (1988): 368-76.

Baffet, R. Tradition théâtrale et modernité en Algérie. Paris: L'Harmattan, 1985.

Bekri, Tahar. Littératures du Maghreb: Algérie, Maroc, Tunisie. Paris: Clef, 1989.

Arnaud, Jacqueline. La Littérature maghrébine de langue française. T. 1: Origines et perspectives; T. 2: Le Cas de Kateb Yacine. Paris: Publisud, 1986.

_____. "Sur Nedjma de Kateb Yacine." Oeuvres et critiques 4.2 (1979): 37-49.

Aurbakken, Kristine. L'Etoile d'araignée: Une Lecture de "Nedjma" de Kateb Yacine. Paris: Publisud, 1986.

Bessis, Sophie et Souhayr Belhassen. Femmes du Maghreb: l'Enjeu. Paris: Lattès, 1992.

Bonn, Charles. "Roman maghrébin: Emigration et exil de la parole." Annuaire de l'Afrique du Nord. 24 (1985): 397-415.

_____. Le Roman algérien de langue française. Paris: L'Harmattan, 1985.

Bouzaher, H. Des voix dans la Casbah: Théâtre Algérien militant. Algiers: Entreprise National du Livre, 1986.

Burgat, François and William Dowell. The Islamic Movement in North Africa. Austin: University of Texas Press, 1992.

Brahimi, Denise. Appareillages: Dix études comparatistes sur la littérature des hommes et des femmes dans le monde arabe et aux Antilles. Paris: Deuxtemps-Tierce, 1991.

Memmi, Albert, éd. Ecrivains francophones du Maghreb: Anthologie. Paris: Seghers 1985.

_____. The Colonizer and the Colonized. Tr. Howard Greenfield. Boston: Beacon Press, 1966.

Mernissi, Fatima. Le Monde n'est pas un harem: Paroles des femmes du Maroc. Paris: Albin Michel, 1991.

_____. Chahrazad n'est par marocaine--Autrement, elle serait salariée! Casblanca: Le Fennec, 1989.

_____. Le Harem politique: Le Prophète et les femmes. Paris: Albin Michel, 1987.

_____. Beyond the Veil: Male-Female Dynamics in Modern Muslim Society. rev. ed. Bloomington: Indiana University Press, 1987.

_____. Sexe, idéologie et Islam. Paris: Tierce, 1983.

Mortimer, Mildred. Journeys Through the French African Novel. London: James Currey, 1990.

_____. Assia Djebar. Philadephia: Celfan Monographs, 1988.

_____. "Entretien avec Assia Djebar, écrivain algérien." Research in African Literatures 19.2 (1988): 197-205.

_____. "Language and Space in the Fiction of Assia Djebar and Leïla Sebbar." Research in African Literatures 19.3 (1988): 301-311.

Nisbet, Anne-Marie. Le Personnage féminin dans le roman de langue française dès l'indépendence à 1980. Sherbrooke: Naaman, 1982.

Sbouaï, Taïeb. "l"indépendence et après dans la littérature maghrébine." NLib. 96 (1989): 29-31.

Turk, Nada. "L'Amour, la fantasia d'Assia Djebar: chronique de guerre, voix des femmes." CelfanR 7.1-2 (1987-88): 21-24.

Déjeux, Jean. "Récits de vie et témoignages d'Algériennes." PFr 36 (1990): 35-44.

_____. "La Littérature algérienne de langue française." Etudes 370.2 (1989): 209-218.

_____. "Bibliographie des oeuvres maghrébines d'expression française." CelfanR 7.3 (May 1988): 6-14.

_____. Assia Djebar. Sherbrooke: Naaman, 1984.

_____. Dictionnaire des auteurs meghrébins de langue française. Paris: Karthala, 1984.

Du Plessis, Nancy. "Leila Sebbar, Voice of Exile." WLT. 1989 Summer; 63 (3): 415-17.

Fernea, Elizabeth Warnock. A Street in Marrakech: A Personal Encounter With the Lives of Moroccan Women. New York: Doubleday/Anchor, 1976.

_____, ed. Women and the Family in the Middle East: New Voices of Change. Austin: University of Texas Press, 1985.

_____ and Basima Qattan Bezirgan, eds. Middle Eastern Muslim Women Speak. Austin: University of Texas Press, 1977.

Fontaine, Jean. La Littérature tunisienne contemporaine. Paris: CNRS, 1990.

Gadant, Monique et Michèle Kasriel, éds. Femmes du Maghreb au présent: La dot, le travail, l'identité. Paris: CNRS, 1990.

Gérard, Albert. "Literature Emergent: The EuroAfrican Experience." Review of National Literatures 15 (1989): 30-55.

Harrow, Kenneth W., ed. Faces of Islam in African Literature. London: James Currey, 1991.

Kateb, Yacine. "La Situation de l'Ecrivain Algérien." Public Lecture at Temple University, Philadelphia, March 21, 1988.

Keddie, Nikki R. and Beth Baron, eds. Women in Middle Eastern History: Shifting Boundaries in Sex and Gender. New Haven: Yale University Press, 1992.

Littératures de langue française hors de France: Anthologie Didactique. Sèvres: Fédération Internationale des Professeurs de Français, 1976.

V. OUTREACH ACTIVITIES: 1993-94

October, 1993:

"Continuity and Change in the Works of Mariama Bâ (Such a Long Letter) and Leila Abouzeid (The Year of the Elephant)"

Paper to be presented at a conference on "Reading A Woman's Perspective" funded by a grant from the U.S. Department of Education and sponsored by the Westchester Consortium for International Studies

Contact: Dr. Ellen Silber
Marymount College

November, 1993:

"Morocco and Tunisia: Continuity and Change"
Westchester Consortium for International Studies: "Brown Bag Lunch Series"

Contact: Dr. Gabriele Wickert
Manhattanville College

November, 1993:

Keynote Address (TBA)
Phi Beta Delta, Gamma Chapter
Honor Society for International Scholars

Contact: Dr. Sarah Marqués
Marymount College

February, 1993:

"Introduction to Francophone Cultures: Morocco and Tunisia": Guest Lecture

Contact: Dr. André Beauzethier
College of New Rochelle

March, 1993:

International Business Program:
Guest Lecture on Tunisia (TBA)

Contact: Prof. Gérardine Vandenbossche
Iona College

IV. PROJECT TIME-LINE

September, 1993:	Present course proposal to Modern Language Program faculty **
September, 1993:	Present course proposal to Humanities Division **
October, 1993:	Present course proposal to Educational Policies Committee
November, 1993:	Circulate course proposal college-wide (EPC)
December, 1993:	Revise Marymount Catalogue
February, 1994:	Include FRENCH 215 on Fall 1994 course schedule
August, 1994:	Offer FRENCH 215 for the first time
**	Completed by 9/30/93

April, 1994:

"Continuity and Change: Morocco and Tunisia":
Faculty Forum Presentation
Marymount College

Contact: Sr. M. E. Flannelly, VPAA

Dr. Vernon Egger

THE POLITICAL APPEAL OF ISLAM IN NORTH AFRICA

This report is a preliminary essay on general characteristics of several of the Islamic movements found in North Africa, where an Islam-based ideology is the most potent form of political opposition to the established regimes. For several years, I have been interested in the Muslim Brotherhood and its offshoots in Egypt, a country I have visited several times, and in the Islamic opposition in Algeria, a country I have not visited. My experience in a Fulbright Seminar Abroad in Tunisia and Morocco during the summer of 1993 enabled me to study the movements there, and to compare their history with those of Egypt and Algeria. This report is a work in progress that outlines the framework for a study in which I am engaged, and which I hope will prove useful to others as a springboard for their own investigation of Islamic opposition movements.

This essay is concerned with several points:

(1) Islamic political activism is not a new development. Muhammad's linkage of politics and religion has been a continuous theme among certain strata in Muslim societies, even during the colonial period and early nationalist years.

(2) Muslim reformers of the twentieth century have changed the focus of their activities in response to different challenges

(3) Today's Islamic groups have a certain homogeneity, but are the result of specific historical and cultural conditions, and thus cannot be viewed as part of a monolithic Islamic movement.

(4) The primary stimulus for the various Islamic movements is the quest for cultural authenticity.

Muhammad established his umma, or community of believers, in Madina in an effort to create a civil order which was based on God's law as revealed through him. Over the following centuries there was a great effort to systematize the principles and laws which Muhammad had delivered, and to reconcile existing customary laws with them, as well as to formulate new laws based upon these principles. Because of local customs, legal systems came to vary somewhat across the Islamic world (which extended from Morocco to Indonesia), but a given legal scholar would feel at home in the presence of fellow jurisconsults in distant lands (the career of Ibn Battuta, who in the fourteenth century travelled from Spain to Indonesia is instructive here). Urban areas were more consistent in this regard than were rural ones, and pious Muslims would occasionally be disappointed by the actions of corrupt or ambitious sultans, but for centuries Muslims were accustomed to a world in which God's revelation was assumed to be the basis of laws, both of ritual and of mundane affairs.

In the nineteenth century this assumption began to be challenged, as the influence of a powerful and aggressive industrial Europe began to be felt in the Middle East and North Africa, as well as Asia. Growing commercial and financial links with Europe placed pressure on Muslim rulers to amend laws regarding land ownership, citizenship, and numerous other aspects of life. Moreover, formal, as well as informal, imperial control began to be imposed in the area. The first to fall to European expansionism was Algeria, which France occupied in 1830. After half a century, the other territories of North Africa fell under

formal imperial control: France seized Tunisia in 1881 and Morocco in 1911; Britain invaded Egypt in 1882, and Italy invaded Libya in 1912.

The French considered Algeria to be an integral part of France itself, and not merely a colony. Thus, all laws applicable to the citizens of France were applied to the colonists (but not necessarily to the Muslims) in Algeria. The legal and cultural impact of European control was less in the other areas of North Africa, but significant and disconcerting nevertheless. Tunisia, Morocco, and Libya were all objects of colonial settlement (Italians called Libya their "Fourth Shore"), and the legal, cultural, and economic retulations applied to the colonists inevitably affected the majority of Muslims. Although Britain did not colonize Egypt, its administrators enacted drastic changes in the economic and legal structure of the state. In all five of the countries, ambitious families knew that they would have to adapt to the European languages, customs, and techniques if they were to become socially mobile. Therefore, they sent their children to European schools and tried to assimilate to European ways.

The colonial period was one that stunned most Muslims with an awareness of Europe's power. The typical response of prominent Muslim reformers was to argue that Islam was compatible with, or even was the origin of, Europe's science and philosophy. They sought to break the authority of traditionally-minded religious leaders, whom they accused of weighing down Islam with outmoded and non-scriptural traditions. They wanted to return to

what they considered to be the original principles of Islam so that it could be seen to be a "modern" religion, one consonant with the modern world. Representative Muslim reformers during this period were Jamal al-Din al-Afghani (who was active primarily in Persia and Egypt), Muhammad Abduh (Egypt), and Amir Ali, Ahmad Khan, and Muhammad Iqbal (all of India).

Egypt gained partial independence in 1922, but it and the other four North African countries gained full independence only during the period 1956-1962. The nationalist elites who took over from the imperial powers as political leaders trumpeted the political independence of their new states, but many of them continued the cultural policies of their former masters. Economically, they characteristically adopted variants of socialism rather than capitalism, but in the political, economic, and cultural realms, European models remained pre-eminent. Science and technology were the ultimate good, and religion was viewed as an agent which retarded national growth. By the end of the 1960s, though, the sheen of the victorious nationalist generation was beginning to wear thin, for the region's economies were declining, the Six-Day War of June, 1967, had resulted in a humiliation for the Arab world, and the heavy presence of European culture, particularly in the former French colonies, was a continuing irritant to those who had not staked their future to assimilation with the Europeans.

By the early 1970s it was clear that religion was not an anachronism that had faded with the advent of science. A new generation of reformers began emerging, inspired by the writings

of Mawlana Abul Ala Mawdudi of India/Pakistan, and of Hassan al-Banna and Sayyid Qutb, both of Egypt. Qutb, a member of Banna's Muslim Brotherhood, was deeply influenced by Mawdudi's writings. Through him Mawdudi's ideas reached a wide Arabic-reading audience. These activists regarded the plight of their societies to be due to political disunity, social dislocation, moral laxity, and a growing indifference to religion. Western secularism and the unbridled materialism of capitalism and Marxism were regarded as the major culprits. Banna and Qutb made it clear that they intended to replace the existing regimes (monarchical and republican, respectively) with Islamic states. Because of their subversive threat, Banna was assassinated by King Faruq's regime in 1949 and Qutb was executed by President Nasser in 1965.

Growing numbers of young people, though, were attracted to these men's ideas throughout the 1970s and 1980s. Several factors were responsible for the growing popularity of Islamist groups: the failure of many Muslim rulers and their Western-inspired governments to respond adequately to the political and socioeconomic needs of their societies; the reinforced sense of pride and power that resulted from Egypt's unexpected military success in 1973; the leverage of oil prices exercised by Muslim governments during the 1970s; the Iranian revolution of 1978-9; and a quest for a more authentic identity rooted in an Islamic past.

As John Esposito points out, there are important differences of belief and perspective between those for whom greater cultural

autonomy and authenticity meant reclaiming an Islamic cultural heritage and those for whom the foundation and point of departure was Islam, an all-embracing religious tradition. For the former, Islam is an element in national cultural identity. For the latter, it is the basis for community identity and life. (Esposito, 162) Nevertheless, he has identified certain characteristics of the common ideological framework of Islamic revivalism:

1. Islam is a total and comprehensive way of life. Religion is integral to politics, law, and society.
2. The failure of Muslim societies is due to their departure from the straight path of Islam and their following a Western secular path, with its secular, materialistic ideologies and values.
3. The renewal of society requires a return to Islam, an Islamic religiopolitical and social reformation or revolution, that draws its inspiration from the Quran and from the first great Islamic movement led by the Prophet Muhammad.
4. To restore God's rule and inaugurate a true Islamic social order, Western-inspired civil codes must be replaced by Islamic law, which is the only acceptable blueprint for Muslim society.
5. Although the Westernization of society is condemned, modernization as such is not. Science and technology are accepted, but they are to be subordinated to Islamic belief and values in order to guard against the Westernization and secularization of Muslim society.
6. The process of Islamization, or more accurately, re-Islamization, requires organizations or associations of dedicated and trained Muslims, who by their example and activities, call on others to be more observant and who are willing to struggle (jihad) against corruption and social injustice.

Radical activists go beyond these precepts and operate on the following assumptions, believing that theological doctrine and political realism necessitate violent revolution:

1. A Crusader mentality, Western (in particular, the United States) and Eastern (the Soviet Union) neocolonialism, and the power of Zionism pit the West against the Islamic world.
2. Establishment of an Islamic system of government is not

simply an alternative but an Islamic imperative, based on God's command or will. Therefore, all Muslims must obey and follow this divine mandate by struggling to implement and follow God's law.

3. Since the legitimacy of Muslim governments is based on the Sharia, governments that do not follow it are illegitimate. Those who fail to follow Islamic law, governments and individuals, are guilty of unbelief. They are no longer Muslim but atheists whose unbelief demands holy war.
4. Opposition to illegitimate governments extends to the official ulema, the religious establishment, and state-supported mosques and preachers who are considered to have been co-opted by the government.
5. Jihad against unbelief and unbelievers is a religious duty. Therefore, all true believers are obliged to combat such governments and their supporters, whether individuals or foreign governments. Like the Kharijites in early Islam, radicals demand total commitment and obedience. One is either a true believer or an infidel, saved or damned, a friend or an enemy of God. The army of God is locked in battle or holy war with the followers of Satan.
6. Christians and Jews are generally regarded as unbelievers rather than "People of the Book" because of their connections with Western (Christian) colonialism and Zionism. They are seen as partners in a Judeo-Christian conspiracy against Islam and the Muslim world. Thus, non-Muslim minorities are often subjected to persecution. (Esposito, 163-164)

Thus, the recent revivalism differs significantly from the reform movements of the early twentieth century known as the Salafiya. For reformers such as Abduh, the problem was to modernize Islam; for Islamists it is to Islamize modernity. For the Salafiya, the West was a fascination; for the Islamists it is a disillusionment. For the Salafiya, Islam was theology; now it is ideology.

Although there is an overall similarity of frame of reference for Islamists across the world, local conditions determine the actual forms of the religious protest. We will briefly consider the specificities of Egypt, Algeria, Tunisia, and Morocco.

Egypt, as we have seen, was the home of both Hassan al-Banna and Sayyid Qutb. The country, long a cosmopolitan center of trade and cultural influences, has also been the home of the Christian Copts, who comprise perhaps 7-10% of the total population. The regimes, while concerned about the violent wing of the Muslim Brotherhood, never seriously considered Islamic radicalism to be a political alternative to their rule. Anwar Sadat even allowed the Brotherhood to resume open political activity during the late 1970s in order to counterbalance the secular left, which he wrongly considered to be his primary political threat. By that time, though, Muslim radicals regarded even the Brotherhood to be ineffective spokesmen for Islam, and several schisms took place, resulting in the creation of Takfir wa Hijra, Jama`aat Islamiya, and Tanzim al-Jihad, among others. In 1981 members of al-Jihad assassinated Sadat, ostensibly because of his participation in the Camp David Accords as well as his secularism. Under Sadat's successor, Husni Mubarak, a combination of repression and concessions seemed to moderate the threat that Muslim radicals posed to the regime by the end of the decade, but during 1991-92 violence accelerated to a level not seen in the country in many decades. By the time of this writing (September, 1993) over 200 or more people have been killed, including activists, Copts, security forces, innocent bystanders, and tourists. The violence gained international attention largely because of the attacks on tourists, apparently with the intention of frightening off other tourists, and thereby bringing down the regime, which depends on tourism as its single biggest

earner of foreign exchange. What precipitated the outbreak of violence? Several factors present themselves. The violence began in the Asyut-Minya area of middle Egypt, historically an area of greater violence than the rest of the country; the security forces had been quite brutal in their repression of most forms of "activist" Islam, including the use of sharpshooters to assassinate leaders; the transition from a planned economy to a market-based one had resulted in considerable fears and actual dislocations; and the government had developed a well-deserved reputation for corruption. The prognosis for the conflict is unclear. On the one hand, the state has enormous force at its command, and a large middle class is intensely hostile towards the activists. On the other hand, there is evidence that Islamic activists have made inroads into the military itself, raising doubts about the loyalty of an army which has to fight its own citizens. Moreover, reliable estimates indicate that 200,000 of Egypt's fifty million Muslims are formal members of activist groups, and that 10,000 of these are armed. Serious instability may be expected if Egypt's economic woes are not eased in the short run.

In Algeria, a strong Islamist presence has made itself felt since early in this century, when religious leaders, or ulema, played a large role in the nationalist movement. Since independence in 1962, however, the ruling FLN has pursued a steadfastly secular approach while becoming increasingly unresponsive to popular demands, as well as becoming increasingly corrupt. French schools and economic links with France continued

after independence, and the French language remained one of the official languages. Domestic economic policy, modeled after East Europe, stressed collective agriculture and heavy, state-owned industry. By the 1980s, the economy was clearly in trouble, and the fall in petroleum prices caused widespread misery. By the end of the decade severe rioting was calling into question the legitimacy of the regime. Both secular and religious critics demanded free elections. The largest Islamist movement, FIS, called for both cultural and economic renewal. When the regime bowed to popular pressure and held elections in June, 1991, FIS won the largest number of seats, and in the second stage of elections the following December, it became clear that the FIS would dominate the legislature. In a preemptive move the next month, the military seized power and prevented the FIS from taking charge. Since then Algeria has been engulfed in a veritable civil war, with thousands of people killed. Unlike Egypt, the militant Islamists in Algeria appear to have the sympathy of a majority of Algerians, and the future of the secular, military government seems unlikely to last long. What form a new, Islam-based government would take is equally unclear. The tension between the theocratic and democratic elements of the platform of the FIS is palpable, and only time will demonstrate which will predominate.

Tunisia had the first new-style Islamist movement to be created in the Maghreb and its leader, Raschid Ghannouchi, has a personality and authority unequalled in the region. As in the other cases we have discussed, the movement emerged as part of a

growing resistance to repressive secularism. In this case, the secularism was perhaps the most single-minded in the region, promoted by the hero of the nationalist movement, Habib Bourgiba. Immediately upon becoming president in 1956, Bourgiba began implementing his idea of a secular society and repressing the religious forces that might stand in his way. To that end he closed the famous Zitouna University in Tunis, and changed Islamic laws affecting women and family. He even publicly drank orange juice during the month of fasting, Ramadan, and asserted that such fasting impeded economic development. During the mid-1980s he became even more repressive, as well as erratic, and was finally deposed by his protege, Zayn al-Abidin Ben Ali. The equally secular Ben Ali, beginning his rule with promises of freedom, has instead banned Ghannouchi's group, Nahda (Renaissance), and engaged in even more severe repression of it. During the 1989 elections, Islamic activists, having to run as independents, gained 14% of the vote; outside observers agree that, had they been able to compete under the Nahda banner, they would have gotten 30% of the vote. The dislocations caused by the economic privatization program, high unemployment, and problems of cultural identity are factors in the popularity of Tunisia's Nahda group.

Morocco is, as they say, the same but different. Here the king, Hassan II, wields legitimacy through religion (he claims descent from the Prophet Muhammad). Religious values were central in the language of his father, Muhammad V, who was the hero of the nationalist movement after World War II, and Hassan

II adroitly manipulates religious language and symbols to stay in power today. Religious opposition is not as evident in Morocco as in the other countries--indeed, during our trip several educated Moroccans denied that any existed. However, Abdessalam Yassine, the leader of Morocco's Islamist movement was in prison for years, and has been under house arrest again since early 1990. His, and other movements, have been forbidden to form political parties. Such repression suggests that the authorities feel threatened by an Islamist movement. Economic problems caused huge demonstrations and riots in Casablanca and Fez in 1991; a major drought during 1991-93 has only intensified the crisis. Elections held in July, 1993, resulted in a turnout of only 63% of the eligible voters, despite the king's pleas to vote as a gesture of confidence in his rule. While Hassan II manages to manipulate the political system adroitly to stay in power, one can only wonder what his successor will have to do to stay in power if the economic and demographic problems of Morocco continue, as expected.

While Egypt and Algeria are experiencing a conflict between armed Islamist movements and their governments, and significant Islamist opposition groups exist in Tunisia and Morocco, it is important to remember that the vast majority of North African movements have long rejected violence as an institutionalized method of operation. Many of the members are not as concerned with overthrowing governments as they are searching for the identity that national independence did not give them.

Why is religion the vehicle that these people use for

distancing themselves from the West? Francois Burgat (Burgat, 70) argues that it is the vocabulary that makes Islamism popular, rather than the religious concepts themselves. The apparent "return of the religious" is far less concerned with the resurgence of the sacred in a secular universe than with the rehabilitation of local cultural references, political ones among others. One cannot express the rejection of the West, using its language and its terminology. The non-Western vocabulary of Islam makes it an ideal tool in this regard. In reconciling the individual with his or her ancestral, Islamic, culture, historical continuity is restored.

The "rejection of the West" itself has to be carefully qualified. As several scholars have demonstrated (Ibrahim, Waltzer, Burgat), the majority of the members of the Islamist movements across North Africa are not ill-educated peasants. They are primarily scientifically-trained, and in the Maghreb they are French-speaking. Rather than arguing for a rejection of the West, these activists actually wish for selective appropriation of those elements which they can use for social and economic development, without feeling that they have abandoned their cultural identity.

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Vernon Egger
Georgia Southern University

MOROCCO/TUNISIA SEMINAR: CONTINUITY & CHANGE
June 25 - July 26, 1993

Master Slide Inventory

Architecture, Archaeology, Visual Arts, Music and Dance performances,
Literature and Calligraphy examples, Geographical sites,
Resource Individuals interviewed

Compiled by Jeanne Brubaker Howard, Humanities Instructor,
West Valley College, Saratoga, California (9/15/93)

MOROCCO

RABAT

Chellah Necropolis (1331-1351), Merinide period under Abou-el-Hassan (wife: Chams-ed-Dha):

- -Gate, stalactite corbels surmounting gate towers symbolizing hands raised in Muslim prayer, stone masonry
- -Minaret, polychrome zelliges and faience facing
- -Medersa with mihrab, engraved stonework
- -Zaouia of Aboud-el-Hassan
- -Saint's sanctuaries with marabouts and storks
- -Sacred Eel pools, stone ("Sidi Yaha," saint of streams)

Mohammed V Mausoleum (1971), Independence movement hero; Vo Toan, Vietnamese architect:

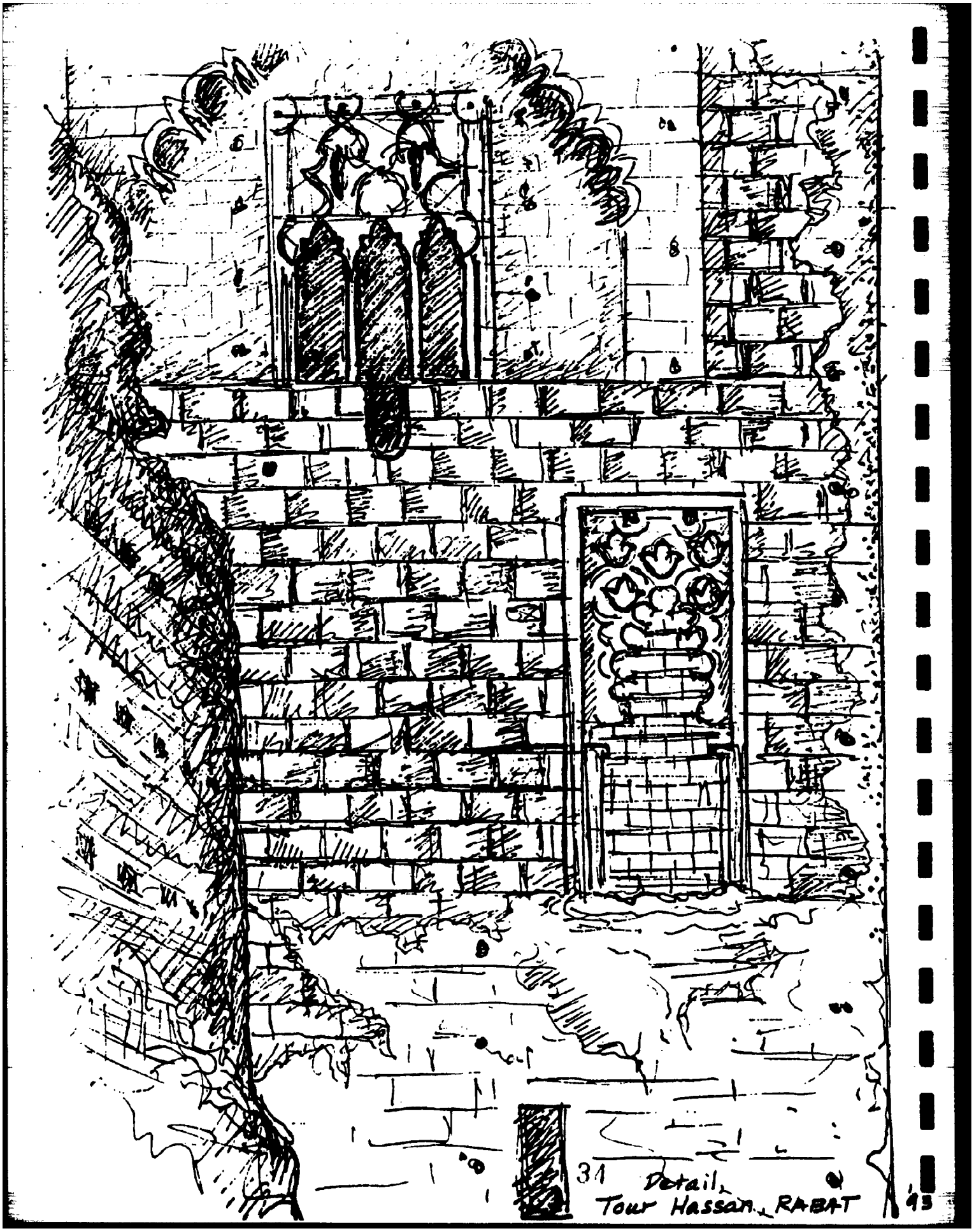
- -Cupola, mahogany
- -Chandelier, gilded bronze, 1 1/2 tons
- -Sarcophagus, Pakistani marble surrounded by carrara marble and carved stucco
- -Wall Mosaics, faience tile

Tour Hassan (1199), Yacoub el Mansour (built in last 5 years of reign after victory over kings of Castile and Leon at Alarcos),165 ft. high, 8 ft. thick walls, ochre stone:

- -Columns, originally 400 for mosque, many re-erected

Oudaia (900's - 1100's), 1100's period of Almohad reconstruction (named after the Arab tribe, the Oudaia, who came in 13th c. to N. Africa settling in the kasbah):

- -Oudaia Gate, Almohad, keyhole profile entrance with superimposed arches of stone
- -Rue Jemna



31 Detail, Tour Hassan, RABAT

-Semaphores terrace, view of Bou Regreg River ("Father of Reflection"), Atlantic and Sale
-Cafe Maure, mosaic tile work (overlooking Bou Regreg and Sale)
-Andalusian Gardens (1915-18) citrus and pepper trees, bouganvilla, ornamental herbs and flowers
-Museum of Moroccan Arts (1600's), built by Moulay Ismail
-3 Palace doors (1600's), geometric and floral motifs painted on wood

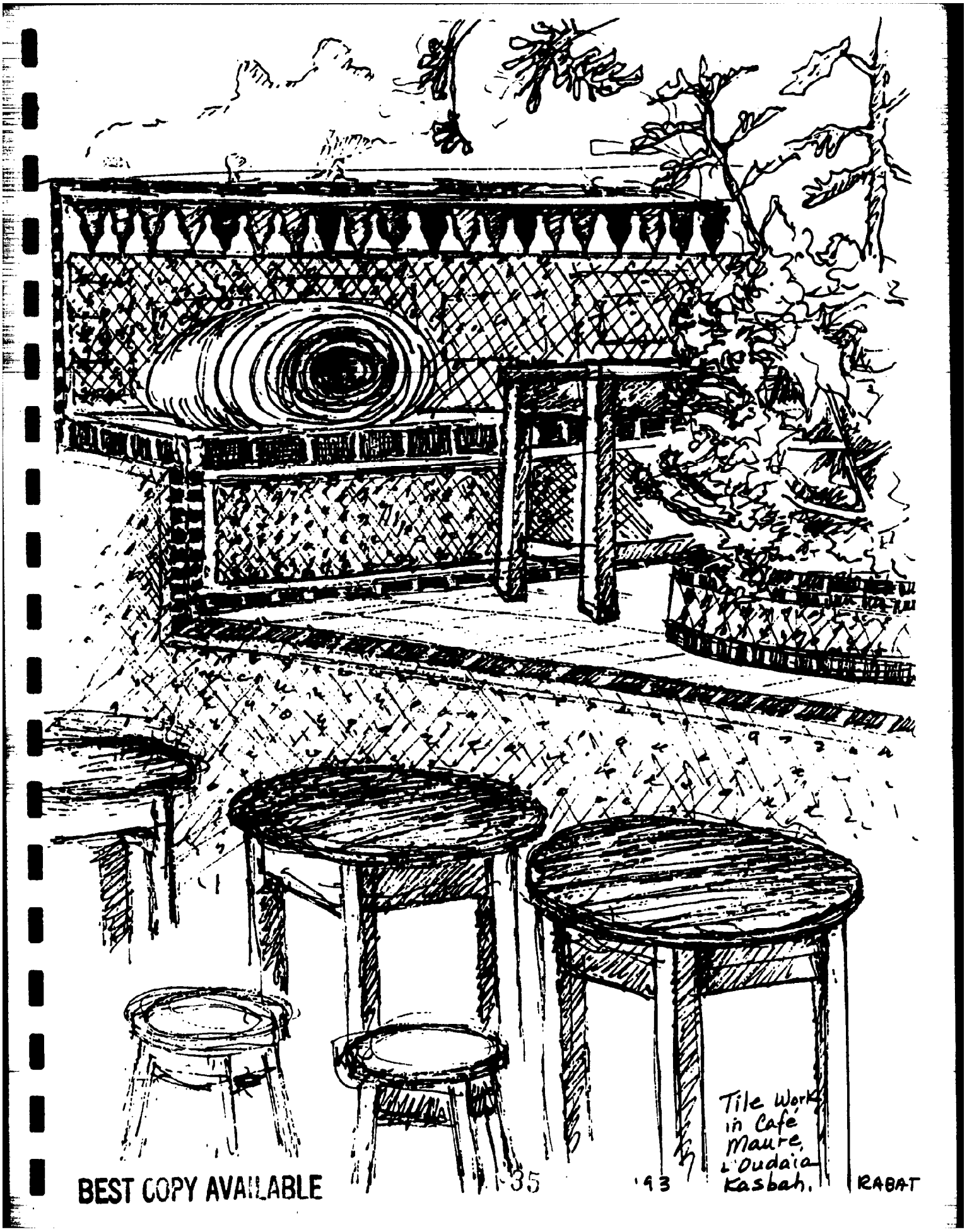
Archeological Museum (1932) Bronze collection from Volubilis
(Roman-Berber capital of Mauritania Tingitana, c. 45 BC - 285 AD)
-Head of Juba 11 (c. 50 BC-23 AD), bronze (married Cleopatra and Anthony's daughter, Cleopatra Silene. Son: Ptolemy)
-Ephebus Youth, bronze, copy of Praxiteles
-Cato the Younger, bronze
-Dog, bronze

Rabat Medina:
-Rue des Consuls, jewelry vendors
-Mellah, Jewish Quarter food vendors

Sale Pottery Cooperative with Leila Benabdeljalil, Director:
-kilns, old and new
-mud brick preparation vats for construction
-artisans at work throwing pots and applying glazes
-portrait of Benjilany Hamid, painter and potter

City of Salé (rebuilt in 1260 after sacking of Alfonso X of Castille and enslavement of inhabitants):
-Bab Mrisa (port gate), Merinide period
-Medina views
-Great Mosque
-Zaouias
-Medrassa el Hassan, zellige faience mosaic work, incised stucco and carved cedar wood
-roof view over Sale
-Shrine of Sidi Abdallah ben Hassan, 16th c. saint revered by corsairs ("Eve of Mouloud," prophet's birthday, men of Sale dress in period corsair costumes and carry large wax lanterns in processions through Salé streets)

Contemporary Artists of Rabat:
-Kacimi in his studio, International painter exhibiting in Paris, Madrid and Sao Paulo, Brazil Biennale (sensuous abstract expressionist paintings featuring primordial imagery; published poet as well)
-El Hayani in his studio, Design professor at University of Rabat School



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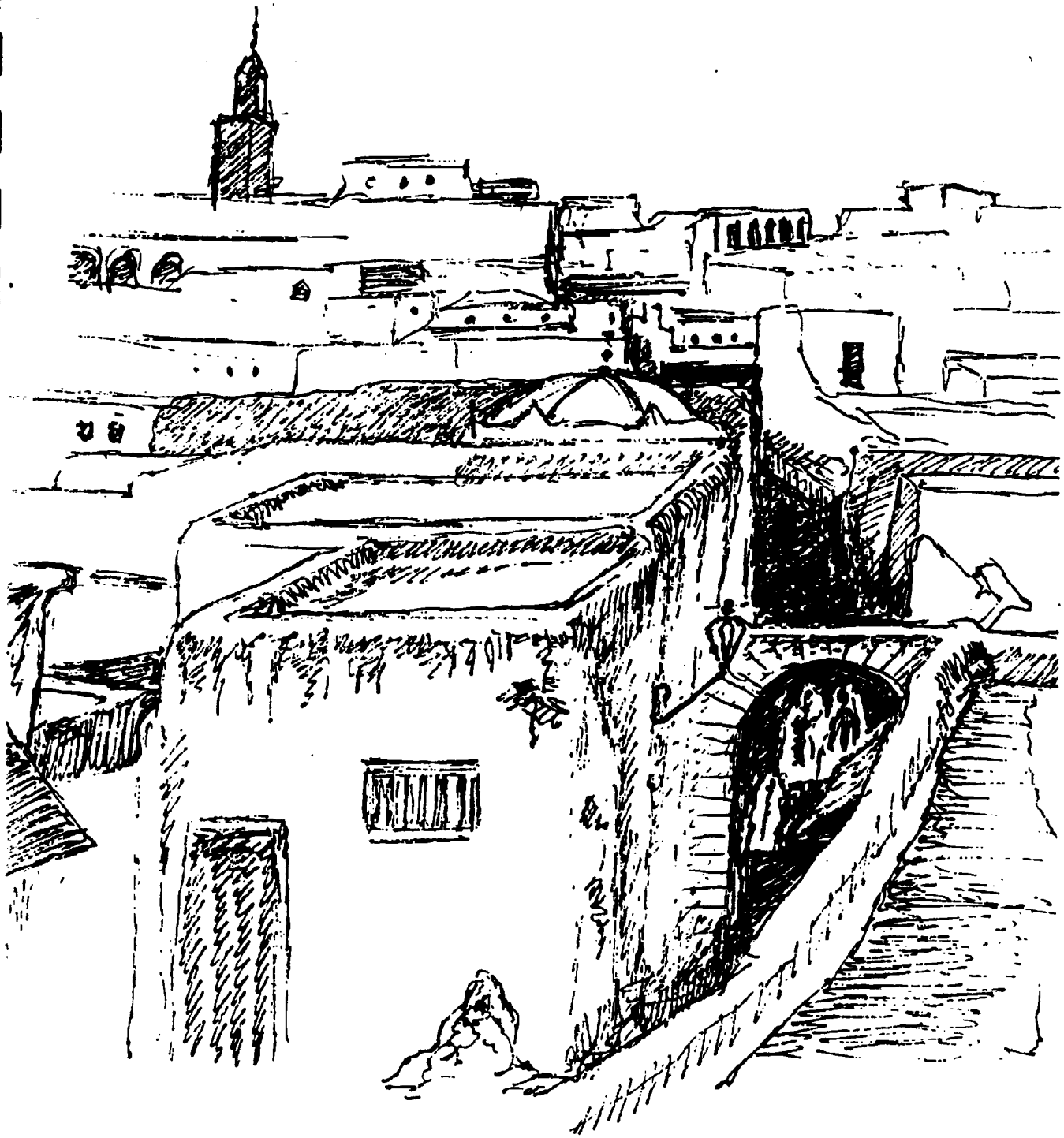

Roof Top View, Salé
near RABAT '93

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"Eve of Mouloud" (Prophets Birthday) Procession, Sale near RABAT '93

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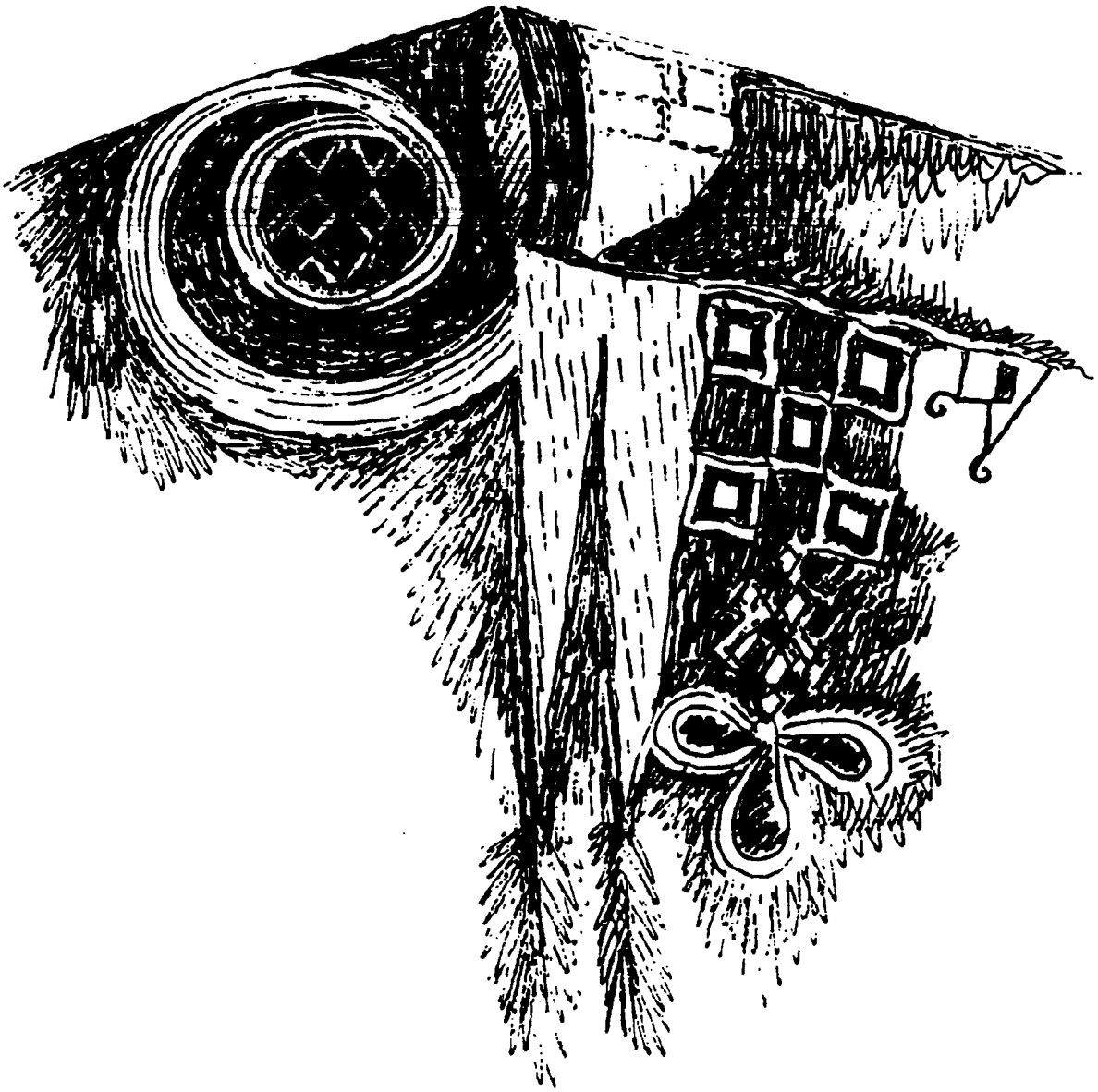
of Architecture and Beaux Arts School. (Deconstructivist geometric paintings whose forms disintegrate at the seams with gestural brush work parodying mosaic tiles)
-Fatima Latini exhibiting at the Oudaia Kasbah Salon (Casablanca figurative and feminist painter dealing with Palestinian diaspora; a single focal painting features an autobiographical female crucifixion)

KHEMISSETT
Khemisset Souk (2 hours drive east of Rabat), photographs of merchants and livestock:
-Berber drum makers, wood and goatskin drums
-Wholesale wool vendors, piles of uncleaned wool
-Textile merchant, Mohamed Boutouil and father
-Livestock: donkies, sheep, goats, chickens, etc.
-Taxis, horsedrawn carts with rubber car tires and plastic-covered wagon tops
-Henna tattoo artist, Fatiha Wisedeh

CASABLANCA
Hassan 11 Mosque (1989 beginning of construction) "Allah has his throne on the water", costing in excess of 325 million
-Prayer Hall, to accomodate 200,000 worhippers, marble & other stone
-Esplanade, adjacent area for 80,000, hand painted and carved Cedar
-Minaret, 575' x 82', tallest religious architecture in world, surpassing Cheops and St.Peter's
-Ablution Rooms, Rose marble fountains
- Craftsmen, miscellaneous photos of artisans working with media of incised stucco, carved cedar, painting and faience mosaic tile

VOLUBILIS (Roman archeological site, 45BC-285 AD; Roman-Berber capital of Mauritania Tingitana). By 267 AD, home of the African-born Severian emperors with population of 20,000:
-House of Orpheus Mosaics:
-"Orpheus Charming the Animals"
-"Dolphin" mosaic
-"Aphrodite in Chariot drawin by a Seahorse"
-Public Baths
-Forum, marble columns
-Basilica, 5 aisles used for law courts and commercial exchange
-Temple (217 AD) dedicated to Capitoline Jove and Minerva
-Triumphal Arch built in honor of Caracalla and his mother, Julia Domna; Originally a huge bronze chariot and horses surmounted arch, marble columns
-House of the Acrobat showing mosaic with acrobat riding horseback



Berber Textile Patterns,
Museum of Moroccan Arts,
L'Oudaia Kasbah,
RABAT '93

Henna Paste
1 Hypodermic Needle
Mint Tea applied after
(Henna Paste periodically diluted w/ mint tea
"For Every Line there is a Response"

Fatika Wisedek,
TATOO ARTIST
(Malika translating)

Hotel Chellah, Rabat '93

-Decumanus Maximus to Tangier Gate, main business thoroughfare (Tangier Gate is the only 1 remaining of 8 originals)
-House of Ephebus - (bronze of Ephebus found here)
  -"Bacchus" mosaic - showing Bacchus in a chariot being pulled by panthers and surrounded by the 4 Seasons
-House of the Cavalier (Knight)
  -"Dionysus Discovering Ariadne Asleep on the Beach at Naxos" mosaic
-House of Venus - (bronzes of Juba 11 and Cato the Younger found here)
  -"Cortege of Venus" mosaic - featuring bird-drawn chariots
-House of Prostitution
  -Phallic insignia entrance sculpture

FEZ

-Karaouiyne Mosque (859) green tile roofs over 16 naves, tiled courtyards, 16th c. fountain; 8,000 students in the 14th c.)

-Kairaouiyne Library (9th c.), One of most important collections of Islamic literature in the world, including original manuscripts:
  -Quran, 9th c., gold kufic script on parchment
  -Quran,11th c, gold and black kufic on parchment
  -Medical book, 12 th c., diagnostic and herbal treatments written in poetic Arabic style with parables and in beautiful calligraphic script

-Attarine Medersa (1323-25), Merinide, Sulan Abou Said Othmane, courtyard facade of carved stucco, low-relief kufic script, zellige and cedarwood carving (medersas were residences for out-of-town students studying at the nearby mosque, funded by sultan endowments and local revenues)

-Bou Inania Medersa (1350-57), Merinide, Sultan Abou Inan, courtyard facade of carved stucco, low-relief kufic script, zellige and cedarwood carving

-Zaouia)shrine) of Moulay Idriss 11 (9th c.) built for the Idrisside founder of Fez. A refuge for muslims, the Idrissids founded the city of Fez where they were joined by hundreds of rebel families from Cordoba and Kairouan separating from the Abbasid caliphs' authority in Baghdad.

-Fez el Bali Medina, (dating to 925) one of the largest medinas in Morocco featuring serpentine alleyways leading to specialty souks and fondouks. In 925, 2,000 families came as refugees to Fez from Kairouan, Tunisia. 100 years earlier 8,000 families settled here as a result of the expulsion of Muslims and Jews from Spain. Then final influxes from Cordoba, Seville and Granada brought stucco, tile and other crafts expertise to the medina.

Mohammed Dahbi,
Arabic Linguistic Scholar
RABAT 193

Leila Abouzeid, Author
RABAT. Morocco '93

-Bab Boujeloud (1913) - one of most recent medina gates, traditionally tiled and decorated with blue and gold outside, green and gold inside

-Andalous Quarter - old quarter founded by Andalusian refugees

-Fondouk Tsetaouyine. (used as a contemporary carpet cooperative today). Fez originally had over 200 fondouks which served as hotels for traders doubling up as stables and storerooms on the lower level facing the courtyard

-Leatherworkers' Fondouk - "babouches"

-Attarine Souk (spice-seller's souk)

-Nejjarine Souk (carpenter's souk)

-Place Nejjarine and Fountain (funded by carpenter's souk) (late17th c.)

-Place Seffarine (metal workers' souk) with a small plaza with donkies under trees

-Dar Batha Palace (late 19th c.), Moulay el Hassan, now Museum of Moroccan Arts. Collections of carpets, mosaics, stucco and wood carving, pottery, metalworks, furniture and jewellry.

MARRAKESH

-Menara Gardens and Pavillion (gardens begun in 12th c.) by Abd El Moumen and later enlarged by the Saadians. Reservoir dates to the Almohads who laid out area as olive groves (Garden a place of affection in Islamic culture). Pavillion built in 1870.

-El Badi Palace (c. 1578-1602)), Saadian, Ahmed el Mansour, site of June folk festival today - residential quarters, dungeons, gardens, etc. Moulay Ismail plundered the el Badi in 1696 for his palace at Meknes

-El Bahia ("the Brilliant") Palace (late 19th C.) for Sidi Mohammed 11, tile decorated rooms, sculptured ceilings, painted wood ceilings, courtyard gardens.

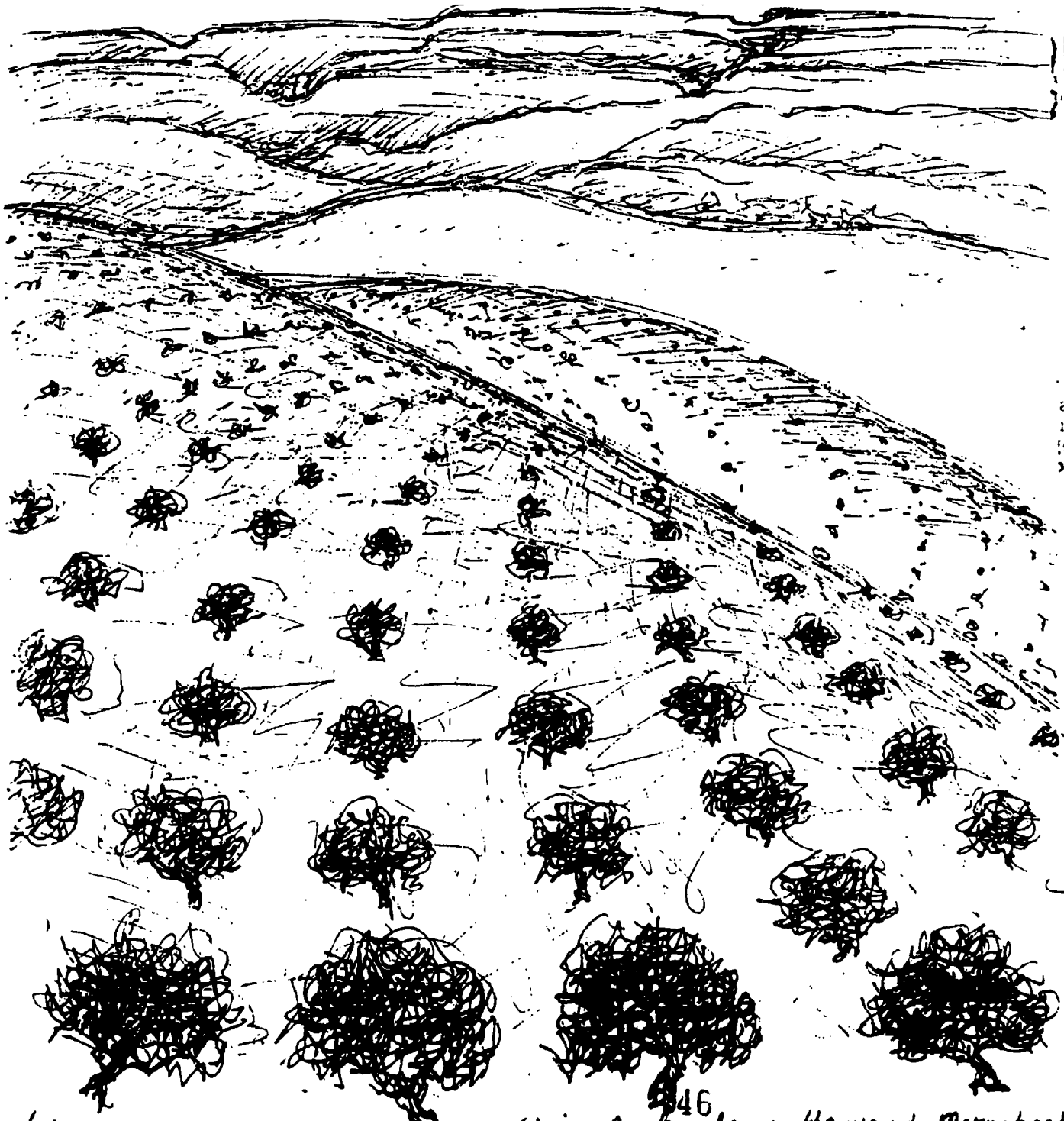
ATLAS MOUNTAINS (BERBER VILLAGES)

-Douar Aquersioual Village- home of Id Hammou in High Atlas Mountains

-view of Mt. Toubkal, highest peak in North Africa

-Terraced gardens and walnut orchards

-irrigation system



'43

Olive Orchards on the way to Marrakech

Palm Shadows on the Way to Marrakech '93

Sharif
(Sherief?).
Our Bus Driver
from Rabat to Marrakech
'93

-domestic animals
-water mill for grinding flour

-Imlil Village - "Ahawesh" traditional music and dance performance
-traditional ceremonial tent
-traditional musical instruments
-costumes
-master of ceremonies, musicians, dancers
-children

Slides collected of other Atlas Berber villages:
-Dades Valley:
-Tinerhir: Todra Gorge
-Kasbah of Ain Ben Haddou
-Kasbah of Taourirt
-Woman from Ait Haddiddou
-View of National Folklore Festival dancers in June
-Kasbah near Goulmima
-Camel market
-Girl from Tafraout
-Quarzazate:
-Kasbah of Tifoultoute
-Kasbah and Dar el Glaoua
-Kasbah el M'Dint

TUNISIA

TUNIS

Walking tour of Tunis medina with Jamila Binous, Director of l'Association de Sauvegarde de la Medina (Medina Restoration Project):

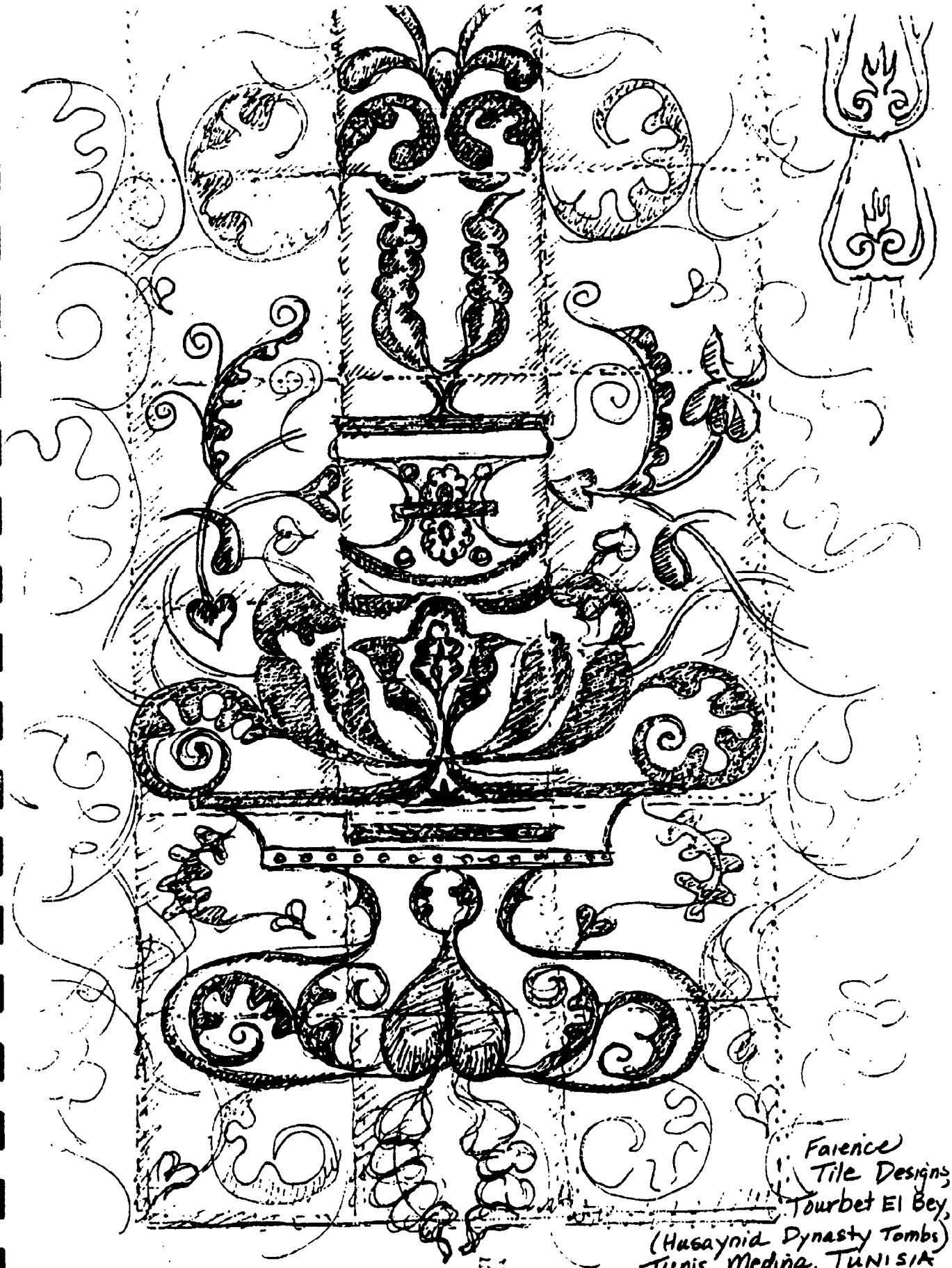
-Rue de la Kasbah (main Entrance to medina)

-Rue Djemaa el Zitouna (with directional signs dating to 1920's)

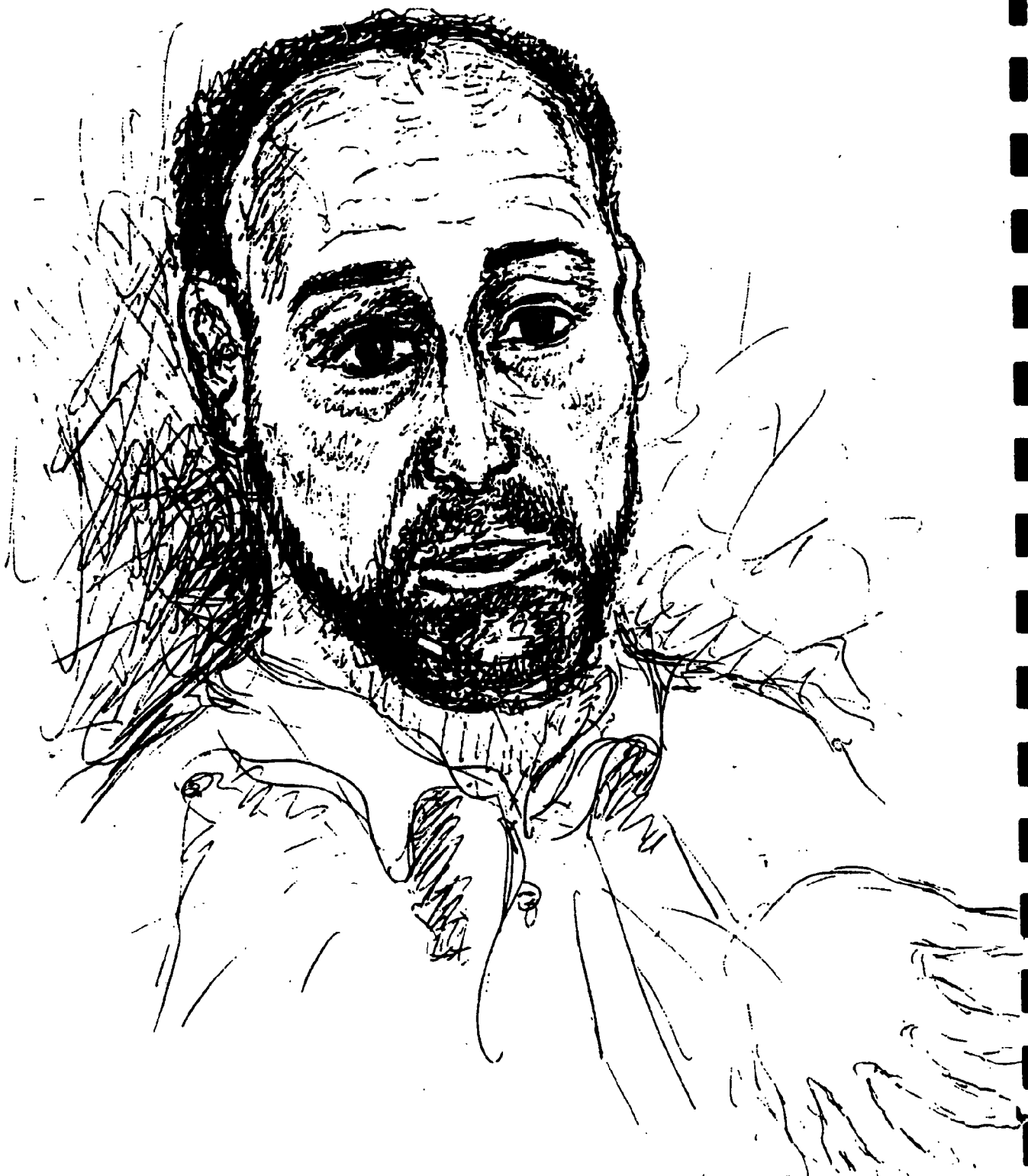
-Dar Lasram (late 19th c. restored palace in Rue Tribunal, administrative center for medina restoration projects, calculated at 700)
-courtyards
-faience tile work

-Zitouna Mosque (meaning "olive tree," or giant olive tree that once grew here), also known as Great Mosque, begun by Omayyads in 732 and completed by Aghlabids in 864. In age and reverence, 2nd to Great Mosque of Kairouan. The Zitouna thrived as a center of Islamic studies during the Hafsid dynasty (1228-1535). The Zitouna's *imams* have

Jamila Binous, Director,
l'Association de Sauvegarde de la Medina
(Medina Restoration Project),
Tunis, Tunisia '93



Faience
Tile Designs,
Tourbet El Bey,
(Husaynid Dynasty Tombs)
Tunis Medina, TUNISIA
'93



F. Maamouri,
Tunisian Education
Specialist,
Hotel Belvedere.
Tunis, TUNISIA '93

retained powerful influence on public opinion during Bourguiba and Ben Ali administrations. Souks in vicinity of Zoutina specialize in luxury goods. Zoutina is the heart of the medina. Andalusians arriving from Spain in the 13th and 14th centuries located to southwest (Rue des Andalous)

-Palm Tree Medersa , 18 th c. residential studies for students at Zitouna opening to central courtyard with large palm. Closest medersa to the Zitouna

-Dar Othman Door, 16th c. door to palace of Hafsid ruler Othman Dey, yellow painted wood with iron keyhold and other decorative motifs

-Dar Hussein (1758-1781), palace of Ismail Kahia, minister of Ali Bey 11

-Hammouda Pasha Mosque, 1655, built for Hammouda Pasha el Mouradi, who introduced mystical branch of Islam called Sufism to Tunisia, pink marble facade, courtyard with blind arches, geometric motifs and minaret. Italian influence in architecture due to the number of Italian Christian craftsmen who worked for Tunisian royalty at this time

-Tourbet el Bey, 18th c., Husaynid dynasty marble tombs (of rulers from 18th c. to 1957 Independence). founded by Ali Pasha 11 in 18th c.

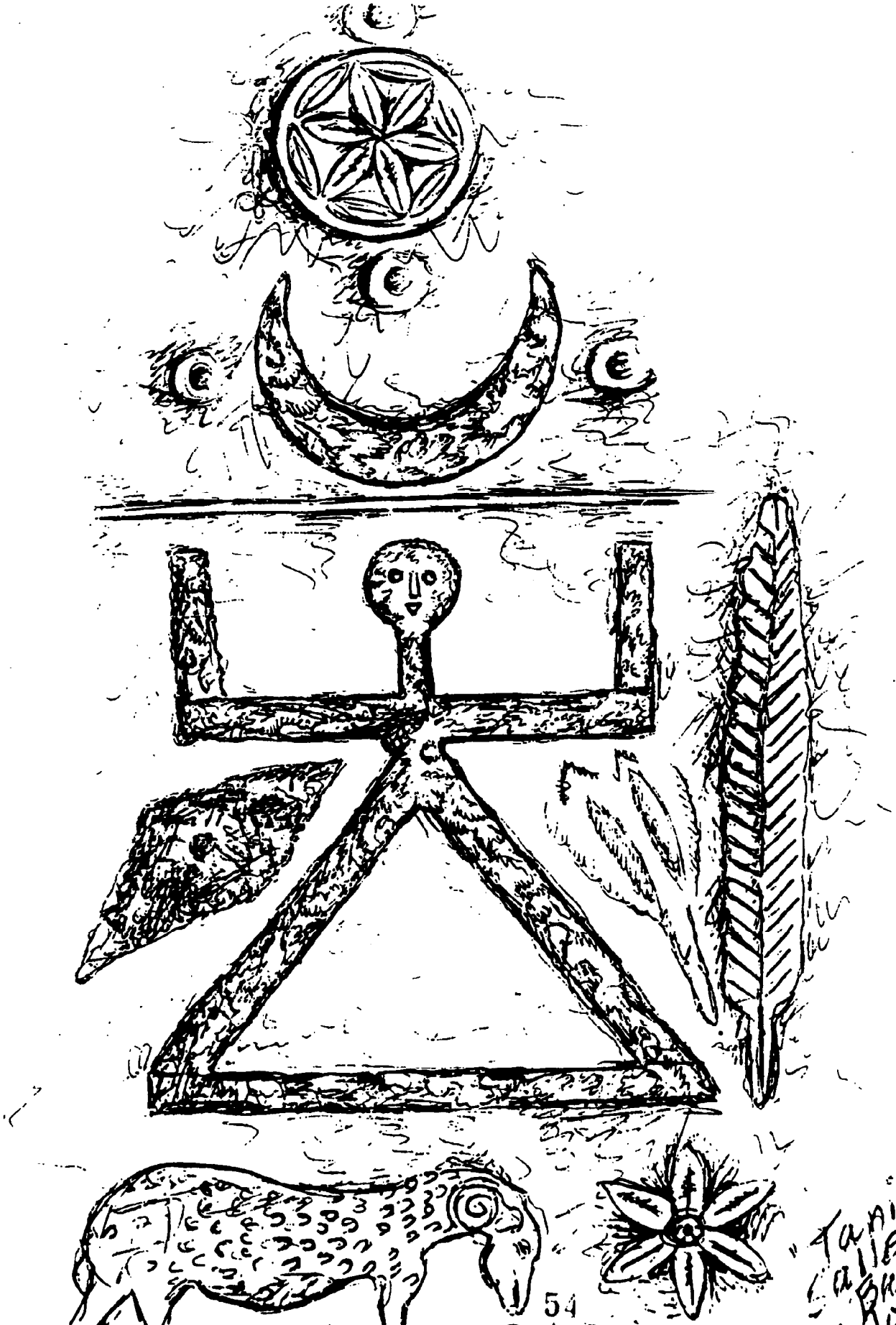
-Dar Ben Abdallah Museum, 19th c. palace devoted to daily life Tunisia located just off Rue des Teinturiets (dyers), Italian-influenced architecture popular in 19th c. Colonaded marble courtyard with Italianate fountain, interior rooms decorated with tile and intricate stucco work

-Decorative arts, traditional costumes and furniture
-Kitchen and cooking utensils
-Kitchen well
-Turkish Bath

Bardo Museum, 1800's, the Bey palace complex with rooms labelled according to excavations and periods:

-Punic collections: stone stelae (headstones), pots, lamps, jewelry, masks and sarchophagi (dating from 7th to 3rd centuries BC) many pieces recovered from the tophets (communal child graves) and giving a cross section of Carthaginian society

-Roman mosaics (from multiple sites around Tunisia), subject matter including Greek and Roman myths and gods, scenes of urban and rural life, animal husbandry and seasonal celebration. Agricultural and



"Tanit" Salle Baal Hammon

TUNIS '93 Detail, Punic Stele, BARDO MUSEUM

"Demeter Seated on Her Throne"

195 BARDO MUSEUM, TUNIS

wild animal scenes encompassing entire walls testify to North Africa's role as breadbasket for Rome and exporter of wild animals used in gladiatorial games:

-"Virgil writing the Aeneid with 2 muses"
-"Ulysses and his sailors resisting the Sirens' song"
-"Daniel in the Lion's Den"
-"Dionysus with wild animals"
-"Circus Maximus"- chariot races
-"Coliseum gladitors" - events
-"Hunting scenes"
-"The Estate of Signor Julius": well endowed country estate with turreted farmhouse and multi-domed bath house
-"The Crowning of Venus"

Conference with Yasser Arafat and the Palestinian Liberation Organization. P.L.O. Cultural Center. Tunis. July 12. 1993

-Documentary slides of conference including the Director's speech, body guards, stenographers and video camermen of the P.L.O. (arranged by Anne Kerr of the U.C.L.A. Kerr Scholar Program in Middle Eastern Studies, widow of Malcolm Kerr, past president of American University, Beirut, Lebanon, assasinated in 1983)

CAP BON

El Haouaria. Fern and bracken covered hills near mountains make this coastline terrain ideal for falcon breeding associated with the town of Haouaria.

-Carthaginian Quarries - Huge stone blocks could be shipped intact and easily from here by barge to Carthage; Haouaria limestone was used in building the Carthaginian port walls and tombs; Quarry chambers may also have originally been used as jails and workplaces for prisoners of war.

Kerkouane. Punic archeological site dating to 5th c. BC, excavated in 1953 after being discovered in 1952. Sacked by Romans during Punic wars, it is an excellent example of a working community (murex shellfish used for purple dyes for Roman Imperial family togas). An absense of large public buildings reveals a low-spreading residential network of well appointed houses with a number of private bathrooms with baths, wash basins and sophisticated drainage systems

-"Tanit Mosaic," tile inlay of Punic goddess on home floor. Carthaginian gods, Tanit and Baal, don't achieve eminence until the 5th c.; Tanit might have evolved from Aegean Bronze Age Great Mother worship when

Portrait of Yasser Arafat,
Palestinian Liberation Organization
Conference, Tunis, TUNISIA '93

she was associated with fertility. Her appearance on stelae is accompanied by wreaths of flowers, fruit or her image sandwiched between 2 wheat sheaves.

Kelibia

-Harbor with flotilla of fishing vessels
-Byzantine fortress
-Beaches

Hammamet

-International Cultural Center, Hammamet, former home of Roumanian millionaire, George Sebastian, Art Deco references to classical Andalusian forms
-Open air theater for annual performing arts summer festival
-Colonnaded pool and courtyard where residency artists work
-Wild indigenous gardens set in headlands of Hammamet

SIDI BOU SAID

Named after a 13th c. holy man whose tomb and zaouia were built here on the site of an earlier Arab ribat and lighthouse, Sidi Bou Said became a focal point for Islamic mysticism and then patron of coastal piracy.
Several detail views:

-Sidi Bou Said cemetery
-Blue studded doors
-Masrabias
-Cafe des Artistes (patronized by Paul Klee and August Macke in early 1900's
-Cafe des Nattes

CARTHAGE

Founded 800 BC by Eastern Mediterranean Phoenicians after fleeing invading Assyrians. Also a location of Virgil's *Aeneid,* an epic poem which pedigrees the founding of Rome inspired after Homer's *Odyssey*. The hero, Aeneas, is cast ashore here to fall in love with Queen Dido of Carthage whom he abandons to continue his quest of founding Rome. Dido chooses to perish when destiny calls Aeneas. Carthaginian cities founded a system of terraced agriculture which still exists today along the coast. They originally received protection from the Egyptians against the Romans. When Cleopatra lost to Rome, Carthage fell after a 3 year seige by Romans during the Punic wars (149-146 BC). After Julius Ceasar's defeat of Pompey in 46 BC, Carthage was rebuilt. In the 7th c., after years of Vandal and Byzantine invasions and Barbary piracy, the city became an Arab quarry for the building of Tunis:

-Baths of Antoninus Pius
-Byrsa Hill and Archeological Museum - ("byrsa" means "hide" in

"Eye-to-Eye with Hannibal"

"The Charioteer," Marble Sculpture, Archaeological Museum of CARTHAGE, TUNISIA '93

Greek; According to legend, this is the locale that Queen Dido, also known as Elissa, received in trade from a local Berber chief - enough land that she might be able to enclose with an oxhide, which she did by dividing into very thin strips laid around the hill)

DOUGGA

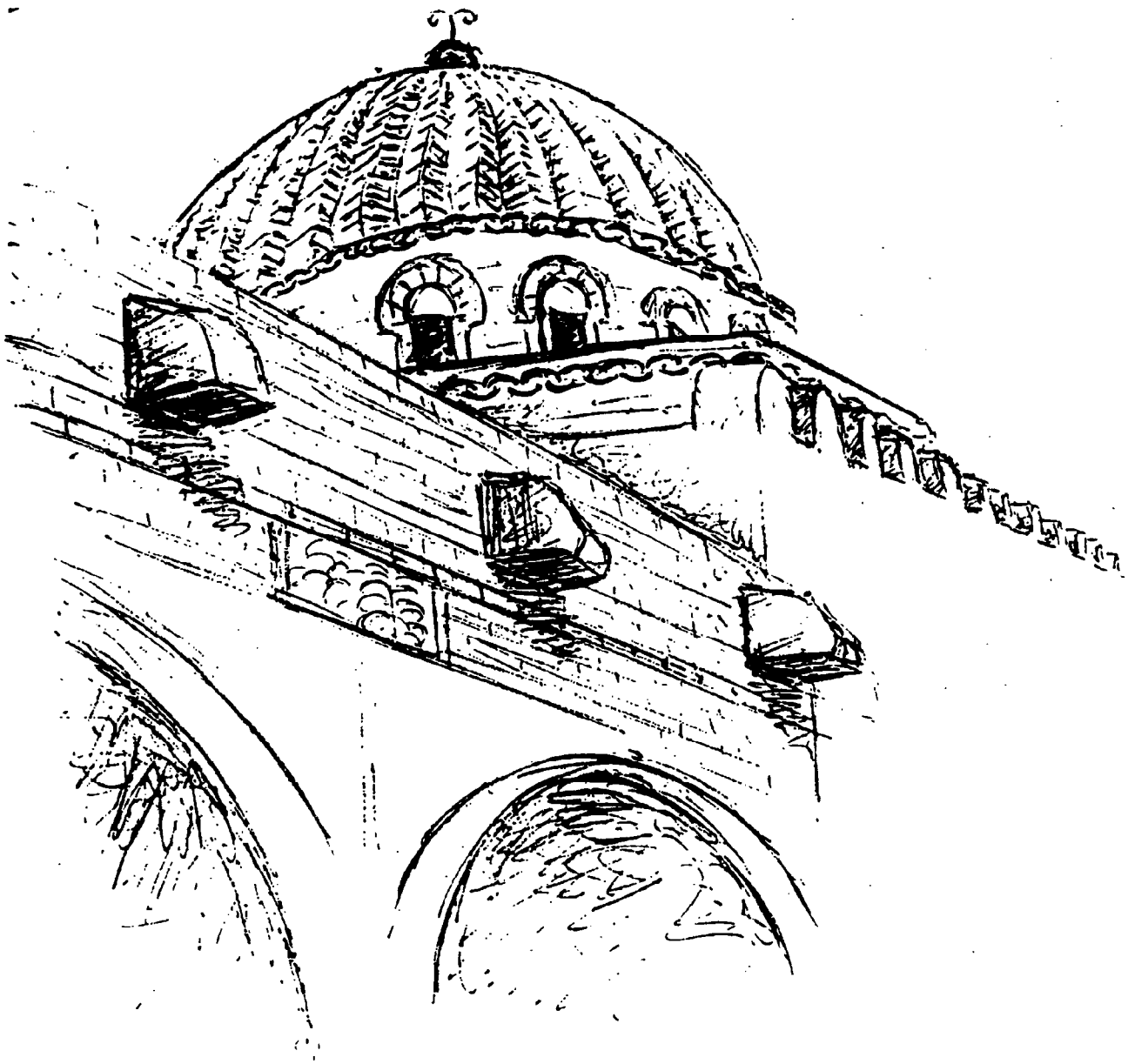
Already established when the Romans arraived in the 2nd c. AD, it prospered as the base of Massinissa, a local Berber chieftain who supported Rome against Carthage. Roman wheatbelt: Dougga was architecturally enhanced as an export municipality for grain and olives after the destruction of Carthage.

-Ampitheater (166 AD) now used for Dougga Drama festival every June, can seat 3,500 people
-Proscenium and stage (front view)
-Proscenium (rear view)
-Temple of Saturn (195 AD) with triple inner sanctuaries (foundations have revealed pre-existence of a Carthaginian sanctuary dedicated to Baal)
-Square of the Winds - name based on inscription in limestone, "Compass of Winds" dating to end of 2nd c. AD naming the 12 different types of winds known to the are
-Forum
-Temple of Juno Caelestis with semi-circular colonnade
-Thermae of the Cyclops and 12 seat lavatory
-House of the Trefoil Brothel
  -establishment insignia (stone phallus)

KAIROUAN

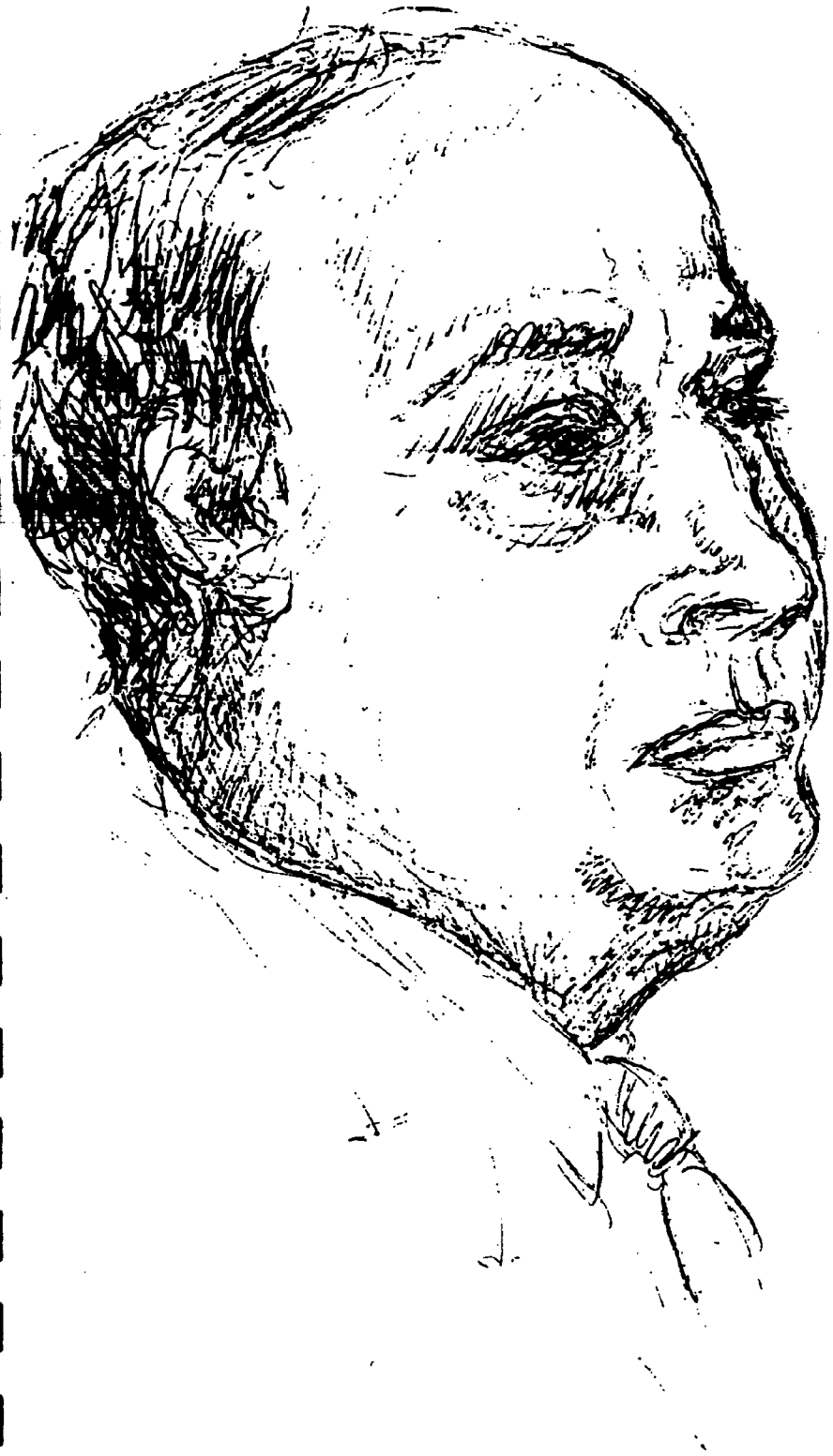
(founded in 670 by Oqba Ibn Nafaa as a holy city for Arab troops of 150,000). Located in the isolated steppe interior between the North-eastern end of the Atlas chain and the Byzantine coast, Nafaa founded the first Arab capital in North Africa. Kairouan = means "caravan" and lies on the caravan route. The 9th c. Aghlabid dynasty turned Kairouan into monumental and intellectual splendor financed by agriculture and trade. As an important merchant center for carpets and textiles, it is also Tunisia's most important religious center. The Kairouan medina is scattered wtih workshops and mosques and is encircled by massive crenellated sandstone walls. The Malakite school of Sunni Muslims developed here and Kairouan is considered to be the 4th holiest city in the Islamic world.

-Mosque of the Three Doors- carved facade with 3 pointed horshoe arches.



The Great Mosque,
Kairouan, TUNISIA
'93

Palm Tree at Hotel Continental,
Kairouan, TUNISIA '93



Mrad Rammah
Director of Antiquities
for Kairouan,
TUNISIA '93

-Great Mosque - massive buttressed walls enclose a vast courtyard, three-tiered minaret and stronghold mosque. The mosque has been deconstructed and rebuilt several times since Oqba Ibn Nafaa founded it in the 7th c. The present version was completed by the Aghlabids in the 9th c. with a defensive character special to early Arab religious architecture.

-Courtyard - potential to hold 200,000 faithful and funnel for rainwater which slopes to circular drainage conservation. Sundial with kufic script near drain.

-Prayer hall - topped by grooved brickwork dome supported by columns of marble, porphyry, onyx and granite (many of these materials recycled from Carthage). Prayer Hall floor covered in blue and white carpets from this area.

-Mosque lamps - Brass and hand blown glass, weighing a ton each

-Mihrab- arched niche indicating direction of Mecca where imam bows to prayer tiled in 9th c. Baghdad faience and marble

-Minbar - 9th c. cedar-carved stairway leading to Islamic "pulpit" where imam conducts prayers

-Mosque of the Barber - (Zaouia of Sidi Sahab, "the companion," who was a disciple of the prophet). A 17 th c. minaret stands at one corner of the main courtyard. A tiled archway leads to a series of antechambers with glass tile designs based on stylized plant, urn and arch motifs. A Dome of lace stuccowork and colored glass is a focal point of the architecture. The mosque gets its name from the companion's habit of carrying 3 hairs of the prohet's beard with him wherever he went.

"Oceanus Mosaic"
Archaeological Museum, Sousse, TUNISIA

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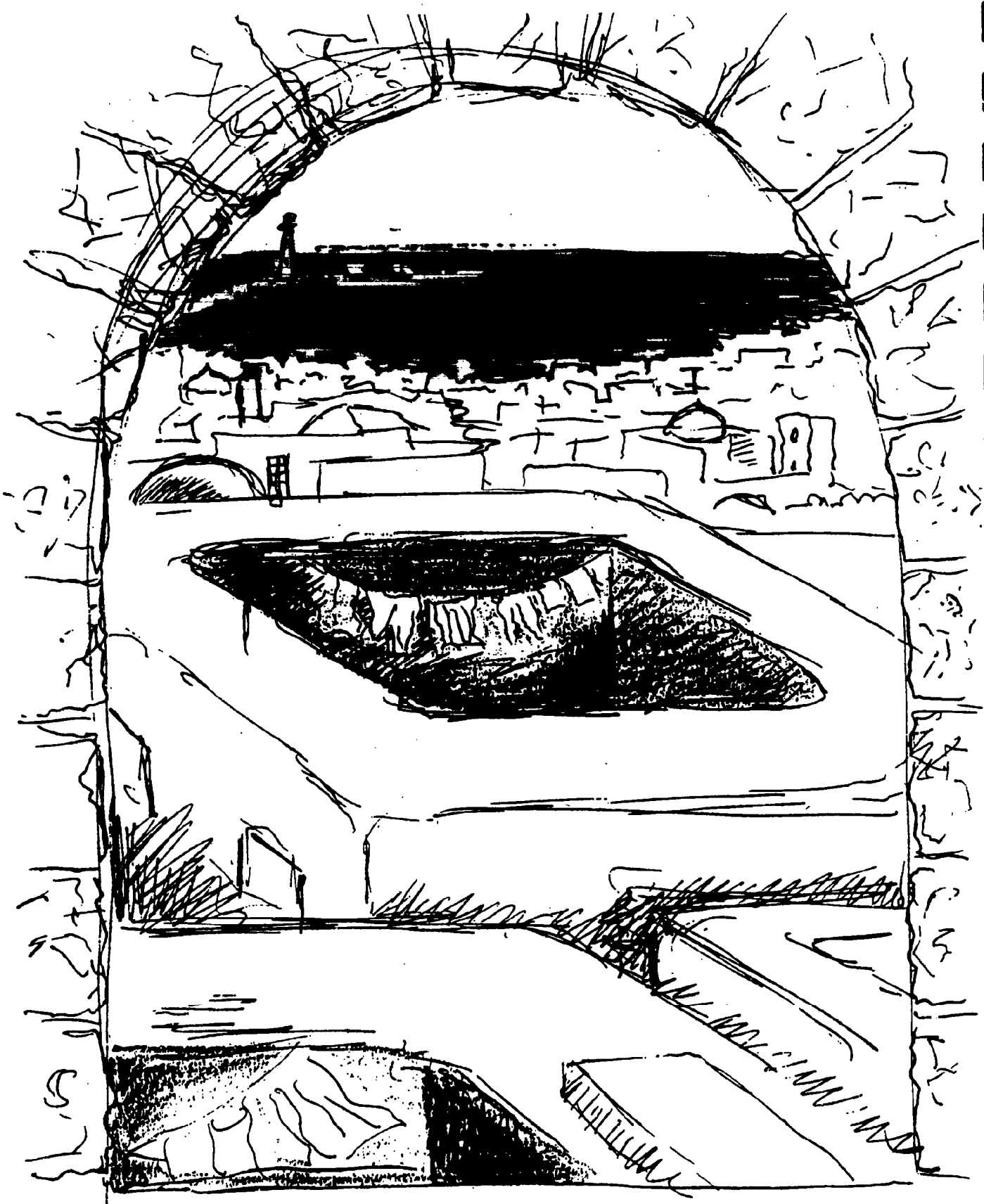
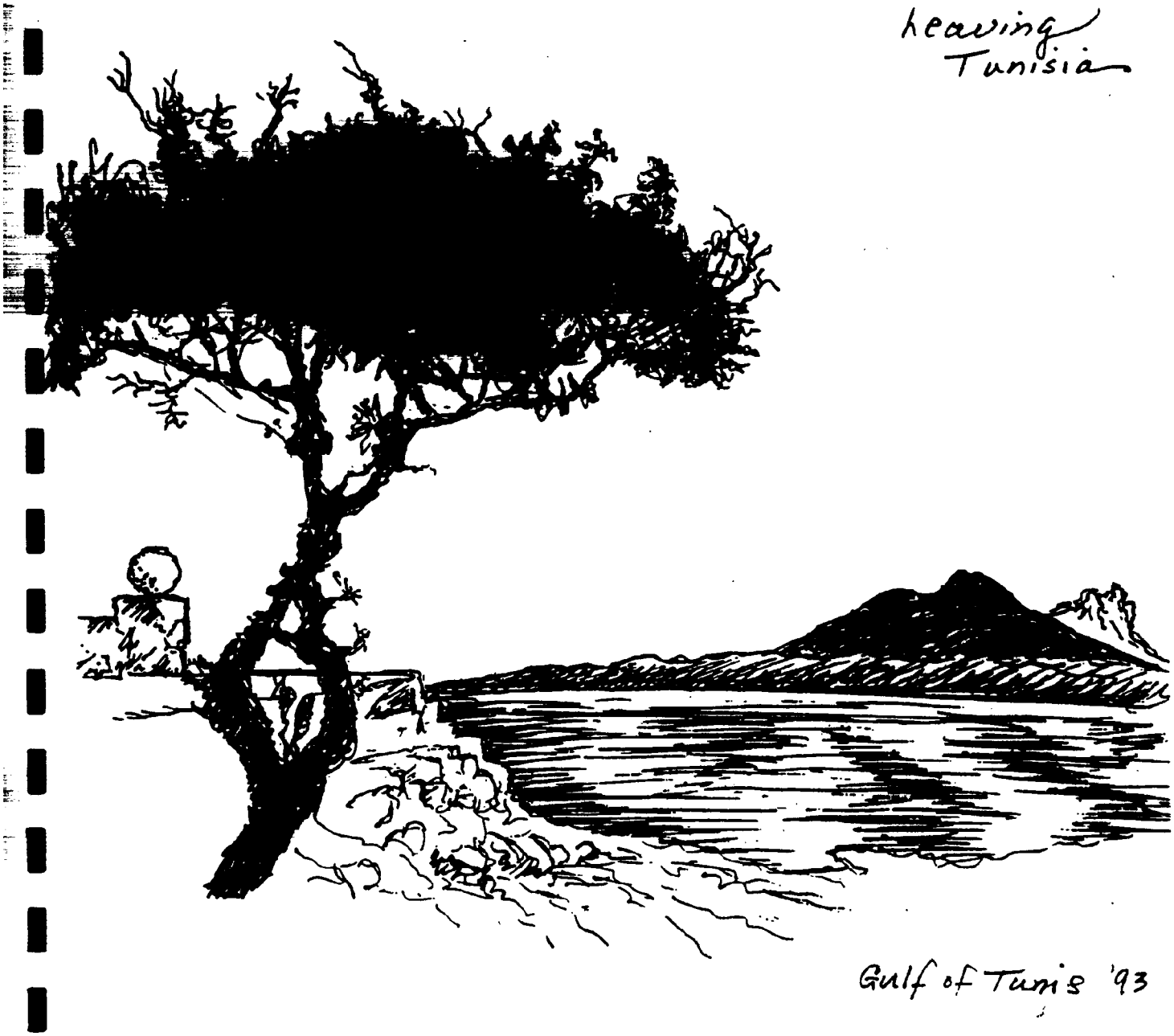


Kasbah View
from
Sousse Museum
TUNISIA 193


Leaving Tunisia
Gulf of Tunis '93

This paper is the culmination of my project for the Fulbright seminar in Morocco and Tunisia, summer of 1993. This project was based on the English translations of the Francophone literature of Morocco, Algeria and Tunisia.

Mary Jo Murray
Heidelberg College
Tiffin, Ohio

The Maghreb as a region of North Africa comprises Morocco, Algeria, Tunisia and Libya. Over the centuries, it has been ruled by the Phoenicians and the Romans, invaded by the Vandals and Islamicized by the Arabs in the 7th century. Parts of the Maghreb came under the rule of the Ottoman Empire, but by the late 17th century, commercial treaties were made with European powers, particularly France. In 1830 the French occupied Algeria, displacing Ottoman rule, but it was not until 1878 at the Congress of Berlin that France began plans to occupy Tunisia; this was accomplished by the Al Marsa Convention of 1883. Morocco attracted the interest of both Spain and France; certain territories along the Moroccan Mediterranean coast as well as isolated sections of the Atlantic coast were taken by Spain. The Treaty of Fes in 1912 established the French Protectorate over the interior of Morocco, leaving Tangier as an international city.

The advent of French rule in these three countries was based on the concept of *la mission civilisatrice* or the civilizing mission of assimilation. This concept was applied to the various ethnic groups of the region; the largest group were the Arabs, then the Berbers (a name probably derived from the term "barbarians" given by the Romans to this ethnic group). In Morocco, 40-45% of the population was Berber; 20% Berber in Algeria and 3% Berber in Tunisia. The Berbers of the Maghreb were converted to Islam in the 7th century and were conquered by the Arabs. Yet the Berbers retained their own language within a variety of dialects and their own culture. The unifying bond was and is Islam.

Prior to the French colonial period, education was conducted through Quranic schools or the *madrassah*. All Muslims, whether Arab or Berber,

used Arabic for prayer and for reading the Quran. In most cases, education was provided only for males in the *madrassah*; wealthy families educated their children at home, and in these instances, females were sometimes taught to read and write. Yet illiteracy was the norm; both Morocco and Tunisia estimate literacy rates between 2-3% prior to French control and 10% in Algeria before 1830. In both Morocco and Algeria the French used the policy of "divide and rule" trying to alienate the Berbers from the larger Arab population. By the 1920's, the French replaced Arab-Islamic schools in the Berber regions with French-Berber schools. In Algeria this resulted in a larger proportion of Berbers working in the French colonial administration; this continued up to independence in 1962. The Berberization policy in Morocco, however, did not succeed; there the French attempted to put the Berbers under a separate judicial system, but this never really took hold.

During the colonial period, French became the language of instruction in Morocco, Algeria and Tunisia. Access to French schools was very limited and obtained only by the elite. But acquisition of the French language was seen as the path to success and the road to power. Prior to French rule, literature was oral and there was very little print literature. The Berber language was not a written language and neither was classical Arabic used as a written language, except for the Quran. Among non-Berbers, Arabic was the spoken language, but each of these three countries had their own spoken vernacular Arabic; again, this was not a written language. What is known as standard modern Arabic was not really developed until after World War II. Thus French entered the Maghreb through this linguistic gap and became the language of instruction.

The issue of identity became paramont. The French ruled Morocco and Tunisia basically as protectorates or colonies, but integrated Algeria as a *departement* of France. The French usurped secular power from the Sultans of Morocco and the Bey of Tunis, leaving both with claims to religious authority only. In Algeria, however, the full civilizing mission of the French was unleashed. Algeria became the refuge of displaced Europeans of the 19th century; Europeans settling in Algeria became French citizens, yet the Algerians could only become citizens if they completed the French run elementary schools. Thus acquisition of the French language and French knowledge became essential. By the 20th century the French allowed Arabic to be used in school only for the humanities; any modern subjects were taught in French.

The French brought Catholic missionaries into the Maghreb, but only the indigenous elites converted as a way of seeking wealth and status. Eventually the French recognized the power of Islam and made a compromise; in most areas Muslims were ruled under *shariah* or Islamic law. Since the Maghreb was primarily rural, French presence was felt primarily through taxes; otherwise, the *qadi* took care of daily administrative chores. It was in the cities of the Maghreb that the French clashed most often with Islam. Under Islamic law there was no separation of secular and religious power; the French ended this idea. It was from the mosques of the urban areas that resistance grew to colonial rule, culminating in the Algerian war for independence from 1956-62, and the eventual independence of Morocco and Tunisia in 1956.

When the French left the Maghreb all three countries struggled for a sense of identity. The definition of a new Morocco, Algeria and Tunisia was that of an African country whose people speak Arabic and are

Muslims. The notion of language became an immediate problem. Under French rule Algerians were officially defined as *Francais-musulmas*, a derogatory term. Yet the Algerian nationalists, often called "the generation of the 1950's" used the French language as a written tool against occupation and to gain sympathy abroad during the years of fighting. In Morocco, however, the leadership of the Istiqlal was urban and bilingual, but the quest for independence came from the mosques and the language of resistance was Arabic. Al-Fassi, the Istiqlal leader stated that the Moroccan civilization was Arabic and the culture was Islamic.

At independence the literacy rate was less than 10% in these three countries and those who were literate could only read and write in French. A national education system was set up and while Arabic was advocated, there were very few teachers proficient enough to teach in Arabic. In truth, very few Maghrebi's were well-educated. Between 1912-1954 only 530 Moroccans passed the baccalaureate or secondary school certificate. The issue was language of instruction in the schools. By the late 1960's all three countries chose the Arabization route, making Arabic the language of instruction in all primary and secondary schools, but retaining French as the language of instruction in all universities. French as a second language was introduced at the third grade level. In Morocco there was no attempt to teach the Berber language nor was there a Berber studies program at the university level. Algeria, however, did establish a chair of Berber Studies at the University of Algiers.

One way of looking at the social, political and cultural realities of the Maghreb is through the writings of indigenous authors. Prior to colonization there was a dearth of print literature which changed only after World War II. But the first novels, short stories and poems from the

Maghreb were written in French and this continues to be the pattern today. Thus Francophone literature came into existence as a result of the dramatic political, social and cultural transformations on the African continent. The initial contact was between a European genre, the novel, as well as an imported language, French. The beginnings of Francophone African literature were predominantly assimilationist and embraced everything French with great enthusiasm.

The most popular theme was that of the journey motif; leaving the village for the city, military conscription into French armies, seeking education in Europe and more popular today, economic migration to Europe in search of jobs. In most Maghrebi novels the hero returns home, whether from abroad or from the city. His journey is seen to benefit not only himself, but his family and his entire community. But the hero constantly becomes enmeshed in a reoccurring struggle; he no longer can fit himself back into the traditional society.

The novels read for this paper address two aspects of Maghrebi fiction: the role and place of women in Maghrebi culture as portrayed through novels and the use of Orientalism or auto-exoticism by Maghrebi novelists. Most of the novels read were first published in French, then translated into English; in only a few cases do Maghrebi authors write first in Arabic. Essentially, this paper represents a study of Maghrebi Francophone literature translated into English.

One of the first images of Maghrebi women seen by the West was Delacroix's painting *Femmes d'Alger dans leur appartement* painted in the 1830's. Delacroix first visited Morocco, then spent several days in Algiers visiting a friend's apartment where he observed women in a quasi-harem at one end of the apartment. The women are portrayed as prisoners in a

world of shadows enclosed in a room without light. Picasso, in the 1950's, paints the women of Algeria but this time the doors of the hall are open and sunlight pours into the room. In these paintings our perception of Maghrebi women are formed: women are enclosed and in the Orientalists view, women are exotic.

Leila Mernissi speaks of three traditional forms of female enclosure: the harem, the *haik* (veil) and the *hammam* (bath). She further postulates the idea of spatial boundaries in Islamic society. The *umma* or public sphere is the universe of men, and the home is the universe of women. Thus, when women went to school or entered the work force they were invading or trespassing on the male's territory, so the invasion was only permissible if the women were veiled. In Moroccan Arabic the term for women unveiled is *aryana* or "nude."

One Moroccan woman, Leila Abouzeid and two Algerian women, Aicha Lemsine and Fettouma Touati address the above themes. All of the novels use the journey motif, for in each story the female protagonist leaves the village to continue her education at the university level. This is an incredible achievement for in 1955 only six girls had graduated from secondary school in all of Morocco. In all of these novels the women have fought in the struggle for independence. Zahra, in *Year of the Elephant*, participated in the struggle against the French, yet after independence her husband divorces her because her physical appearance is not modern enough for the new Morocco. Touati and Lemsine confront the issues of polygamy, numerous pregnancies and loss of reputation in acquiring jobs in the public sector.

The womens' issues center around the system of patriarchy. The authors assert that in their Islamic culture women are always viewed as

minors, never responsible for themselves and always with a guardian. This is best illustrated in the marriage ceremony through the institution of the *wali* or male representative. Marriage is not a contract between a man and woman, but a deed signed between two men, one representing the groom and a male *wali* representing the bride.

The women portrayed in these novels see life as a struggle for food and income and that women exist as economic agents, sources of income, energy and work. Article 115 of the Moroccan Family Law states that the upkeep of the wife (*nafaqa*) is incumbent on the husband, yet women perceive this as totally divorced from reality. In low-income families husbands are often physically and economically absent either through working abroad or unemployed at home. Women in the novels feel men play no role at all in the daily battle to earn a living, that it is a male fantasy of the "husband provider" image. Women see entering the public work sector as a way to gain freedom from the patriarchal system; a way to gain self-independence over choice. Further, women state that their society sees women as job thieves and that women who work are women of "easy virtue."

A common conflict is the quest for a university education, often at the expense of marriage. These women authors describe the life of women at the university where male colleagues label women students as prostitutes. They are not veiled, they are not accompanied by male guardians and they are passing beyond the traditional age of marriage. Yet the authors perceive that once women achieve a university degree, no males will want to marry them. So a dichotomy appears; be educated and remain single, unheard of in an Islamic culture, or give up the journey and go back to the village.

Another issue is that of sexuality, pregnancy and contraception where-in the issue belongs not just to the woman, but to the whole family. Polygamy is still a factor. Tunisia, at the time of independence in 1956, forebade polygamy and made divorce by repudiation illegal, but Morocco still allows both. The novels all speak of womens' fears of being replaced if they do not bear sons. Tahar ben Jelloun, a male Moroccan author, takes this to an extreme in *The Sand Child*. But the largest issue is pregnancy and the spacing of children. Tunisia is in the forefront on this topic, with family planning clinics, free contraceptive devices and legal abortion. But the novels speak of women bound to endless pregnancies, exhausted and in poor health by their mid-30's. In all of the novels, higher education is seen as the only way out of this cycle.

None of these Maghrebi female novelists are as vehement as Nawal el-Saadawi the Egyptian novelist and feminist. Saadawi, trained as a physician, treats men as the absolute enemy, the personification of evil. In *Woman at Point Zero* the heroine, Firdeus, kills her male oppressor and feels no remorse. In her early novels, Saadawi points out the inequalities of women in society and lays the blame on Islam. By her later novels, Saadawi finds very little in Egyptian culture to be positive about and one senses that only an ideal Utopia would satisfy her. In contrast, the Maghrebi women novelists state that Islam has been mis-interpreted by men, that Islam raises the status of women and offers her protection. The culprit is not Islam, but the patriarchal core of society; thus, there is hope for change and progress.

Edward Said's work, *Orientalism* addresses how the West perceives Asia or the Orient. His study centers on the Arab world and Islamic civilization as this was the place of early Western contact. Of the many

issues raised by Said, the idea of the Orient as exotic pertains most to this discussion. Western fantasies of the Orient as "exotic" center generally around women and the issue of sexuality. Said is speaking of Western authors, but the term Orientalist could also be applied to some male Maghrebi authors such as Tahar ben Jelloun in his novel *The Sand Child.*

Jelloun writes of a man who has seven daughters and no sons. When his wife is pregnant for the eighth time, the husband decides this child will be a boy, no matter the actual sex. The child is a girl, but proclaimed to the world as a boy, Mohammed Ahmed. We follow this male/female through life and the story becomes more and more fanciful. Yes, Jelloun is employing literary license but there is no reality to the story. This would never happen in the Arab world. He presents an exotic individual to his audience, but who is the audience? Certainly not the Moroccans. He follows this novel with *The Sacred Night*, winner of the Prix Goncourt in 1987. Yet this novel has numerous cultural mistakes; the behavior of the men at prayer in the mosque is wrong and he cites the incorrect prayers for the dead at the funeral.

Who is the audience for these novelists? A. Serhane, a Moroccan novelist, in *Narrow Streets of Children* has ten pages about the bridal night and the bloody sheet exhibited to the relatives. Yet this custom is passé in urban Morocco. In many novels there are sexual conversations between mother and son about the father's sexual proclivities. Such a recounting is unrealistic for this type of conversation would never take place in real life. Sexual topics are taboo between men and women. Jelloun and others assume that Maghrebis are obsessed with sex and feel that in order to find a publisher in the West, novels portray incest, rape and prostitution as the norm.

In other words, a reverse type of Orientalism, a fantasy construed by indigenous authors who are out of touch with their own culture, now exists. Many Maghrebi authors such as Jelloun, Chraibi and Serhane have lived for years in France or Europe; they are divorced from the reality of their cultures. They present fantasies that unfortunately Western readers take as fact. These authors perpetuate the image of exotic fantasy, an auto-exoticism that is both degrading and humilating. Hopefully a new generation of Maghrebi novelists will write of the reality based on actual observations and not a view from self-imposed exile. And to be fair, there needs to be a Maghrebi publishing house that does not demand these types of fantasies. As long as authors are dependent on Western publishers, this charade continues. If competition for prestigious French prizes means the author has to attack his own cultural system, then we will never see a true picture of Maghrebi society.

The issue of language is still paramont in these three countries. Bilingualism allows practitioners to face in two directions at once, but the question of audience still arises. Jelloun has stated that he can only be creative in French and Sefrioui says if Maghrebi writers want to be heard by the largest numbers there is no other solution than writing in foreign languages. But it seems inescapable that authors who write in French become strangers in their own land. During the Fulbright program this past summer of 1993, this author heard university officials in both Morocco and Tunisia state that their students are not competent in either French or Arabic, that the system produces a schizophrenic hybrid. In questioning university students in both countries one learned that most had never heard of nor read their most famous authors. Many of the

novels cited at the end of this paper are not available in either country; some were banned for years.

In her study of Francophone literature Mortimer believes that the choice of a print language, here French, for a writer whose own society remains primarily oral will always involve compromise and ambiguity. There have been a few attempts to write in the vernacular Moroccan, Algerian and Tunisian Arabic and perhaps this is the best approach. We were constantly told by lecturers this summer that English is the language of the future, especially with the European Community and the desire to lessen ties and dependency on France. The choice should not be to abandon bilingualism in the Maghreb, but to perhaps treat French and eventually English as a second language of choice and reserve these as languages of instruction only in literature. Definitely it would appear that Arabic should gradually replace French as the language of instruction at the university level. But once again reality intrudes. At most major libraries in the Maghreb works in Arabic are minute when compared to works in European languages.

In the Arab world one often hears young intellectuals saying that Arabs must regain a sense of pride in their heritage and civilization. For too long the West has appeared as the only model for progress and modernization. Inherent in the Islamic fundamentalist approach is this theme; stop the reliance on the West and look inward to our own tradition. Often the West assumes that Islam in inherently anti-democratic, presupposing that only Christian countries can be democratic. Yet one has only to look at the early United States and the issue of democracy; our early founding fathers did not assume democracy was for everyone. Democracy is not dependent on a religion nor upon a language. A language

does not necessarily encode values nor define a people. English is the national language of India only because there were too many Indian dialects, but English does not presuppose Anglo-Saxon values for India.

Across the Arab world modern standard Arabic is taught, albeit with problems, and often supplanted with French or English. The Maghreb must make a choice: standard Arabic or vernacular Arabic. If we look back to the height of Arab civilization we have men such as Ibn Sina and Ibn Kaldun translating the works of the Greeks and passing on this knowledge to the Europeans of the Middle Ages; the language of instruction was Arabic. Surely once again Arabic can reign it's vitality, but it will take time and effort and those who can facilitate this process are the writers and intellectuals of the Arab world. It's time once again for Arabs to be leaders and not followers, and literature is surely one of the most important instruments.

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Dear reader,

This project is an attempt to share with my Francophone colleagues the essence of five enlightening weeks spent in Morocco and Tunisia.

Through photography, I have tried to capture the beauty and subtlety of the people there and most aspects of both countries which struck me as a French speaker. I found it extremely difficult to do photography in both countries since it felt like a direct violation of individual privacy. Respect for the people, restraint and caution were my constant guides.

Here is a list of the 800 or so slides that I took during our trip; my editorial comments are italicized. For the sake of convenience, I have divided my project in three parts: diapositives du Maroc, diapositives de la Tunisie et Portraits du Maroc et de la Tunisie.
I will gladly have the slides copied for whomever is interested in them.

Enjoy! I did! And again and ever, my most profound thanks to the Fulbright-Hays Commission for making this stimulating experience possible.

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Diapositives du Maroc

• Rabat •

Rabat redevient la capitale du Maroc en 1912 après la signature du traité de protectorat. Pas une capitale économique.
Lyautey privilégie une séparation complète des agglomérations européennes et des quartiers anciens.
Salé-le-Neuf, ou l'actuelle médina de Rabat. Les Andalous--réfugiés musulmans d'Andalousie--s'y installent au début du 17è siècle; on les appelle aussi Morisques (= Adalous chassés d'Espagne. Musulmans d'Espagne convertis par contrainte au catholicisme au 16è siècle.) 1ère renaissance de Rabat. Instauration de la république des Corsaires ou républiques des Deux Rives, jusqu'en 1818.

La nécropole de Chellah (mérinide) *Visite avec Lou Cristillo, 26/06, pm.*
La muraille d'enceinte.
Le minaret de la zaouïa (= confrérie, centre religieux, sanctuaire) et vue sur Salé. Nid de cigognes!
Koubba (= sanctuaire, dôme) + cigognes.
Ruines de la mosquée du sultan Abou Youssef Yacoub (XIII siècle); le mihrab (niche indiquant la direction de la Mecque).
Tombeau du sultan mérinide Abou-el-Hassan et de sa femme européenne Chams-ed-Douha.
Le minaret de la zaouïa (= confrérie, centre religieux, sanctuaire). Nid de cigognes!
La zaouïa: bassin, base de l'ancien portique à colonnettes, cellules de prières.
Différentes fleurs (x 2).

Esplanade de la tour Hassan. *Visite avec le professeur Mansour, 27/06.*
Yacob el Mansour ("le victorieux"), conquérant almohade, veut faire de Rabat l'une des plus grandes villes du Maroc. En 1196, il entreprend d'édifier une immense mosquée; du projet initial, il ne reste que le minaret, la tour Hassan. Dedans, escalier où les chevaux pouvaient monter!
La tour Hassan (44 mètres) et les colonnes de la mosquée *(200 au total).*
Le mausolée de Mohamed V *(1961-69)* (x 2).

La casbah des Oudaïa. *Visite avec le professeur Mansour, 27/06, am.*
Au 10è siècle, les guerriers Musulmans conformistes--qui luttent contre les hérétiques--y construisent un ribat (monastère fortifié), plus tard transformé en forteresse, d'où le nom Rabat.

Vue de loin (x 2).
L'enceinte près de la plage.
Petites rues (x 3).
Café de la casbah (x 2).
La plage de Rabat.

• **Salé** •

Cité dortoir de la capitale; nattes de jonc tressées à Salé; céramique et poterie (terre argileuse des environs est d'une plasticité exceptionnelle).

L'oued (fleuve) Bou Regreg + la foule qui attend de traverser en barque!

La médina, *Visite avec le professeur Mansour, 01/07, pm.*
Médersa: cour intérieure (1333), auvent en bois de cèdre, stucs en forme de rayons de miel (x 2).
Médersa: mihrab (x 2). *Zelliges: blanc et brun, dès le 10è siècle; bleu, vert et jaune à partir du 14è siècle; rouge, à partir du 17è siècle.*
Vue sur Salé de la terrasse de la médersa: terrasses, cours intérieure (x 5).
Vue sur Salé + tour Hassan de la terrasse de la médersa
Intérieur de la grande mosquée de la médina de Salé (milieu du 12è siècle).

• **Divers Rabat** • *(25/06-05/07)*

La poste, Avenue Mohamed V.
Ministère de la Santé Publique. Centre hospitalier universitaire Ibn Sina. Centre national de formation en reproduction humaine. Maternité des Orangers.
Distributeur automatique de billets.
Gare de Rabat ville: façade extérieure; un train en gare.
Gare de Rabat ville: femme voilée qui monte les escaliers.
Gare de Rabat ville: écran de télévision qui annonce divers trains pour Fès, Casa port, Kenitra, l'aéroport, Oujda et Marrakech
Gare de Rabat ville: écran qui annonce "Jeunes de moins de 26 ans, abonnez-vous au train! Pour 175 DH seulement, la carte "jeune" vous offre 16 voyages à moitié prix sur le parcours de votre choix. Alors, profitez-en! Renseignez-vous auprès des guichets"; toilettes et salle de prière (en pictogrammes).
Poste de Police, Avenue Mohamed V, à une des portes de la médina.
Avenue Mohamed V (palmiers).
Supermarché Marjane.
Rue parallèle à l'avenue Mohamed V.
Souk des laines.

Le Palais Royal/Dar-el-Makhzen (x 2); *date de 1864; abrite plus de 2000 personnes.*

• **Casablanca** • *(01/07)*

Port construit en 1907--la côte se développe sur un tard. Par peur des invasions/conquêtes, le Maroc se développe d'abord à l'intérieur des terres!

Petit taxi (rouge).
Brasserie Alsace-Lorraine!
Maison coloniale?
Tentes/campement des ouvriers qui travaillent à la mosquée Hassan II.
Rue pauvre près de la grande mosquée.
Le Mac Donald de Casa.
Bidonville/tentes de marché (x 2).
Cimetière + marché.
Bidonvilles (pris du mur!).

La grande mosquée Hassan II *(01/07, am)*
Vue extérieure générale (x 3).
Le toit ouvrant/glissant, vu de l'extérieur!
Mihrab + toit ouvert, vu de l'intérieur.
Le minaret.
L'intérieur (x 2).
Plafond + galerie des femmes (x 2).
Dans la galerie des femmes.
Vue que les femmes ont de leur galerie.
Pilier + toit ouvert.
Coupole.
Lustre et coupole.
Fontaine des ablutions.

Aéroport de Casablanca *(10/07, am)*
Avion de Royal Air Maroc; avion de Royal Air Maroc + Alitalia?
Notre salle d'attente royale (x 2).
La pendule.

• **Entre Rabat et Khémisset** • *(29/06, am.)*

Arcades blanches.
Diverses maisons (x 4).

• **Khémisset** • *(29/06, am:)*

Maison avec des céramiques.
Lotissement Sainte Marguerite: four et hammam. A vendre.
Arrivée au souk en voiture.
Arrivée au souk en attelage.
Sous la tente du souk: Ustensiles pour la fabrication du thé à la menthe + préparatrice et sa petite sœur.
Ustensiles pour la fabrication du thé à la menthe.
Stand d'amphores et de vaisselle de verre.
Carioles/attelages sur le départ.

• **Meknès** • *(05/07)*

Bab Berdaïne (x 2).

• **Volubilis** • *(05/07, am)*

Vieilles maisons (côté nord).
Vue côté nord (oliviers, ferme)
Vues vers Moulay Idriss (x 2).
Cigogne! en plein vol.
Vue vers l'est.
Vue vers l'est avec l'âne;
La voie Decumanus Maximus.
Le forum.
Le capitole (x 4).
Statue de tête de bœuf (voie Decumanus Maximus).
Nids d'abeilles (x 2) dont un sur la maison des fauves (voie Decumanus Maximus).
3 Mosaïques: Travaux d'Hercule; scène de pêche; femmes aux jambes/ailes; chien/loup?

• **Vues du bus entre Volubilis et Fès** • *(05/07)*

Moyen Atlas + olivers.
Moyen Atlas (x 6), + ou - surexposé...
Ferme en torchi.

• **Fès** • *(05-06/07)*

Rue blanche, âne seul.
Graisse utilisée pour les conserves.

Rue: panier suspendu au mur, enfants.
Souk des cuivres/ferroniers.
Panneau: interdit aux ânes.
Mule en travers d'une rue!
Mule chargée (de dos).
Mule qui porte des bouteilles.
Boutique de sacs de cuir etc.
Quartier des tanneurs: cuves d'épilage et écharnage (X 4).
Cuves de couleurs (x 4).
Vue de Fès du quartier des tanneurs.
Porte d'entrée de mosquée.
Façade de mosquée.
Médersa el-Attarine? Intérieur.
Médersa el-Attarine? Sourates calligraphiées (x 3).
Médersa el-Attarine? Motif rond dans stuc.
Vue de la forteresse sud
Tombes près de la forteresse sud.
Cimetière du sud.
Vue du quartier sud.
Vue ouest.
Vue du quartier du centre
Cimetière du nord.
Espace vide pour la prière? un cimetière? + notre bus!
Foule qui attend à la gare des autobus?
Fontaine.
Rue sombre.
Intérieur de mosquée avec hommes assis.
Intérieur de mosquée avec femme allongée dont on ne voit que les pieds.
Intérieur de mosquée avec hommes et femmes assis + femme allongée.
Intérieur de mosquée avec diverses personnes vues de dos.
Intérieur de mosquée rouge vif avec un homme assis et un autre debout en blanc.
Intérieur de mosquée rouge vif avec 2 hommes assis (x 2).
Petite rue sombre.
Mosquée el-Attarine?
Fondouk (auberge, dépôt de marchandises)
Mécanicien dentiste (+ dentier).
Bibliothèque Qaraouiyne: portrait Hassan I! et Mohamed V; plafond; blason et étudiants qui travaillent; coran du IXè siècle, recopié par Ibn Khaldoun.
Vue de la terrasse de la médersa el-Attarine.

• Fès-Marrakech • *(06/07)*

Diverses vues de l'Atlas (x 5).
Lauriers roses
Une entrée de village (x 2).
Village avec des tentes et de grands espaces de terre battue.
Maisons de torchis rouges.
Champ d'oliviers.

• Marrakech • *(07-09/07)*

Compagnie des eaux + mains en cuivre.
Lycée Hassan II.
Gare des trains.
Panneaux: Wilaya de Marrakech, gare routière.
Rue Yogoslavie.
Dromadaires.
Charmeurs de serpents (x 12, dont une professionnelle).
Extérieur de la Place Djemaa-el-Fna + Koutoubia (photo professionnelle).
Place Djemaa-el-Fna (x 8).
Café de la place Djemaa-el-Fna.
La Ménara (x 3).
Une calèche.
Panneau d'interdiction de calèche!
Quartier près de la gare (maison seule; maison + attelage + personnes; maison + attelage; homme qui porte une charge sur sa bicyclette)
Notre hôtel Safir Siaha: façade (x2); piscine (x 2).
La médina: attelage vide;
La médina: rue typique (photo professionnelle).
Arc typique (x 2) (photos professionnelles).
Marché aux habits (photo professionnelle).
Artisanat marocain (photo professionnelle).
Marché d'artisanat (photo professionnelle).
Mosquée de la Koutoubia (photo professionnelle).

• Route d'Asni • *(08/07 am)*

Village couleur de terre (x 2).
Village rougeâtre.
Homme qui marche au bord de la route.
Dromadaire et ânes au bord de la rivière.
Scènes au bord de la rivière (x 2).

• **Douar Agersioul, dans le Haut Atlas** • *(08/07)*
Visite du village avec Lou Cristillo

Notre groupe avant de traverser la rivière.
Anes chargés traversent la rivière.
Salon: chez Mohamed, divans, service à thé (x 3).
Anes qui foulent le blé (x 2).
Vues du Haut Atlas, (x 2) dont une avec notre groupe.
Diverses terrasses (x 5): avec vache; avec les tapis qui pendent à l'extérieur; avec Lynette Rummel.
Végétation le long de la rivière.
Toits du village.

• **Imlil, dans le Haut Atlas** • *(08/07)*
Fête du village, organisée en notre honneur, à la veille de la fête de la jeunesse du 9 juillet.

Hommes assis par terre; jeunes filles dansent.
Hommes assis par terre; jeunes filles dansent + couple danse l'un en face de l'autre.
2 vieux hommes sous la tente.
Jeunes filles qui chantent (x 2)
Jeunes filles qui parlent entre 2 chants (x 3).
Homme au poignard.
Jeunes filles qui chantent.
Petits gâteaux qu'on nous sert (x 2)!
Lou Cristillo sous la tente + Vern et Bob.
Femmes sur le toit!
Enfants assis par terre.
Enfants assis par terre + vue générale de la tente.
Nous dans le camion à bestiaux!

• **Settat** • *(09/07)*

Circulation anarchique vue de la fenêtre du café!

• **Divers Maroc** • *(25/06-10/07)*

Rabat: Offre formation. Avec ou sans bac, préparez-vous à réussir. Que sous soyez étudiant ou que vous exerciez un métier, l'école EPA en collaboration avec l'APECT se charge de vous apprendre par les moyens les plus modernes un métier pour l'avenir et vous offre une formation dans les spécialités suivantes: technicien informatique de gestion, secrétariat et

bureautique, technicien comptable. Des cycles de formation sur les langages (Pascal, dbase, basic) seront organisés pendant chaque mois.

Rabat: Pharmacie de la capitale.

Rabat: Cardiologue.

Rabat: Ambassade d'Arabie Séoudite + stationnement alterné.

Rabat: petit taxi (bleu).

Rabat: laiterie Ghandi.

Rabat: centre de rééducation et de réadaptation physique. *Excès de médecins dans les grandes villes. Pénurie ailleurs. Médecins seulement dans dispensaires du gouvernement.* Mme El Belghiti Alaoui Nazha *(difficulté de savoir le nom des gens!).* Docteur Fellahi Laila, gynécologue obstétricienne, diplômée de la Faculté de médecine de Grenoble *(beaucoup diplômés de France).* Docteur Dinia Rajaa (ep Debbabi), chirurgien dentiste *(indique son statut de femme mariée).*

Rabat: Affiche de Pierre Bachelet. *Les affiches restent longtemps au mur.*

Rabat: ambassade de France, service culturel, scientifique et de coopération.

Rabat: Défense de fumer (en français et arabe). Protex, préservatifs pour planification familiale. La planification familiale est aussi une responsabilité de l'homme.

Rabat: Carrières en tête: dessin de mode, gestion de la productivité de la mode. Journées portes ouvertes les 2 et 3 juillet 1993. Casablanca-Rabat. Ecole internationale de mode.

Rabat: Conférence africaine des ONG de femmes. (*Organisations Non Gouvernementales*).

Rabat: Le code postal, pour mieux communiquer (en français et en arabe).

Rabat: Vitrine de patisserie.

Rabat: Mécanicien dentiste, médina.

Ophtalmologiste.

Rabat: Docteur Bajji Sarra, ep Achibane, médecine générale.

Rabat: Spécialiste des maladies de la peau, des maladies sexuellement transmissibles et chirurgie de la peau.

Rabat: Sous tous les cieux, ambassadeur de la qualité. Bon repos.

Marrakech: Améliorons la proprété de nos hôpitaux.

Marrakech: Plus d'hygiène pour mieux vivre l'hôpital.

Casablanca: portrait de Hassan II, aéroport.

Diapositives de la Tunisie

• Tunis •

Avant l'arrivée en avion à Tunis, 10/07 (x 2), 10/07.
Tunis vu d'avion: les toits plats des maisons, 10/07.
Tunis vu d'avion: les jardins; les marais salants et la plage (x 2), 10/07.
Tunis vu d'avion: vue vers le port sud; quadrillage des rues, 10/07.
Plan du métro léger de Tunis/TGM (Tunis, la Goulette, la Marsa--*construit pour les ministres de Bourguiba* .
Station de métro République + femme voilée.
Station de métro République: *coin de l'Avenue de la Liberté et de la rue de Londres.*
Scène de métro léger (femme voilée de dos).
Métro station Palestine + membres de notre groupe.
Hôtel Africa Méridien, *50, avenue du 7 novembre, construit dans les années 60* + office du Tourisme, 11/07.
Banque Tuniso-Koweitienne de développement *(rue du 7 novembre)*, 11/07.
Parfumerie Muguet + homme en djellaba.
Porte de l'avenue de France (expéditions colis dattes tous pays).
Ex rue Régulus (rue Béchir el Kanghi) + coiffeur pour hommes.
Avenue Habib Bourguiba (x 2).
Plaque de la Place du 7 novembre 1987.
Panneau indiquant la réhabilitation de la rue de Palestine + minaret.

La médina
Dar Lasram, *lors d'une visite guidée en français avec Jamila Binous*: cour intérieure (x 2), 12/07.
Dar Lasram, plan de la médina, 12/07.
Bouche d'eau dans petite rue, 12/07.
Maison avec avancées, 12/07.
Mosquée Djama ez-Zitouna
Cour intérieure, 12/07.
Piliers et portes en bois, 12/07.
Détail des piliers surélevés en bas avec des vieux socles romains, 12/07!
Détail des piliers surélevés en haut avec des vieux socles romains, 12/07!
Divers
Boutique/marchands de paniers, 12/07.
Fabrication de céramique: outils, morceaux de pierre brisés (x 2), 12/07.
Porte de Hammam.
Intérieur de médersa + portrait Ben Ali, 12/07.

• Sidi Bou Saïd •

Coin de rue dans un lotissement près de la Baraka, 17/07.
Restaurant le casse-croûte: brik, tabouna, fricassé, 17/07.
Vieille ferme viticole, la Baraka (x 2), 17/07.
La Baraka--***seule boite de nuit de Tunis***, 17/07!
Champs de pommes de terre, toit français + grande villa près de la Baraka, 17/07.
Entre 2 champs de pommes de terre, vue sur l'abri de la pompe à eau, 17/07.
Hangar + 1925 + vieille cuve à mazout, 17/07.
Chien caché dans les buissons, 17/07. *Les rares chiens que nous ayons observés sont terrorisés à notre vue. Il suffit de se baisser et de faire semblant de ramasser une pierre pour qu'ils s'enfuient! Ils sont détestés par les Tunisiens car porteurs de microbes.*
Marches + moucharabieh.
Porte bleue.
3 portes bleues d'un restaurant, 11/07.
Minaret de mosquée + vue sur maisons et mer (x 2), 11/07.
Vue sur toits (x 2), 11/07.
Rue de la vieille ville, 11/07.
Palais de Ben Ali vu des ruines romaines, 19/07!

• La Marsa •

Appartements + vue sur mer, 17/07.

• Carthage •

Cimetière américain, *lors d'une visite guidée par le père de Rhys Paine, l'après-midi le 11/07.*
Carte du débarquement des troupes au Maroc.
Carte des mouvements en Tunisie (x 2).
Croix du cimetière + lauriers roses, fontaine etc. (x 3).
Croix de Nicholas Minue qui a eu la "medal of honor".
Plaque de The American Battle Monuments Commission: North Africa American Cemetary and Memorial, *explication en anglais, français et arabe.*

Fouilles archéologiques (x 2).
Taudis entre les fouilles et la cathédrale Saint-Louis.
Ruines puniques près de la cathédrale Saint-Louis.

• Divers Tunis •

Tabac: timbres postaux et fiscaux. Fruits secs, parfumerie.
Tabac et machine à popcorn!
Plaque de la rue Kamel Attaturk (en français et arabe).
Plaque de la rue Pierre de Coubertin (en français et arabe).
Placard publicitaire: L'amour du travail bien fait (x 2), meubles (?) *en français et arabe.*
Placard publicitaire: Apple Computer Mac Intosh, 48 bis rue d'Iran, Tunis.
Telex, fax. *Importance de l'imformatique en Tunisie. Très au point, sauf dans les supermarchés, quand les caisses ne marchent pas! Par exemple, le Monoprix de la rue de la Liberté!*
Autocollant: Tampons, photocopies, avenue Habib Bourguiba. *Attention à la signification du mot tampon, qu'on ne trouve qu'en pharmacie.*
Placard publicitaire: Informatique, dactylo, l'univers de formation comptabilité. Ecole libre.
Placard publicitaire: Traitement de texte, tirage de plans.
Plaque du Croissant rouge tunisien, sérographie, banque du sang.
Ambulance du croissant rouge.
Placard publicitaire: Cafés Blondin. *Style Mandrake!*
Bus: plaque d'immatriculation, Visonet, shampooing à l'huile de vison.
Couloir de bus.
Bus de Tunis.
Statues/bas reliefs près de l'Université Libre de Tunis.
Essence Total en arabe + belles maisons.
Appartement typique dans quartier des garages.
Conservatoire de musique et de danse (jolie maison).
Crèmerie Chérif.
Camion de vente de hamburger et Coca Cola.
Toit français dans le quartier des garages.
Café + affiche peinture Valentine.
Bab el Khadhra.
2 hommes aux marteaux-piqueurs sur le toit d'un bâtiment, près de Bab el Khadhra.
Panneau du "parcours de santé de la ville de Tunis", parc du Belvédère.
Plaque de l'Avenue des Etats Unis d'Amérique.
Notre hôtel Belvédère.
Panneau de distributeur automatique de billets, Banque du Sud.
Enseigne de magasin: Boucherie chevaline: Maison Indépendance.
Taxiphone.
Placard publicitaire: Mac Doly, fast food, 38, rue Ghandi. *Jeu de mot sur Mac Donald's!*
Fast food: frais, chaud! *Le froid n'existe pas!*

Bain, dans la rue parallèle au boulevard de la Liberté, 25/07.
Minaret + baindans la rue parallèle au boulevard de la Liberté, 25/07.
Boutique au "Casse-croute extra".
Cafétéria, salon de thé "o bon gou".
Rue en travaux, parallèle au boulevard de la Liberté..
Enseigne de magasin: Chez Hassen, le meilleur poisson de la Méditerrannée (sic).
Enseigne de magasin: Grande boucherie chevaline (Si vous avez perdu aux courses, vengez-vous! Mangez du cheval!)
Enseigne de magasin: Boucherie Jacques, maison de confiance!
Enseigne de magasin: Viande locale + tête de bœuf!
Gros plan de tête de bœuf, langue pendante!

• Divers Tunisie •

Autocollant: Main bleue pour la protection du littoral. *Pour le tourisme!*
Placard publicitaire: La peinture qui dure. *Avec silhouette cliché d'une ville orientale.*
Camion rempli de tomates (vu du bus!).
Arrêt pour cause de travaux, près de Nabeul.
Affiche: Tarifs des consommations et chichas à Nabeul: Coca, Fanta, Boga, Apia, Schweppes, 7 up, Miranda, citron, Coke, croissant: 250 millimes. Citron + menthe: 3,00 dinars. Chicha normale: 1000 millimes (ou un dinar); chicha Cheik: 1200 millimes; Girok/chicha: 200 millimes. Menth/Chicha: 200 millimes. Consigne Chicha: 500 millimes. Safia: 400 millimes, Sabrine: 500 millimes.
Dans le café de Nabeul.
Borne kilométrique.
Auto-collant: Un homme qui croit sa femme est toujours heureux.
Bouteille d'eau de Javel Blanche Neige.
Palmier vu d'en bas, musée du Bardo.
Dates de palmier.
Panneau: Accès interdit, danger de mort.
Portrait de Ben Ali (médersa de la médina de Tunis).
Minaret octogonal.
Cage de canari.
Panneau de stop en français et arabe.
Panneau d'auto-école: jeune fille jambes croisées, air terrorisé! *Parfait cliché de la femme timide et de l'homme macho!*
Petit chat qui mange ses poissons sous une auto (x 2).
Panneau publicitaire: Tunisiennement Harissa Berbère forte. *Utilisation intéressante de l'adverbe + présence berbère.*
Panneaux de jus de carotte et de lait de poule! *Pas goûtés hélas!*

Théière et assiette: Maman, je t'aime.
Placard publicitaire: Croissanterie, pizzéria, boulangerie.
Plaque de voyant radiésthésiste.
Intérieur des toilettes de la médina: une petite fille qui boit.
Intérieur des toilettes de la médina: toilettes vides. *La tasse sert et ressert...*
Autocollant: dépassement interdit = suicide. *Les taxis conduisent comme des fous! La circulation parisienne m'a paru lente le jour de mon retour!*
Plaque de "Société tunisienne d'assurance et de réassurances. Succursale Tunis-le Belvédère". *Pourquoi réassurances?*
Plaque de "Caisse d'assurance Vieillesse, Invalidité et Survie (*à qui?!*).
Autocollant de médecin-doctor sur le parebrise de sa voiture. *Doctor? Mêmes privilèges et abus qu'en France de se garer n'importe où?*
Voiture d'"escorte de secours médicale" avec la carte de la Tunisie dessus.
Panneau bleu pâle de la clinique du nouveau-né en arabe et français. *Couleur bleue uniforme.*
Plaque de la rue du Brésil.
Maître Boudhib Neziha, avocate. *Femme avocate.*
Boutique de Télé-clinique: réparation télévision et radio + petit garçon qui se gratte le derrière. *La télé est partout.*
Enseigne de magasin de poulets, œufs, dindes, charcuterie.
Panneau: Un peu de temps pour vous madame? Ici, paradis de la femme.
Centre socio culturel, sport, danse, esthétique, préparation mariées. *Sans commentaires!*
Réparateur de bicyclettes.
Enseige "Le gourmet, crèmerie, épicerie fine."
Haies de cactus (x 5).

• Cap Bon •

• Avant **Korbous**, 14/07 matin.
La Méditerranée et les falaises à pic.
Sources d'eau chaude + 2 baigneurs.
Divers appartements *(contraste avec l'hôtel touristique du fond).*
Mosquée + hammam.
Vieil hôtel *transformé en appartements délabrés...*

• Carrières de **Ghar el-Kébir**, 14/07 matin.
Intérieur et extérieur (x 4).

• **El Haouaria**, 14/07 matin.
Petit hôtel.
Mosquée + vieil homme qui traverse la rue. 95

Affiche du concours de fauconnerie.

• **Kerkouane**, 14/07 après-midi.
Ruines puniques *découvertes en 1952* (x 4) dont salle de bain phénicienne.

• **Kélibia**, 14/07 après-midi.
Forteresse byzantine *(150 m de haut).*

• **Scènes du dimanche 18 juillet** *en voiture de louage*
Ferme à toit "français".
Ferme: une cahute/dépendence.
Ferme: pompe à irrigation.
Ferme: auvent avec palme + service à thé.
Ferme: auvent avec cuvette de hamman (?) + service à thé, *hélas un peu surexposé.*
Panneau du gazoduc transtunisien.
Ferme + champ.
Feuillage à escargots.
Attelage qui remplit un bidon d'essence à la pompe!!!!!!!!!!!!!!!!!
Monceau de tomates tombées sur la route (x 2).
Champ avec un âne, des moutons et un vieil homme en djellaba.
Attelage à 2 bœufs.

• **Hammamet**, 14/07 après-midi.
Rue de la médina.
Centre culturel international/Maison de Georges Sébastian: 2 statues de Gandhi et Bourguiba + Gandhi seul.

• **Testour** • *(21/07)*
Enfants dans une école coranique (x 2).
Rue vide + synagogue.
Rue vide + synagogue + femme voilée de dos.
Rue qui descend + enfant + vue sur montagne.
La rivière + la montagne.
L'homme aux cruches qui s'en va.
Pendule bizarre de la synagogue.

• **Dougga** • *(21/07)*
Diverses ruines romaines (x 5).

• **Village Peace Corps près de Siliana** • *(21/07)*
Mosquée: chaise de l'Immam.
Homme qui s'incline à la mosquée + homme prosterné à la mosquée.

Intérieur de la mosquée + 2 hommes assis sur des nattes (x 2).
Extérieur du village (+ hutte de boue?).

• **El Djem** • *(22/07)*

Amphithéâtre (x 3).
Vue globale de l'amphithéâtre + dromadaire au loin.
Toît rond de Hammam (?) + hauts parleurs de mosquée.

• **Sousse** • *(23/07)*

Rue du 9 avril.
Minaret et haut parleur.
Rue avec la mendiante.
Intérieur d'un café de la rue du 9 avril (x 4).
Vue des toits du café de la rue du 9 avril (x 2).
Vue des montagnes entre Sousse et Tunis.

Portraits du Maroc

Hommes

- **Au café**

A la Casbah de Rabat, 27/06.
Terrasse de Fès, 06/07.

- **Faisant la sieste**

Homme qui dort dans une boite à la mosquée Hassan II, Casa, 01/07.

- **Divers**

Vieil homme à mobylette devant la poste de Rabat, 28/06.
Homme qui transporte des bidons de lait en métal à mobylette, Rabat.
Homme qui transporte des moutons dans ses sacoches de bicyclette, Marrakech, 07/07.
Homme sur son âne, Meknès, mosquée Berdaïne au fond, 05/07.

- **Assis**

Homme assis à l'ombre d'un arbre, Rabat.
Vieil homme en blanc assis sur une bordure de trottoir, Casa, 01/07.
Vieil homme en noir, assis près d'une porte de Meknès, 05/07.
Homme habillé à l'européenne, assis sur une chaise dans une ruelle de Fès.
Mendiant en robe bure, Fès, 06/07.
Dans leurs carioles, Khémisset.
Homme sur son âne à Douar Agersioul (Haut Atlas) + façades de maisons du village.

Actifs

Policier dans sa tour (x 4).
Cireur de chaussures, près de l'Avenue Mohamed V, 28/06.
Balayeur avec sa palme, Rabat (x 2).
2 balayeurs, Rabat!
Cireur de chaussures à Fès, avec un casque de moto sur la tête, 06/07!
Homme en djellaba blanche qui traverse la route, 06/07.
2 hommes en djellaba blanche, de dos, Marrakesh, 09/07.
2 "ingénieurs" près de la grande mosquée, Casablanca.
Ouvriers qui travaillent sur le plafond de la grande mosquée, Casablanca.
L'homme qui nous sert le thé, aéroport de Casablanca.
Vendeur d'épices furieux, Khémisset.
Musiciens et danseurs, Khémisset (x 2).
Près du stand de saucisses, Khémisset.

Homme au fouet, Khémisset.
Homme devant ses copeaux de cuivre + piles de rondelles de cuivre, Fès.
Homme qui coupe du cuivre au ciseau, Fès, surexposé.
Cireur de chaussure avec casque de moto sur la tête, Fès.
Vieil homme assis par terre, Fès.
Réparateur adulte de carreaux de faïence, Fès.
Intérieur de mosquée + homme en djellaba blanche, Fès.
Vendeurs de pyjamas près du bus, Settat!
Sous la tente du souk: moi qui bois du thé à la menthe, Khémisset.
Sous la tente du souk: Divers groupes assis, Khémisset.
Carioles/attelages sur le départ, Khémisset.

Vendeurs d'eau
Marrakech (photo professionnelle).
Khémisset: vendeur tout simple.
Khémisset: vendeur + typique en bleu (x 3).
Khémisset: vieux vendeur en beige avec bidons de plastique enveloppés de chiffons.
Khémisset: vendeur en violet, cigarette à la bouche, porteur de cloche (x 2).
Fès, vendeur entouré d'enfants.

Jeunes gens

2 jeunes gens assis sur des marches, Casbah de Rabat, 27/06.
2 jeunes gens en conversation, Fès, 06/07.
Enfant qui porte un grand plateau, 05/07, Fès.
2 enfants vendant cigarettes et œufs durs à l'arrêt d'autobus de Fès, 06/07.
Joueurs de tambourins devant la grand'porte de Chellah.
2 jeunes gens à moto près de la grande mosquée, Casablanca.
Jeune homme et homme qui travaillent le cuivre, Fès.
2 jeunes gens qui travaillent une longue feuille de cuivre, Fès.
Plusieurs jeunes gens qui martèlent de grands plats de cuivre, Fès.
Jeune réparateur de carreaux de faïence, Fès.

Femmes

- **Voilées**

Femme en djellaba verte, voile noir sur le visage et caniche en laisse, Rabat.
A la médina de Salé (01/07).
A la gare de Rabat (03/07).

- **à la campagne**

Femme à la fontaine + vache + petite fille, Douar Agersioul, 08/07 (x 4).

Jeunes filles qui remontent le linge de la rivière, Douar Agersioul, 08/07.
Femme assise en tailleur près de son stand de légumes (?), Khémisset.
Près de leurs carioles, dont une avec un bébé sur le dos, Khémisset.
Près d'une cariole, voilée/foulard sur la tête, Khémisset.
Près d'une mule et d'un cheval chargés.
Femme qui porte des corbeilles sur la tête, Khémisset.

- **à la ville**

Femme de Chellah, 26/06.
Etudiantes en djellaba qui traversent la place du mausolée de Mohamed V, 27/06.
Etudiante seule qui étudie adossée à un pilier de la place du mausolée de Mohamed V, 27/06.
Mère en djellaba accompagnée de sa fille et de son fils, près de divers panneaux, près de la Casbah de Rabat, 27/06.
Femme artiste + ses peintures à la Casbah de Rabat, 27/06.
3 femmes en djellaba, Casbah de Rabat, 27/06.
Femme en djellaba blanche, sac à la main, Avenue Mohamed V, 28/06.
Plusieurs femmes en djellaba, Meknès, mosquée Berdaïne au fond, 05/07.
2 femmes qui parlent + un seau en plastique rouge (vont/reviennent du hammam?), Fès.

- **à la maison!**

Chez Khadija, autour d'un superbe plat de couscous (x 3), pendant notre séjour chez l'habitant. Khadija et ses 2 filles, + le petit garçon du dessus.

Hommes-femmes

- **à la ville**

Au café de la Casbah de Rabat, 27/06.
Couple, dont la femme est en djellaba + femmes vêtues à l'européenne, près de l'hôtel Chellah.
Tandem père-fille (?) sur la même moto/porte bagage, Casablanca, 01/07.
Traversée du Bou Regreg en bateau.
Gare de Rabat ville: les voyageurs qui attendent tranquillement sur les quais.
Scène de la rue parallèle à l'avenue Mohamed V.
Scènes à la gare routière, Fès (x 2).

- **à la campagne**

Au bord de la route d'Asni, 08/70.
Près d'un stand d'amphores et de vaisselle de verre, Khémisset.
Près du stand de saucisses, Khémisset.

Près de leurs carioles, Khémisset.
Dans leurs carioles, Khémisset.
Sous la tente du souk de Khémisset: divers groupes assis (x 3).

Portraits de la Tunisie

Hommes

- **Au café**

Près de Nabeul + camion typique.
Terrasse de café à Tunis.
Terrasse de café près du Bardo, Tunis.

- **Fumeurs de chicha**

Charbons de chicha en train d'être réchauffés.
2 fumeurs à une table,Tunis, 11/07.
2 fumeurs à une table, Tunis, 11/07 + autres clients + cageots de plastique renversés pour garder la place libre.
1 fumeur (au fond) + joueurs de cartes, Nabeul, 14/07.
3 jeunes, Nabeul, 14/07.
3 jeunes, Nabeul, 14/07, dont un fume. 2 spectateurs, dont un porte le petit chapeau rouge.

- **Faisant la sieste**

Statue de Ibn Kaldhoun + homme endormi à l'ombre, Tunis.
Homme qui dort sous un arbre (Sidi Bou Saïd).
Homme qui dort dans l'entrée de sa boutique de chaussures et sacs, Sousse, 23/07.
Homme qui dort dans l'entrée de sa boutique de chaussures et sacs, Sousse, 23/07 + vue plus globale de la rue et grand plateau.
Homme qui dort dans l'entrée de sa boutique de souvenirs (?), Sousse, 23/07.

Divers:

Homme qui sort du hamman (Korbous), serviette sur la tête, sac à la main, vu de dos.
Homme en blanc, assis en tailleur, en train de lire, Tunis, 23/07.
Homme aux cruches, Testour, 21/07.
Homme qui monte les escaliers près de la plage, la Marsa.
Divers marchands, grand'rue de Testour, 21/07.
2 hommes qui parlent, assis sur un rebord blanc, Testour, 21/07.
3 hommes qui parlent, accoudés à une table, Testour, 21/07.
Charette de paysans au chapeau typique, tirée par un tracteur (Tunis).
Scène de louage: divers hommes + voitures de louage.
Scène de louage: hommes qui s'installent dans une voiture de louage.
Attelage avec un cheval, Cap Bon.
2 jeunes gens, avenue Habib Bourguiba, dont l'un a le bras autour des épaules de l'autre, Tunis.

- **Yasser Arafat**

Au Centre Culturel de l'Organisation de la Libération de la Palestine, Tunis (x 20)

Femmes

- **Voilées**

Femme, voile entre les dents, de face, près de la porte Bab el Khadhra, Tunis.
2 femmes voilées, de dos, + un dromadaire au loin et vue globale de l'amphithéâtre d'el Djem, 22/07.
Notre bus + femme voilée à Nabeul.

- **à la campagne**

Jeune femme portant une lourde charge dans un champ (Cap Bon).
Femme qui chasse une chèvre, village Peace Corps près de Siliana, 21/07.

- **à la ville**

Femme dans une rue de la médina de Tunis, en robe/tablier européen + petite ille.
Mendiante aveugle, Sousse, 23/07.
Scène de louage: vieille femme assise en tailleur + jeune femme en tablier et bandeau sur la tête, qui balaie (en premier plan).
Scène de louage: vieille femme assise en tailleur qui se lève + divers.
Usine de tissage de Sahline, 23/07: 3 jeunes filles qui tissent un tapis de soie (x 8).

Hommes-femmes

- **à la ville**

Scène de louage: hommes et femmes qui emménagent dans une voiture de louage (x 2).
Jeunes au café de Sidi Bou Saïd, dont un fume la chicha.
Usine de tissage de Sahline, 23/07: jeune homme assis qui regarde les 3 jeunes filles qui travaillent.

- **à la campagne:**

Jeunes gens, village Peace Corps près de Siliana, 21/07.

Marie D. Rasmussen
Project completed for: Fulbright-Hays Seminars Abroad 1993
Continuity and Change in Morocco and Tunisia

The Project: A slide/lecture that shows the continuity and change of mosaic patterns; and production, installation, and conservation techniques.

A brief History of Mosaics: The Mahgreb is an area rich with mosaics. The origins of the patterns and techniques [illegible] as they are used from one Mahgrebi civilization to another is the subject of the project.

As we traveled from site to site it was apparent mosaics evolved from a crude terrazzo made with broken colored stone fragments mixed with wet gypsum and smoothed to an even finish. At Kerkouane, Tunisia a Punic site revealed a stone pattern pushed into the Gypsum (600 B.C.) ---an early attempt at mosaic and tile work.

Chronologically, the Berbers were present in North Africa before the Christian or Roman era. Ethnically they are Hamites, possibly from Yemen, but also "have Nordic strains." The Berbers may have had contact with Celtic tribes from Europe setting the stage for surface patterns that have strong similarities. These patterns may have been pirated and used by the Romans. Eventually the identical patterns were the basis for Islamic mosaics.

Mosaic patterns and pictures were an integral part of Roman domestic interior design. They were placed on walls and floors. The themes include mythological, scenes from everyday life, historical, gladitorial and pure design. The pure designs are variations on interlaced, spiraled, geometric and serpentine. The Romans preferred the use of tesserae (tiny cut stones) or glass (smalt) to produce the designs. These are held in place by gypsum or lime. The decline of the Roman empire in the Fifth century is apparent in the loss of artistic skills as practiced by the mosaicist. In the Byzantine/ Christian period mosaics were used in tombs. Often religious symbols were included in the designs.

The coming of Islam to North Africa also brought a sanction on figurative art. An edict in 721 by Caliph Yazid II excludes animal and human subjects and the practice of sculpture. According to the edict, the Koran implies that imitation of God's work is blasphemous. Thus the development of geometric mosaics. Using designs similar to the Roman mosaics the patterns become evermore complicated, geometric and colorful. Polygons, hexagons, and octagons are cross-woven and interlaced. In Morocco the designs are cut from ceramic tile. In Tunisia they are more frequently faience--a flat clay tile that has been painted with a design and then installed. The moslems prefer the installation of their mosaics in domestic and religious buildings. They can be found on the floors, walls, and ceilings.

Mosaic patterns are formed when a tiny portion of the pattern has bee traced on stone or tile. The pattern is cut by chipping away unwanted material with a sharp hammer. The design is laid out and

a water soluble glue painted on to the top of the pieces. A fabric is applied to the wet glue. After drying, the tiles are placed on the site prepared for installation. The glue is softened with water after the plaster or lime has hardened around the design.

Ancient mosaics have been taken from sites for historic preservation. Sections of the surface that are least injurious to the design are cut vertically. Layers of burlap are glued to the severed sections. The hubis or gypsum bed is cut horizontally releasing the section of severed mosaics. It is removed, reinstalled, and the burlap layers soaked free from the design.

It is possible from mosaic designs and techniques to determine the age of a culture, the level of its technology and provides a record of what the culture holds in value..

Further study of the mosaic-culture connection would be valuable.

FULBRIGHT HAYS SEMINARS ABROAD PROGRAM: (1993) MOROCCO/TUNISIA
SUBMITTED BY MAURIE SACKS
SEPTEMBER 27, 1993

OBJECTIVES: A major objective for my participation in the Fulbright-Hays program in Morocco/Tunisia was to obtain visual materials to illustrate my lectures and discussions in my course, "Cultures of the Middle East." I intend to continue using the same syllabus (attached) derived from Bates and Rassam, Cultures of the Middle East, Beck and Keddie, Women in the Muslim World and Spencer (Fourth Edition) The Middle East from the Global Studies Series. I was especially interested in urbanism.

LESSONS:

Punic and Roman ruins in Morocco and Tunisia (80 slides).

My objectives in showing these slides include

- -illustrating the early sophistication of civilizations in the Middle East
- -illustrating the ongoing nature of urbanism in the Middle East (for example I have slides showing the continuing occupation of Carthage from Punic to present times)
- -illustrating the relationship between Roman cities and the North African "bread basket" of the Roman Empire

Medinas in Morocco and Tunisia (150 slides)

These slides will be used to illustrate the nature of the pre-industrial city in the Middle East

- -the walled city
- -the suq including types of vendors
- -pre-industrial urban lay-out with narrow, winding streets
- -the nature of the neighborhood
- -architectural styles including Iberian and Ottoman influences
- -mosques and minarets
- -transportation (including donkies in Fez)
- -coffeehouses

Crafts (50 slides)

These slides will continue the investigation of the pre-industrial city

-use of manual labor
-child labor and apprenticeship
-pottery, wool-dying, metalwork, tilework, leatherwork, musical instrument and shoe-making

"New Cities" in Morocco and Tunisia (70 slides)

These slides will illustrate colonial and post-colonial urbanism in North Africa

-wide boulevards
-colonial architecture
-modern architecture
-transportation
-ubiquity of Western influence e.g. MacDonalds, Pizza Hut, etc.
-Islamism and autocratic rule: the great mosque in Casablanca
-Cap Bon and the development of tourism in Tunisia

Rural (67 slides)

These slides are expected to supplement my slides from my fieldwork in Turkey. They represent the Berber village we visited in the high Atlas mountains. Some of the themes illustrated are:

-hospitality
-land and water use
-primitive threshing techniques
-architecture and interior design

Women (16 slides)

It was difficult to photograph women, but I have some slides showing women in the streets of Rabat and Tunis. In addition, I have slides from two women's events I attended:

-a henna party
-an afternoon tea party

In addition I am enclosing a copy of my syllabus for Cultures of the Middle East and the bibliography I submitted along with my original application for the Fulbright/Hays grant. If further elaboration and documentation is required please let me know and I will be glad to supply it.

Respectffully submitted,

Maurie Sacks
Montclair State College

MONTCLAIR STATE COLLEGE
DEPARTMENT OF ANTHROPOLOGY

CULTURES OF THE MIDDLE EAST
Spring, 1993

DR. MAURIE SACKS
Russ 217
Hours: M, W, R 10-10:50; W 7:30 p.m.
And By Appointment
Tel: 893-4119

SYLLABUS

PURPOSE OF COURSE: To familiarize students with anthropological techniques for understanding cultural patterns in the Middle East. To develop research and analytical skills with broad applicability.

TEXTS:

Bates and Rassam. PEOPLES AND CULTURES OF THE MIDDLE EAST. Prentice Hall (1983) (B & R)

Beck and Keddie. WOMEN IN THE MUSLIM WORLD. Harvard (1978) (B & K)

REQUIRED REFERENCE:

Spencer, W. GLOBAL STUDIES: THE MIDDLE EAST. Fourth Edition. Dushkin

Assignments:

	WEEK	TOPIC	ASSIGNMENT
1	1/27	The setting	B & R Chapter 1 Spencer p. 154-159
2	2/03	Islam as Religion	B & R Chapter 2
3	2/10	Islam as Culture	B & R Chapter 3 Spencer p. 4-17
4	2/17	"	B & K #29
5	2/24	Identity & Ethnicity	B & R Chapter 4 Spencer, p. 18-31
6	03/03	First Third Quiz Pastoral Nomadism	B & R Chapter 5 B & K # 17, or 18
7	03/10	Rural Life	B & R Chapter 6

8	03/17	Rural Life	B & K #20
9	03/24	SPRING BREAK	
10	03/31	Urban Life	B & R Chapter 7
11	04/07	Urban Life	B & K #23, 25 & 26 or 27
12	04/12	Second Third Quiz Social Organization	B & R Chapter 8 Re-read Spencer p. 12-17
13	04/21	Political Organization	B & R Chapter 10 Spencer, p 191-193
14	04/28	Political Organization	Spencer, p. 160-166
15	05/05	Women	B & R Chapter 9 Spencer, 197-201
16	05/12	Challenges and Dilemmas	B & R Chapter 10 Spencer, p. 167-171
17	05/19	Third Quiz	

REQUIREMENTS FOR COURSE:

Students are required to attend class and are held responsible for material covered and assignments issued in every class whether or not they were present. Three or more UNEXCUSED absences will result in failure of the course. An excused absence is an absence for which documentation has been presented to the professor in the form of a doctor's note, car repair bill, form from a funeral parlor or other agency showing the student attended to a life emergency or higher commitment on the day of class. An unexcused absence occurs when the student simply cuts a class with no serious excuse. Assignments must be read before each class, so that discussions of the materials can take place. Class participation is noted for grading purposes.

There will be three quizzes, one of which will be a take-home written exam and two of which will be multiple-choice exams. There are two additional written assignments. It is your responsibility to know when these assignments are handed out and when they are due. Late papers without a written excuse will be penalized one letter grade for each day late.

DO NOT LET PROBLEMS DURING THE SEMESTER OVERWHELM YOU BEFORE YOU COME TO THE PROFESSOR FOR HELP. Office hours are kept for your benefit, and alternative times can be arranged at

your convenience. If you are having problems wich an assignment, missing too many classes, or do not understand the material of this course, take advantage of my office hours.

MONTCLAIR STATE COLLEGE
DEPARTMENT OF ANTHROPOLOGY

CULTURES OF THE MIDDLE EAST — DR. MAURIE SACKS
Spring, 1993

FILM SCHEDULE

The following films are required for this course. They will be shown in the classroom unless otherwise indicated. All films are in the collection at Sprague Library.

DATE	FILM
2/03/93	FIVE PILLARS OF ISLAM
2/10/93	THERE'S NO GOD BUT GOD
2/17/93	SAINTS AND SPIRITS
3/31/93	CAIRO
4/21/93	TURKEY
4/28/93	SAUDI ARABIA

SELECTED BIBLIOGRAPHY

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Bates, Daniel and Amal Rassam (1983) Peoples and Cultures of the Middle East. Englewood Cliffs: Prentice Hall

Cinas, Beverly (1973) The Isthmus Zapotecs: Women's Roles in Cultural Context. New York (Holt Rinehart Winston)

Crapanzano, Vincent (1973) The Hamadsha: a Study in Moroccan Ethnopsychiatry. Berkeley: University of California Press

Deshen, Shlomo and W. Zenner, eds. (1982) Jewish Societies in the Middle East: Community, Culture and Authority. Washington, D.C.

Dwyer, Daisy (1979) Images and Self-Images: Male and Female in Morocco

Dwyer, Kevin (1987) Moroccan Dialogues: Anthropology in Question. Waveland Press

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Geertz, Clifford (1968) Islam Observed. New Haven: Yale University Press

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Munson, Henry, Jr. (991) The House of Si Abd Allah: The Oral History of a Moroccan Family. New Haven: Yale University Press

Rosen, Lawrence (1984) Bargaining for Reality: The Construction of Social Relations in a Muslim Community. Chicago: University of Chicago Press

Stillman, Norman (1991) Jews in Arab Lands in Modern Times. Philadelphia: Jewish Publication Society

Note: Many of these works are dated. I made the decision to list books only, to keep this bibliography brief. These are classics that are still being cited in current scholarship. It would be inappropriate, here, to include a comprehensive bibliography which is not required in the application form.

September 26, 1993

Dear Sir or Madam:

Enclosed please find a copy of my final report for my Fullbright seminar in Morocco and Tunisia. At this moment, the most useful project for my was the creation of a new syllabus for my course on Classical Islamic art and culture. As I continue to develop and refine the lectures for this course, I know that the information I gained in North Africa and the slides that I was able to take will be central to the sections on the mosque and madrasa and on the medival Islamic city.

Thank you for making this formative experience possible.

With warm regards,

Jean Owens Schaefer
Professor

ART 2720: INTRODUCTION TO THE ART AND CULTURE OF CLASSICAL ISLAM **Jean Owens Schaefer**

In this course we will explore together developments in the art, history, religion and culture of the Islamic Middle East from the time of the Prophet Muhammad in the early sixth century (CE) to the rise of the Mongols in the mid-thirteenth century (CE). The emphasis will be on the Islamic arts. However, in order to understand the creation and elaboration of those arts within their own context, we will need to study many aspects of Muslim culture.

Islam is the basis of a rich and complex culture which cannot be appropriately perceived according to terms and categories which we are used to applying to either Medieval or modern European civilizations. Our sense of the artist, our categories of the fine arts, our definitions of the realms of the religious and the political will be challenged. It will be the task of this course to develop the terms and categories specific to the Islamic scene.

The goals for students in the course are to become familiar with the basic reference tools of Islamic studies; to appreciate the main tenets of the Islamic faith, including the range of beliefs within it, and their development; to learn the basic outlines of Islamic history; to know major monuments of Islamic art and architecture, 630 - 1250; to understand the ways in which medieval Islamic life is both like and not like life in America; to understand the ways in which Islamic art and culture gave impetus to or influenced the art and culture of the West.

We will consider the following topics:

1. Introduction: Islamic studies and Islam today
2. The rise and nature of the Islamic faith
3. Overview of the history of Classical Islam
4. The place of the Book: Arabic, the Qur'an and calligraphy
5. The arts of non-representation
6. Style sources and cultural appropriation
7. The mosque and the shrine
8. The palace
9. The city
10. The arts of representation: power, the court, the city and science

The course will function as a combination of lecture and discussion. The extent to which you benefit from the course -- and therefore your academic success in it -- will depend in large measure on your willingness to prepare for and to participate in it.

<u>Course requirements</u>: You are required to attend class and to prepare the assignments for each class meeting. You are also required to keep a reading journal for all of the assigned readings. These journals will be collected and reviewed several times during the semester. You will prepare three written assignments, two relatively short one (2-3 pages) and one longer

(4-6 pages), on topics to be handed out in the course of the semester. In addition, there will be in-class writing assignments, several map quizzes, a midterm and a final examination. Examinations will combine multiple choice or short answer questions and essay.

Required readings: The texts for the course are F. Denney, An Introduction to Islam, 2 ed., 1993; and Oleg Grabar, The Formation of Islamic art, 2 ed. We will also be reading about one-third of Ira Lapidus, A History of Islamic Societies, 1988. In addition, there will be readings assigned on specific issues and topics; these readings will be available to you at Coe Library reserves and/or at Kinkos.

I have ordered several books as optional for the course. I will be using these heavily in my preparation and I hope that, depending on your interests, you will find them useful as well. These include the Qur'an (also spelled Koran); and Khourani, A History of the Arab Peoples, Harvard University Press, 1991; Fazlur Rahman, Islam, 2 ed., Chicago, 1979; and B. Brend, Islamic Art, 1991.

I will put a variety of books on reserve for your perusal. These may be helpful in the preparation of your writing assignments; and they are invaluable for their illustrations.

Final grades will be assigned according to the following proportions:

prepared attendance (no more than 2 unexcused absences)	20%
writing assignments	30%
midterm	20%
final	30%

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Schedule of Classes

1: Introductions -- syllabus, scope, expectations; geography

2: Overview
John S. Badeau, "The Arab Role in Islamic Culture," in The Genius of Arab Civilization, pp. 5 - 13.

3: Western scrutiny of the East -- Edward Said, "Introduction," Orientalism, pp. 1-25.

4: Pre-Islamic Religious Traditions
Denny, pp. 3 - 55.

5: Islamic religion -- Muhammad and revelation
Denny, pp. 59 - 82 and - 105; and the Qur'an, surahs 1, 92, 96, 74, 80, 81, 75, 37, 112:1-4. Recommended, Rahman, ch. 1.

6: Islamic religion -- Qur'an and the basic beliefs
Denny, pp. 107 - 156 and the Qur'an, surahs 12, 23, 49, 2; Recommended: Rahman ch. 2 and 3, and H.A.R. Gibb, Mohammedanism, pp. 72-87.

7: Islamic beliefs -- Hadith
Denny, pp. 158 - 171 and "Hadith" in the reserve notebook

8: Islamic beliefs -- theology and philosophy
Denny, pp. 172 -193
Rec: Fakhry, "Philosophy and History," in The Genius of Arab Civilization, pp. 55 - 66

9: Islamic beliefs -- Law and the Shari'a
Denny, pp. 195 - 214 and "Legal opinions, 1" in the reserve notebook

10: Islamic beliefs -- Law and the Shari'a: examples of marriage and divorce
Read Denny, pp. 269 - 292 and "Legal opinions, 2" in the reserve notebook

11: Islamic beliefs -- Shi'ism
Read Denny, pp. 313 - 316 and review

12: Islamic beliefs -- Sufism
Read Denny, pp. 219 - 253

13: Midterm

14: Islamic history -- Muhammad and the Rightly Guided; expansion; the Ummayad
Lapidus, pp. 1 - 67

15: Islamic history -- The early Abbasids
Lapidus, pp. 67 - 126

16: Islamic history -- Later Abbasid; Persian and Turkish hegemony
Lapidus, pp. 127 - 161; 172 - 180; and 344 - 358

17: Continue and wrap up

18: The Written Word -- Arabic, the Qur'an, calligraphy
A. Schimmel, Calligraphy and Islamic Culture, 1984, pp. 35-44 and 77-86; and T. Burckhardt, Mirror of the Intellect, "The Impact of the Arabic Language on the Visual Arts of Islam," pp. 236 - 247.

19: Arabic literature
Khouri, "Literature," in Genius, pp. 17 - 52; and "literature, examples" in the reverse notebook

20: continued

21: The non-figural arts, or what "decoration" represents
Grabar, chapters 1 and 7; and K. Critchlow, Islamic Patterns: An Analytical and Cosmological Approach, pp. 57 - 73.

22: Style sources and cultural appropriation -- the visual arts as a paradigm
Grabar, chapters 2 and 3; and review materials for sessions 8 and 14.

23: The Mosque and the Madrasa
Grabar, chapter 5 and Denny, pp. 294 - 298

24: continued

25: The palace
Grabar, chapter 6

26: The Mirror of Princes and the Princely cycle
R. Ward, "High Life in Mosul," Arts in Asia, v. 16, May-June, 1986, pp. 119-125.
Rec: Racy, "Music," in Genius, pp. 121 - 145.

27: The Islamic City: forms and architecture
Grabar, ch 6b; Denny, pp. 298 - 302; Grabar, "Cities and Citizens," in Lewis, Islam and the Arab World, pp. 89 - 100; and T. Burckhardt, "The City," Art of Islam: Language and Meaning, pp. 181 - 196.

28: The Islamic city, trade and commerce
El Mallakh, "Trade and Commerce," in Genius, pp. 221 - 238; Lapidus, "Traditional Muslim Cities: Structure and Change," in Brown, From Madina to Metropolis, pp. 51 - 72.

29: The Islamic city, and the sciences
Sabra, "The Exact Sciences," in Genius , pp. 149 - 163; and Hill, "Mechanical Technology," in Genius, pp. 203 - 217

30: The arts of representation and the urban middle class

31: The Formation of Islamic Art
Grabar, chapter 8; and T. Burckhardt, "Perennial Values in Islamic Art," Mirror of the Intellect, pp. 219 - 230.

32: East and West in the Era of Classical Islam

33: Examination

READER'S GUIDE AND STUDY QUESTIONS

Edward Said, Orientalism, New York: Vintage Books, 1979.

This book is a study of the study of Islam by Western (ie., European and American) scholars. It provides both a history of that study and an analysis of the political and social uses of the study.

Why are we reading this?

1. To initiate discussion of the positioned nature of any study of non-Western cultures by Westerners.
2. To begin to establish clarity about our own individual positionalities.
3. To provide intellectual strategies for perceiving and evaluating the range of positionalities represented by the scholars we will be reading throughout the semester (and by extension those represented by any "authority" in any subject area).
4. To focus our discussions on how to begin and how to proceed.

General suggestions for reading a sophisticated (and therefore difficult) text: Reading this piece is not like reading a high school text book or an article in the newspaper or a popular magazine. It requires different skills and types of attention.

Read each section carefully, underlining and/or taking careful notes. Studies of student learning have found that taking notes is more likely to result in good retention of information. Look up any new word in a dictionary and then re-read the passage in which the word appears. Do this also for familiar words used in unfamiliar contexts. If the meaning of a sentence or passage is not clear on first reading, read it again, perhaps out loud, in order to grasp the sense. This I find particularly helpful when reading very complex sentences.

Synopsize each section: write a brief summary of what the author has said. Analyze in a sentence how this section relates to the total piece.

Finally, review your notes. Ask yourself "What was this author trying to accomplish? Did s/he succeed and why? Did the author marshall appropriate evidence to convince me of her/his position? Do I agree with the author; why or why not? How could this argument have been made stronger? What more should I know in order to evaluate this argument?

Please note: This process of reading, synopsizing and criticizing is the process to use when making entries in the required reading journal.

Study Questions

Part I

1. If we assume that all authors write in order to convey information which they hope will result in some sort of change,

what is Said's point of view? What does he hope to accomplish? What effect or change is he trying to to bring about?

2. What assumptions does he make about his readers?

3. Define "orientalism." What various definitions of this term does Said give over the course of this piece?

4. What "limitations on thought" (p.3) does Orientalism impose? When we use the word "Oriental," what do we mean? What are we priviledging?

5. What does Said mean by "the Other"? Consider throughout the introduction all the points at which Said uses this concept.

6. What do the following words mean: ontological; epistemological; materially; quantitative; qualitative; corpus; canon?

Part II

1. If the Orient is "not merely there" (p. 4), what is it? What does Said mean when he says that the Orient is "man-made"? What qualifications does he go on to make to limit the radicalism of these statements?

2. What is the relationship between Orientalism and power?

3. Consider what Said says about Flaubert's interaction with an Egyptian courtesan: In what ways is this relationship between a man and a woman a paradigm for the relationship between Europe and the Muslim East?

4. What are the salient distinctions in Gramsci's thought between civil and political society?

5. Define the following: assumption; disingenuous; hegemony; veridic; dogmatic; positivist.

Part III, no. 1

1. Define positionality. What is Said's positionality relative to his material? What is your positionality relative to the material of this course?

2. Is there a distinction between "pure" and "political" knowledge? Give examples.

3. What does Said say about imperial powers and the relationship between "pure" and "political" knowledge? Do you agree or disagree? Why?

4. If one accepts Said's arguments on the political nature of Orientalism, what kinds of questions might we ask of individual

scholars and texts?

5. Define the following: humanities; ideological; iconoclastic.

Part III, no. 2

1. Define methodology; problematic

2. Study the syllabus for this course. Consider its shape, its beginning, its sequence. Comment on changes, alterations which might be more interesting or meaningful.

3. What does Said mean when he says that "Orientalism is premised upon exteriority"? What has this to do with "the Other" of part I and with the notions of power in part II?

4. What is a "representation," as Said uses the term on p. 21? What is its relation to "truth," "data," language? (That is a very deep and probably loaded theoretical question! The proper place for its full discussion is in the Philosophy Department.)

Part III, no 3

1. What features of the latter half of the twentieth century have made, according to Said, any consideration of things Islamic "highly politicized"?

2. Consider again the constituent elements of Said's positionality in relation to his material. Consider yours again, too.

3. Consider as many reasons as you can for studying Islamic culture (or any non-Western culture). Are there "good" reasons and less "good" reasons?

Readers' guide

How to develop a reader's guide:

As I read, I noted names, places and events referred to by the author that I thought you **may not** be familliar with and the unfamiliarity of which might distract you from the sense of the argument. I then went to one or more general reference books in order to identify them. The primary references I used were William Rose Benet, The Reader's Encyclopedia; the Encyclopedia Britannica; the Encyclopedia of Islam; the Nouveau Petit Larousse; L. Phillips, The Dictionary of Biographical Reference. When I really got stuck, I asked a reference librarian.

You too can develop this kind of a guide for anything that you read.

These identifications are provided solely to assist you in reading Said's introduction. You will not be tested on these

unless we encounter them again in some other context.

Part I:

Beirut: city on the eastern rim of the Mediterranean; capital of Lebanon; site of a prolonged civil war beginning in the mid-1970's.

Chateaubriand, (1768-1848): French writer of the Romantic movement, particularly interested in matters of emotion, religion and of exotic places (such as the Middle East and America). He served as both ambassodor and minister of state for the French monarchic government.

Nerval, (1808-1855): a writer of the French Romantic school who wrote about his journeys to the Middle East and other subjects.

Aeschylus, (525-456 BC): Greek tragic dramatist; only seven of his more than ninety plays survive; his play The Persians is an early look at a Middle Eastern people by an outsider and political rival.

Victor Hugo, (1802-1885): leader of the Romantic movement in France; poet, novelist and dramatist; politically active with strong republican leanings.

Karl Marx, (1818-1883): German socialist historian and social thinker; with Friedrich Engels, developed the principles of an historical theory about the relation of economic condition to history (dialectical materialism, sometimes called Marxism)

Michel Foucault: highly influential French intellectual historian and philosopher whose work often focussed on the intellectual institutionalization of power in such areas as penal systems, mental health institutions and sexuality. He died in 1968.

discourse: This is a tough one. It is a central concept in the work of Michel Foucault. It is a systematic body of knowledge, including data, ideas, attitudes, behaviors and institutions, through which an area of interest is defined, represented and, according to Foucault, controlled.

Part II

Vico, (1668-1744): Italian philosopher of history and jurist. Developed a theory of relativity and evolution which he applied to all realms of ideas.

Disraeli, (1804-1881): English statesman and novelist; twice prime minister of England; wrote Tancred, or The New Crusade about a young Englishman's travels in the East and his experience of "the great Asian mystery" through which English

politics and the church would be revitalized.

Wallace Stevens, (1879-1955): American poet

Flaubert, (1821-1880): French novelist of both Romantic and Naturalistic inspiration; author of Salammbo written after a journey to Tunisia and North Africa.

Sign: Page 6. A major concept in contemporary epistemological theory. Simplistically, a sign is something that stands for, represents or signals something else.

Renan, (1823-1892): French writer, critic and scholar; a proponent of religious relativism and a scholar of Semitic languages and religions.

Gramsci, (1891-1937): Highly influential Italian writer and political figure; a founder of the Italian Communist party.

Denys Hay: British European historian.

Silvestre de Sacy, (1758-1838): the first modern and institutional Orientalist; speciallist in Arabic literature, the Druze religion and Sassanid Persia

Edward William Lane, (b. 1801): English traveller and Orientalist

William Jones, (1746-1794): English Orientalist and jurist

Part III, no. 1

Tolstoi, (1828-1910): Russian novelist and moral philosopher; author of War and Peace.

Noam Chomsky, (b. 1928): American linguist who put forward the idea that what we can think is limited by what it is possible to say in our language.

Homer, (mid-9 th century BC?): ancient Greek poet, supposed author of the Iliad and the Odyssey.

H. A. R. Gibb: Twentieth-century British Orientalist and historical scholar. Cf. readings of session 6.

Walter Benjamin, (1892-1940): German literary scholar

intertextuality: the concept in literary theory that pieces of writing (texts) owe much of their character not to the creative inspiration of the author but to the literary traditions out of which they rise; "the pressures of conventions, predecessors and rhetorical styles" which limit what the author can and does write. Compare Chomsky.

Balzac, (1799-1850): Prolific French novelist; founder of the

realist school

Geoffroy St. Hilaire, (1772-1844): French naturalist who travelled to Egypt with Napoleon; intellectual rival and opponent of Cuvier.

Cuvier, (1769-1832): French zoologist; called the father of comparative anatomy.

Locke, (1632-1704): English philosopher whose work in human understanding came to influence political thought, including the Declaration of Independence.

Hume, (1711-1776): Scottish philosopher and historian; a religious empiricist and an intellectual skeptic.

"superstructural and base levels": refers to Marxist social theory that some parts of social life (the "material" ones of economic production, for example) form the basis for human existence at a given time and place and somehow determine the character of other (cultural) parts. The image is an architectural one, with the superstructure dependent on the base for its support and shape.

John Stuart Mill, (1806-1873): English philosopher and economist; served as a British bureaucrat in the India colonies; member of Parliament, voting with the Radical party; a supporter of women's sufferage.

Raymond Williams, (1921-1988): English Marxist critic and literary scholar

Part III, no. 2:

Pp. 15 - 19 and 22 - 25. In these sections Said really explains the structure and organization of the book to which this is the introduction. Read them only to grasp the kinds of methodological issues which an author must face.

faute de mieux: in the absence of anything better

"Sie Konnen sich nicht....werden": It cannot describe itself, it must be described.

September 26, 1993

Dear Sir or Madam:

Enclosed please find a copy of my final report for my Fullbright seminar in Morocco and Tunisia. At this moment, the most useful project for my was the creation of a new syllabus for my course on Classical Islamic art and culture. As I continue to develop and refine the lectures for this course, I know that the information I gained in North Africa and the slides that I was able to take will be central to the sections on the mosque and madrasa and on the medival Islamic city.

Thank you for making this formative experience possible.

With warm regards,

Jean Owens Schaefer
Professor

NORTHERN
MONTANA
COLLEGE
Department of Humanities and Social Sciences

September 28, 1993

Leslie Nucho and Robert Hurd
AMIDEAST
1100 17th St., N.W.
Washington, D.C. 20036-4601

Dear Leslie and Robert:

The following is a brief report on my projects for the 1993 Fulbright-Hayes Seminar to North Africa. As I understand the directions during the sessions in Washington, you do not require copies of video programs, etc.

My original proposal was to examine the roles of women in Morocco and Tunisia and to compare those roles with the roles of women in eastern Montana. That specific plan was not feasible. Ultimately, I concentrated on video and slide material. The final versions of the project are in progress and public presentations have been scheduled.

Project 1) "Conversation with Yassar Arafat." The Fulbright-Hayes group met with P.L.O. President Yassar Arafat on July 12 in Tunis. I video-taped his remarks and our questions. Four members of the group have requested that tape specifically, together with slides of President Arafat. The tapes and slides will be sent by October 15. I have presented two programs at Northern Montana College, published a guest editorial in the Great Falls Tribune(copy enclosed) which I sent to all seminar participants together with several news stories from three state newspapers(enclosed.)

Project 2) "A visit to Douar Aguersioul, A Berber Village." This video-tape/slide presentation concentrates of the similarity of the village to American Indian Pueblos of the Southwest. Of particular interest are the slides of the a Berber kitchen, a Zuni bread oven, and a Turkish oven. The first presentation is scheduled for November 19, to the Montana Committee for the Humanities and the public in Lewistown, Montana. Professor Vernon Eggers of Georgia Southern has requested copies of slides of the Berber kitchen. They will be delivered by October 15.

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Post Office Box 7751 • Havre, Montana 59501 • (406) 265-3700 • FAX (406) 265-3777
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Project 3) "The Great Mosque of Hassan II." A slide/Video presentation on Morocco's grand Mosque, together with slides and video of the Tunisian grand mosque at Kairouan, smaller mosques in Morocco and Tunisia, and mosques in Istanbul. The lecture concentrates on the role of mosques in the cultures of Arab countries.

Project 4) "The Romans in North Africa." A video/slide highlight program of the many Roman sites we visited in Morocco and Tunisia, including the Chellah in Rabat, Volubilius, Carthage, Dougga, and Monatair. The lecture centers Roman architecture.

Project 5) A highlight video of the seminar. Copies will be sent to all participants for use in explaining our activities and to promote applications for future Fulbright/Hayes seminars.

I am also working on an overview article for the Montana Professor and another article on the peace initiatives in the Middle East. My slide collection (360 slides) will be available for students and members of the seminar. The catalogue should be complete by December 1.

If you require further information, please do not hesitate to call. I appreciate your hard work and valuable assistance. If I can be of service I stand prepared.

Cordially,

Stephen G. Sylvester
Professor of History and
Chair, Dept. of Humanities
and Social Sciences

Continuity and Change in Morocco and Tunisia

by

Milton Alan Turner

The Maghreb, meaning "the Sunset" in Arabic, is the collective term used to refer to Morocco, Algeria, and Tunisia-the western edge of the Islamic world. North Africa is a region that has long existed on the cusp of many worlds: ancient and modern, Christian and Muslim, Oriental and Occidental. A reflection of its dual personality is the diversity of academic departments which house this area study. It can be found in Middle Eastern Studies, African Studies and even some Western European Studies and French Departments while never quite fitting in any of them. This past summer, I was one of sixteen fortunate educators awarded a Fulbright-Hays Summer Seminar Abroad to study and travel there.

Each year, the US Department of Education announces approximately a dozen Fulbright summer programs in countries around the world to promote international understanding. Elementary, secondary, and post-secondary teachers of Social Studies or subjects in the Humanities are eligible. The sixteen participants selected are upon their return required to submit a project showing how the travel and lecture portions of the seminar will be incorporated into their teaching. Most seminars are administered directly through the Department of Education and its counterparts in the host countries. Our group was fortunate to have the aid of AMIDEAST, a non-profit international organization, which handled the logistics of the travel, lodging, and academic conferences of the program and sponsored a pre-departure orientation in Washington, DC.

This year's group consisted of mainly university and junior college educators in fields as varied as History, African Literature, Geography, Public Health, Art and Art History, Environmental Design, International Relations, Business, Anthropology, and Foreign Languages. I was the only secondary teacher in the current group.

The seminar *Continuity and Change in Morocco and Tunisia* attracted me for two major reasons. First, the Maghreb represents a major component of my third and fourth year French courses. Since the Modern Languages Department adopted a proficiency based curriculum five years ago (emphasizing what the student can *do* with the language, as opposed to what he may conceptually *know* about it), one of our goals (in French) has been to devote more time to international studies. French is spoken by an estimated 220 million speakers, only 55 million of whom live in France. Traditionally, the histories, literatures, and cultures of nearly 3/4 of French speakers have been ignored. (A similar argument has been made against some English Departments around the world which focus on works from England and neglect nations such as the United States, Nigeria, South Africa, and St. Lucia even though they have produced Nobel Prize winning anglophone writers, such as Saul Bellow, Wole Soyinka, Nadine Gordimer, and Derek Walcott.) The entire third year course is built around a tour of French speaking regions in Africa, the Caribbean, and North America and the fourth year courses further develop this theme by comparing the customs of the *Métropole* (European France) with those of six francophone cultures.

My second reason was personal. As a Black American (not *African*-American), I am naturally drawn to struggles of identity. Many Arabs view Maghrebis as Europeans while Europeans see them as Arabs. They live in the years 1414 and 1993 simultaneously. They inhabit the African continent, but use the term *Africa* to describe the sub-Saharan regions. In Morocco, at least as much of the population is Berber (the indigenous inhabitants of North

Africa) as Arab. While accustomed and open to foreigners, non-Maghrebis are often confused and uncomfortable with the "contradictions" they perceive. By examining a culture in certain respects analogous to my own, I hoped to arrive at a deeper understanding of myself.

What follows, therefore, is something less than a scholarly examination of the region, but something more than a travelogue. It is my attempt to internalize and re-organize the overwhelming array of information, sensations, and emotions hurled at me during the five week sojourn. I experienced no great epiphany during the trip and yet I do not doubt that in many ways I was forever changed. These alterations, to be sure, are subtle and slow- visible only upon close inspection. This resulting reflection runs the risk of being as nebulous and paradoxical a creature as the land it describes.

‡

Morocco (whose name in Arabic is actually *el Maghreb*) is a country marked by its hospitality and diversity. Due to its strategic location (bordering both the Atlantic and the Mediterranean) and varied climes, Morocco has been a favorite destination since Antiquity. «*Soyez les bienvenus!*» ('Welcome!') is heard as often as *"as-salamu"* ('hello'). It is not uncommon to meet someone in a *souk* (market) or *café* and receive an invitation to share tea (a very sweet mint variety served in a glass, never a cup) or a meal of *couscous* or *tajine*.

One afternoon, I took the train from Rabat to Mohammedia (a city just outside of Casablanca) to visit the family of a Moroccan friend now living in the States. Although they had been informed of my arrival, I had been unable to contact them by phone and get directions. Since this was the only free time I was to have while in the area, I decided to take my chances that someone would be home and try to find it on my own.

Upon arriving at the train station, I hailed a cab and gave the address my friend had written to the driver. He informed me that there were *two* streets in Mohammedia with that name. They were at opposite ends of the city.

«Do you know which of the two it is?» he asked me. I had no idea. «In that case,» he continued, «we'll try the one by the post office since it's the closest.»

After driving a couple of blocks, he turned to me and said, «Let me see that address again.» He handed it back to me and commented, «This name sounds familiar. Do you know if their father is a veteran?»

«I don't know,» I replied. «Two of the sons live in the United States, but I don't know much about the rest of the family.»

«One of the other cabbies grew up with a family of that name. They live on the Ancien Souk over by the Ocean. I'm pretty sure it's the same family.» He immediately made a U-turn and headed in the opposite direction. «Isn't there a phone number with that address?»

I gave him the strip of paper again adding, «I tried calling them earlier, but I kept getting a repeating tone. I think the line was busy.» I could not be sure. I did not know how a Moroccan busy signal was supposed to sound.

«This number is wrong. It begins with a "32." There are "31s" and a "33s," but no "32s."

Plus, it should have six digits instead of five. If we see a phone before we get there, try and call again using 312... or 332..., okay?»

Five blocks down the road, we spotted a row of pay phones. He pulled over to the curb and kept the motor running. «Do you need any change?» he offered. I thanked him as I pulled out two one-dirham coins. He walked me over to the phones and dialed the 312...variation for me. An operator announced in French and Arabic that it was not a working number. He then tried the 332... version. We heard a longer and deeper tone than the one that sounded on my previous attempts. «It's busy,» he informed me. «At least someone is home. We'll go there, and if it isn't the right one, we'll try the other.»

We climbed back into the cab and drove another two miles. He pointed out the houses on the right. «This is the street. It should be one of these.» He pulled to the curb and in French asked a woman in traditional dress if she knew the W... family. She pointed to the third house. Number 17, the same as my sheet of paper. "*La voilà*!"

"*Shokran* ('Thank you')," I told him as I got out of the car. «How much do I owe you?»

«Five dirhams,» he replied. Approximately fifty cents. The cost of an average cab ride. About one half or one fourth the price I would have expected to pay for all of our riding and his time. I gave him double his price- two five-dirham notes.

He took one of the bills and refused the second. «No, that's not necessary. We are good people here. I was just trying to help. *Soyez le bienvenu!*»

♦

Moroccans, while sometimes disagreeing with or resenting the actions and policies of *America*, hold a great fondness and fascination for *Americans*. (Morocco was the first country to recognize the sovereignty of the United States, a fact which they will proudly and oft repeat.). In fact, they are fond of comparing their nation to California due to the similarities in size (even without the Western Sahara, which they view as Moroccan territory), terrain (long coastline along the Ocean to the west, mountains in the central regions and desert in the east and south), climate (temperate to infernal), and vegetation (oranges, palm trees).

After a morning of lectures and tours of several *madrasas* (Qur'anic schools) within a *medina* (the inhabited section within the old city walls), J..., a professor of Art History, M..., an anthropologist, and R..., a professor of Architecture and Interior Design wanted to spend a couple of hours in the *souk* during our afternoon break. Although two of the group could read French, none were proficient in speaking it. And we were in the Arab world, after all. It was not wise for *any* group of three Western women, no matter how competent, to wander through a *souk*. They preferred to have a male present. So they asked if I would tag along with them instead of returning directly to the hotel. I accepted.

Literally hundreds of shops line the labyrinth of tiny streets barely six feet wide. Your American concept of proxemics is quickly lost. After several minutes of trying to maintain a safe distance of three feet from the closest person, you give in to the eventuality that you will be touched. Constantly. Endlessly. There are just too many people. There is no other way. Here, distance is more than a barrier. It is an obstacle, a nuisance, a luxury most cannot and many

chose not to afford. They take comfort in proximity. It is common for friends to hold hands or lock arms as they walk, regardless of their sex.

Next, your sense of place is attacked. Each street seems to turn back into itself. Many look the same without ever being quite the same. Men are clad in European business suits and traditional *djellabahs*, with *babouches* and caps or any combination in between. Older women tend to wear long dresses and veils, but many younger women are dressed in latest Parisian *chic* fashion. Conversations can be overheard in at least a half dozen languages.

Finally, your sense of time is gone. Many of the *ruelles* and alleys are covered to protect you from the harsh North African sun. You alternate between sunlight and darkness, day and night. Two young men riding a moped nearly knock you over as they pass by. Your path is blocked by a Mercedes driving through a path too narrow for it to ever get through. (It makes it.) You are barely on your way again when you are forced to yield to a boy collecting empty coke bottles on mule's back while listening to his Walkman. Somewhere in the background, you hear an *imam*, calling the faithful to prayer, slowly drowned out by the rhythmic pleas of Whitney Houston and Michael Jackson.

Soyez les bienvenus.

After much sightseeing, browsing, and bartering, we made our way out of the *souk* and headed toward the modern city. J... and M... decided to go into one last shop. After the last hour and a half worth of practice, they felt confident enough in their French to bargain on their own. R... and I waited outside where I struck up a conversation with the shopkeeper next door. Before I realized it, another half hour had passed and J... and M... were pulling me away to get to our next conference on time.

"What was that all about?" J... asked. "It must have been *some* conversation!"

"He thought that we were French. He earned his BA and MA in France, so we were talking about that and, later, about the US."

"French?" R... added, "I would have guessed that he thought you were African."

I laughed. "What made you think that?"

"Everyone seems to be calling out to you."

"Everyone seems to be calling out to *you*, too!"

"Yes, because we're women. With you it's different." We all stood out. But it was also true that I stood out more than most. By Moroccan standards, at six foot two and two hundred plus pounds, I was just a tad short of Goliath. I was at least ten years younger than the other participants and I was the only Black. "They kept saying to you, 'Hey Black man! Hey, brother!' I figured they thought you were one of them." I laughed until I remembered R... spoke neither French nor Arabic.

"What language were they speaking when you heard that" I asked her as diplomatically as I could.

"English," R... responded matter-of-factly.

"Well, if they *really* thought I was Maghrebi or African, they would have spoken to me in Berber, or Arabic, or Wolof, or Peul, or even French. But not *English*. They used English because they knew I was *American*."

"So *that* was why you never answered them back!" J... exclaimed smiling. Few details

escaped her eye. Or ear.

♦

Moroccan history is filled with periods of occupation or conquest by the Phoenicians, Romans, Berbers (or *Amezigh*), Vandals, Byzantines, Arabs, Spanish, and French. The Islamic world has viewed Morocco as playing a key role in nationalist movements not only because of this long history of foreign contact, but also because it was the only Arab state not occupied by the Ottoman Empire. The modern kingdom gained its independence in 1956 after 44 years as a French protectorate Its population consists mainly of Arabs and Berbers with fewer than 1% Europeans or Sub-Saharan Africans. Census figures claim the proportion to be 60% Arab and 40% Berber, but most believe it is closer to 60% Berber and 40% Arab (one cannot *officially* admit that a *minority* population is in fact a *majority*).

Added to this ethnic mixture is an astonishingly rich linguistic diversity. Many acquire Berber in the home, Arabic in the towns, and French (or Spanish in the North) in the schools. "Arabic" itself is an exercise in multilingualism. Classical Arabic, the language of the Qur'an, dates from the 5th through 7th centuries. Modern Standard Arabic (MSA), a mixture of Classical structure with modern vocabulary and style dating from the mid-nineteenth century, is used in formal writing and news broadcasts. A simplified version of MSA, Formal Spoken Arabic, is the *lingua franca* of the Islamic world since many spoken varieties of the language are not mutually intelligible. Middle Moroccan Arabic is an intermediate form used in schools and on Moroccan television and radio programs. The native spoken variety is called Moroccan Arabic.

To better understand the situation, imagine speaking American English at home, using BBC English (or Received Pronunciation) with fellow Clevelanders in school and at work, watching ***World News Tonight*** or reading ***USA Today*** in Dutch, writing to a friend or colleague in California in Chaucerian Middle English, and reading your favorite novel or the Bible in Old English. Then, on top of this, add the use of French for clients at work, at the post office or other government offices, and in all classes (especially sciences) from fourth grade until the end of college.

Not surprisingly, Moroccans have developed code-switching into a high art. Conversations, ostensively in Formal Spoken Arabic, are peppered with words and expressions in French, Berber, Spanish, and Moroccan Arabic, often within the same sentence. Some have asserted that code-switching was a sign of incompetence or laziness in a language, but modern sociolinguistic research reveals the contrary. Code-switching exhibits a high level of linguistic sophistication and, like all aspects of language, follows a specific set of complex rules. For example, speakers will only code-switch in languages understandable to their immediate and intended audience. They are not demonstrating a loss for words within a language, but rather availing themselves of all linguistic resources at their and the listener's disposal.

While visiting the W... family in Mohammedia, I spoke in French, Spanish, and English with my friend's sister and in French with a little Arabic to their mother. The daughters spoke mainly in French, with some Arabic and Spanish to each other, but mostly Berber with some Arabic and French to their mother. No one ever used Berber when speaking to me, the daughters

never used Spanish or English when speaking to their mother. She spoke to me in Arabic only when her French gave out and at which point she normally resorted to telling one of the daughters in Berber what she wished for them to translate for me into French. Multilingualism is one of the facts of life in the Maghreb.

♦

Every Tuesday morning, vendors from throughout the region arrive in the town of Khemisset for the weekly *souk*. The parking lot surrounding the marketplace exemplifies Morocco. Brand new sedans and tour buses are parked alongside old trucks, horses and mules. The "parking lot" itself is merely a large area of red dust surrounding the five gates leading into the *souk*.

Entering the gates was entering another world. It was no longer 1993 (Gregorian) nor 1414 (Islamic). It could have easily been five hundred years earlier. Other than the gates themselves and a building in the center reserved for rug merchants, nothing in the *souk* was permanent. "Stalls" were constructed with scrap wood, old crates, burlap sacks, tattered rugs and discarded newspaper. Following the traditional layout of Islamic cities, like vendors set up such together. We passed the booksellers first, then clothing vendors, followed by a "housewares" section. Here we found the few clues that reminded us that we still, in principle, existed in the 20th century: plastic pails lying next to woven baskets, rubber sandals and T-shirts covered with images of Michael Jordan and Patrick Ewing hawked along with *djellabahs* and bolts of cloth. Further down, women sat on rugs and sold blocks of unground salt and spices. Just beyond, barbers chairs were lined under makeshift tents where men waited for shaves and haircuts done with scissors and shears.

After having spent nearly two weeks in Rabat, we were surprised to see that only the men (and very few of them) were dressed in Western garb. The women were all veiled. We were quite out of place here, despite the large crowds. We broke into smaller groups hoping to attract less attention. It did not work. Several groups of young boys followed us practicing their meager French. «*Bonjour, Madame! Bonjour, Monsieur! Donnez-moi cinq dirhams, s'il vous plaît!*» ('Good morning, ma'am. Good morning, sir. Please give me five dirhams!') We had been warned not to give anything to the children. Within minutes, the word would be spread throughout the *souk* and the waves of begging children would never end. There were enough following us as it was. It was difficult not to oblige them at first. But we soon grew tired of the relentless pleas, the constant pulling of any garment or limb they could reach. An expression from our introductory Arabic session resurfaced in our minds. "*Mshi!*" ('Go away!') The young boys looked at us perplexedly for a moment, then resumed their assault. We assumed we had used the wrong word or mispronounced it badly. Eventually, some older gentlemen grabbed them and demonstrated the most effective use of "*mshi*". They punctuated each syllable with a blow to the back of the children's heads.

At the furthest edge of the *souk*, we discovered what someone euphemistically referred to as "the Food Court." Under the same burlap tents, lamb, beef, chicken, and *merguez* (a spicy sausage) were cooked over wood and coal grills. The heavy black smoke made it impossible to identify many of the foods offered. We wanted to sit and rest, but our eyes were stinging too

badly here. We found a larger tent around the corner where Moroccan tea was served. The elderly matron, with henna painted hands and Berber tattoos across her face, made it clear, in any language, that in order to stay, we had to purchase a pot. Only one of us was brave enough to drink from it. She said it was very sweet, but among the best tea she had tasted here. It took two weeks to make her ill. In Rabat, a glass of tea would have cost five to ten dirhams. Our matron was delighted at receiving two dirhams for the entire pot.

The same group of boys that had followed us earlier was waiting around our tour bus. Several of us yelled *'Mshi!"* in the gruffest voices we could manage, punctuating our screams with exaggerated arm movements. It worked this time. After five minutes, the young gang dispersed. I was thankful I did not have to hit any of them.

As the bus pulled away, we exchanged stories. Two bags were slashed with razors and one boy was caught with his hand in J...'s skirt pocket searching for money. Nothing was actually stolen, but for many, the romanticism of the trip was lost. It is estimated that 90% of tourists never return to Morocco because of incidents like these. One of the stories, however, illustrated why the 10% return.

J... bargained a vendor down to five dirhams for a scarf. After paying the man with a ten dirham note, the vendor ignored her. She protested in French that he still owed her five dirhams change. Almost ready to give up, she heard the neighboring women vendors take up her cause. They verbally bombarded him until he could no longer conduct his business. When their male counterparts joined in, the vendor gave J... her proper change. «We are honest people,» one of the other men said once order was restored. «But it is because of people like him that tourists are afraid to come. That is what people remember.» I vowed to remember the balance.

In all the excitement and storytelling, we had neglected to take a head count at Khemisset. It was forty-five minutes later, during a photo stop at a cork forest, that we noticed we were one short person short. G..., an easy going, but hardy Californian was not on the bus. His roommate was sick at not having noticed. G... had always been on time, usually one of the first to board. If we returned to Khemisset, an hour and a half would have passed since our original departure. G... was a male and spoke good French. Our escorts were certain he would not have waited and could make his way back alone. *In sha'allah* ('God willing.') It was market day and transportation back to Rabat would be abundant. We left without him. He rejoined us four hours later. He managed to find a bus heading for the capital. The fare was 10 dirhams. A little more than a dollar.

♦

A common scene from the tour bus window was a group of women working in the fields under the hot sun, while the men sat drinking and talking in the shade. Several of the Fulbright fellows were working on projects that centered on women's roles in Islam. The Western image is often of veiled women and polygamist men. It was pointed out to us that polygamy in the Arab world predates Islam and that the religion legalized and limited it to protect women. We were also informed that in the Prophet Mohammed's time, men and women were "equal" and that the veil is a custom which comes later. Islam places the family above all and the mother is at

the center of the family. Therefore, in their minds, women hold the most venerated place of all. Some argued that this position is equivalent to enslavement. Because of the enormous interest in these matters, one of the most eagerly awaited conferences of the program was a meeting with author Leila Abouzeid.

Ms. Abouzeid's ***Year of the Elephant*** was the first novel published in Arabic by a female writer. In spite of her competence in French and English, Ms. Abouzeid deliberately chose Arabic as her language of expression. Although there is a growing body of francophone Moroccan writers (most notably Tahar Ben Jalloun whose ***La Nuit sacrée*** (***The Sacred Night***) won France's coveted *Prix Goncourt* in 1988), she feared the loss of an Arabic language literature. Her earlier career as an Arabic journalist was her personal attempt to maintain the language. Indeed, one of the themes of her novel is the predominance of French language and culture among the Moroccan intellectual *élite*.

Ms. Abouzeid took pride in her work presenting the first opportunity to hear a *woman's* perspective in Islam, particularly for males. In what many considered her most shocking statement, she denounced Western "feminism" as a movement based on Occidental ideals that have little to do with the Islamic and Third Worlds. She criticized Western feminism for its secular nature. She was first and foremost a *Muslim* and then a *woman*. She added that most women's movements in Islam react against the invasion of Western ideas and ideals. In Arabic, the term *feminism* is a borrowing or a calque. *Liberation* is the native term used.

Many of our group were furious after the lecture. Some thought that Ms. Abouzeid was not radical enough. A minority argued that she is the first and *only* female voice in Arabic literature and she should not be expected to fight everyone's battles. The others still insisted that she would have to abandon her Islamic slant. Islam and feminism obviously did not mix. I realized we were guilty of the same crimes of which Ms. Abouzeid complained.

♦

During the protectorate, the French initiated the practice of forbidding non-Muslims to enter mosques. This tradition has lasted even after independence, although it does not apply to ruins or mosques under construction. For this reason, our escorts were able to arrange a guided tour of the Grand Mosque of Hassan II in Casablanca.

Morocco is a constitutional Islamic monarchy. King Hassan II, whose family claims to be descended from the Prophet, is not only the Head of State but also Protector of the Faith. In honor of his sixtieth birthday, he planned the construction of what was to be the greatest mosque in the Arab world. Using a quote from the Qur'an stating that God's kingdom was to be over the sea, the Grand Mosque was built on the Atlantic coast giving the illusion of floating on water. From the pinnacle of the minaret, a laser beam pointing in the direction of Mecca will be seen from over 30 kilometers away. Glass bottomed fountains in the prayer hall give views to the ablution rooms and Turkish and Moroccan baths below. The ceiling is retractable to allow for indoor and outdoor ceremonies. A new boulevard is being constructed to lead directly into the mosque and surrounding square making them the focal points of Morocco's largest city. A viewing level, complete with shops, has been built along the roof to allow non-Muslims a chance

to visit the mosque without actually entering it. Hassan II turned sixty-two in July. The mosque was most recently scheduled for completion in August.

The only McDonalds in North Africa recently opened along the main coastal road within view of the mosque.

Soyez les bienvenus!

♦

Homestays of two days were arranged for us. Due to the limited number of families available (particularly for the majority of our group who spoke no French or Arabic), some people were paired in homestays. We were given a few tips on what to expect and how to behave shortly before our families arrived to pick us up.

First, we had to keep in mind that we were guests and that was a position of honor in Moroccan society. We were also teachers or professors, a profession held in the highest esteem. No matter how limited a family's means might be, they would feel obliged to offer the best. Food and drink would be plentiful and offered regularly. We had to allow their Moroccan hospitality to shine. We were expected to try everything within healthy limits. Early or quick refusals would be insulting.

Secondly, we were asked to moderate our expectations. Our organizer explained that faithful Muslims put themselves completely in God's hands. Allah would provide and protect as necessary. This accounted for the frequent use of the expression *in sha'allah*. Most Americans felt the need to *do* something when entertaining guests or being entertained, for example, going to movies or sightseeing. Moroccans were happy *being*. They tend to sit contentedly in silence or in conversation. If asked what they would prefer to do, they would answer that they were already doing it. Many found this revelation amusing. For me, it turned out to be one of the most difficult lessons to learn. As Americans, *doing* comes naturally. *Being* requires great effort and control. Culture is hard to overcome.

♦

The unthinkable became a reality. We were to spend an afternoon in a Berber village. A guest lecturer, an American who has spent much of his twenty years in Morocco among the Berbers, arranged for us to have lunch with a family in the village of Douar Arguersioul, and attend a traditional ceremony in Imlil.

Both villages were located in the Middle Atlas mountains outside of Marrakesh. Our bus driver could (or would) not carry us the entire journey. We took the bus to town a few miles away. The remaining portions were to be completed by taxis and hiking. To return, we would pile into the back of pickup truck from Imlil back to the bus. The five mile taxi journey took a half an hour through mountainous paths barely wide enough for two cars. To the right was the side of the mountain, to the left, the cliff. Several boulders blocked the road allowing safe passage for only one vehicle. Any oncoming cars would have to make room. On two occasions, our driver had to back a wheel over the edge in order to create enough room for other traffic to pass. I was told that I remained incredibly calm. That was not true. I had merely given in to

the situation. We would safely arrive at our destination or we would crash, that was all there was to it. *In sha'allah.*

Our taxis safely dropped us off at a spot a half mile away from the village. Or rather a half mile straight *down* from the village. It took another half an hour to weave our away along the side of the mountain to reach A...'s home.

We were greeted at the door by A... and his father. After removing our shoes, we were invited into the living room for lunch. The room was typical of the Moroccan style. Couches lined the walls of the room leaving a great central space covered with rugs. This is were Moroccans sat, talked, ate, and simply *were*. After we were seated, tables were brought in for the meal. We began with large pots of Moroccan tea. Next, a cooked lamb was set at each table. We were each instructed to form a pile of salt and of curry in front of us. Large circular loaves of warm, fresh bread were passed and shared around the table. According to Moroccan custom, each person serves himself from the portion of the dish facing him. The best or meatiest sections are therefore placed in front of the head of the family or the guest of honor. Using a portion of the bread to protect our fingers from the heat, we pulled off strips of lamb with our right hands (the left is reserved for other uses) and dipped the meat into our piles of salt and curry before eating it. We ate our fill not realizing it was just the appetizer. A platter of *couscous* followed. Again, we used the same technique to eat the vegetables and chicken piled atop the grain. A... demonstrated how to roll the *couscous* into a ball (using only the right hand) and flicked it into his mouth with his thumb. I copied his motions, but merely succeeded in filling my lap with grain. Now bloated, we were aghast to see a third course of *tajine* carried out. Most took only a polite sampling of the stew before rolling away from the table.

Following a much needed *sieste*, A... invited us to see the kitchen. It was only at that moment that I realized that no women had ever come into the room. A... and his father had brought in all the dishes. In order to reach the kitchen, we exited from the first floor, climbed the path alongside the house and re-entered from the third floor. The opening more closely resembled the mouth of a cave than a door. I had to bend to nearly half of my height to walk in after which I could never straighten my back to more than three-quarters of the way. We could not breath from the smoke. There were no tools or appliances I could identify. The only light was a raging fire in one of the walls. Women moved as shadows appearing and disappearing back into the murky haze never showing their faces. I did not want to imagine how long it had taken them to prepare a meal of this size for twenty people. Sickened, I pushed my way out of the "kitchen" considering for the first time in my life the benefits of bulimia.

♦

There are no such things as lines in North Africa. People push their way through until they reach their destination. The privileged (or the supremely cocky) simply walk to the head. Our escorts spent nearly three hours checking in last year's group at the airport. There were only sixteen people but dozens more cut in front of them. In order to facilitate our passage from Morocco to Tunisia, they developed a "flying wedge."

Everyone received a position and assignment. Nine of us formed an exterior diamond

shielding the remaining seven inside. Those on the edges were to block anyone trying to penetrate the wedge. Those on the inside were to move the luggage, passports and tickets forward. As one member was cleared, the next moved in behind and the wedge collapsed into itself. I was given the rear point, the last man through.

In less than a half an hour, we successfully checked in. During this time, our escorts tracked two customs agents who would "expedite" the formalities. We walked through passport control unimpeded. They brought us to a private lounge where we were served coffee and tea as we awaited departure. A final taste of Moroccan hospitality for the "Fulbright Scholars."

While waiting, our escorts explained that they had observed our execution of the "flying wedge" from the security level above. Perfect. Exactly as diagramed.

‡

Tunisia's homogeneity provided a strong contrast to Morocco's diversity. Slightly larger than the state of Georgia, Tunisia is the smallest of the Maghrebi countries with an area of 164,149 square kilometers (63, 378 square miles) compared to Morocco's 446, 550 square kilometers (172, 413 square miles) excluding the Western Sahara or 710, 850 square kilometers (274, 116 square miles) including it. Accordingly, its population is only a little more than eight million as opposed to Morocco's twenty five million. Tunisians are nearly 99% Arab with fewer than 1% Berber. Despite having been a French protectorate for a much longer period than Morocco (from 1881 to 1956), Tunisia emerged as a much stronger economic power. While in Morocco, the distance between the rich and poor is staggering and extreme, in Tunisia there is a large middle class with relatively small upper and lower classes. There was not the constant begging in the streets we had seen in Morocco. The average Tunisian annual income was under $1,300 compared to $500 estimated per capita in Morocco. 62% of Tunisians are literate as opposed to 35% of Moroccans.

Le Code du Statut Personnel (Personal Status Code) or *Moudawana* gave Tunisia bragging rights for the highest status of women in the Arab world. Originally passed in 1956 by former President Bourguiba, it abolished polygamy entirely, called for the free choice of spouses, guaranteed equal access to education and created a minimum age of marriage (17 for women and 20 for men). In 1992, current President Ben Ali reinforced the code by declaring an annual national Women's Day (August 13), legislating breast feeding hours for mothers in the work force, and instituting a social insurance system featuring an alimony fund. A family would receive payments for the first three children directly from the State. The government would then concern itself with collecting from the former husband, thus protecting the children from hardships due to negligent fathers. Women in Tunisia currently represent 50% of the total population, 52% of the work force, 33% of the teaching staff, 25% of the lawyers, and 14% of the city council seats.

Despite these outward signs of prosperity, we felt a sinister air of apprehension. If Morocco represented the Western extreme of the Arab/Islamic world, then Tunisia could be said to represent the front lines. It seemed very aware of its position between the military power of its Eastern neighbor Libya, and the political uncertainty in its Western neighbor Algeria. Police

are everywhere. Some claim it is due to President Ben Ali's concern (obsession?) with the possible threat of growing Islamist (a.k.a. Fundamentalist) movements. We could not shake the feeling that we were being closely examined and like our host country, thought we needed to keep looking over our shoulders.

♦

After meeting prominent authors, touring the construction of the Grand Mosque, and even spending a day in two Berber villages, we wondered what miracle the Tunisian staff would have to pull off to top Morocco. We only had to wait three days.

The day after our arrival, we were invited to two receptions given by the State Department, USIS, USAID, the Peace Corps, and AMIDEAST. We were greeted by the American ambassador to Tunisia and introduced to prominent journalists, analysts, and scholars. But a small entry in our schedules preoccupied us: a meeting with the PLO.

The conference was originally marked as tentative. Upon arriving in Tunis, we were told that the *rendezvous* had been confirmed. But what did that mean? A lecture from a press secretary? War stories from a former terrorist? A few joked that we might even meet "the man" himself, Yassir Arafat. The PLO is headquartered in Tunis and Mr. Arafat's wife is Tunisian. The outrageousness of the dream made it all the more attractive.

To be on the safe side, we were asked to dress as formally as possible. Naturally, all of my clothes, except a few t-shirts and two pairs of jeans, were in the hotel laundry and would not be returned for two days. I took it as a sure sign that our dream was too lofty. If I were to meet the president of the PLO, surely my laundry would have come back on time!

The appointment was set to take place in a hotel conference room on the evening of July 12. During dinner that evening, we were informed by our escorts that the locale had been switched to another hotel. Shortly thereafter, we received another change of schedule. A PLO representative would meet us at the hotel to lead us to an undisclosed location. We were asked to arrange for transportation in a single vehicle. Our escort was getting visibly excited. But we dared not think *it* yet.

The sixteen of us crammed into a mini bus with a dozen high school students studying in Tunisia on a Kerr Foundation program. The lead car steered us through a maze of streets for more than half an hour. Our escorts were Americans who had been teaching in Tunisia under the Fulbright program for the past three years. One of them, P..., had grown up in Carthage and had spent a good part of his life in North Africa. "This is *it!*" he let out as the head car pulled to a stop. "We're no more than five minutes away from the hotel. They just drove us in circles, presumably to lose any tails. They wouldn't go through all this trouble unless we were going to meet *the man!*"

The driver of the car pointed us to the proper building, a small unassuming office or house. (In the Maghreb, I could not tell the difference.) We walked up the stairs to the second floor entrance. Men in Italian suits, some acknowledging us, others doing their best to look disinterested, lined the path. They made no efforts to conceal the obvious bulges under their left arms nor did they stop or question any of us. We were finally led into a conference room with

a large table in the center and extra chairs lined against the walls. Tea, coffee, and pastries were served as we sat down. A photographer loaded and adjusted his video camera.

A gentleman who introduced himself as the PLO's equivalent of a Cultural Minister greeted us. He apologized for the change in plans and the delay, but he explained that the President was going to give the opening address for a Youth Conference taking place here in Tunis in the morning and...

The President? I thought. *Oh my God! This is really happening!*

After laying down basic ground rules (we could take pictures and record the proceedings), he returned to the adjoining office. A few minutes later from the doorway, emerged the figure of none other than Yassir Arafat.

He made his way through the room personally greeting and shaking hands with everyone. After several minutes of applause and photo flashes, he seated himself at the head of the table. During the next hour and a half, he spoke in calm eloquent English about UN resolution 242 (calling for Israeli withdrawal from occupied territory) and peace. Two characteristics struck me the most about him. The first was his bearing. Mr. Arafat, despite the well known attire, did not come across as the terrorist as he is often portrayed, but rather as a very knowledgeable, polished, shrewd politician. Following his speech, he made himself available to the group to sign autographs, pose for pictures and engage in small talk for an additional half an hour. The second was that he was much shorter than I had imagined.

Even though thoroughly excited at receiving such a rare opportunity, our group began referring to Mr. Arafat as a political dinosaur- undoubtedly a significant and important personage, but someone who had outlived his time or usefulness. Only several weeks later did we learn with the rest of the world of the secret negotiations that were so nearly complete at that time. Of the entire evening's events, his opening remarks stand out most prominently in my mind. He explained why he decided to speak to our group. As educators and students, we have unparalleled opportunities and responsibilities for change. He wanted to make a simple request. "To help with the peace process."

It is our turn now. All of us.

♦

One of the final sights of the tour was a visit to the National Museum of Carthage. It had been created as an attempt to generate greater interest in the rich history uncovered in the numerous archeological sites. (Tunisia was known previously known as *Africa* and *Ifriqiya*.) Exhibits are organized according to different periods: Phoenician, Roman, Punic, Arab, Ottoman, French, and Modern. An American Fulbrighter, who had spent years getting the Museum started, expressed fatigue and despair at the lack of interest evidenced. "Many people, including academics, do not consider much of this to be *their* history. For them, history does not begin until the arrival of the Arabs in the sixth century. What a tragedy!" I could not help thinking about those Americans who only count their history from the fifteenth century forward.

On the bus after leaving the museum, R... expressed an interest in visiting a few more museums. B..., a burly Business professor, expressed the most vehement and eloquent dissenting

opinion.

"*Mshi* with that noise, R...! I've done enough *souk*ing, and *medina*ing, and *madrasa*ing to last me a life time. Visit *another* museum? No *shokran*."

I smiled. The purpose of the Fulbright commission had, if only in a small way, been fulfilled. There is hope for us yet. *In sha'allah*.

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Fulbright-Hays Seminar: Continuity and Change in Morocco and Tunisia, June/July 1993

Project: Women in Morocco and Tunisia: Continuity and Change

Objective: To introduce students to the current realities of women's lives in Morocco and Tunisia.

Strategies: Through a prepared talk, illustrated with slides, and through dialogue with the audience, to present an account of how women live and work in the parts of Morocco and Tunisia that I visited.

Materials: Primary sources: slides and lecture notes taken in country during the tour. Secondary sources: books purchased in Morocco and Tunisia (see attached bibliography) and various journal articles by Moroccan and Tunisian women.

Questions: How do women live and what kinds of work do they do in Morocco and Tunisia? How does Islam affect their activities and dress? What changes are occurring in women's lives in these countries today?

Background Notes: Commentary accompanying slides (see attached sheets).

Evaluation: The impact of the materials and methods will be measured by asking the audience how the talk has changed their preconceptions of women's lives in these countries.

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17 September 1993

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Fulbright-Hays Seminar: Continuity and Change in Morocco and Tunisia, June/July 1993

Project: Women in Morocco and Tunisia: Continuity and Change

Slide Data Sheet

1. Modern Tunis: light rail transportation
2. Modern Tunis: construction
3. Modern Rabat: women outside municipal food market
4. Modern Rabat: family walking in front of Cathedral
5. Modern Rabat: mother and children
6. Salé (Morocco) rooftops: women's outdoor space
7. Modern women: woman on motor scooter, Marrakesh
8. Modern women: Leila Benabdeljalil, entrepreneur, Salé pottery (Morocco)
9. Modern women: Saïda Agrebi, Assistant Director General, National Office of Family and Population, Tunis, and President, Tunisian branch of World Movement for Mothers
10. Modern women: Social assistant, Center for Handicapped Youth, Siliana, Tunisia
11. Moroccan women of three generations: Fatima Boualam, secondary school English teacher, Rabat, her mother and her grandmother
12. Urban domestic technology: Rabat kitchen (middle class)
13. Communal bread oven, Salé medina (Morocco)
14. Rural domestic technology: modern cooking stove, Aguersioual village (Morocco)
15. Rural domestic technology: kitchen, Aguersioual village (Morocco)
16. Rural domestic technology: traditional cooking stove, Aguersioual village (Morocco)
17. Urban domestic technology: 19th century Tunis kitchen (upper class)
18. What women do: Cleaning staff, Hotel Belvedere, Tunis
19. What women do: Washing floors, Hotel Belvedere, Tunis
20. What women do: Sweeping the street, Rabat
21. What women do: Cleaning in front of roadside café, Cap Bon, Tunisia
22. What women do: Fashion model, Monastir, Tunisia
23. What women do: Belly dancer, Hotel Belvedere, Tunis
24. What women do: Selling jellaba to tourists, Rabat
25. What women do: Selling trinkets to tourists, Marrakesh
26. What women do: Selling trinkets to tourists, Marrakesh
27. What women do: Old women selling trinkets, Marrakesh
28. What women do: Old woman begging, Marrakesh
29. Child labor, Marrakesh

30. Children collecting water at public fountain, Marrakesh
31. Woman carrying water pail, Marrakesh
32. Cistern in courtyard of upper class house, Tunis medina
33. Public baths: hammam doorway, Tunis medina
34. Woman helping husband select jacket, Tunis medina
35. Modern wedding customs, Morocco: dresses for hire
36. Modern wedding customs, Morocco: jewelry for hire
37. Modern wedding customs, Morocco: banquet equipment for hire
38. Life in Khemisset (Morocco), a small market town: Women buying jellabas
39. Khemisset (Morocco), a small market town: women shopping
40. Khemisset (Morocco): women buying used clothing
41. Khemisset (Morocco): women selling fresh vegetables
42. Khemisset (Morocco): women selling cooked food
43. Khemisset (Morocco): second hand bras for sale
44. Rural life: Aguersioual village, High Atlas, Morocco
45. Rural life: climbing up to Aguersioual village
46. Rural life: laundry equipment, Aguersioual village
47. Rural life: women doing laundry in river below Aguersioual village
48. Rural life: women carrying washed clothes back up to Aguersioual village
49. Rural life: washing dishes, Aguersioual village
50. Rural life: Aguersioual village fountain
51. Rural life: women's burdens--carrying hay
52. Rural life: entertainment--fête at Imlil, High Atlas, Morocco
53. Rural life: Imlil, women dancers and male musicians

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Fulbright-Hays Seminar: Continuity and Change in Morocco and Tunisia, June/July 1993

Project 2: Public Health/Environmental Sanitation in Morocco and Tunisia: Continuity and Change

Objective: To introduce students to the current problems of public health and environmental sanitation in Morocco and Tunisia.

Strategies: Through a prepared talk, illustrated with slides, and through dialogue with the audience, to present an account of the problems of environmental sanitation and public health responses in the parts of Morocco and Tunisia that I visited.

Materials: Primary sources: slides and lecture notes taken in country during the tour. Secondary sources: various journal articles on public health and environmental sanitation in Morocco and Tunisia.

Questions: How do the modern cities, with their ancient medinas, cope with modern problems of environmental sanitation in Morocco and Tunisia? How do the government public health authorities respond? What adaptations are being made to the demands of modern industrial production and technology?

Background Notes: Commentary accompanying slides (see attached sheets).

Evaluation: The impact of the materials and methods will be measured by asking the audience how the talk has changed their preconceptions of environmental sanitation and public health in these countries.

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Fulbright-Hays Seminar: Continuity and Change in Morocco and Tunisia, June/July 1993

Project: Public Health/Environmental Sanitation in Morocco and Tunisia: Continuity and Change

Slide Data Sheet

1. Modern Tunis, construction
2. Modern Tunis, alternative market
3. Modern Rabat, downtown street scene
4. Modern Tunis, street sweeper
5. Map of Tunis, 1860
6. Map of Tunis medina, 1990s
7. Medina alleyway, Tunis
8. Deliveries by mule, Marrakesh medina
9. Mules leave behind lots of feces
10. Garbage piled in a corner, waiting to be collected, Tunis medina
11. Garbage collection cart, Marrakesh medina
12. Trash burned behind wall, La Goulette, Tunisia
13. Child gleaning trash heap, Kairouan, Tunisia
14. Recycling--old rubber tires turned into pots, Khemisset market, Morocco
15. Recycling--used syringes and needles for sale, Fes medina
16. Clean open street drain, Tunis medina
17. Dirty open drain, Marrakesh medina
18. Medina sewer, Fes
19. Manhole cover, Tunis medina
20. Local Rotorooter, Fes
21. Alleyway drainage, Tunis medina
22. Public baths--hammam doorway, Tunis
23. Plan of hammam, Tunis
24. Hammam bathtub, Tunis
25. Private bathtub, 19th century, Tunis museum
26. Cistern in traditional upper class urban home, Tunis medina
27. Public fountain, Marrakesh--present day water source for homes without running water
28. Children collecting water at public fountain, Marrakesh medina
29. Roman aqueduct and cistern, Carthage, Tunisia
30. Public toilet, Marrakesh medina
31. Public toilet, Tunis medina
32. Roman toilets, Dougga, Tunisia
33. Commode, 19th century, Tunis museum
34. Bottled gas--common energy source, Tunis medina
35. Rural life: Ras Mma village (Siliana) Tunisia

36. Rural life: public water fountain, Ras Mma village (Siliana)
37. Rural life: High Atlas mountains, Imlil, Morocco
38. Rural life: village fountain, Aguersioual, High Atlas, Morocco
39. Rural life: house drain pipe, Aguersioual village, Morocco
40. Irrigation station, road from Fes to Marrakesh
41. Hospital, Tunis medina
42. Maternity, Tunis medina
43. Pharmacy, Marrakesh medina
44. Dentist, Marrakesh medina
45. Walnut bark for sale (used to clean teeth), Marrakesh medina

SHUKRAN!

A NORTH AFRICAN JOURNAL

By

Robert T. Weaver, Ph.D.

August 1993

PREFACE

I was privileged to participate in the 1993 Fulbright-Hays Seminars Abroad Program titled **Continuity and Change in Morocco and Tunisia** from June 22 to July 25, 1993. The seminar was administered for the U.S. Department of Education by AMIDEAST through the Fulbright Commission. As a participant in the program I and 15 other professors from colleges and universities around the U.S. traveled and studied in the Kingdom of Morocco and in the Republic of Tunisia. We spent approximately two and a half weeks in each country.

The academic phase included lectures and site visits examining the history of Morocco and Tunisia, including their emergence from colonialism and paths since independence; economic resources, the current economic situation and future potential; and domestic, regional, and international politics; the changing family structure; and, the clash of traditional values and Western influence.

While in Morocco, we traveled to Rabat, Fez, Marrakech, and Casablanca, and had the opportunity to visit a remote Berber village in the High Atlas Mountains. Travel in Tunisia included several visits to Carthage, an excursion to Cap Bon, as well as the cities of Monastir and Kairouan. The seminar included lectures from top level government personnel and outstanding academics, and a two hour visit with Yasser Arafat, President of the Palestine Liberation Organization.

I kept a detailed, reflective journal of the events and activities of our journey and it is from those reflections that Shukran! A North African Journal developed. I must give credit to Henri Nouwen for this idea, having read his ¡Gracias! A South American Journal, which detailed his much longer stay in South America.

I wish to thank Fulbright Commission for making such an experience financially possible, AMIDEAST for arranging the details of the visits, lectures, and travel in

Morocco and Tunisia, and, to the wonderful people of the Kingdom of Morocco and the Republic of Tunisia for their patience, help, and acceptance as we learned about them and got to know them as best we could in a short time.

Robert T. Weaver

INTRODUCTION

I received the letter on March 5, 1993 informing me that I had been chosen to participate in the Fulbright Seminar Abroad Program in Morocco and Tunisia. What a feeling! I had traveled twice to Asia and twice to South America, but never to any part of Africa. I immediately began thinking of my experiences in other parts of the world, and wondered what the people of North Africa were like, and how I would get along with them. I also started thinking of the other 15 people who comprised the Fulbright group who would live, eat, and travel together for the 5 weeks. Where did they teach? What were they like? I was anxious to begin.

The seminar occurred between June 23, and July 25, 1993. After a one and a half day orientation in Washington, D. C. we boarded the Delta flight for Paris and on to Casablanca. I decided to keep a daily journal in which I recorded our activities, important notes, and my reflections. Shortly after we arrived in Morocco it became clear that having time to wander the streets and talk at length with the people would be held to a minimum. Most days and many evenings were scheduled with lectures or visits. I had to make the most of my time, and took every opportunity to get acquainted, apart from our official meetings, with the people and culture of these two countries. This journal is the result of that effort - to reflect and comment upon what we learned during visits and lectures, what I learned through my own efforts, and to concentrate on how I will make this new-found knowledge available to my students.

June 22

The months of preparation had passed, and it was time to leave for Washington. I had read scores of articles on North Africa in general and on Morocco and Tunisia in particular. I had also read several books including *A STREET IN MARRAKECH* by Elizabeth Fernea. I enjoyed the book more than most of the other reading material I acquired. It put a "human" face on the people, and I began to learn about life in Morocco.

I checked into the hotel and had an afternoon and evening to fill. I discovered that I had forgotten my gifts for the home-stay families. I thought I could find something in Washington. I walked around the neighborhood of the hotel but found nothing I felt an acceptable substitute for the picture books on my home state of Minnesota which I was going to give as gifts. I decided to check again tomorrow and possibly get some ideas at the briefing.

I ate dinner in the hotel restaurant. It was a fascinating place, with an incredible array of people from all walks of life and from all parts of the world. As I sat at my table, watching and listening, I felt my own excitement building at the prospect of again learning from people whose lives and culture were quite different from mine. As I

commented about the diverse crowd to the waitress (an international relations student) and of my trip to North Africa, a voice at the next table informed me that she too, was a member of the same Fulbright group. We were joined by a professor from Ohio, also a North African Fulbrighter, and spent a pleasant evening getting to know each other. I returned to my room feeling very hopeful that the participants would quickly form into a close group, supportive of each others efforts and sensitive to each others needs. It was a good start!

JUNE 23

I had breakfast with my new colleagues, and we walked to the AMIDEAST office for our first day of orientation. It was a beautiful day, and we found the office with no problem. I began meeting the other members of the group. They were from across the United States, with varied backgrounds and teaching in various disciplines. I was the only business/economics person in the group. I would have to work hard to learn about Moroccan and Tunisian business practices, and be careful not to impose too much on the interests of the others.

We were welcomed by several people and listened to a presentation by Dr. Margaret Nydell, Director of the Arabic Language Project of Diplomatic Language Services. She gave us an overview of Arab perceptions of Americans (immoral, non-religious, materialistic, hypocritical, conspiratorial, and violent), and some insights about Arab life and expectations. Much of the Arab world picture of the U.S. comes from the press, movies, and television (Dallas, Dynasty, Oprah). They would want to talk about religion and politics, particularly our relationship with Israel. I will need to listen! They would view the West as anti-Muslim and anti-Arab. I will be in a world that is a patriarchal society coupled with age. (Apparently similar to Asia.)

Dr. Nydell pointed out that 99% of the people of Morocco and Tunisia are Muslim, and that Islamism may be the last "authentic" piece of history/culture that hasn't been Westernized. Women are critical in maintaining and protecting the family as the center of life. Many Arabs feel that the problems of the West stem from women not being centered in the family. She also pointed out the importance of "image" and "face" in Arab life, that dignity and face is more important than life itself (Palestinians don't think they are terrorists, they are reclaiming dignity and face).

I wondered about image at all costs. The Asians are very concerned about face as well. Will it be similar in North Africa? Will it be as intense as Dr. Nydell suggests? We had two language teachers in the afternoon - one from Tunisia and one from Morocco. They didn't emphasize "face" as much but said we should be ourselves. They implied that Arabs respect honesty, integrity, and morality. I decided to portray as much of who I

really am as I could. It seemed to me that if I built an image that wasn't me and the people found out that it was a sham, I would be written off as immoral and untrustworthy. I decided to opt for honesty within the bounds of diplomacy, and not try to become someone I wasn't. As my Anishinabe brothers told me, we learn balance from the eagle - in this case being honest and open and yet not offensive.

JUNE 24

This was the second day of our orientation. In the morning we visited the embassies of Tunisia and Morocco, and in the afternoon we left for Casablanca. I was anxious for the trip to begin although we did get a glimpse of the people we would get to know over the 5 weeks.

We visited the Tunisian embassy first and met with the Director of Information Services. He talked with us at length about changes in women's rights since independence (1956). He made particular mention of the Personal Status Code implemented under Bourghiba's presidency. He talked briefly about Ben Ali's rise to the presidency, and that Ben Ali stated that the achievements of the Personal Status Code would remain. The Director suggested that Tunisia was marked by openness to the outside, and that the nation lived and depended on trade and tourism (some 4 million tourists annually). Most Tunisian trade is with the European Community, and Tunisia has an unfavorable balance of trade with the E.C. Tunisia is a mixed economy with some planning, but mostly free market. He talked about the fundamentalist phenomena which has been an issue since the early 1970's due primarily to Bourghiba's secularization of society, his (Bourghiba's) pro-Western stance, and the canceling of the social contract between the ruling elite and the rest of society. He stated that fundamentalism had been a real problem since 1990, and that the state had exposed several plots to overthrow the government. The Director was a very gracious host.

We moved on to the embassy of Morocco. At the embassy we met with the Cultural Attaché. He quickly presented the topic of the Moroccan Agenda: (1) Territorial Integrity (Sahara) and (2) Socio-economic concerns - economic restructuring, unemployment, education, human rights, infrastructure, privatization, improved trade with the U.S., and free ownership of businesses by foreigners. He suggested that the stereotype of Moroccans by Americans is that they are Black (African), terrorist (Arab), and Khomeni followers (Muslim). The Moroccan stereo-type of Americans is that we are rich and that we lump all Islamic nations together as one.

The people at the Tunisian embassy seemed very sensitive about fundamentalism and the fundamentalist movement. They had classified it as a "leftist" movement. It's wasn't clear whether it was or not, or whether it made for better Tunisia-U.S. relations

if it was. I didn't get a good understanding as to whether Tunisians resented Western influence or not. They seemed concerned about the effect of the West on Tunisian society but were apparently willing to tolerate some disruption so as not to dampen the influx of funds from trade and tourism.

The Moroccan embassy personnel were very sensitive to the issues of the Sahara and of human rights abuses - particularly the latter. They seemed somewhat critical of Amnesty International's apparent policy of working only through governments and not with individuals, as they felt that people must stop the abuses. It seemed to me that human rights issues are, in the main, structural issues and must be handled at a level where structures can be altered - thus at the government level. It was a good discussion and the people were courteous and hospitable.

Our flight from Washington to Paris and on to Casablanca was uneventful. We breezed through customs and a bus was waiting to transport us to our hotel in Rabat. My room-mate was a geographer from Alaska. He seemed laid-back, inquisitive, and humorous. We would get along well.

JUNE 25

We arrived at Casablanca airport at 10:10 a.m. and traveled by bus to the Hotel Chellah in Rabat. The day was pretty low-key. We were assigned room-mates, got settled in our rooms, and met our escorts/interpreters - Rhyse and Lynette. My room-mate and I wandered around the area by the hotel and began getting to know the "neighborhood." Rhyse and Lynette guided us both in Morocco and Tunisia. They were an interesting couple. Rhyse had lived in Morocco for some 30 years and spoke Arabic and French (as did most everyone else in both nations).

JUNE 26

First full day of activities. We walked to the AMIDEAST office for a short orientation and then a lecture by Mr. Abdellah Achabbak, who is with the Peace Corps. He told us about Moroccan life in general, pointing out that the Berbers were the Moroccan equivalent of the Native Americans of the U.S. - they inhabited the land first and were moved out by someone else (Arabs). He talked about Moroccan culture (mix of Berber and Arab), the "maleness" of Moroccan society, the education system (French model), and that the Berbers numerically dominated the business scene. He saw Morocco as the "unifier" of the Arab world. He talked at length about the strength of Islam, that it surpassed other religions in caring for and supporting family members, and that an example of this is no homes for the elderly. He concluded by mentioning the Islamist movement, stating that it isn't a problem and they can do what they want.

In the afternoon we visited the Chellah of Rabat, and were guided by Lou Cristillo. When I saw Lou's name I immediately thought of Lou Costello for some reason - later I found out that Lou Cristillo was, in fact, the grandson of Lou Costello, the comedian. He talked about the historical significance of the Chellah and made the history come to life. I hoped we would interact with him again. I became the first "reluctant" purchaser of Moroccan merchandise as we were set upon by people selling everything from daggers to dresses. I did learn that negotiating in Morocco is no different from negotiating in Korea, Taiwan, or the Otavalo market of Ecuador. What started out with a $100 price tag, I ended up buying for $5.50. Even that was probably more than a Moroccan would pay, but it was worth it to get the person out of my face.

In the evening we met with Jackie Rowland and Alfred Hermida (husband and wife), two BBC journalists from Tunisia who were in Morocco to cover the elections which concluded the day we arrived. They talked openly about the election process, and seemed to view the process as giving the illusion of democracy for Western consumption. I got the clear impression that the government may have "played a few games" to keep the center right parties in power. For example, two opposition parties united and had 91 votes to 35 for the center right parties in the early counting. Suddenly the vote count ceased to be announced and after approximately 4 hours, when announcing again occurred, the center right parties had a miraculous "late" surge and took the lead. Their opinion was that the fundamentalists were generally monarchists, not communists, and not a challenge to the king.

I thought we were still getting a lot of "fluff" from people when we asked about certain things, such as fundamentalism or the Sahara problem. Everyone seemed to be an apologist for Islam, trying to convince us that Islam is "better" than (whatever other religion one wanted to compare it with). So far, no one seemed willing to "humanize" Islam - people don't always follow the teachings 100%. This is not to be a criticism of Islam, but a statement that Muslims are no different than followers of any other religion - some are more devout than others.

JUNE 27

The activities of the day consisted of visiting the Rabat medina with Dr. Mohamed El Mansour, a history professor, and visiting the Archeological Museum with Mr. Said Ennahid, a 1993 Fulbright Scholar from Arizona State University.

I looked forward to wandering through the medina (the old city) and was amazed at the sight of the Casbah, which to my surprise, was a fortress surrounding the medina with its high walls and gates. From the Casbah we could see the city of Sale with its boatmen ferrying people across the mouth of the river separating Sale from Rabat. We

seemed to walk briskly through the medina, making it somewhat difficult to get a good "feel" of the old city. The medina was not overcrowded, nor was the souk (market) within the medina. I expected a lot of people, the noise of bartering, and the hustle and bustle of a busy market place such as those of Korea, Taiwan and Ecuador. It may be that since Rabat is the capital and administrative center of Morocco, the city is not as crowded and noisy as other capital cities I have visited. The visit to Rabat did not project the image of Morocco as a third world, developing country. The streets were wide, traffic was not particularly heavy, drivers were relatively law-abiding, and the city was 100% electrified. Up to this point we had not had any lectures on the economy or national statistics such as sanitation, health care, birth and death rates, infant mortality, disease, annual incomes, unemployment, etc. It was very hard to tell the development level of the country from Rabat.

The museum visit was interesting. Mr. Ennahid did a very commendable job in guiding us through the different parts of the museum and explaining the importance of the various artifacts we viewed.

JUNE 28

On this day we heard a lecture titled "Francophone Literature in Morocco" delivered by Mr. Youssouf Elalamy, had a U.S. Embassy briefing at the USIS cultural center, and attended an AMIDEAST reception in the Dar America garden.

The Francophone lecture was fascinating in that I began to understand the depth of the penetration of France into the lives of Moroccans, and the effort being exerted to re-Arabize the nation. Mr. Elalamy pointed out that Moroccan literature comes from a very varied tradition and can't be reduced to a single heritage - one must include Arabic, African, Moroccan, and French. I had no idea that the Arabic learned in the home is not the written language, and when children enter school they are taught classical Arabic - basically being told that their "mother" tongue was wrong and they must start over. He said that by the mid-50's, writers began asking questions about acculturation and why Moroccans felt like foreigners in their own land. In short, they were beginning to ask what it was to be Moroccan.

I was able to infer from Mr. Elalamy's presentation a few things about the Moroccan-French-Western cultural interface and the desire for Arabization. It appeared that, in most instances, Western meant French. I did ask about his studying advertising, freelancing in Morocco, and any concern for the values projected through the ads presented in the media. He either didn't understand the question or sidestepped it - in any event, no response.

The embassy briefing was informative. Mr. Lowenthal did mention that the poor existed in Morocco, and that the distribution of wealth was very unbalanced. He also mentioned the low literacy rate, bad water, high infant mortality, and lack of health care services. This was in response to my question regarding the third world status of Morocco.

Mr. Triano, of the Peace Corps, was the most fascinating speaker we have had to date (as far as I am concerned). He spoke about the history of the Peace Corps in Morocco, their objectives, the targeted parts of the country, agricultural issues, land use, and education.

Steve Holgate spoke about the media, the tools they use, and the aim of trying to let Washington know the status of Moroccan public opinion.

After the briefing, there was a reception held in the Dar America garden. As with most receptions of this type which I have attended, there were a lot of people we didn't know who seemed to know each other, and they stood in groups talking together.

June 29

The morning of the 29th we visited the mobile souk at Khemisset. What a great experience! This is the marketplace as I envisioned based on trips to Asia and South America. People came to the market by many means - most by horse or mule-drawn wagons. The market was crowded, noisy, busy, and very exciting. It was also a place of contrasts. One of the women of our group asked me to accompany her in the market since I had been in these situations before. We had wandered in the market for about an hour when several incidents occurred within minutes. First we met a man with a monkey who greeted us warmly and asked if we wished to take a picture. I had one taken with me and this person and his monkey. We offered to give him a small amount of money (which was the norm prior to this experience), and he declined saying he just wanted to welcome us. Within minutes of this scene I caught a person trying to pick my colleague's pocket. Soon after this, we stopped so she could make a small purchase. She gave the vendor a bill and waited for change - which he refused to give. We began a "discussion" with him about the change owed. He absolutely refused to give change. Suddenly several Berber women began chastising this vendor for his actions. He began to dismiss them somewhat angrily when several men joined in by "urging" him to be honest. Finally, he gave my colleague her change. We thanked those around us for their help, and continued wandering through the market. We talked about that series of occurrences for the rest of the trip, particularly the sense of balance presented between the openness and acceptance of our presence and the dishonesty of some of the people there. This trip to the souk was one of the highlights of the entire experience for me.

The afternoon of the 29th we attended a lecture given by Dr. Mohamed El Mansour on "Islamic Cities." It was informative and interesting. He spoke at length about the history of urban development and changes in urban life in the last century. He concentrated on Rabat, Fez, Marrakech, and Casablanca. He talked of what it took to become one of "the people of Fez," which was an essential part of being a part of the core of the community. A person had to be a rich merchant and acquire status. Merchants and religious figures were the "elite" and lived in the medina of Fez. The "newcomers" lived inside the Casbah but near the gates.

In the evening we met with Ms. Leila Abouzeid, author of Year of the Elephant. We had read her book, and had lots of questions. She tended to avoid or sidestep the more sensitive ones. She stated that she had spent some time in the U.S. specifically learning about Americans and their culture. She was asked, at least three times, about her observations about Americans. She avoided answering the question each time. She stated that the West used their misunderstanding of Islam to their (the West's) benefit, and could do since they (the West) were more powerful. When asked if she felt that Arab people understood the West any better than the West understood the Arab world, she avoided an answer. It started to become clear to us that all of our speakers were accompanied by people who were not introduced but nevertheless attended lectures. It certainly raised questions about their roles - as watchdogs for what the speakers said or what? We did learn that all speakers had to be okayed by the government. I think this meeting made us very skeptical of most of the people who accompanied our lecturers.

June 30

We had three lectures:

Morning lecture by Dr. Abdelhay Moudden on "Political Issues in Morocco."

Afternoon lecture by Mr. Youssef Melihi on "Islamic Architecture."

Evening lecture by Dr. Mohamed Dahbi on "Language of Morocco."

The lecture by Dr. Moudden was fascinating. He spoke about the history and development of the monarchy, and the ideology (religion and nationalism mix) driving the nation. He talked at length about some of the struggles the government has had to work through, and the fact that the most recent election was a statement to the king that not everyone was happy with certain aspects of his leadership. He seemed to speak more freely than anyone else to date (except the BBC correspondents) about women's issues, fundamentalism, and the future of Morocco. I was very appreciative of his seeming openness to the discussion of these issues, particularly given my interest in the economic development aspects of the country. It seems that fundamentalism is a backlash to Western influence, that the Moroccans are asking why they are still a developing

nation after close to 2000 years of existence. Their answer seems to be that the government has strayed from the teachings of Islam, and that a return to Islam would benefit the people and the country.

I was not particularly interested in Islamic architecture and found it hard to concentrate. The talk on language was very interesting. Dr. Dahbi spoke at length about the similarities and differences between Arabs and Berbers. He suggested that the difference lies in ethnic backgrounds and not as Berber speakers and Arabic speakers. He also discussed the move to Arabize the education system. The program has been successful up to higher education, which is still carried out primarily in French.

As Morocco continues to "open" itself to the outside world, more of the outside world will come in - in one form or another. How will television ads targeted to certain groups impact on the sense of nationalization and Arabization? Will the Berbers be content to be considered an ethnic minority group even though they make up 50% of the population? Will the Berbers have an experience similar to Native Americans in the United States? How will it differ? I had lots of questions which we did not have the time to address. Still, a rather fascinating day.

July 1

We traveled by bus to Casablanca, visited the library of Ibn Saoud and the Mosque Hassan II, attended a lecture by Dr. Abdarrahmane Lakhssassi on "Islam and Islamic Revivalism in Morocco," and went back to Rabat where we visited the medina of Sale with Dr. Mohamed El Mansour.

The trip to Casablanca as uneventful. Casablanca is the industrial center of Morocco with a population of some 4 million. We were given a very extensive tour of the Grand Mosque which is under construction and, when finished, will be the largest mosque in Morocco. We visited a library being built as a research library for graduate students and academics, and funded by Saudi Arabia. We talked with Dr. Abdarrahmane Lakhassassi about Islamic Revivalism in Morocco. He characterized the revival as a political movement using Islam as an ideology. He suggested that reformists look for ways to catch up to the West while Islamists ignore and wish to do away with the West. After the lecture, we had a gourmet dining experience at the only McDonalds in Morocco. The restaurant was extremely busy, and the food tasted exactly like any McDonalds in the U.S. There was a sizable "shantytown" in Casablanca which we passed quickly.

It seems that the only people we have met have been academics and hustlers. I convinced that there is a whole segment of society we are missing for some reason. It's clear that I'm going to have to locate the rest of the society on my own.

Security at the mosque was extremely close with plainclothes people following us everywhere. I'm can't really understand why. It reminds me a lot of South Korea where there is a lot of mistrust, and police are everywhere - uniformed and in plainclothes. Everyone seems to be trying to establish their own corner of the world where they can wield power even if it is as simple as saying that you can't take a certain picture or you can't buy but so many stamps or we will/will not take A T & T credit cards, etc. There doesn't appear to be any set policy, just people carving out their power niche.

July 2

We visited the Pottery Complex in Sale with Ms. Leila Benabdeljalil in the morning, and the afternoon was free.

Ms. Benabdeljalil was a fascinating woman - an entrepreneur with a heart for development. She is having a building constructed including work facilities and a gas-fired kiln (in contrast to the wood fired, mud built kilns traditionally used). Her idea is to provide a setting for artisans to work and sell their products modeled after a cooperative. She wishes to enable artisans to be able to do group purchasing of materials to reduce costs. The artisans would rent space to work and show their products, and for use of the kiln. The pottery we saw varied both in design and in quality. They seem to make designs that sell (Turkish, Chinese) as well as some designs representing various aspects of Moroccan culture.

After an hour of touring these facilities, it became clear that the term "artisan" meant more of crafts people rather than creative potters. It was pottery being mass-produced by groups of people - some worked the clay, some formed pieces, some painted, etc. There didn't seem to be much "artistic creativity" involved, just production of what sells. She sidestepped my question of creativity vs marketability. A Moroccan Fulbrighter who joined us at the complex called me aside and said that I had asked THE crucial question relative to the preservation of Moroccan creativity and design. What spawned the question was a frustration by potters I know in the U.S. between their having to make mugs, ashtrays, and dishes because they sell and their desire to make unique and creative pieces. The Fulbrighter also pointed out that many of the "artisans" didn't really want to be artisans but got work as children making or working clay and moved to other pottery tasks, and just sort of "became" artisans.

I'm constantly struck by the gap between what our speakers and guides tell us and what everyday, non-government approved people say. It may be similar in the U.S. and I just don't see it, but I would say that our freedoms are broader and deeper than anything I have encountered here. I can't help but think of people "yearning to be free."

July 3 and 4

Homestays! One of my colleagues and I were assigned to the same home - the governor of one of the provinces of Morocco. We were met at the Hotel Chellah by the governor's 20 year old son, and taken to the governor's private residence on the outskirts of Rabat. We had tea and talked with the governor's wife's sister - a constitutional lawyer practicing in Rabat. Throughout the homestay we discussed politics, policy, family, education, values, and religion. My strategy for the weekend was to dwell on similarities and leave the differences alone. For the most part, it worked.

After tea, we left the private residence for the governor's mansion in the province of Benslimane, about one and a half hours from Rabat. The family gathered there on weekends since that is where the father worked. Upon arrival we met the governor, his wife, and their 17 yr. old daughter, a high school senior. The house and grounds were what one might expect - well manicured, lots of trees and foliage, a swimming pool, and a very nice home. We stayed in a sort of " bunk house" which was more than adequate.

The governor's son spoke English, his daughter spoke some English, but the governor and his wife spoke no English at all. The parents did speak Spanish which enabled me to converse with them at a basic level. The mansion had quite a large staff of maids, cooks, groundskeepers, etc., and there were call-buttons everywhere.

After tea, coke, and water, we were taken on a tour of the area by the governor's son. We visited the Royal golf course, the Royal riding stables, and the Royal tennis club - all private associations for the rich. Everywhere we went with the young man, we were given the "royal" treatment. All of our meals were typical Moroccan food (kous-kous, tajeen), exquisitely prepared and served. After eating we sat and discussed various topics at length.

The next morning I got up early (7:00 a.m.) to enjoy the coolness, knowing that the heat is coming. The rest arise about 11:00 a.m.. We ate and discussed some more. Later in the afternoon my colleague and the governor's son went to play golf. I stayed behind - too hot to walk 9 holes just to watch. About 15 minutes later, the rest of the family leave (to watch the golfing I found out later). At about 5:30 I witnessed the grounds undergo a rather startling change. One of the help drives off in a small car and returns with 6 two-liter bottles of coke. Two bottles, with glasses, are delivered to the military guard at the gate and two of his friends who have materialized from somewhere. Meanwhile the rest of the help gatherer in the lower level of the mansion and proceeded

to party - singing accompanied by drums, dancing, the women ululating. I'm not sure if they knew I was there or not.

After about 20 minutes I wandered to the entrance to their area to view the festivities, and found myself given a drum, a quick lesson, and became part of the occasion. The celebration lasted for about an hour and a half. Suddenly the singing and dancing stopped, the drums were put away, and everyone kind of "melts" away. I returned to my spot by the pool. About 10 minutes later, the family returned and rang for cold drinks to be delivered to the pool area. The maids, wearing their normal expressionless faces, brought the refreshments as ordered. They looked at me, at the house, and at me again. I sensed their anxiety and in an effort to alleviate their concern, I put my hands over my ears, then my eyes, and then my mouth (hear not evil, see no evil, speak no evil). They understood exactly what I was doing and visibly relaxed. I believe I made friends with the help and began to build a relationship with them based on trust and mutual respect.

We exchanged gifts, ate again, talked some more, and then left for the hotel in Rabat.

The governor's family seemed somewhat disconnected from average live (from what I could tell after only a day and a half). While being toured by the governor's son, we say two motorcycle police stopping cars (except for ours). Upon our return to Benslimane, the same officers were still pulling people over to the side of the street. We wondered what was happening and were told by the governor's son that the police probably needed money. We ask the governor's son if he will be stopped - he assures us he will not.

Morocco is a nation of contrasts:

Rich - Poor
Various Cultures
Right - Wrong (which appears to be somewhat negotiable)
Beauty - Ugliness
Compassion - Selfishness
Hustlers - Helpers

Everyone seems to ask for money in some manner or other.

July 5

We visited the Roman ruins at Volubilis with Mr. Said Ennahid. We then traveled on to Fez where we spent the night. Later in the afternoon we toured Fez by bus and visited the Batha Museum. I'm struck by the age of the city (founded in the 7th century), and by all of the "additions" built around the original medina.

July 6

We visited the medina of Fez including the library of the Kairouyine University, and then drove by bus to Marrakech.

We went to the medina of Fez accompanied by Dr. Mohamed El Mansour. Even with a person who knew the Fez medina, we had to hire a "guide" for protection. We had already had some problem with a guide hired by some of the group earlier in the day. He became upset at the agreed upon price when none of the group bought anything at the medina (thus he got no cut from the merchants). I had to admit that the "guide" kept the hustlers at bay although it made the trip through the medina somewhat sterile. The medina itself was fascinating - narrow streets, mules, donkeys and horses carrying goods via places with barely enough room to pass. The streets are a maze. We have been told that due to the size of the medina a person could become lost and never get out without help. In the medina we visited another mosque and another building which formerly housed a school. We went too quickly through what should have been a life changing experience - the medina of Fez.

In the afternoon we went by bus to Marrakech. The ride was long and hot (over 100 degrees on the bus according to driver). People were a little bit "owly" on the trip but did well. We arrived in Marrakech to a beautiful hotel with a pool. The world looked brighter! We cleaned up, ate supper, and soaked in the pool.

July 7

We had a free day to wander about in Marrakech. Two colleagues and I rented a horse drawn carriage and visited several places. Again, we had to deal with a hustler. We no sooner walked out of the hotel when a man approached and asked if we were interested in a carriage. We said we were and he started towards men with carriages. We asked him if he had one, and he said he did not. It was then clear that we were to pay him for hailing us a carriage (which were lined up across the street from the hotel). We excused ourselves and got our own carriage to include bargaining with the driver for time and cost. Had a great morning riding through the streets of Marrakech, visiting places, and doing a small amount of shopping. In the afternoon, we went swimming.

In the evening we met Lou Cristillo in preparation for our visit to a Berber village in the High Atlas Mountains. Lou is married to a Berber, converted to Islam, and has lived in Morocco for some 15 years. He points out to us that the rural Berber identify with the land (mountains, rivers, etc.), and connect with a sense of place (roots, the place of origin). It was a great introduction in preparation for our visit to the village.

After meeting with Lou, we went to a dinner and spectacle at the restaurant "Le Folklore" in Marrakech. While it was interesting and the food good, it was a sort of Disneyland with a Moroccan twist.

July 8

On this day we went to the Berber village of Douar Aguersioul which was about two hours from Marrakech by bus although we had to take taxis for the last 10 kilometers and then walk for about 20 minutes up the mountainside to the village. The village was the village of Lou Cristillo's wife's family. We visited with Mr. Id Hammou's family, which comprised some 16 people in all. They lived in this seven section house built on the side of the hill. In the lower section, animals lived in various types of stalls. Successive layers up the hill were for storage, cooking, sleeping, guests, and family. It was cold and damp. The kitchen was very traditional with a mud cooking stove and oven. Smoke was ever-present. There was little to no furniture except in the area we sat. We sat around drinking mint tea and talking for about two hours. The village sustained itself by growing walnuts (some of the trees were 400 years old). In California, we would have cleared the orchard at about 40 years and replanted. The mountainside was terraced and contained a rather sophisticated irrigation system. Water has been scarce due to the drought, but the trees looked good. There was also some olives and corn.

The women appeared to cook, clean, take care of the kids, and tend the animals. Men worked on the irrigation system constantly as well as building squares of rock in the river bed at the bottom of the hill. They also grew some crops near the river bed. They seemed to be happy amidst a seemingly difficult life - no electricity, no phone, no running water, nearest medical help some 10 miles away through the mountains. Mr. Hammou is a mountain guide who takes groups into the mountains for up to 15 days at a time.

In the afternoon we went to Imliel where a special Berber festival was held in our honor. There were dancers and singers plus a tent set up for the town dignitaries and our group. We were served refreshments and entertained. Our return to the bus was on the back of a truck.

The day was absolutely great! This slice of Moroccan life enabled me to learn and experience a lot, and was the highlight of my time in Morocco.

July 9

We spent the morning wandering about Marrakech, then left in the afternoon for Casablanca and the Hotel Idou Anfa. This was our last night in Morocco, and we sat around

dinner recounting our experiences and debriefing each other about our Moroccan experience.

July 10

We caught the 8:50 flight aboard Royal Maroc Airline for Tunisia. We arrived in Tunis at 12:10 p.m. and were taken to the hotel where we settled in. The hotel centrally located in Tunis which made for easy walking to the city center and to public transportation. At noon, we attended a luncheon, were welcomed by AMIDEAST, and received an orientation to our program and to Tunisia.

July 11

In the morning we walked through the city and visited a market. The afternoon was fairly free and restful. In the evening we visited Sidi Bou Said and attended a reception at the residence of Mr. James Bullock, PAO/USIS at Carthage.

July 12

In the morning we went to Dar Lasram and a walking tour of the medina - another mosque and museum with Ms. Jamila Binous. I am beginning to get mosqued out. For some reason, I can't seem to distinguish one mosque from another. Late afternoon we attended a lecture on "Rites of Passage" given by Mrs. Anne Somai. Her remarks were built around four rites: birth, circumcision, marriage, and death. I had difficulty putting together much about Tunisian life relative to the "rites."

The evening presented another highlight of the entire trip - a meeting with President Yasser Arafat of the Palestine Liberation Organization. He talked with us for about 45 minutes and fielded questions for another 45 minutes. It was a media event for the PLO, and we were a part of it. No matter what question he was asked, he gave an answer to a question he wanted to be asked. Still, it was fascinating to experience his presence and be a part of the world around him. We met at the PLO cultural center. Security was unbelievable, with machine-gun-armed men everywhere. We later learned that there is a faction within the PLO who want to oust Arafat. He seemed to be somewhat tired, and not the dynamic leader he may have once been. He still commanded our respect and it was an honor to spend two hours with him. He allowed for photos, and even autographed posters which he gave to each of us.

July 13 and 14

I woke up not feeling too well, and since the group was traveling most of the day, I decided to stay in bed and try to shake off whatever I had - seemed like some version of the 24-hour flu. Felt some better the next morning, but decided to forgo most of the days activities in the hopes of feeling better by evening. I felt much better and ate supper with the group that evening.

July 15

At 10:00 a.m. we met at the *University Libre de Tunis* with Mr. Bouabdelli and his staff. This is a new university in Tunisia which seemed to be more of a for-profit business than a typical university. The put heavy emphasis on the fact that they "trained" people to get jobs when they graduated. They tended to skirt questions about students going to graduate school, recognition by the government, and some other rather pointed inquiries.

There seemed to be little going on in Tunisia between noon and 4:00 p.m. Each day we had somewhat free during this time.

In the evening we attended a lecture by Dr. Douglas Magnuson on "Islam in Tunisia." Doug was one of my students at Bethel College, graduated from Bethel with a degree in anthropology, and went on the earn a Ph.D. in anthropology from Brown University. He and his family have lived in Tunisia for about 10 years. His dissertation topic was "Islam in Tunisia," and he related much of his research to us. After his talk he sat with us for about two hours answering questions. Before leaving Tunisia I had the opportunity to have lunch with Doug and his family, to invite Doug and his wife Patty for dinner, and to visit HammamLief, part of Tunis where they lived for about two years. We walked on a boardwalk along the beach with literally thousands of other Tunisians and had a great time experiencing Tunisian life.

July 16

This was one of only two days where we had lectures basically all day. The morning lecture was delivered by Ms. Saida Agrebe on "The Status of Women in Tunisia." The afternoon lecture was given by Dr. Ezzedine Larbi and was titled "Tunisia: Evaluation of the Structural Adjustment Program." The final lecture, by Mr. Moncef Moalla, was about Tunisian customs.

Ms. Agrebe's lecture started out with a discussion of the Personal Status Code but became a presentation of the work of her organization in the education of women relative to health care and in particular, pre- and post-natal care.

Dr. Larbi's talk on structural adjustment was interesting and informative. This may have been in part because I was interested in these areas to begin with. He seemed much more open in talking about the positives and negatives of the program including the success level of the effort to privatize government owned enterprises. He talked in some depth about each part of the adjustment program along with an analysis of that sections impact and success. He fielded questions as long as we asked them.

Mr. Moalla's presentation of Tunisian customs was extremely helpful as we all were beginning to meet people from many and varied walks of Tunisian life. He discussed

family traditions, family structure, daily life and life style, celebrations, food, and religious practices and beliefs.

I'm more certain than ever that at some basic level all peoples share common concerns, namely family values, religious beliefs, and survival. Whether I have been in Asia, North Africa, South America, or the United States, I always find people open to relationship building based on discussion of what is important to them, and what is important seems rather basic to all people.

July 17

This day was rather free for us to do exploring. We went to Sidi Bou Said in the morning and visited the Museum of Arabic and Mediterranean Music. The museum was being built in what at one time was a very lovely home (palace) on a hill overlooking the sea. It was not yet finished, and as a result, was not opened to the public. We had received special permission to tour the parts that have been completed.

At the conclusion of the museum tour, we were free to explore. Two of my colleagues and I stayed in the Sidi Bou Said area and walked for hours visiting several small farms as well as the city equipment maintenance yard. We visited a farm and talked with the farmer and his sons. They were in the process of irrigating some tomatoes, and explained to us the basics of their irrigation system. We spent the rest of the day roaming about the area, finally taking the train and bus back to the hotel (the three of us had agreed to "outlaw" taxis in our travels and vowed that we would use public transportation).

July 18

This day had no scheduled activities. My two colleagues and I rented a car and driver and spent the day traveling in an area about 60 miles from Tunis, stopping at various places to talk with people, going to the beach, and visiting a town known for its falconry. We were able to meet some falconers in the town of El Horia, who showed us a falcon and the tools for training and working falcons. We even got to rest a falcon on our arms (one of my colleagues had the falcon sit on her head). The village seemed pleased at our willingness to try different things and that we stopped and talked with a lot of people. It was really a great day!

It's clear that the leaders of our group have loosened their reins on us significantly since our time in Morocco. We have more time to explore and talk with people, and less lecture. Even during the lecture times, we have more time to ask questions, and our lecturers seem more open and free in their responses. There doesn't seem to be the sense of "big brother is watching" that there was in Morocco. Everyone in the group has felt the more relaxed attitude of the Tunisian people. We haven't been set

upon by people selling goods, people have been more open to just stopping in the street and talking. I did learn early on that if I purchased a loaf of bread and carried it with me when I went somewhere, nobody would bother me trying to sell me something. Apparently they figured I lived in Tunis and was not a tourist. Ah, whatever works.

July 19

In the morning we visited an archeological dig at Carthage hosted by Dr. Naomi Norman, and then visited the Carthage Museum and received a lecture from Dr. James Richerson. We whisked through one of the great ancient cities of the world. Our time there was short and it was difficult to absorb much. I'll come back!

An evening lecture on Tunisian architecture proved to be one of the most enlightening and informative lectures we had on the entire trip. It was a lecture which would have benefited us had we heard it our first day or so in Tunisia. He had an impressive array of slides which aided his discussion of form and function within different historic periods.

It seemed to me that a/the common thread through all of what we have been studying, both in Morocco and in Tunisia, is **time**. We have learned a great deal about these countries as they existed 1000 years ago, but very little about today, and virtually nothing about their view of the future. I think the entire program would have much more meaningful had the issues we have addressed - politics, economics, religion, architecture, culture, education, etc. - had been presented along a time line. In other words, what has been the economic history of these countries, where are they today, and where do they see themselves going in the future? The fascinating thing about the lecture on Tunisian architecture was that Dr. Ali Djerbi did help us see Tunisian architecture throughout history, how it has changed, and why. It was a very illuminating lecture.

Each evening in Tunis, I have been going to the Cafe de Opera, a local, outdoor cafe about a block from the hotel. I am beginning to build a relationship with the sons of the owners. One of them speaks English, and the others try hard. I usually just get a coke or coffee and just enjoy the evening air, the food, and visiting with the sons of the owner. Some of my colleagues and I have eaten pizza or ice cream there several times, and they enjoyed being introduced to "the guys." I will miss them and the outdoor cafe.

July 20

This day was the other one containing three lectures. A morning lecture by Mr. Salah Ben Abdallah on "Using Computers to Deal with Environmental Problems in Tunisia," one in the afternoon by Dr. Lotfi Ben Rejeb on "Current U.S.-Tunisian

Politics," and one in the evening by Dr. A. Maamouri about "The Tunisian Educational System."

The lecture by Mr. Ben Abdallah was not particularly helpful unless one was mesmerized by computer technology. Our learning and understanding of environmental issues was limited by the technology - computer modeling was the focus, not environmental issues. We learned, almost in passing, of the existence of an Environmental Protection Agency type of organization, and, we learned that using computer modeling one could follow fish migration and see the deterioration of the vegetation. While this was an environmental issue (pollution of the Mediterranean), we saw only the tip of the pollution ice berg.

Dr. Ben Rejeb pointed out that American interest in Tunisia are, and have been, very limited, and that Tunisia has a "special" love/hate relationship with France. Popular culture of the U.S. is penetrating Tunisian culture via television and music. Most Tunisian trade is with France and Italy. He stated that during the Gulf War there was quasi-sympathy for the people of Iraq in the name of international law (Israel can defy international law and the U.S. makes not comment or response). He went on to say that after the war ended and the dust settled, it was business as usual.

Our group was amazed that even after the most recent bombing of Iraq (which occurred while we were in Morocco), there was no questions, comments or tirades against us by the Moroccans or by the Tunisians. We were very surprised that some comments weren't made by people on the street.

There was good discussion with Dr. Ben Rejeb and even some debate among the group. We learned a great deal about Tunisia's search for its own identity.

Dr. Maamouri's presentation on education was fascinating. He lectured about the historical roots of education and the educational system in Tunisia, and the impact of French colonialism. He talked at length about the present state of the education in Tunisia and what he saw to be the issues of the future - particularly the Arabization of the system, and the reformation of the examination system. He also talked of the reforms needed, and the government's inability to fund them. He feels that the government is preparing for the privatization of education at the college and university level, meaning the end of free education in Tunisia.

Overall, this was a good day. The lecturers were open with their presentations and freely answered our questions. We entered into good, academic dialogue with them which was a benefit to us all.

July 21-23

We embarked on a three day trip to the North of Tunisia and the Sahel including stops at Dougga, Siliana, Kairouan, Monastir, Sousse, and Port El Kantaoui. We returned to Tunis the evening of the 23rd.

We visited a handicapped center/youth center in Siliana which is staffed be Peace Corps volunteers. The center was just being constructed, we had little to no presentation about the center, and had a difficult time figuring out why we had stopped until two local politicians arrived in a limousine It then started to become clear that we were part of the "show" for the political interests of the Peace Corps in building and keeping local relationships strong. It seemed to be a media event not unlike meeting with the PLO in Tunis.

Kairouan was a fascinating city, the most holy city in Tunisia, and home to the Grand Mosque. Because of AMIDEAST contacts, we were able to go to the top of the minaret and enter the prayer room of the mosque where we were taught about the history of Kairouan's mosque by
Mr. Mourad Rammah, a noted person charged with the restoration and preservation of Kairouan's antiquities and monuments. It was a very enlightening day.

We continued on to Monastir and stayed in one of the largest hotels I ever saw. We were clearly along the "tourist coast" of Tunisia. The landscape was marked by some of the largest hotels I had ever seen - one, in particular, having 2,600 beds. Apparently loads of tourists from Germany, Italy, and France come to these hotels on package deals. Eating in the dining room of the hotel reminded me of a consolidated mess hall in the army - hundreds of people, noise, not much choice, and some chaos. There were continuous "events" for the guests - movies, games for the children, volleyball tournaments, etc. I also saw my first topless beach (and pool as well).

We left Monastir and continued our journey to Sousse and then Port El Kantaoui. Port El Kantaoui was a very upscale shopping area, yacht harbor for rich tourists. Prices were high, and it was more difficult to negotiate than at any other place on our trip. Apparently the tourists do not negotiate much so those who do have a more difficult time. Most of the shops were very much like shops in an upscale resort town in the U.S. I spent about an hour talking with a person working in a car rental office. We sat outside the office watching people and talking about his work, his family and Tunisia in general. Meanwhile, my colleagues were shopping.

We returned to Tunis the evening of the 23rd.

July 24

Our last day in Tunisia. The day was free and most of us slept in, roamed about Tunis a bit, and began packing for our departure early the next morning. We had a great farewell banquet complete with belly-dancer, music, kous kous, and fellowship. A fantastic way to end a fantastic experience.

July 25

Departed Tunis on Tunis Air for Rome. Then on to New York City, Boston, and home. No problems at customs, and trip went smooth.

FINAL IMPRESSIONS

As I reflect upon the five week experience, the overwhelming impression I have is of a people in the throes of very violent and deep cultural disruptions. This clash is most vivid when I think of the local Tunisian beach I visited where many women swam fully clothed, and the tourist beaches at Monastir which were topless. Television programs from France included American programs such as Dynasty and Dallas. There were "blue movies" (pornographic) from Germany and the typical Arab stations of music and game shows. Family patterns were changing to the point where young women felt they had to lie about where they were going in the evenings so that they could spend time with boyfriends of their choice.

These nations were also countries in tension: between government people and their agenda and the everyday people on the street; between a secularized governmental system and the idea that a return to Islamic law would be better; between freedom for women under a secular system and the safety represented by Islamic rule; between the language of France and Arabic, particularly in the schools; and between the Berber and the Arab (no schools taught in Berber, no department of Berber Studies at the universities, few Berber publications, one radio station).

Finally, these are nations of vivid contrasts: between rich and poor; various cultures; right and wrong (which was not always clear and many times negotiable); compassion and selfishness; friendliness and mistrust; and, hustlers and helpers.

The experience was rich, educational, stretching. While it is always good to return home, I am already making plans and contacts, and looking at the possibility of taking a group of students to Tunisia for a month to study international business.

SHUKRAN!

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Mediterranean Trade, 1/27/93
Moroccans Are Dubious About Coming Elections, 12/28/92
Promise of "New Era" is Lagging for Tunisians, 11/24/92
Tunisia Seeks Role as Economic Beacon in a Stormy Region, 11/24/92

The Washington Report on Middle East Affairs

Morocco Immersed in Three-Stage Popular Elections, Jamal Amiar, 11/90
From Morocco to Spain: A 10-Mile Boat Ride on a Moonless Night, Jamal Amiar, 11/91
North Africa at Risk as Western Sahara Peace Plan Stalls, Barbara G. B. Ferguson and Tim Kennedy, 8-9/92
Moroccan POWs: More Forgotten Hostages, 8-9/92
U.N. Scrutinizing Libyan Sanctions, Western Sahara, Iraq-Kuwait Border, Ian Williams, 6/92
Morocco Schedules Constitutional Revision, Elections for 1992, Jamal Amiar, 4-5/92
Is U.S. Postponement of Sahara Referendum Really a Cancellation? Jamal Amiar, 2/92
North African States Eager to Play Roles in Middle East Peace Talks, Jamal Amiar, 11/91
Mauritanians Move Toward Democracy with a New Constitution, Jamal Amiar, 8-9/91
Arab Democratization Picks Up Speed, Michael Collins Dunn, 8-9/91
In Morocco, the Economic Goal is Damage Control, Jamal Amiar, 2/91
Gulf Crisis Tests Maghreb's Unity, Jamal Amiar, 10/90
Islamists Making an Impact on Algerian Society, Jamal Amiar, 9/90
Riots of 1988 Leading to Riot of Democracy in Algeria, Michael Collins Dunn, 4/90
Clear Rejection of Socialist Past, But Uncertain Mandate for Islamic Future, Jamal Amiar, 7-8/90
Investing in the Maghreb: An American View, Jamal Amiar, 6/90
Ben Ali Visit Marks Third Stage in 200-Year-Old U.S.-Tunisian Special Relationship, Talcott W. Seelye, 3/90

"Tunisia Country Report," Global Studies: The Middle East, pgs. 126-130.

"Morocco Country Report," Global Studies: The Middle East, pgs. 98-103.

Tunisia: Country Report. United States Information Service, Feb. 1990.

Fulbright-Hayes Seminar Project for the 1993 Summer Seminar Abroad:
"Continuity and Change in Morocco and Tunisia"

Course Syllabus: "Women and African Literature"

Professor: Dr. Carol L. West

This design for a sophomore-level Humanities/English course on "Women and African Literature" concludes with Moroccan writer Leila Abouzeid's Year of the Elephant. While addressing Moroccan history and distinctive aspects of Moroccan women's lives, the course's segment on this novel also places its themes within the contexts of other African writers' perspectives on women's political and economic struggles, issues of marriage and divorce, and women and Islam.

This project presents a general syllabus and reading list for a ten-week course, with a more detailed outline of the final week's focus on Year of the Elephant.

The "Women and African Literature" course's structure is designed to fit the ten-week term system of Hendrix College, where it will be offered during the fall term of 1994. Because of the term's short length, the course's content is limited to West African and North African literature. In adapting this course to a semester calendar, the instructor might consider including East African and South African literature, such as Rebecca Njau's Ripples in the Pool, Bessie Head's A Question of Power, and Nadine Gordimer's July's People.

Women and African Literature
Humanities/English 2500

This course meets four days (four hours) per week during a ten-week fall term.

Required Texts:

Buchi Emecheta, The Joys of Motherhood

Flora Nwapa, Efuru

Mariama Bâ, So Long a Letter

Flora Nwapa, One Is Enough

Ama Ata Aidoo, Our Sister Killjoy

Carol Spindel, In the Shadow of the Sacred Grove

Nawal El Saadawi, The Hidden Face of Eve

Alifa Rifaat, Distant View of a Minaret

Assia Djebar, Fantasia: An Algerian Cavalcade

Leila Abouzeid, Year of the Elephant

Secondary Resources:

Carole Boyce Davies and Anne Adams Graves, eds. Ngambika: Studies of Women in African Literature

Florence Abena Dolphyne, The Emancipation of Women: An African Perspective

Adeola James, In Their Own Voices: African Women Writers Talk

Eldred Durosimi Jones, Eustace Palmer, and Marjorie Jones, eds., Women in African Literature Today

Henrietta C. Otokunefor and Obiageli C. Nwodo, eds., Nigerian Female Writers: A Critical Perspective

Women and African Literature

Course Schedule:

Weeks One and Two

West Africa (Nigeria): Women in colonial Africa
(issues of marriage, motherhood, tradition, economics, and woman's role in a changing society)

texts: Buchi Emecheta, The Joys of Motherhood
Flora Nwapa, Efuru

Weeks Three and Four

West Africa (Senegal, Nigeria): Women in independent Africa
(issues of marriage, divorce, single motherhood, women's economic power, feminism)

texts: Mariama Bâ, So Long a Letter
Flora Nwapa, One Is Enough

Weeks Five and Six

West Africa (Ghana, Côte d'Ivoire): African women and Western culture
(issues of women's relationships across cultures, bonds and conflicts between African women and European/American women)

texts: Ama Ata Aidoo, Our Sister Killjoy
Carol Spindel, In the Shadow of the Sacred Grove

Weeks Seven and Eight

North Africa (Egypt): Women in Islamic society
(issues of men's and women's relationships, marriage, women and tradition, women and Islam)

texts: Nawal El Saadawi, The Hidden Face of Eve
Alifa Rifaat, Distant View of a Minaret

Weeks Nine and Ten

North Africa (Algeria, Morocco): Women in Maghrebi cultures
(issues of women's relationship to traditional culture and customs, women's relationships to each other and to men, women's role in independence movements)

texts: Assia Djebar, Fantasia: An Algerian Cavalcade
Leila Abouzeid, Year of the Elephant

Week Ten: Year of the Elephant, Leila Abouzeid

Day One: Leila Abouzeid

information from session with author:
her background and rebellion against her father
earliest writing and publications
travels abroad
work as press secretary
a woman writer's obstacles: lack of time and space to write
language choice for the Moroccan writer: Arabic vs. French
visit to America: critical responses to American values
(but admiration of African American literature)
Abouzeid on Women's Movement: "Western feminism has nothing to do with us," but women's "liberation" is acceptable
Abouzeid supports Islam but is critical of men's implementation of it

this novel's context in Moroccan history:

colonial period (parallels and crucial contrasts with Algeria under French rule)
Moroccan Protectorate and indirect rule
land alienation: 1/16 of productive land for agriculture seized by French settlers
French attempts to undermine Islam in Morocco
nationalism and the Moroccan League
Istiqlal Party and Mohammed V
nationalism during and after World War II
1953-55: deposing of Mohammed V and violent resistance
(contrast period with Algerian war of independence)
1955: Mohammed V returns
1956: Independence
woman's status in independent Morocco: lack of rewards for their role in the struggle?

Day Two: Year of the Elephant: historical vs. personal narrative

Zahra, the narrator, in the context of 1950's Morocco: an individual's contribution to a historical process
Zahra's politicization
the satisfaction of commitment to a larger, idealistic, and communal goal
Zahra's personal history more problematic
Why does she remember Rahma and Rahma's daughter? What personal significance do they suggest? Do they resemble Zahra?
"Independence was the one almighty goal, the key to paradise." (p. 12)
But Zahra's depiction of post-Independence Morocco conveys disappointment and bitterness in a deeply flawed neocolonial society.
How has Independence failed Zahra, politically and personally?
(In the context of the individual's struggle for personal and national independence, compare Zahra with the protagonist of Djebar's Fantasia: An Algerian Cavalcade. Discuss.)

Day Three: Islam in the Year of the Elephant

Discuss the faqih/sheikh and Zahra's relationship to him.
What principles of Islam have shaped Zahra's values, ideals, perspectives, and habits of thought?
What is Islam's relationship (as contributing factor and/or source of consolation) to the disappointments of Zahra's life?
How are Zahra's decisions and final perspective in this novella's conclusion deeply reflective of Islam?
Compare the strengths and sustaining qualities of Islam in Zahra's life and in the lives of characters in Alifa Rifaat's short stories (particularly "Telephone Call," "Bahiyyah's Eyes," and "The Kite.")

Day Four: Women, Marriage, Divorce and Inheritance in Year of the Elephant

". . . from my earliest consciousness I remember my grandmother's constant admonition that a woman has nothing but her husband and her property, and that husbands cannot be trusted." (pp. 12-13)
Discuss Zahra's relationships with her parents and grandparents, as well as the dynamics of those marriages.
Analyze Zahra's relationship with her husband early in their marriage. How does the marriage change after they become involved in the resistance movement?
Analyze Zahra's feelings about her husband's rejecting and divorcing her. What is her interpretation of his motives and actions?
Why does she refuse to file a complaint against her husband? Why is she willing to accept only "whatever the law provides" (p. 1) and no more?
Analyze the issues of divorce and inheritance in Year of the Elephant in comparison to the same issues in Nawal El Saadawi's The Hidden Face of Eve (in Islamic Egypt) and in Mariama Bâ's So Long a Letter (in Islamic Senegal).
In its themes and perspectives, can Year of the Elephant be considered a feminist novel? Does an answer in the affirmative require feminism to be redefined from the usual Western concept? Why or why not?

Fulbright-Hays Seminar
Continuity and Change in Morocco and Tunisia, Summer 1993

PROJECT REPORT -- Gilbert B. Workman

STATEMENT OF PROJECT

To incorporate experiences and material learned from the seminar into my classes taught in History, Political Science, International Relations, and to try to correct misperceptions about Morocco, Tunisia and the Arab World in making public talks about the seminar before community and civic club groups.

To use the Fulbright experience as a basis for encouraging other faculty to broaden their international perspectives by also getting involved with one of the Fulbright programs. To internationalize the curriculum and outlook of all elements of the Canada College community.

LECTURE DATES, TOPICS and ATTENDEES

Tuesday, August 17 , The Fulbright Program, opportunities for educators - 30 faculty members from the 3 campuses of the San Mateo County CC District

Thursday, August 19, and Monday, August 23 The Fulbright Program, what it is and how it works - 60+ adults from Veterans Memorial Senior Center and Little House Center

Thursday, October 7 The Fulbright Program, There's still time to apply - approx 80 members of the faculty and staff, Canada College

Fri/Sat, November 5/6 The Fulbright Program as a part of your College's move toward "internationalization."

This will be part of a paper I will read at the Western Region Conference of Council for International and Educational Study in Los Angeles. Focus will be on Community Colleges.

The following items and topics are part of my History 456 class, Main Currents in American Foreign Policy: the Middle East. I meet two sections of this class each week, on Thursday mornings and Monday afternoons, for two hours each class. Enrollment for both sections totals 60.

Thur, 8/26 and Mon, 8/30 The Arab World, Part I: Physical boundaries; political characteristics. Diversity among countries
AMIDEAST video, part 1. Lecture & discussion

Thursday, 9/2 Summer 1993 in Morocco: Slides of the Seminar, especially from Casablanca and Moscue Hassan II visit by group.

Thur, 9/9 and Mon. 9/13: Review part 1 of The Arab World
Continue on into part 2: The Religion of Islam. Discuss The PLO - Israeli signing of Declaration of Principles, and a step toward peace in the Middle East.

Thur, 9/16 and Mon, 9/20: The Religion of Islam (AMIDEAST Video, part II)
There is no god but God (BBC video explaining main ideas of Islam)

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Reading: Schimmel: Islam
Lecture: Included Margaret Nydell - "The Koran and the Bible"
- "Arab Contributions to Wes.

Thur, 9/23 and Mon, 9/27: The Arab World Today, Part III
-Lect/Disc. History of the Arab World in 20th century, timeline taken from AMEDEAST Study Guide
- Video, part 3
- Slides of "The Moslem Religion Compared."

Also - Trace/study: Roots of the current Israeli-Palestinian disputes

Thur, 9/30 and Mon, 10/4:
- Video: MMET's 1-hour documentary of Israeli-PLO/Arab confli
- Discussion/analysis of current happenings with Israel, PLO, Syria, Lebanon, Jordan
- Video: This Week with David Brinkley, Sept 5, 1993. Analysis & debate on PLO-Israel peace accords
- Review first part of part 3 of AMEDEAST video,(and map)

Thur, 10/7 and Mon, 10/11 The Study of the PLO
-Video: PLO's description of conflict with Israel
- Discussion of pro's and con's of the Decl. of Principles
- Description of Arafat evening in Tunis, 12 July 1993

Thur, 10/14 and Mon, 10/18: The Story of the PLO
- Video: PLO film (2 hours) given me by Dr. Sami Musali PLO Cultural Office. Also several readings and books from PLO used in this portion of class.

Thur, 10/21 and Mon, 10/25: The Past and Present in Morocco
- Lecture with slides taken during Summer Seminar
Topics: Politics: Dar America talks/orientation given by American Embassy, USAID, Peace Corps, Information Officer
-- Rowland/Hermida lecture on Moroccan polit
Culture: visit to souk at Khemisset; homestay with Cherkaoui family in Rabat
Economics: visit to Sale pottery complex

Thur, 10/28 and Mon, 11/1: The Past and Present in Morocco (continued)
- Lecture with slides from Seminar
- Fez medina and Kairouyine University
- Volubilis and Roman history in the Magreb
- Through the centuries in Marrakesh; Dour Aguersioul
- Dr. Houden's lecture on Moroccan politics

Thur, 11/4 and Mon, 11/8: The Past and Present in Tunisia
- 20th century political history, France, Indep, Bourgu
- visit to ancient Carthage; slides of archeology dig
- visit to Cap Bon, Carthage, Roman quarries
- Cultural Center at Hammamet

Thur, 11/11 and Mon, 11/5: Past and Present in Tunisia
- The status of Women (Ms. Magrebi's lecture notes)
- Tunisian customs (Moncef Mballa's lecture)
- Trip to Kairouan/ Koranic recital, tour of Mosque wi Mr. Hammah

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Thur, 11/18 and Mon, 11/22: The Role of Women and Men in Morocco and Tunisia
- Discussion of Leila Abouzeid's lecture and novel, The Year of the Elephant
- Material on women's changing roles from Embassies of Morocco and Tunisia in Washington

Mon, 11/29 and Thur, 12/2: The Islamist Movement in the Arab World
- Summary of Dr. Lakhssassi's lecture, Islam and Islamic Revivalism in Morocco
- Current newspaper articles on Fundamentalism in Algeria and among Palestinians, and in other nations.
- Review of Islam and Democracy by Fatima Mernissi

Mon, 12/6 and Thur, 12/9: The Islamist Movement in the Arab World (continued)
- Burgat and Dowel: The Islamic Movement in North Africa
- U.S.-Tunisian politics (Dr. Mejeb's lecture)

Mon, 12/13 and Thur, 12/16: Summary and Review: What is the current status of the peace process and political change at year's end?

FUTURE SPEAKING ENGAGEMENTS

January 20, 1994	"Current Focus", the Adult Study Group of Ladera Community Church: Lecture, Video and Slides
February 16, 1994	AAUW, Chapter 11. Lecture, Video and Slides
February 17, 1994	ODYSSEY, a group of about 10 adults who travel to various parts of the world. Topic to be finalized, but will deal mainly with Morocco and Tunisia

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Due: ASAP

Cañada College

Flex Day Presentation Proposal

August 17, 1993

Presenter(s): Gil Workman

Office Telephone: 306-3280

Home Telephone: 854-5475

Title of Presentation (for the Flex Day catalog of activities): THERE IS STILL TIME TO APPLY FOR A FULBRIGHT AWARD FOR 1994-95!

Type of Presentation:
- [X] Lecture/Demo
- [ ] Hands-on Training
- [ ] Workshop
- [ ] Round-table discussion

Presentation length:
- [ ] 90 minutes (9:00-10:25 am or 10:35-12:00 noon)
- [ ] 3 hours (9:00 am-12:00 noon)
- [X] 2 hours (1:00-3:00 pm)

Room Preferences:
Bldg. 2 Room 10 (1st choice)
Bldg. 13 Room 117 (2nd choice)

30 faculty participants

Please describe the session in one or two sentences (for the Flex Day catalog of activities): Canada history Instructor Gil Workman completed a Fulbright Seminar in North Africa this summer, and he will discuss his experiences as applicant and "student" in Morocco and Tunisia. Gil will also speak of the wide variety of Fulbrights available to community college teachers, and show a video on these programs put on by the Council for International Exchange of Scholars. November is the deadline month for many applications for next year's programs, so there is still time to apply. Any teacher who has considered an international dimension to his or her teaching career will wish to attend this presentation.

Equipment needs:

Will need access to the VCR equipment in most Canada classrooms (I'd like the large screen in 2-10).
I will also use 35mm slides, but will bring my own (Soc Science Division) projector.

Estimation of duplication needs: 502 copies of 1 pages. Will bring catalogs and application forms from CIES for the participants.

Other materials needed: Presenter will bring maps as needed.

Limit: no limit participants

HEALTH SCIENCE

CPR AND FIRST AID Training in CPR and First Aid is presented in this course. Red Cross certification in either area is available upon successful completion. BASIC SKILLS LEVEL: 1. TRANSFER:CSU.

81266	HSCI 430 WA	Sat	9:10 5:00	13-116	Staff	1.0	10/02 10/09

HISTORY

HISTORY OF WESTERN CIVILIZATION I This course is a broad overview of the rise and decline of the civilizations of the ancient world. BASIC SKILLS LEVEL: 1. (CAN HIST 2) TRANSFER: CSU, UC.

81250	HIST 100 AA	MWF	10:10 11:00	13-117	Steidel, J.	3.0
83090	HIST 100 AB	Th	4:10 6:50	13-117	Steidel, J.	3.0

HISTORY OF WESTERN CIVILIZATION II A broad survey of events in the Western World from the so-called Early Modern World period to the present. BASIC SKILLS LEVEL: 1. PREREQ: HIST 100 is recommended. (CAN HIST 4) TRANSFER: CSU, UC.

81252	HIST 101 AA	MWF	11:10 12:00	13-113	Steidel, J.	3.0

UNITED STATES HISTORY I A survey of U.S. history from English colonization through the Civil War and Reconstruction. Economic, political, social, and intellectual patterns of the period are evaluated. BASIC SKILLS LEVEL: 1. (CAN HIST 8) TRANSFER: CSU, UC.

81253	HIST 201 AA	MWF	9:10 10:00	13-113	Jeppson, J.	3.0	
81254	HIST 201 AB	TTh	8:10 9:25	13-117	Jeppson, J.	3.0	
81255	HIST 201 LA	Tue	7:00 10:00	13-117	Workman, G.	3.0	08/25 12/07

UNITED STATES HISTORY II This is a survey course in U.S. history beginning with the Reconstruction Period and continuing to the present. The U.S. Constitution will be analyzed during this course. BASIC SKILLS LEVEL: 1. PREREQ: HIST 201 is recommended. (CAN HIST 10) TRANSFER: CSU, UC.

81256	HIST 202 AA	TTh	9:45 11:00	13-113	Jeppson, J.	3.0

THE AFRO-AMERICAN IN UNITED STATES HISTORY This is a broad survey course which begins with a chronological study of the history of Afro-Americans from Africa to the present. (Fulfills Ethnic Studies and/or American Institutions requirements.) BASIC SKILLS LEVEL: 1. PREREQ: HIST 201 or 202 is recommended. TRANSFER : CSU, UC.

81257	HIST 242 AA	MWF	10:10 11:00	13-113	Workman, G.	3.0

CALIFORNIA HISTORY This course is a broad survey of major demographic, cultural, political, economic, and environmental trends in California's growth and development as a state. BASIC SKILLS LEVEL: 1. TRANSFER: CSU, UC.

81258	HIST 310 AA	MWF	8:10 9:00	13-111	Steidel, J.	3.0
81259	HIST 310 AB	MWF	12:10 1:00	13-113	Jeppson, J.	3.0
83353	HIST 310 AC	Tue	4:10 6:50	13-117	Staff	3.0
81261	HIST 310 LA	Wed	7:00 10:00	13-113	Jeppson, J.	3.0

Fall 1993 schedule

FAR EASTERN CIVILIZATION AND HERITAGE I This course is a broad survey of the historical and cultural development of China and Japan. Emphasis will be placed on the way Asian-Americans adjust and identify with their cultural legacy in their new environment. (Fulfills Ethnic Studies requirement.) BASIC SKILLS LEVEL: 1. TRANSFER: CSU, UC.

81262	HIST 451 AA	TTh	11:10 12:25	17-105	Young, F.	3.0

HISTORICAL PERSPECTIVES OF UNITED STATES FOREIGN POLICY: MIDDLE-EAST CONFLICT Current world affairs, current foreign policy, and their historical evolution and context to the New World Order will be presented in this course. BASIC SKILLS LEVEL: 1. TRANSFER: CSU.

83091	HIST 456 SA	Mon	1:30 3:30	VETS	Workman, G. Veteran's Memorial Center	1.0-3.0
83092	HIST 456 SB	Th	9:30 11:30	LTH	Workman, G. Little House	1.0-3.0

X

WHO'S WHO IN WORLD HISTORY: MODERN WORLD This course covers the "Movers and Shakers" from the Modern World and their influences on their societies and the world. BASIC SKILLS LEVEL: 1. TRANSFER: CSU.

83093	HIST 458 SA	Tue	1:30 3:30	VETS	Steidel, J. Veteran's Memorial Center	1.0-3.0

HOME ECONOMICS

BEGINNING CLOTHING CONSTRUCTION A course designed to provide an overview of basic sewing techniques, sewing machine skills, and an understanding of fabrics and patterns. Concurrent enrollment in H.Ec 200 is recommended. BASIC SKILLS LEVEL: 1. (CAN H.EC 10) TRANSFER: CSU.

81229	H.EC 110 LA	Mon	7:00 10:00	18-205	Chaney, R.	3.0

TECHNIQUES OF FIT This course is an overview of effective pattern alteration by pivot and slide techniques for skirts, pants, and bodice patterns. BASIC SKILLS LEVEL: 1. TRANSFER: CSU.

81230	H.EC 111 AA	Th	12:10 3:00	18-205	Bunje, S.	3.0

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SCHOOL

Canada College Presents:

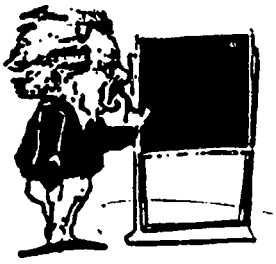
FALL Semester (1993) Classes at Veterans Memorial Senior Center in Redwood City.

Call (415) 780-7270 for more information. Units do not apply towards a degree or certificate. (Non-seniors also welcome.)

Register at 1st or 2nd class with instructor. Fee is $13 per class (1unit) . Minimum of 25 students required for each class.

Who's Who in The Western World

Starts **August 24 through November 16 (Tuesdays) 1-3pm,** Senior Annex Room #1. **Jim Steidel, Ph.D., Instructor.** This Course covers the "Movers and Shakers" from the modern world and their influence on their societies and on the world.



Historical Perspectives Of International Events

Starts **August 23 through November 15 (Mondays) 1:30 to 1:30pm,** Goldstar Room. **Gil Workman, Instructor.** Current world affairs, current foreign policy, and their historical evolution and context to the New World Order will be presented in this course.

MOSLEM CALL TO PRAYER

أللّه أكْبَرُ.

(Allahu Akbar) God is most great.

أشْهَدُ أنْ لا اله إلاّ اللّه . . .

(Ash-hadu ann laa ilaha illa Allah) I testify that there is no god but God . . .

أشْهَدُ أنَّ مُحَمَّداً رَسولُ اللّه.

(Ash-hadu anna Muhammad rasoul Allah.) I testify that Muhammad is God's messenger.

حَيَّ عَلى الصَّلاة!

(Hayy ala salaah) Come to prayer!

Introduction to the Arab World
Quiz

Read the following statements and indicate whether you think they are true or false.

1. The Arab world and the Middle East are the same thing.

2. The Arab world was virtually uninhabited until just a few centuries ago, and it played no role in the development of world civilization in ancient or modern times.

3. Iran is an Arab country.

4. All Arabs are Muslim.

5. Indonesia has the largest Muslim population of any country in the world.

6. Over 50 percent of Arabs are bedouin.

7. Agriculture is an important economic activity in the Arab world.

8. Snowcapped mountains, forests, beaches, and river valleys are all found in the Arab world.

9. Arab women must keep their faces veiled, and most Arab men wear long robes and turbans.

10. In the eighth century A.D., the Arab civilization of Andalusia in southern Spain was the most advanced civilization in Europe.

11. The Suez Canal is important for Egypt because, as the country's major irrigation network, it waters most Egyptian crops.

12. Syria is a country in the Arabian Peninsula considered strategically important to the U.S. and Europe because it controls important oil supply routes through the Arabian Gulf.

13. Muhammad is the name Muslims use for "God."

14. Muslims, Jews, and Christians all believe in the same God.

15. Muslims believe in the Ten Commandments and consider Abraham and Moses as prophets.

 9/20/93

Islamist Movement On Rise in Algeria

HIGHLIGHTS: Muslims express anger at the 'immoral' lifestyle supported by the supposedly Muslim regime and at the jailing of many members of the banned Islamic Salvation Front

By Mohamed Abdullah
Chronicle Foreign Service

Algiers

Nearly a year and a half after the Algerian military took power and canceled North Africa's first free and fair elections to prevent a victory by Muslim militants, experts say this country may still see the first Islamic regime on the Mediterranean.

The 20,000 soldiers sent in early this summer to bolster the police and the national guard in crushing the Islamist movement seem to have made little difference. There have been an unusually high number of attacks by militants in recent weeks, including a mutiny of more than 50 troops in Oran, Algeria's second-largest city.

Western diplomats say at least 2,000 people have been killed in the struggle since the start of the year, and military sources say privately that about 20 people, mostly government representatives and Islamic militants, are now being killed each day in what has become a guerrilla war.

Unlike in Egypt, where the Islamist movement is generally perceived as a network of small but highly organized units, there appears to be no definite central command behind most of the violence in Algeria.

Anger is rarely in short supply when young Muslims gather on street corners or at local mosques. Favorite topics of conversation include dismay at the "immoral" lifestyle supported by the supposedly Muslim regime and rage at the jailing of many members of the now-banned Islamic Salvation Front — at a time when it was legal to join. Some youths have had their beards shaved off by the police.

In some cases, the "brothers" decide to take action. The targets are the police, the national guard and the military — the foot soldiers for the establishment — as well as perceived collaborators, judges who have convicted Islamist militants and intellectuals and journalists who have spoken out against an Islamic state.

Once an attack has been committed, the perpetrators often become local heroes, inspiring others to join their ranks. This kind of spontaneous warfare will continue to be successful as long as the general population remains sympathetic to the cause and keeps supplying useful information. The vast majority of Algerians voted for an Islamic state in the 1990 and 1991 elections, and while they oppose violence in the name of Islam, many back the militants.

The middle class, which comprises only about 5 percent of the population but wields much power, remains the main holdout against an Islamic state. It has provided the strongest support for the regime since Algeria gained independence in 1962 and although it knows the government is corrupt and largely responsible for the current turmoil, it fears the restrictions and oppression that an Islamic regime would likely bring.

Worsening Problems

As the problems worsen, however, it seems increasingly likely that even the middle class will turn against the regime.

Inflation in 1992 exceeded 40 percent. About a quarter of the country's active population is unemployed. About 300,000 young Algerians enter the dismal job market every year. There are frequent [illegible] like

These grim realities have heightened tensions in many households, already sharply divided over the political crisis. In addition, new exclusionary immigration policies in Europe have closed the escape hatch for many.

Algeria's foreign debt is about $26 billion. It earns about $12 billion a year, mostly from the petroleum industry, but must cough up about $8 billion in debt repayments. Around $9 billion a year are required to keep services running at a minimum level.

Foreign Loans

In the past, the difference was made up by taking out foreign loans, but with donor countries focusing more on their own needs and those of the former Soviet Union, loans are increasingly hard to come by.

Provisional head of state Belaid Abdesselam has so far refused to reschedule Algeria's debts or to devaluate the dinar, which costs three times more at the official rate that it is actually worth.

He says he is banking on increased petroleum revenue to solve the economic crisis, which is partly to blame for driving Algerians to seek an alternative form of government. But experts say this will take at least five years.

Few believe the army can hold on that long. Military sources say more than 1,000 troops have deserted with their weapons and supplies to join the Islamist militants.

One general confided that he has little trust in soldiers younger than about 30, the first generation to be educated under Algeria's controversial Arabization policy, which incorporates Islam in the previously secular education system.

Attacks on soldiers have multiplied. In the first week of June a military convoy was attacked at Chrea, and 44 soldiers were killed. On July 10, near Larbaa, militants attacked troops who were setting up a roadblock on a highway. Soldiers fled to the town, which was under siege for 48 hours before calm could be restored. A week later 20 soldiers serving time in a military prison and some 30 prison guards escaped with their uniforms and weapons.

In addition, a wave of assassinations of prominent inte[illegible] including newspaper ed[illegible] academics, appears to be [illegible]ing the educated classes.

With the military inc[illegible] fragmented and no quick [illegible] to the economic and polit[illegible] in sight, many experts bel[illegible] some brand of Islamic s[illegible] eventually take hold. Few [illegible] what that state might l[illegible] Nearly all agree that the existing example of a trul[illegible] regime.

Even if the governm[illegible] cides to do an about-face [illegible] tempt a dialogue with th[illegible] ists, it is probably too l[illegible] leaders of the Islamic Ha[illegible] Nahda and FIS groups hav[illegible] any control over those [illegible] carrying out most of the a[illegible]

The only Islamist leac[illegible] sufficient sway among th[illegible] militants is Ali Benhadj, [illegible] prisoned former FIS leade[illegible] cently declared that "the[illegible] compromising with God" [illegible] that if released he would [illegible] struggle for an Islamic stat[illegible]

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Arafat Woos Congress, U.N. for Funds

Impoverished Gaza, West Bank will need billions, PLO says

9/15/93

By Steven A. Holmes
New York Times

Jnited Nations

Visiting old haunts like the Jnited Nations, and new, previusly forbidden ones like the alls of Congress, Yasser Arafat esterday appealed to the United States and the world community to provide funds to help uild the new entity he believes rill lead to a Palestinian state.

"We are in need of the help," he chairman of the Palestine Liberation Organization said during n appearance at the National ress Club in Washington. "Our infrastructure has been completely destroyed."

He said that unemployment in some areas of the West Bank and Gaza was about 56 percent and that "there is real starvation in Gaza."

PLO officials estimate that they will need about $11.2 billion over 10 years to create an economically viable entity in the West Bank and the Gaza Strip.

While talk of reconciliation fills the air, firm commitments of cash have yet to follow. The Clinton administration is trying to put together a $590 million start-up fund, but has yet to obtain solid commitments from other important donors.

Administration officials have stressed that most of the financial aid would have to come from other countries, like the Persian Gulf states and Japan. In meetings with congressional leaders, Arafat said he understood the fiscal limitations on the United States.

"He understands that we are under great constraints because of budgetary problems," said Senator Bob Dole, R-Kan., who along with 20 other senators met with Arafat for about an hour in the morning. "But he expressed the hope that the United States would participate as a signal to other countries."

Arafat sought a promise from congressional leaders to repeal laws prohibiting the United States from giving any funds to the PLO or requiring it to vote against any loans for the organization from international financial institutions like the World Bank. Many laws contain such amendments.

After meeting with Arafat, George Mitchell, D-Me., the Senate majority leader, promised that he and Dole would "review and assess" such legislation. He added that they would "then make a judgment on how to deal with them so as not to prevent the Unit-

ARAFAT: *Page A12 Col. 1*

ARAFAT: Congress, U.N. Visit

From Page A10

ed States from properly and adequately supporting the agreement that's under way."

Not all lawmakers were enthusiastic about Arafat's appearance.

"Frankly, I still have very deep reservations about the PLO," said Senator Connie Mack, R-Fla., a coauthor of anti-PLO legislation.

"My heart wants to believe in all this, but my head says we still have to be very careful," added Representative Charles Schumer, D-N.Y.

In seeking financial commitments from major donors for his new governing authority in Gaza and Jericho, Arafat also put on a charm offensive that would make him the envy of many an American presidential candidate.

He sought to allay Israeli concerns about the establishment of a Palestinian nation by saying that once such a state is created, he would seek a confederation with Jordan — a long-held Israeli position. At the same time, he defiantly refused to back away from his claim to East Jerusalem.

He chided rejectionists like Iran. "Slogans, slogans," he said of Iranian criticism of negotiations with Israel. "What have we achieved from slogans?"

In his appearances yesterday, he displayed a wit that at times won over his audience. At one point, Clayton Boyce, president of the National Press Club, who read Arafat questions submitted by the audience, asked him to name his enemies, now that he had made peace with Israel. The PLO chief answered quickly: "You."

As he grabbed Boyce's han[redacted] Arafat said: "He is quizzing me to[redacted] much with his questions."

At 7:10 p.m., Arafat strode into the United Nations to meet wi[redacted] Secretary-General Boutros Bo[redacted] tros-Ghali. It was the first time in 19 years that he had set foot inside the U.N. headquarters. In 1974, A[redacted] afat addressed the General Assem[redacted] bly, but his appearance sparked criticism when photographs show[redacted] ed that he wore a pistol holster b[redacted] neath his shirt.

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Religious Composition of Arab Populations

Algeria	99% Sunni, 1% Jewish and Christian
Bahrain	30% Sunni, 70% Shi'a
Egypt	94% Sunni, 6% Christian (predominantly Coptic)
Iraq	60-65% Shi'a, 32-37% Sunni, 3% other (mostly Christian)
Jordan	95% Sunni, 5% Christian
Kuwait	45% Sunni, 30% Shi'a, 15% Christian, Hindu, Parsi*
Lebanon	34% Shi'a, 26% Maronite Christian, 21% Sunni, 12% other Christian, 7% Dru
Libya	97% Sunni, 3% other
Morocco	99% Sunni, 1% Jewish and Christian
Oman	75% Ibadi Muslim, 25% Shi'a, Sunni, some Hindu*
Qatar	95% Sunni, 5% other*
Saudi Arabia	99% Sunni, 1% Shi'a
Sudan	70% Sunni, 5% Christian, 25% other
Syria	74% Sunni, 16% other Muslim (predominantly Shi'a subsects), 10% Christian
Tunisia	99% Sunni, 1% Jewish and Christian
United Arab Emirates	80% Sunni, 16% Shi'a, 4% Christian, Hindu*
Yemen, North (YAR)	50% Sunni, 50% Shi'a subsects
Yemen, South (PDRY)	99% Sunni, 1% other

Muslim Populations of Selected Non-Arab Countries

gures may in

	% Muslim	Number of Muslims
Iran	98%	50,885,215
Turkey	98%	53,084,500
Pakistan	97%	104,243,433
Senegal	92%	6,698,540
Gambia	90%	701,539
Mali	90%	7,798,993
Afghanistan	89%	12,887,968
Indonesia	88%	161,933,997
Comoros	86%	369,351
Guinea	85%	5,872,903
Bangladesh	83%	91,269,747
Niger	80%	5,771,156
Albania	70%	2,203,146*
Brunei	60%	189,939
Nigeria	50%	55,951,751
Malaysia	49%	8,035,169
Chad	44%	2,102,303
Guinea-Bissau	30%	285,222
Ivory Coast	25%	2,796,211
Israel	13%	558,659
India	11%	89,851,1
Soviet Union	9%	25,779,135
China	3%	32,645,075

Per Capita GNP, 1986

Algeria	$2,590
Egypt	$760
Jordan	$1,540
Kuwait	$13,890
Libya	$7,170
Morocco	$590
Oman	$4,980
Qatar	$13,200
Saudi Arabia	$6,950
Sudan	$320
Syria	$1,570
Tunisia	$1,140
United Arab Emirates	$14,680
Yemen, North (YAR)	$550
Yemen, South (PDRY)	$470
United States	$17,480
Israel	$6,210
Ethiopia	$120
Nicaragua	$790
Yugoslavia	$2,300
Switzerland	$16,370

...s a Muslim

Editor — Marc Greendorfer (Letters, August 16) seems to have formed numerous faulty conclusions regarding the Islamic world in general and Bosnian Muslims specifically.

Many Muslim nations and organizations have been working to help the suffering Bosnians. Unfortunately, the United States has not seen fit to intervene — is this because all that is happening is that women and children are being raped and families are being destroyed? If American oil interests were threatened, our armed forces would be committed as heavily as in Kuwait.

Contrary to Mr. Greendorfer's opinion, a Muslim is a Muslim, regardless of technical differences in practice. To conclude that the Islamic world has abandoned its brethren in absence of any real facts is cruel and unjust. First, only one Muslim in five is an Arab. Most Muslim women don't wear veils, much less a chador. Second, most Islamic countries are poor Third World countries. They have their own populations to feed and their own national problems to solve. Third, those countries who have tried to help have been told to back off, to keep out of European affairs.

The sluggish response of the United States, the U.N. and the rest of Europe to what is obviously mass torture and genocide is appalling. Let's start by condemning the actions of the Serbian leadership, the Serbian and Croatian terrorists. To cast blame on the Islamic world while our nation, the wealthiest and most powerful in the world, is doing nothing is hypocritical and unrealistic. It has only been 55 years since similar aggression against European Jews was also ignored by the United States until we were attacked at Pearl Harbor. When are we going to learn?

Only when we desire for our brothers and sisters of the world the same peace and abundance that we wish for ourselves, will we even begin to have a world worth living in.

RAGIB FRAGER al JERRAH
Bosnian Relief
Los Altos

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10-Month Timetable For Palestinian Elections

Reuters

Washington

The historic Declaration of Principles on Palestinian self-rule, which will be signed in Washington today by Israel and the Palestine Liberation Organization, envisages a 10-month timetable leading up to elections for a Palestinian Council.

The Council will run the West Bank and Gaza Strip for five years, while Israel and the Palestinians negotiate a permanent peace settlement.

As soon as the declaration is signed, Israel and the Palestinians will begin negotiating details of the withdrawal of Israel troops from Gaza and the West Bank town of Jericho.

■ **IMMEDIATELY:**

■ Authority will be transferred from the Israeli military government and Civil Administration to "authorized Palestinians" in five spheres: education and culture, health, social welfare, direct taxation, and tourism. The Palestinians will have authority in the West Bank and Gaza, but it is not clear what authority they will have in East Jerusalem.

■ Palestinians will begin building a police force. The core will be PLO fighters from outside the West Bank and Gaza.

■ A Joint Israeli-Palestinian Liaison Committee will be formed.

■ Israeli-Palestinian Economic Cooperation Committee will be established to work a number of issues, including economic development.

■ Jordan and Egypt will be invited to join the Continuing Committee to decide on procedures for admission of Palestinians displaced from the West Bank and Gaza in 1967 (an estimated 800,000 people) and measures to prevent "disruption and disorder."

■ **DEC. 13, 1993:**

■ Israel and Palestinians will sign an accord on Israeli withdrawal from the Gaza Strip and Jericho area and detailed arrangements for Palestinian control of the two areas.

■ Israelis will begin withdrawal from Gaza and Jericho.

■ Official five-year period of Palestinian self-rule will begin.

■ **APRIL 13, 1994:**

■ Israelis must complete withdrawal from Gaza and Jericho.

■ **JULY 13, 1994:**

■ Elections for the Palestinian Council must be held by this date. An Interim Agreement reached by then will specify the Council's structure and powers, including its executive and legislative authority, arrangements for transfer of authority to the Council and details of independent judicial organs.

Palestinians from East Jerusalem will be able to vote and perhaps run in the elections.

■ Israeli military forces will be removed from populated areas in the rest of the West Bank by the eve of the election. Israeli forces will remain responsible for security of Israeli settlers.

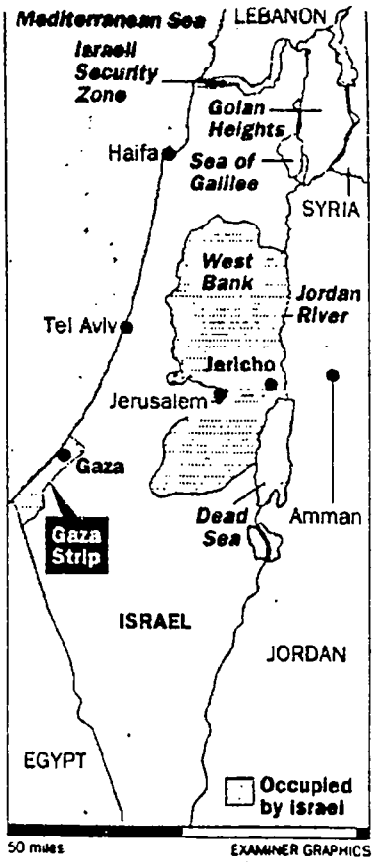
■ Israeli military government will be withdrawn and the Civil Administration dissolved.

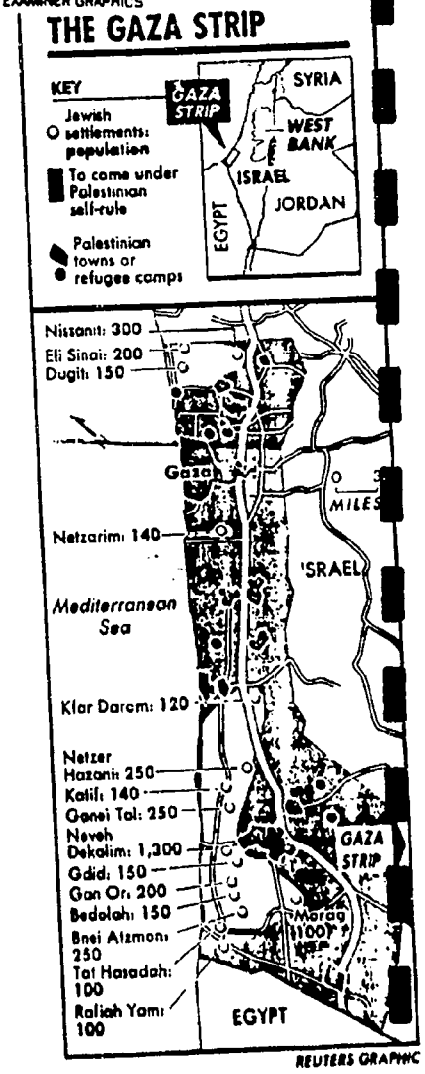
■ **DEC. 13, 1995:**

■ Latest date for talks to start on permanent settlement.

■ **DEC. 13, 1998:**

■ Permanent settlement takes effect.





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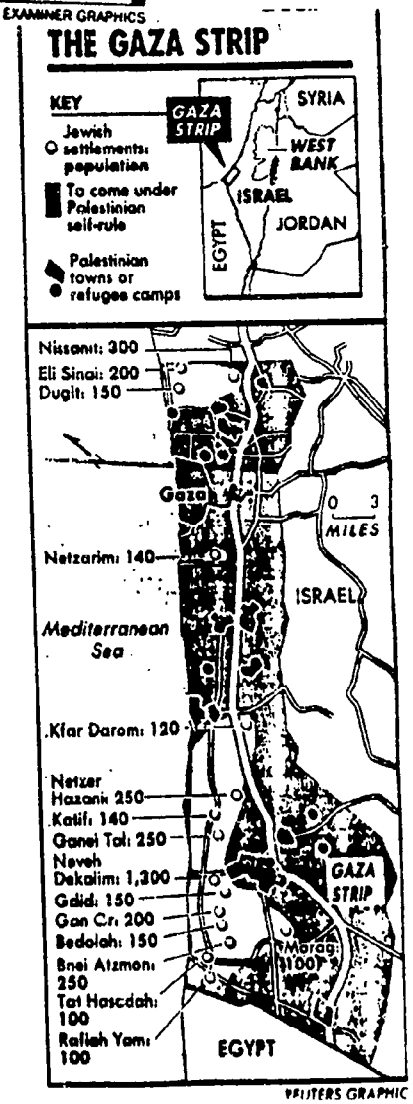

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A Middle East Chronology

1882 As a result of the persecution of Jews in Russia and Romania a year earlier, the first large-scale immigration of Jewish settlers to Palestine takes place.

1891 Arab notables in Jerusalem send a petition to the Ottoman government in Constantinople demanding the prohibition of Jewish immigration to Palestine and Jewish land purchases.

1896 Austrian journalist Theodor Herzl, the founder of modern Zionism, publishes his pamphlet *The Jewish State*, which argues that the "Jewish Problem" can be solved only by setting up a Jewish state in Palestine, or somewhere else, so that Jews can live freely without fear of persecution. A year later, Herzl organizes the first Zionist Congress in Basel, Switzerland, to promote immigration to Palestine.

1908 The first Palestinian Arabic newspapers appear: *Al-Quds*, in Jerusalem and *Al-Asma'i* in Jaffa.

1916 The Sykes–Picot Agreement is forged by Britain, France, and Russia, carving up the Ottoman Empire after its defeat in World War I. As part of the agreement, Britain wins effective control over the area of Palestine, and France over the area that is now Lebanon and Syria.

1917 The Balfour Declaration is issued by British Foreign Secretary Arthur J. Balfour, endorsing the idea of establishing a "national home" for the Jewish people in Palestine.

1920 France decrees the formation of the state of Greater Lebanon, knitting together Mt. Lebanon with the regions of Beirut, Tripoli, Sidon, Tyre, Akkar, and the Bekaa Valley.

1936–39 Inspired by other Arab nationalist movements, the Arabs of Palestine revolt in an attempt to halt the establishment of a Jewish homeland in Palestine. Both Jewish settlements and British army units come under attack.

1943 Lebanon's Christian and Muslim leaders agree on a "National Pact" for sharing power and balancing Lebanon's Western and Arab orientations, enabling their country to become a state independent of France.

1947 The United Nations votes to partition Palestine into two states, one for the Jews and one for the Palestinian Arabs, with Jerusalem to become an international enclave.

1948 Britain withdraws from Palestine. Instead of implementing the UN partition plan, the surrounding Arab states join with the local Palestinians to try to prevent the emergence of a Jewish state. Israel is established anyway; Jordan occupies the West Bank and Egypt the Gaza Strip.

1956 Israel, joining forces with Britain and France to attack Gamal Abdel Nasser's Egypt, occupies most of the Sinai Peninsula. Under pressure from both the United States and the Soviet Union, Israel later withdraws.

1958 The first Lebanese civil war erupts and some 15,000 American troops are sent to Beirut to help stabilize the situation.

1964 Arab heads of state led by Nasser establish the Palestine Liberation Organization (PLO) in Cairo.

1967 Israel launches a preemptive strike against Egypt, Syria, and Jordan as they are preparing for war against the Jewish state. The Six-Day War ends with Israel occupying the Sinai Peninsula, the Golan Heights, the Gaza Strip, and the West Bank.

1969 Yasir Arafat, leader of the al-Fatah guerrilla organization, is elected chairman of the executive committee of the PLO.

1970 King Hussein's army defeats Arafat's PLO guerrillas in a civil war for control of Jordan.

YOM KIPPUR WA

1973 Egypt and Syria launch a surprise attack against Israeli forces occupying the Sinai Peninsula and the Golan Heights.

1974 An Arab summit conference in Rabat, Morocco, affirms that the PLO is the "sole and legitimate representative" of the Palestinian people.

1975 Civil war breaks out again in Lebanon.

1977 Egyptian President Anwar Sadat goes to Jerusalem, addresses the Israeli parliament, and offers full peace in exchange for a total Israeli withdrawal from Sinai.

1979 Egypt and Israel sign their peace treaty.

1982—February The Syrian government massacres thousands of its own citizens while suppressing a Muslim rebellion launched from the town of Hama.

1982—June to September Israel invades Lebanon. Phalangist militia leader Bashir Gemayel is assassinated after his election as Lebanon's President. Phalangist militiamen massacre hundreds of Palestinians in the Sabra and Shatila refugee camps in Beirut, while the camps are surrounded by Israeli forces. U.S. Marines arrive in Beirut as part of a multinational peacekeeping force.

1983 The American embassy and U.S. Marine headquarters in Beirut are blown up by suicide car bombers.

1984—February The Lebanese government of President Amin Gemayel splinters after Shiite Muslims and Druse in West Beirut launch a revolt against the Lebanese army. President Reagan abandons hope of rebuilding Lebanon and orders Marines home.

1984—September Israel's Labor and Likud Parties join together in a national unity government after July elections end in a stalemate.

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1985 Israel unilaterally withdraws its army from most of Lebanon.

1987—December The Palestinian uprising, or *intifada*, begins in the West Bank and Gaza Strip.

1988—December Arafat recognizes Israel's right to exist. U.S. Secretary of State George P. Shultz authorizes the opening of a dialogue with the PLO. Likud and Labor join together to form another national unity government in Israel after another stalemated election.

TERMS, PEOPLE, IDEAS TO KNOW:
- MAP OF THE MIDDLE EAST
- WHO'S WHO IN THE MIDDLE EAST?
  - KEY LEADERS PAST + PRESENT
- RAPPROCHEMENT
- CAMP DAVID ACCORDS
- BALFOUR DECLARATION
- 6-DAY WAR (1967)
- YOM KIPPUR WAR (1973)
- INTIFADA
- VARIOUS "CIVIL WARS" OR CONFLICTS WITHIN THE MIDDLE EAST REGION.
- PALESTINE
- GOLAN HEIGHTS
- WEST BANK
- GAZA STRIP
- SINAI
- GULF COOPERATION COUNCIL
- U.N. RESOLUTION 242

- THE MUSLEM
- THE ARAB
- SUNNI MU
- SHIITE M
- POST WWI DIVISIONS MIDDLE (SYKES-PIC AGREEMEN
- NATIONAL PA LEBANON (
- CONSEQUE OF GULF
  - a) SUCCESS
  - b) UN-SUCC

ALTERNATIVE U POLICIES