

# DOWNLOAD PDF TO HAVE LIVED, AND TO REMEMBER, AS AN ALGERIAN

## Chapter 1 : Algeria | Facts, History, & Geography | [www.nxgvision.com](http://www.nxgvision.com)

*Some of them have lived and worked in the country for years with children going to local schools, it said. Others are beaten and held at police stations before being transported by bus to the border, where they are forced to walk through the desert to the nearest town, the report added.*

Berber lands were said to welcome Christians and Jews very early from the Roman Empire. The destruction of the second temple in Jerusalem by Titus in 70, and thereafter by the Kitos wars in AD reinforced Jewish settlement in North Africa and the Mediterranean. Early descriptions of the Rustamid capital, Tahert, note that Jews were found there, as they would be in any other major Muslim city of North Africa. Muslim dominance era[ edit ] In the seventh century, Jewish settlements in North Africa were reinforced by Jewish immigrants that came to North Africa after fleeing from the persecutions of the Visigothic king Sisebut [4] and his successors. They escaped to the Maghreb and settled in the Byzantine Empire. It is debated whether Jews influenced the Berber population, making converts among them. In that century, Islamic armies conquered the whole Maghreb and Iberian peninsula. The Jewish population was placed under the Muslim domination in constant cultural exchanges with Al Andalus and the Near East. Some Jews in Oran preserved Ladino language – which was a uniquely conservative dialect of Spanish – until the 19th century. Jewish merchants did well financially in late Ottoman Algiers. Between the 16th and 17th centuries, richer Jews from Livorno in Italy started settling in Algeria. Commercial trading and exchanges between Europe and the Ottoman Empire reinforced the Jewish community. Later again in the 19th century, many Sephardic Jews from Tetouan settled in Algeria, creating new communities, particularly in Oran. French Algeria[ edit ] In , the Algerian Jewish population was between 15, and 17, mostly congregated in the coastal area. While Muslims resisted the French occupation, some Algerian Jews aided in the conquest, serving as interpreters or suppliers. By , the Jewish rabbinical courts both din , were placed under French jurisdiction, linked to the Consistoire Central of Paris. Regional Algerian courts--consistoires – were put in place, operating under French oversight. This marked a change in the Jewish relationship with the state. They were separated from the Muslim court system, where they had previously been classified as dhimmis, or a protected minority people. Few did so, however, because French citizenship required renouncing certain traditional mores. The Algerians considered that a kind of apostasy. The decision to extend citizenship to Algerian Jews was a result of pressures from prominent members of the liberal, intellectual French Jewish community, which considered the North African Jews to be "backward" and wanted to bring them into modernity. Within a generation, despite initial resistance, most Algerian Jews came to speak French rather than Arabic or Ladino, and they embraced many aspects of French culture. In embracing "Frenchness," the Algerian Jews joined the colonizers, although they were still considered "other" to the French. Although some took on more typically European occupations, "the majority of Jews were poor artisans and shopkeepers catering to a Muslim clientele. They resisted changes related to domestic issues, such as marriage. In , there were only about 30, Mozabite Jews in Southern Algeria. The French government recognized Jewish laws pertaining to domestic issues, such as marriage and inheritance. This population was more represented in the largest cities: Many smaller cities such as Blida , Tlemcen and Setif also had small Jewish populations. Under Admiral Darlan and General Giraud the antisemitic legislation was applied more severely in Algeria than France itself, under the pretext that it enabled greater equality between Muslims and Jews and considered racial laws a condition sine qua non of the armistice. Under Vichy law, even Jews who had converted were still persecuted and seen as Jewish. After WWII[ edit ] During the Algerian War , most Algerian Jews took sides with France, out of loyalty to the Republic which had emancipated them, against the indigenous Independence movement, though they rejected that part of the official policy which proposed independence for Algeria. Since , around 25, Algerian Jews have moved to Israel. This law extended citizenship only to those individuals whose fathers and paternal grandfathers were Muslim. Approximately , Jews left Algeria. They also allowed a relaunching of Jewish pilgrimage, to the most

## DOWNLOAD PDF TO HAVE LIVED, AND TO REMEMBER, AS AN ALGERIAN

holy Jewish sites in North Africa. In , the Minister of Religious Affairs Mohammed Eissa announced that the Algerian government would foster the reopening of Jewish synagogues. However, this never came to fruition, with Eissa stating that it was no longer the interest of Algerian Jews. The "mosse" girdle is of silk. At an earlier stage the Algerian Jewess wore a tall cone-shaped hat resembling those used in England in the fifteenth century.

## Chapter 2 : Algeria International Travel Information

*Algeria, large, predominantly Muslim country of North Africa, along the Mediterranean coast, along which most of its people live, Algeria extends southward deep into the heart of the Sahara, a forbidding desert where the Earth's hottest surface temperatures have been recorded and which constitutes more than four-fifths of the country's area.*

When the Arab conquerors arrived in the Maghrib in the 7th century, the indigenous peoples they met were the Imazighen Berbers; singular Amazigh, a group of predominantly but not entirely migratory tribes who spoke a recognizably common Afro-Asiatic language with significant dialectal variations. From about 3000 bce, Berber Amazigh languages spread westward from the Nile valley across the northern Sahara into the Maghrib. By the 1st millennium bce, their speakers were the native inhabitants of the vast region encountered by the Greeks, Carthaginians, and Romans. Of those kingdoms, Numidia and Mauretania were formally incorporated into the Roman Empire in the late 2nd century bce, but others appeared in late antiquity following the Vandal invasion in 5th century ce and the Byzantine reconquest in 6th century ce only to be suppressed by the Arab conquests of the 7th and 8th centuries ce. It was the Arabs, who had enlisted Berber warriors for the conquest of Spain, who nevertheless gave those peoples a single name, turning barbarian speakers of a language other than Greek and Latin into Barbar, the name of a race descended from Noah. While unifying the indigenous groups under one rubric, the Arabs began their Islamization. From the very beginning, Islam provided the ideological stimulus for the rise of fresh Berber dynasties. Between the 11th and 13th centuries, the greatest of those—the Almoravids and the Almohads, nomads of the Sahara and villagers of the High Atlas, respectively—conquered Muslim Spain and North Africa as far east as Tripoli now in Libya. Meanwhile, Berber merchants and nomads of the Sahara had initiated a trans-Saharan trade in gold and slaves that incorporated the lands of the Sudan into the Islamic world. By then, however, the Berbers were in retreat, subjected to Arabization of two very different kinds. The predominance of written Arabic had ended the writing of Amazigh Berber languages in both the old Libyan and the new Arabic script, reducing its languages to folk languages. At the same time, an influx from the east of warrior Arab nomads from the 11th century onward was driving the Berbers off the plains and into the mountains and overrunning the desert. Together those factors were turning the population from Berber speakers into Arabic speakers, with a consequent loss of original identities. From the 16th century onward the process continued in the absence of Berber dynasties, which were replaced in Morocco by Arabs claiming descent from the Prophet and elsewhere by Turks at Algiers, Tunis, and Tripoli. When the French conquered Algeria in the 19th century and Morocco in the 20th, they seized on the distinction between the Arab majority and the Berbers of the mountains. The identification and description of their language, the anthropological study of their society, and their geographical isolation all gave grounds for their separate administration as a people going back before the time of Islam to a pagan and Christian past. Those colonial studies and policies have determined much of the history of the Berbers down to the present but meanwhile have left a record of their manners and customs before the advent of modernity. By the beginning of the 20th century, the Berber world had been reduced to enclaves of varying size. In the central and southern Sahara was the vast area of the Ahaggar mountains and the desert to the south. The economy was largely subsistence agriculture and pastoralism practiced by farmers, transhumants, and nomads, coupled with weaving, pottery, metalwork, and leatherwork, and local and some long-distance trade. Whatever the dwelling, its construction was designed to create an interior ruled by the women of the family. Outside the home, women would gather at the fountain or well and at the tomb of the local saint, whereas men would meet at the mosque or in the street and square. In the case of the nomadic and matrilineal Tuareg of the central Sahara, the camp was largely controlled by the women, who chose their husbands and, with their songs, were central to social gatherings. The dwelling was home to the nuclear, usually patrilineal family, which was the basic unit of a tribal group going under the name of a common ancestor, whose Ait, or people, they claimed to be. In fact the various societies were not egalitarian. The village and the clan regularly

## DOWNLOAD PDF TO HAVE LIVED, AND TO REMEMBER, AS AN ALGERIAN

admitted newcomers as inferiors, and the ruling elders came from leading families. If villages or clans went to war, as they frequently did, a chief might be chosen who on the strength of his prowess might attract clients, form his own army, and "like the lords of the High Atlas about "establish his own dominion. The Tuareg of the Ahaggar and southern Sahara, also called Blue Men because of their indigo-dyed robes and face veils, were aristocratic nomads ruling over vassals, serfs, and slaves who cultivated the oases on their behalf; they in turn recognized supreme chiefs or kings, who were called amenukals. They had preserved a form of the old Libyan consonantal script under the name of Tifinagh, though most writing was in Arabic, by a class of Muslim scholars. While many of those features of Berber society have survived, they have been greatly modified by the economic and political pressures and opportunities that have built up since the early years of the 20th century. Beginning with the Kabyle of Algeria, emigration from the mountains in search of employment created permanent Berber communities in the cities of the Maghrib as well as in France and the rest of western Europe. That emigration in turn has conveyed modern material and popular culture back into the homelands. The independence of Morocco, Algeria, Tunisia, Libya, Mauritania, Mali, and Niger meanwhile created a new political situation in which Berber nationalism made its appearance. That circumstance was largely a reaction to the policies of the new governments, which have frowned on a separate Berber identity as a relic of colonialism incompatible with national unity. In Morocco the monarchy felt threatened, first by the French use of Berbers to dethrone the sultan in and second by the role of Berber officers in the attempted assassinations of the king in " In Algeria the rebellion in Kabylie in "64 was further justification for a policy of Arabization, resented by Berbers not least because many had been educated in French. Berberism under the name of Imazigheniyah from the Berber Amazigh, plural Imazighen, adopted as the proper term for the people was meanwhile formulated academically by Berbers in Paris who founded the journal *Awal* in . Growing demands for the recognition of Berbers "in theory as the original inhabitants of North Africa and in practice as distinct components of its society" have met with some success. Tamazight is studied in Algeria and since has been recognized as a national, but not official, language; despite popular unrest in Kabylie, Berbers have yet to achieve a strong political identity in an Algerian democracy. Berberism in Morocco has led to the creation of a Royal Institute of Amazigh Culture, to schoolteaching in Tamazight, and finally, since , to the recognition of Tamazight as an official language, all in the interest of national unity under the monarchy. Meanwhile, Berber culture provides the invaluable tourist industry with much of its cachet: The Algerian Tuareg of the Ahaggar were turned into cultivators, their nomadism surviving only as a tourist attraction. But the Tuareg soldiers returned to the southern Sahara to reignite, in concert with Islamic militants, a long-standing conflict of their people with the governments of Mali and Niger over Berber minority status and to make yet another demand for separate status. Although the outcomes of contemporary conflicts remain uncertain, Berberism is sufficiently established as an ideology and as a cultural and political program to provide the scattered communities of Berbers with a new national identity in place of the old anthropological one.

*Between and , the Works Progress Administration, in conjunction with the New York City Department of Taxation, organized teams of photographers to shoot pictures of every building in the five boroughs of New York City.*

Nigel Coates May 26, Hi Urmi, I think many people on Earth at this time are seeking a knowledge greater than themselves. We are striving for a complete understanding of the miracle we are part of. Melisentia November 2, Wow â€” This got me thinking! Humans are always searching for knowledge even though we might not know where this desire comes from. The striving and desire for knowledge is just wanting to the truth about who we are and why we have this conciousness of being aware. Eman November 4, Because that is how we can find Deity of creation as well. It is like reverse engineering. Re-Birth is for those who have not learned anything, and so are back strait away. Re-Incarnation is for those who choose to be here, Margo. He was a well known spiritual guru of this century and a incarnation of Sri Shrdi Sai Baba. One need a sharp eye to see the flowing Vibhuthi between his index finger and thumb. Believe it or not I have experienced this marvelous miracle. A friend brought a very small jar of Vibhuti to our meditation group, which we all placed on our foreheads. She had used this same jar for years on special occasions â€” but the quantity in the jar had never diminished. If you can dream at night about things that are happening or about to happen to your life then you should know that there is much more to life than what you experiencing in this physical world. PrincessAprilAnn March 16, We only live once â€” not many times. Only Jesus Christ can resurrect not us. He is the son of God. We are children of God it is our destiny to live one life as a human being. Nigel Coates October 2, There is a difference in definition between Reincarnation and Resurrection. The story goes that Jesus left his body and returned to it a few days later. We are talking about returning in a different physical form via birth. And that is the joy of being on our own journey, we can pick the crazy ideas that we like. How is that possible if reincarnation does not exist. Shamans can communicate with people who have gone to other dimensions what we sadly call death. But then you would say that is satanic because a human being will always be in denial When he is faced with the truth. If we only leave once then what is the purpose of life? How about a baby that dies during birth or young havin no chance to experince life. Is it not fare for them to get second chance to life Just like you leaved to udulthood. Your body never leaved before but your soul real you has. Its been in existance since the beginning of time. What is the need of Jesus to resurrect a physical body. God only cares about your soul or spirit. Physical body is not needed in gods presence. Not remembering does not mean its not there. There is more shocking truth about human history and the manipulation of the bible but you must realise this. We are all part of GOD. You have the strength to do wonders but most people dont realise the truth about themselves because our history has be taken away from us where we once had access to advanced knowledge of our universe and us. Melisentia November 2, Love your comment Simphiwe. We have a mind to think, to question what we have been taught about the Bible. Not to just accept everything we think we know because what we are LED to believe. There are many clues that point to previous lives. I had a shocking soulmate experience which makes me believe there are many lives we have lived. It is so profound for me to see them travel to various lifetimes, and as we do, we release, cleanse and transmute the cellular memories of where these lives have connected. After their sessions, many feel a huge shift within themselves, as they have removed a layer of emotion, physical and mental issues. I believe that our past lives can be cared forward within our cells, as an energy vibration. And when we are ready to release these, the timing will be there. Past Life regressions allows you to go to the core of your issues, your disconnected emotions or mental state and understand clearly why you are experiencing pain and suffering at the level you currently are. Sometimes I find things are a struggle, and with other things I just glide like an eagle riding a thermal. Your comment reminded me that my experience is governed my more than my immediate desire. Jashodhara May 9, I like your site. I believe in past life. I give one example to my students that if we study for an exam today, the result is going to come after some days. Similarly, if we do some action

half today and unfortunately die, the result will come, but when? Are we going to enjoy that action? We have to wait for the next birth to complete the work or the result. Nigel Coates May 9, Thanks Jashodhara, in essence yes. But I also believe that in each incarnation we are here to experience specific things. If the new incarnation has room to pick up half-finished actions, sure! But I would like to know how it actually works. If not, then why we just remember this one? And if we do ascend into 5th dimension, we would be able to recall just this one life or all that we have been experienced in 3rd dimension? We will become not us? I would really appreciate any information you could provide. Nigel Coates October 2, Maybe a few too many questions for me to cover in a comment reply! Fitness, Strength or Flexibility? Can I remember all of my individual gym visits? But right now, I am the culmination of all those visits. In Love and Light, Nigel. Lorraine November 19, We cant recall being born, but we also cant remember being one year old, but some of us cant recall what we were doing last week. Graeme July 13, Lorraine I have taken many clients back to the time of their birth through hypnosis. Please always remember if you want to try PLR do so with a qualified Regression therapist as they have been trained in dealing with abreaction which can have serious consequences both physical and psychological. They can also resolve any issues which are disclosed during the session. There have been cases, including one in Australia many years ago where someone died as a result of an abreaction during a PLR session with a psychic who had no training in dealing with abreaction. Enjoy but always stay safe. Otto August 17, I would like to believe in the above, and deep inside I do. I, however been pastured by a question: It may look as though each one multiplied millions of times! Thanks for the insight. Nigel Coates August 25, Great question Otto. Always question what you are told! The truth is! there will be someone out there who can give you a far more eloquent and informed answer than I can on this matter. It is merely one experience that our souls choose to engage with. The growing population is not souls splitting in two when they come back, but more entities entering this realm. It is definitely an area of varied opinion. Otto August 27, Thanks for the notes. This I think considering that the animal population is dwindling and the human population grows. Remberimg my past lives really helped me out to my questions like Who am I really. And as a human in this life I have found my Alpha Female White Wolf once more as well as for our daughter. I know things are going to change in my life for the good. Now as far as my soul age that I dont know yet. And yes it is hard to talk about this to others when they have not woken up to who they are and not what they are. But yes, they would have to want to be woken up, and if they did I would ask them the same question. Yes, definitely when speaking of past lives you have to choose your conversational partners wisely. Some people would call you loopy! All the best, Nigel. He also told her that she had been an early woman doctor and years later on the Internet, we found that woman doctor and my daughter even looks like her and has many of her personality traits. These dreams went away when I was about 6 or 7 years old. These dreams were repeat dreams where I dreamed the exact same thing each time. Cayce, these early repeat dreams are of past lives.

*Algeria counts among its literary stars both French writers who lived and wrote in Algeria (e.g., Albert Camus and Emmanuel Robles) as well as native Algerians, some of whom have chosen to write in the colonial language (such as playwright Kateb Yacine), and some of whom write in Arabic or Berber dialects.*

Travelers must declare upon entry or departure at Customs if they are traveling with more than Algerian dinar or foreign currency that exceeds euros or the equivalent. The official exchange rate may vary considerably from the actual exchange rate on the street. It is illegal to change money on the black market, and you should only exchange foreign currency at banks or authorized currency exchange locations, such as major hotels. Upon leaving Algeria, authorities may ask if you have any currency and possibly search you. Penalties can be severe if you failed to declare foreign currency in excess of the above amount upon entering Algeria, but are found to possess it when exiting the country. They will compare the amount of foreign currency you declared when entering and the amount you are taking out, and you will need to show documentation that your currency was exchanged legally. Health While hospitals and clinics are available, they are not up to U. The quality of hospitals and clinics are improving in large urban centers. Doctors and hospitals often expect immediate cash payment for services. Most medical practitioners speak French; English is not widely used. Emergency services are satisfactory, but response time is often unpredictable. In all cases, response time is not as fast as in the United States. While it is usually easy to obtain over-the-counter products, prescription medicines are not always readily available. See our information on local names for common over-the-counter medications The Algerian government restricts the importation of certain pharmaceuticals for commercial resale. In addition, medicines may be sold under different brand names with different dosages from those sold in the United States. Some newer medications may not yet be available in Algeria. If traveling with prescription medication, check with the government of Algeria to ensure the medication is legal in Algeria. We do not pay medical bills. Be aware that U. Medicare does not apply overseas. Make sure your health insurance plan provides coverage overseas. Most care providers overseas only accept cash payments. See our webpage for more information on insurance providers for overseas coverage. Be up-to-date on all vaccinations recommended by the U. Centers for Disease Control and Prevention. Every summer, public health authorities report limited occurrences of water-borne diseases, such as typhoid. There have been a few recent reported cases of H1N1. The flu vaccine is available in Algeria. More information is available via the U. Travel and Transportation Road Conditions and Safety: According to local media, Algeria has the fourth highest vehicular accident rate in the world. Problems include poorly maintained roads, a lack of roadway signage, insufficient vehicle maintenance, defective, pirated auto parts, driver fatigue, and reckless and unskilled drivers. Lack of enforcement continues to be a major problem. While emergency response resources are adequate in Algiers and other populated cities, this is not the case in rural areas. Travel overland, particularly in the southern regions, may require a permit issued by the Algerian government. Algeria recognizes International Driving Permits. Police will require you to turn off your headlights when approaching a checkpoint at night. Rather than traffic lights, police control most major traffic intersections in Algiers. Trains operate between cities in the coastal regions of Algeria although not inter-country and are generally safe and reliable. There is a new urban railway in Algiers that runs along the coast and is clean and well-policed. Due to concerns about crime and mechanical safety, citizens should consider carefully the risks of buses, as well as taxis hailed on the street. There are new radio-dispatch taxis within Algiers. Please refer to our Road Safety page for more information. As there is no direct commercial air service to the United States by carriers registered in Algeria, the U. Mariners planning travel to Algeria should check for U. May 9, Travel Advisory Levels.

**Chapter 5 : Why can't we remember our Past Lives? | Explore Meditation**

*Make sure everyone feels safe. Bullying of any kind isn't allowed, and degrading comments about things like race, religion, culture, sexual orientation, gender or identity will not be tolerated.*

The monks had made the conscious decision to face the possible consequences of remaining in their monastery to serve as witness of Jesus Christ and offer physical and spiritual support to their non-Christian neighbours. We invite you to take a few minutes to read it prayerfully, as it really does exemplify the Christian vocation: I ask them to accept that the One Master of all life was not a stranger to this brutal departure. I ask them to pray for me: I ask them to be able to associate such a death with the many other deaths that were just as violent, but forgotten through indifference and anonymity. My life has no more value than any other. Nor any less value. In any case, it has not the innocence of childhood. I have lived long enough to know that I share in the evil which seems, alas, to prevail in the world, even in that which would strike me blindly. I should like, when the time comes, to have a clear space which would allow me to beg forgiveness of God and of all my fellow human beings, and at the same time to forgive with all my heart the one who would strike me down. I could not desire such a death. It seems to me important to state this. I do not see, in fact, how I could rejoice if this people I love were to be accused indiscriminately of my murder. I know the scorn with which Algerians as a whole can be regarded. I know also the caricature of Islam which a certain kind of Islamism encourages. It is too easy to give oneself a good conscience by identifying this religious way with the fundamentalist ideologies of the extremists. For me, Algeria and Islam are something different; they are a body and a soul. My death, clearly, will appear to justify those who hastily judged me naive or idealistic: This is what I shall be able to do, if God wills – immerse my gaze in that of the Father, to contemplate with him his children of Islam just as he sees them, all shining with the glory of Christ, the fruit of his Passion, filled with the Gift of the Spirit, whose secret joy will always be to establish communion and to refashion the likeness, delighting in the differences. For this life given up, totally mine and totally theirs, I thank God who seems to have wished it entirely for the sake of that joy in everything and in spite of everything. And you also, the friend of my final moment, who would not be aware of what you were doing.

**Chapter 6 : Algeria's Sonatrach appeals to Sufi preachers to give gas plans a lift**

*Most U.S. direct investment in Algeria has been in the hydrocarbon sector. The main U.S. import from Algeria is crude oil. The two countries have signed a trade and investment framework agreement that provides a platform to address impediments in the economic relationship and identify paths to broader commercial interaction.*

It is a vast country—the largest in Africa and the 10th largest in the world—that may be divided into two distinct geographic regions. The northernmost, generally known as the Tell, is subject to the moderating influences of the Mediterranean and consists largely of the Atlas Mountains, which separate the coastal plains from the second region in the south. Relief The main structural relief features in Algeria were produced by the collision of the African and Eurasian tectonic plates along the Mediterranean margin, giving the country its two geographic regions. The south, consisting of the Sahara, is a solid and ancient platform of basement rock, horizontal and uniform. This region is uninhabited desert with the exception of several oases, but it conceals rich mineral resources, most significantly petroleum and natural gas. The Tell In succession from north to south are intermittent coastal folded massifs and coastal plains. Along with the Tell Atlas, High Plateau, and Saharan Atlas, they form a sequence of five geographically variegated zones that roughly parallel the coast. The coastal ridges and massifs are indented with numerous bays and are often separated from each other by plains—such as the plains of Oran and Annaba—that extend inland. In the same way, the Tell Atlas is not continuous; in the west it forms two distinct ranges separated by interior plains. The Dahra Massif forms a long range extending from the mouth of the Chelif River in the west to Mount Chenoua in the east; it is separated from the Ouarsenis Massif to the south by plains of the Chelif valley. The relief as a whole, therefore, does not constitute a barrier to communications in the western Tell. However, this is not the case in the central Tell, where the Blida Atlas merges with the Titteri Mountains and the mountainous block of Great Kabylia Grande Kabylie joins with the Bibans and Hodna mountains to make north-south communications more difficult. The plains themselves, which have long been used for growing cereal grains, have a distinct local topography and do not present the same features as the High Plateau, which extends westward from the Hodna Mountains into Morocco. The latter is broken by sabkhas lake beds encrusted with salt and is much less favourable to agriculture because it receives less precipitation. To the south of the High Plateau and the plains of Constantine runs the Saharan Atlas, which is formed from a series of ranges oriented southwest to northeast. Only the northern Tell ranges, lying along the tectonic plate boundary, experience much seismic activity. Severe earthquakes there have twice destroyed the town of Chlef El-Asnam, in and An earthquake in caused severe damage in the zone between the Chenoua massif and Algiers, as did another in just east of Algiers. Each zone is covered by a vast sheet of sand dunes called an erg. The Ahaggar Mountains in the southern Sahara rise to majestic summits; the tallest, Mount Tahat, reaches an elevation of 9, feet 2, metres and is the highest peak in the country. Drainage Most of the rivers of the Tell Atlas are short and undergo large variations in flow. The largest river is the Chelif, which rises in the High Plateau, crosses the Tell Atlas, and flows through an east-west trough to reach the sea east of Mostaganem. The Chelif has been so intensively exploited for irrigation and drinking water that it has ceased to flow in its lower reaches during the summer months. South of the Tell Atlas there are only ephemeral rivers wadis, and much surface runoff ends in chotts salt marshes within inland depressions. Several Saharan watercourses, in particular those flowing off the Ahaggar uplands, occupy valleys formed largely during pluvial periods in the Pleistocene Epoch 2, to 11, years ago. Some southward-flowing wadis feed the water tables beneath the Saharan surface, and desert oases appear in locations where the water, under hydrostatic pressure, rises to the surface in artesian wells or springs. Soils Continued vegetation clearance and erosion have limited the area of fertile brown soils to those uplands where evergreen oak forests are still found. Mediterranean red soils occupy the lower elevations in much of the northern Tell. Farther south the soils become progressively immature as aridity increases; they are characterized by little chemical weathering or accumulation of organic matter. In the desert areas soil

development is further impeded by strong and nearly constant wind erosion. Another plan, however, was introduced in the mids to reforest an additional 1, square miles 3, square km. The amount of precipitation and, above all, its distribution throughout the year, as well as the timing and magnitude of the sirocco – a dry, desiccating wind that emanates seasonally from the Sahara often with gale force – constitute the principal elements on which agriculture and many other activities depend. Total annual precipitation increases along the coast from west to east but diminishes rapidly from the coast southward into the interior. The greatest amount of precipitation occurs in the mountainous regions of the eastern littoral, which are directly exposed to the humid winds that blow inland from the Mediterranean. From a point about 50 miles 80 km west of Algiers to the Tunisian frontier, annual precipitation exceeds 24 inches mm , and in certain places – for example, in the Great Kabylia, Little Kabylia Petite Kabylie , and Edough regions – it reaches about 40 inches 1, mm. West of this location a considerable part of the Chelif Plain and the plains of the littoral and the region immediately to the south of it in the vicinity of Oran are insufficiently watered, receiving less than 23 inches mm. This east-west boundary roughly separates the two principal agricultural zones of the country. Dry farming is generally possible and commercially profitable in the eastern zone, where fine forests and abundant vegetation also exist. In the western zone cereal crops can be cultivated only with irrigation; pastoral activities dominate, and the forests disappear. The plains and hills in the region immediately to the south of the coastal mountains still receive sufficient precipitation but have a much drier atmosphere, and temperature ranges are more varied. The High Plateau, on the other hand, is characterized by daily and annual extremes of temperature, hot summers and cold winters, and insufficient precipitation. Annual precipitation varies from 4 to 16 inches to mm. The Sahara proper begins on the southern border of the Saharan Atlas. The demarcation coincides with a diminution of the precipitation to less than 4 inches mm per year. The landscape and vegetation differ greatly from those in the north, with life and activity limited to a few privileged locations. Daily and annual temperature ranges are even more extreme than on the High Plateau, and precipitation is marked by greater irregularity. All vegetation in Algeria, where all areas are subject to some seasonal aridity, is characteristically drought-resistant. Forests cover only about 2 percent of the entire land area and are found primarily in the less-accessible mountain regions, where remnants of evergreen forests remain on the moister slopes. Dominated by holm oak, cork oak, and conifers such as juniper , the forests today contain only limited patches of economically valuable cedar. Much of the entire Tell region in the north was once covered with woodland, but most of this has been replaced by a poor maquis scrubland consisting of evergreen, often aromatic, hard-leaved shrubs and low trees that include laurel, rosemary, and thyme. On limestone and poorer soils, however, maquis degenerates into garigue or garrigue , a low-growing shrub association of gorse, lavender, and sage. Farther south, increasing aridity reduces the vegetation to a discontinuous type of steppe treeless plain dominated by esparto grass. A richer association containing Barbary fig and date palm , however, is still found along the wadis. In the desert proper, plant life is highly dispersed and consists of tufts of several kinds of robust grass species that need almost no water, such as drinn *Aristida pungens* and cram-cram *Cenchrus biflorus* ; several types of shrubs, which are always stunted and sometimes spiny; tamarisk, acacia, and jujube trees; and some more varied species that are found in the beds of wadis with underground water or in mountainous regions. The animal life of the northern mountains includes wild mouflons, Barbary deer, wild boars, and Barbary macaques. A multitude of migratory birds pass through the country, including storks and flamingos. In the Sahara, gazelles, fennecs, hyenas, and jackals can be found, together with many smaller mammals such as gerbils and desert hare. Scorpions are common in the arid and semiarid regions. People Ethnic groups More than three-fourths of the country is ethnically Arab , though most Algerians are descendants of ancient Amazigh groups who mixed with various invading peoples from the Arab Middle East , southern Europe, and sub-Saharan Africa. Arab invasions in the 8th and 11th centuries brought only limited numbers of new people to the region but resulted in the extensive Arabization and Islamization of the indigenous Amazigh population. Some one-fifth of the Algerians now consider themselves Amazigh, of whom the Kabyle Imazighen plural of Amazigh , occupying the mountainous area east of Algiers, form the largest

group. Nearly all the European settlers—mainly French, Italian, and Maltese nationals, who formed a sizable minority in the colonial period—have left the country. Arabic became the official national language of Algeria in 1963, and most Algerians speak one of several dialects of vernacular Arabic. These are generally similar to dialects spoken in adjacent areas of Morocco and Tunisia. Modern Standard Arabic is taught in schools. Some Amazigh groups have strongly resisted this policy, fearing domination by the Arabic-speaking majority. The Amazigh language was granted the status of a national language in 1990 and was upgraded to an official language in 2016. A source of unity and cultural identity, Islam provides valuable links with the wider Islamic world as well. In the struggle against French rule, Islam became an integral part of Algerian nationalism. Alongside the more traditional institutions of the mosques and madrasas religious schools, Islam has possessed from its outset a deep mysticism, which has manifested itself in various, often culturally unique, forms. A distinctive North African facet of this tradition, stemming from Islamic folk practices and Sufi teaching, is the important role played by marabouts. These saintly individuals were widely held to possess special powers and were venerated locally as teachers, healers, and spiritual leaders. Their independence was often perceived as a threat to established authority, and Islamic reformers and state bodies have historically sought to restrict the growth of marabout influence. Islamic fundamentalism has been increasing in strength since the late 1990s in reaction to this. Density declines southward, so that much of the southern High Plateau and Saharan Atlas are very sparsely populated and, farther south, large stretches of the Sahara are virtually uninhabited. Traditionally, rural settlement in Algeria consisted of widely scattered hamlets and isolated dwellings, with nomads in parts of the Sahara and its fringes. Often geometric in layout, these settlements replicated French villages and house designs and often provided important service centres in areas of dispersed rural population. The Algerian War of Independence (1954–62) destroyed nearly 8,000 villages and hamlets and displaced some three million people. Many of the displaced were relocated to several thousand new resettlement centres, while others were moved to towns. Most of the resettlement centres continued to exist after the war and became regular villages as they acquired service functions. Urbanization had increased greatly under French rule. As service centres were created in rural areas, European suburbs and new public buildings were added to the larger cities. During and after the War of Independence, the rural exodus to many towns changed them from mainly European settlements to overcrowded cities with a mixed population. The urban growth rate was so rapid that even the departure of some one million Europeans after the war, which made many dwellings available, and considerable new construction did little to alleviate overcrowding in the cities. Almost three-fourths of the population lives in urban areas, the largest concentration being along the coast. Algiers is by far the largest city. The population is youthful, almost a third being age 15 or younger. A drop in infant mortality rates contributed to a decline in overall death rates, but these were partly offset by the lower birth rates. The decline in fertility occurred in the cities, where the government has focused some efforts at family planning. Life expectancy is about 70 years. In addition, Saharan nomadism was sharply reduced in the 20th century, stemming from the effects of drought in the desert region and because of government policies promoting settlement. Page 1 of 3.

Chapter 7 : History of the Jews in Algeria - Wikipedia

*Dual-national minor children exiting Algeria on an Algerian passport with just one parent, will need to provide the Algerian family book (livret de famille) in order to demonstrate the relationship between the child and the accompanying parent.*

Most of the population of the country is in the north. While the majority of the population who are Arab or mixed Arab and Berber identify with the common Algerian culture, the Berber tribes, particularly in the more isolated southern mountainous and desert regions, retain more of the indigenous Berber culture and identity. Algeria is in northern Africa. It covers a total of , square miles 2,, square kilometers , making it the second largest country in Africa after Sudan , and the eleventh largest in the world. Almost nine-tenths of this area is composed of the six Saharan provinces in the south of the country; however, 90 percent of the population, and most of the cities, are located along the fertile coastal area known as the Tell, or hill. The climate is desert like, although the coast does receive rain in the winter. Only 3 percent of the land is arable, this along the Mediterranean. Inland from the coast is the High Plateau region, with an elevation of 1, to 4, feet to 1, meters. This is mostly rocky and dry, dotted with vegetation on which cattle, sheep, and goats graze. Beyond the plateau are the Saharan Atlas Mountains, which form the boundary of the Algerian Sahara desert. Despite efforts by the government to contain the desert by planting rows of pine trees, it continues to expand northward. The vast expanse contains not only sand dunes and typical desert life such as snakes, lizards, and foxes, but also oases, which grow date and citrus trees. There are also striking sandstone rock formations, red sand, and even a mountain, Mount Tahat, the highest point in Algeria, that is sometimes snow-topped. The estimated population as of is 31,, Ethnically it is fairly homogeneous, about 80 percent Arab and 20 percent Berber. Less than 1 percent are European. The Berbers are divided into four main groups. The largest of these are the Kabyles, who live in the Kabylia Mountains east of Algiers. The original language of Algeria was Berber, which has varied dialects throughout the country. Arabic came to the country early in its history, along with Arab culture and the Muslim religion. When the French came, they attempted to get rid of native culture, and one of the ways they did this was to impose their language on the people. At independence, Arabic was declared the official language. Arabic and Berber are the languages most spoken in day-to-day life. French is being phased out, but it remains an important language in business and some scientific and technical fields, and it is taught as a second language in the schools. The flag is green and white, with a red star and crescent. The star, crescent, and the color green are all symbolic of the Islamic religion. The Berbers were the original inhabitants of the region. The first invaders were the Phoenicians, whose empire covered the area that is today Lebanon. They began establishing ports along the Mediterranean in B. They built the cities of Constantine and Annaba in the east of present-day Algeria, but aside from teaching the Berbers how to raise crops, for the most part they kept their distance from them. The Romans began making inroads into North Africa, declaring a new kingdom called Numidia. Roman rule lasted six hundred years. The Arabs swept across North Africa in the seventh century during the lifetime of Muhammad, who died in , and again in the eleventh century. The Berbers put up resistance, particularly to the edict that both religious and political leaders could only be Arabian. The second Muslim conquest saw a great shift in Berber civilization, as the people were forced to convert in great numbers or to flee to the hills. However, as internal conflicts began to sway the Muslim stronghold in North Africa in the fifteenth century, Europeans capitalized on this, and by Spain had seized Algiers, Oran, and other important port cities. The French took control in the nineteenth century. In retaliation for Algerian debts and insolence toward the European nation, they blockaded several Algerian ports, and when this did not succeed, they invaded Algiers on 5 July Four years later they declared Algeria a colony, beginning a year reign. In Abd al-Qadir, an Algerian freedom fighter, led the Arabs in an insurgence against their colonizers, which ended in defeat in At about the same time, the French began immigrating in large numbers to Algeria, in an attempt by the French government to replace Algerian culture with their own. By

there were , Europeans half of them French in an area of 2. In Muslims staged the biggest revolt since that of Abd al-Qadir thirty-one years earlier. The French responded by tightening control and further restricting the rights of the Algerians. Throughout the late nineteenth and early twentieth centuries, the French continued to expand their influence and land holdings, and by they had extended their domain to include large tracts of land that were formerly wilderness or the property of Berber tribes. In , de Gaulle refused to relinquish French hold on the colony. Over the next four years the French sent almost half a million troops to Algeria. Their tactics of bombing villages and torturing prisoners gained worldwide attention and was condemned by the United Nations and U. In De Gaulle, who was now president of France, issued a promise of independence to the colony, but the next year proceeded to send troops to restore order. In leaders of the FLN met with the French government, and the following year, Algeria finally won its independence. Ahmed Ben Bella was declared premier. The extent of his power began to make people uncomfortable, and in a bloodless coup took him out and put Houari Boumedienne, the former defense minister, in his place. When he died in he was succeeded by Colonel Chadli Bendjedid. During the s, Islamic fundamentalism became an increasingly strong movement, and several times led to riots. A new constitution, introduced in , reduced the power of the FLN, and for the first time allowed other political parties. The first part of a general election was held in December , but the process of democratization was cut short when the Islamic Salvation Front FIS came close to victory and forced Bendjedid to resign. Elections were again scheduled in but the outcome seemed set to favor the outlawed FIS party, and the elections were canceled. This has resulted in ongoing retaliations and counterattacks, in which both sides have ravaged villages and tens of thousands have been killed. In September , Algerians by a large margin passed a referendum proposed by President Abdelaziz Bouteflika to stop the seven-year-long conflict. However, legal injunctions have not yet manifested themselves to end to the violence. The national identity of Algeria is based on a combination of Berber and Arab cultures. The strong influence of Islam in all aspects of Algerian life creates a sense of identity that extends beyond national boundaries to include other Arab nations. Opposition to the French colonizers also has been a uniting force in defining a sense of identity in Algeria. There is some distrust between the Arabs and the Berbers, which dates back centuries to the conquest of the area by Arab settlers. Although most Berbers have adopted the Islamic religion, they remain culturally distinct, and even when they are forced to migrate to the cities in search of work, they prefer to live in clans and not integrate themselves into the dominant Arab society. The Kabyles are the most resistant to government incursion. The Chaouias are traditionally the most isolated of all the Berber groups; the only outsiders their villages received were occasional Kabyle traders. This isolation was broken during the war for independence, when the French sent many of the Chaouias to concentration camps.

Urbanism, Architecture, and the Use of Space The population of Algeria is split evenly between urban and rural settings. The center of old cities is the casbah Arabic for fortress , a market of serpentine alleyways and intricate arches where a variety of traditional crafts are sold, from carpets to baskets to pottery. Outside of this relatively unchanged remnant of the old way of life, Algerian cities are a mix of Western influence and Arabic tradition. The largest city is the capital, Algiers, in the north, on the Mediterranean coast. It is the oldest city in the country, dating back almost three thousand years, to Phoenician times. It served as the colonial capital under both the Turkish and the French. In the casbah, the old Islamic part of the city, many of the buildings are dilapidated, but the narrow streets are lively, with children playing, merchants selling, and people walking and shopping. The casbah is surrounded by newer, European-style buildings. The city contains a mix of modern high-rises and traditional Turkish and Islamic architecture. The port at Algiers is the largest in the country and is an industrial center. Oran, to the west of Algiers, is the second-biggest city. It was built by the Arabs in , but was dominated by the Spanish for two centuries, and later by the French. It thus shows more European influence than any other city in Algeria, housing a large number of cathedrals and French colonial architecture. Other urban centers include Constantine and Annaba. Reflecting the same values of privacy and insulation, traditional homes also are walled in. The rooms form a circle around a patio or enclosed courtyard. Most architecture, from modern high-rises to tarpaper shacks, uses this same model. Traditional building

## DOWNLOAD PDF TO HAVE LIVED, AND TO REMEMBER, AS AN ALGERIAN

materials are whitewashed stone or brick, and in older houses, the ceilings and upper parts of the walls are decorated with tiled mosaics. In the Kabylia Mountains, villagers build their one-room homes of clay and grass or piled stones, and divide the room into two parts, one for the animals and one for the family. Food and Economy Food in Daily Life. The national dish of Algeria is couscous, steamed semolina wheat served with lamb or chicken, cooked vegetables, and gravy. Alternatively, couscous can be served sweet, flavored with honey, cinnamon, or almonds. Lamb also is popular, and often is prepared over an open fire and served with bread. This dish is called mechoui. Other common foods are chorba, a spicy soup; dolma, a mixture of tomatoes and peppers, and bourek, a specialty of Algiers consisting of mincemeat with onions and fried eggs, rolled and fried in batter. The traditional Berber meal among the poorer people is a cake made of mixed grains and a drink mixed together from crushed goat cheese, dates, and water. Strong black coffee and sweetened mint tea are popular, as well as apricot or other sweetened fruit juices. Laban also is drunk, a mixture of yogurt and water with mint leaves for flavoring. Algeria grows grapes and produces its own wine, but alcohol is not widely consumed, as it is forbidden by the Islamic religion. Food Customs at Ceremonial Occasions. Religious holidays are often celebrated with special foods.

**Chapter 8 : Barbary slave trade - Wikipedia**

*Moroccan Jews who were living in Algeria and Jews from the M'zab Valley in the Algerian Sahara, who did not have French citizenship, as well as a small number of Algerian Jews from Constantine, also emigrated to Israel at that time.*

Algeria Jews in After the French occupation of the country in , Jews gradually adopted French culture and were granted French citizenship. Starting in , under Vichy rule, Algerian Jews were persecuted socially and economically. Nearly all of the Algerian Jews fled the country shortly after it gained independence from France in . The newly established Algerian government harassed the Jewish community, confiscated Jewish property, and deprived Jews of their principle economic rights. According to the State Department, there is now fewer than Jews in Algeria and there are no functioning synagogues in the country. Jews have lived in Egypt since Biblical times. By , there were more than 25, Jews in Egypt, concentrated in Cairo and Alexandria. The first Nationality Code was promulgated by Egypt in May and said that only those "who belonged racially to the majority of the population of a country whose language is Arabic or whose religion is Islam" were entitle to Egyptian nationality. This provision served as the official pretext for expelling many Jews from Egypt. In , the Jewish population was 63, but by , with the rise of Egyptian nationalism and the cultivation of anti-Jewish sentiment, violence erupted against the peaceful Jewish community. That year, 10 Jews were killed, more than injured, and a synagogue, a Jewish hospital, and an old-age home were destroyed. This decree resulted in the loss of livelihood for many Jews. Between June and November , bombs set off in the Jewish Quarter of Cairo killed more than 70 Jews and wounded nearly , while another 2, Jews were arrested and had their property confiscated. Rioting over the following months resulted in more Jewish deaths. By the Jewish population had fallen to 15, and in , after the Six-Day War , there was a renewed wave of persecution and the community dwindled to 2, Today, the community is on the verge of extinction with fewer than Jews remaining in Egypt, the majority elderly. IRAQ Jews in Jews have lived in modern-day Iraq since before the common era and prospered in what was then called Babylonia until the Muslim conquest in AD. Under Muslim rule, the situation of the Jewish community fluctuated yet at the same time, Jews were subjected to special taxes and restrictions on their professional activity. Under British rule, which began in , Jews fared well economically, but this changed when Iraq gained independence. Armed mobs, with the complicity of the police and the army, murdered Jews and wounded almost 1, Although emigration was prohibited, many Jews made their way to Mandate Palestine with the aid of an underground movement. Additional outbreaks of anti-Jewish rioting occurred between and , and following the establishment of Israel in , Zionism was made a capital crime. In , the Iraqi parliament legalized emigration to Israel, provided that Iraqi Jews forfeited their citizenship before leaving. At the same time, 20, Jews were smuggled out of Iraq through Iran. A year later the property of Jews who emigrated from Iraq was frozen, and economic restrictions were placed on Jews who remained in the country. A community that had reached a peak of , in , dwindled to a mere 6, after Persecutions continued, especially after the Six Day War in , when 3, Jews were arrested, dismissed from their jobs, and some hanged in the public square of Baghdad. The State Department reported in that anti-Semitism is still widespread in both state-owned and private media outlets and Holocaust denial is often glorified. At the time of the Italian occupation in , there were approximately 21, Jews in the country, the majority in the capital Tripoli. By the late s, fascist anti-Jewish laws were gradually being enforced and the Jewish community was subject to terrible repression. In , the Germans occupied the Jewish quarter of Benghazi , plundered shops, and deported more than 2, Jews across the desert, where more than one-fifth of them perished. Many Jews from Tripoli were also sent to forced labor camps. Conditions did not greatly improve following liberation and under the British occupation there were a series of brutal pogroms. One savage pogrom occurred in Tripoli on November 5, , when more than Jews were massacred and almost every synagogue in the city was looted. In June , rioters murdered another 12 Jews and destroyed Jewish homes. When the British legalized emigration in , more than 30, Jews fled Libya. Thousands more Jews fled to Israel

## DOWNLOAD PDF TO HAVE LIVED, AND TO REMEMBER, AS AN ALGERIAN

after Libya became independent in 1951 and was granted membership in the Arab League. A law passed in December 1951 ordered for the dissolution of the Jewish Community Council. In 1952, a special permit was needed to show proof of being a "true Libyan" and all but six Jews were denied this document. After the Six-Day War, the Jewish population - numbering roughly 7,000 - was again subjected to pogroms in which 18 people were killed and many more injured; the riots also sparked a near-total exodus from the Jewish community, leaving fewer than 1,000 Jews in Libya. When Muammar Gaddafi came to power in 1969, all Jewish property was confiscated and all debts to Jews cancelled. Although emigration was illegal, more than 3,000 Jews succeeded in leaving for Israel. By 1970, there were no more than 20 Jews in the country, and it is believed that Esmeralda Meghnagi, who died in February 1972, was the last Jew to live in Libya. Jews have been living in Morocco since the time of Antiquity, traveling there two millennia ago with Phoenician traders, and the first substantial Jewish settlements developed in BCE after Nebuchadnezzar destroyed Jerusalem and exiled the Jews. Prior to World War II, the Jewish population of Morocco reached its height of approximately 250,000, and though Nazi deportations did not occur the Jewish community still suffered great humiliation under the Vichy French government. Following the war, the situation became even more perilous. In June 1941, bloody riots in Oujda and Djerada killed 44 Jews while wounding scores more. That same year, an unofficial economic boycott was instigated against the Moroccan Jewish community. By 1942, Zionist activities were made illegal and in 1943, at least 10,000 Moroccan Jews were forced out from their homes. Nearly 100,000 Jews sought refuge in Israel, France and the Americas. In 1947, Moroccan writer Said Ghallab described the attitude of Moroccan Muslims toward their Jewish neighbors when he wrote: It is even credited that Hitler is not dead, but alive and well, and his arrival is awaited to deliver the Arabs from Israel. The Jewish community now numbers between 2,000 and 2,500, and while the government is one of the most friendly towards Israel, the Jewish community is still the target of sporadic violence. Jews had lived in Syria since biblical times and the Jewish population increased significantly after the Spanish expulsion in 1492. Throughout the generations, the main Jewish communities were to be found in Damascus and Aleppo. In 1948, in an attempt to thwart international efforts to establish a Jewish homeland in Palestine, the Syrian government fully restricted Jewish emigration, burned, looted and confiscated Jewish property, and froze Jewish bank accounts. Scores of Jews were killed and more than 100,000 homes, shops and synagogues were destroyed. Thousands of Jews illegally fled as refugees, 10,000 going to the United States and 5,000 to Israel. All of their property were taken over by the local Muslims. Over the next few decades, those Syrian Jews that remained were in effect hostages of a hostile regime as the government intensified its persecution of the Jewish population. Jews were stripped of their citizenship and experienced employment discrimination. They had their assets frozen and property confiscated. The community lived under constant surveillance by the secret police. Freedom of movement was also severely restricted and any Jew who attempted to flee faced either the death penalty or imprisonment at hard labor. An airport road was paved over the Jewish cemetery in Damascus; Jewish schools were closed and handed over to Muslims. The last Jews to leave Syria departed with the chief rabbi in October 1948. In there were 17 Jewish individuals left in Damascus and more than 100 likely none left in Aleppo. Only 9 of these 17 individuals are male, so the community comes up one short of a Quorum a minyan of 10 adult men required to perform certain religious obligations. All of the Jewish individuals left in Syria in 1948 are over the age of 60. Contact between the Syrian Jewish community and Israel is prohibited. The first documented evidence of Jews living in Tunisia dates back to CE. By 1940, the Tunisian Jewish community had numbered 100,000, with 65,000 living in the capital Tunis. In 1942, the rabbinical tribunal was abolished and a year later the Jewish community councils were dissolved. The government actually denounced the violence and appealed to the Jewish population to stay, but did not bar them from leaving. The increasingly unstable situation caused more than 40,000 Tunisian Jews to immigrate to Israel and at least 7,000 more to France. Today, the US State Department estimates that there are 1,000 Jews remaining in Tunisia, with one-third living in and around the capital and the remainder living on the island of Djerba. The Tunisian government now provides the Jewish community freedom of worship and also provided security and renovation subsidies for the synagogues. The first historical record of Jews in Yemen is from the third century

CE. In , the government of Yemen reintroduced an ancient Islamic law decreeing that Jewish orphans under age 12 were to be converted to Islam. In , after the partition vote on Palestine, the police forces joined Muslim rioters in a bloody pogrom in Aden , killing 82 Jews and destroying hundreds of Jewish homes. Early in , looting occurred after six Jews were falsely accused of murdering two Arab girls and the government began to forcefully evict the Jews. Between June and September , Israel ran Operation "Magic Carpet" and brought virtually the entire Yemenite Jewish community - almost 50,000 people - to Israel as refugees. A smaller, continuous migration was allowed to continue into , when a civil war put an abrupt halt to any further Jewish exodus. Today, there are no Jews in Aden and there are an estimated less than 90 Jews in Yemen. The Jews are the only indigenous non-Muslim religious minority and the small community that remains in the northern area of Yemen is tolerated and allowed to practice Judaism. However, the community is still treated as second-class citizens and cannot serve in the army or be elected to political positions. Jews are traditionally restricted to living in one section of a city and are often confined to a limited choice of employment. An Exchange of Population. Matas, David, Urman, Stanley A. The Case for Rights and Redress. A History of Israel. The Jewish Publication Society of America, Transaction Books, , p. Jerusalem Post, December 4, The Jews from Arab Countries:

**Chapter 9 : Advice to Parents of Children who are Spontaneously Recalling Past Life Memories**

*Please always remember if you want to try PLR do so with a qualified Regression therapist as they have been trained in dealing with abreaction which can have serious consequences both physical and www.nxgvision.com can also resolve any issues which are disclosed during the session.*

Jim Tucker offers guidance for parents seeking assistance with a child who appears to be remembering a previous life. While each case has individual differences, we offer some general guidance here that may be helpful, and we are happy to answer questions about particular situations from parents who contact us. These suggestions to parents are intended as general guidance and should not be construed as medical or psychological counseling of any kind, nor as a substitute for counseling or other treatment. First, it is important to know that these statements do not, by themselves, indicate mental illness. We have talked with many families in which a child claimed to remember another set of parents, another home, or a previous death, and the children rarely show mental health problems. These statements are generally made by children whose development appears to otherwise be just like that of their peers. They can occur in families with a belief in reincarnation or in families where the idea of reincarnation had never been considered before the child began making the statements. When children talk about a past life, parents are sometimes unsure how to respond. We recommend that parents be open to what their children are reporting. Some of the children show a lot of emotional intensity regarding these issues, and parents should be respectful in listening just as they are with other subjects that their children bring up. When a child talks about a past life, we suggest that parents avoid asking a lot of pointed questions. This could be upsetting to the child and, more importantly from our standpoint, could lead the child to make up answers to the questions. It would then be difficult or impossible to separate memories from fantasy. We encourage parents to write down any statements about a past life that their children make. This is particularly important in cases where the children give enough information so that identifying a deceased individual that they are describing might be possible. In such a situation, having the statements recorded ahead of time would be critical in providing the best evidence that the child actually had experienced memories from a previous life. At the same time, parents should not become so focused on the statements that they and their children lose sight of the fact that the current life is what is most important now. If children persist in saying they want their old family or old home, it might be helpful to explain that while they may have had another family in a previous life, their current family is the one they have for this life. Parents should acknowledge and value what their children have told them while making clear that the past life is truly in the past. We do not recommend that children undergo past-life regression hypnosis. See Concerns about Hypnotic Regression for more details. Parents are sometimes more upset by the statements than their child is. Hearing a child describe the experience of dying in a painful or difficult way can be hard, but both parent and child can know that the child is safe now in this life. Some parents may be comforted to know that the vast majority of these children stop talking about a previous life by the time they are 5 – 7 years old. This is the age at which children become involved with school and also the age at which they lose their memories of early childhood, and the talk about a past life fades along with those memories. Very rarely, the memories will persist into adolescence or adulthood, though with much less intensity than during the younger years. In many cases, however, as children get older they do not even remember that they ever talked about a past life. Most often, the children then move on from the memories to lead typical childhoods. Contacting us We would like to hear from families with reports of children who are currently spontaneously talking about memories which appear to be related to a past life. Please send us an email with as much detail as you care to share about what you have observed or have been hearing from a particular child.