MELA notes

MIDDLE EAST LIBRARIANS ASSOCIATION

Number 26 Spring, 1982

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MIDDLE EAST LIBRARIANS ASSOCIATION

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FROM THE EDITOR

It is a gratifying task to acknowledge the groundswell of interested comments and contributions for our periodical. Tribute and my thanks to all who have taken time to share information and ideas. I hope readers have as much fun and benefit in reading this issue as I did in putting it together. Mentioned here in random order are some newsworthy items. The Bookseller, in its issue of March 13, 1982, includes a survey article entitled "Are You Interested in Uzbek?" which sketches in charmingly glib fashion the history and personalities of the giants in English oriental bookselling--Luzac, Kegan Paul, Probsthain, Zeno, Ad Orientem, Heffers, Blackwells, Thorntons. Xerox copies of the article are available gratis from MELA Notes. On April 21, 1982, the U.S. Postal Service issued a 20-cent commemorative postage stamp honoring the Library of Congress and depicting its main entrance and rotunda dome. In Leiden, A. J. W. Huisman has completed for publication through Brill a revised edition of his reference guide, Les manuscrits arabes dans le monde (Leiden, 1967). At the Library of Congress, the Near East Section is initiating a new bibliographic series, Mideast Directions. First in the series is Iranian-American confrontation, 1979-1981: a bibliography by Ibrahim Pourhadi. It is anticipated that two titles will be issued per year. Copies and further information from George Atiyeh. A revised edition (c. 7 volumes) of the

catalog of the Arabic collection in the Middle Eastern Department of Widener Library, Harvard, is now in the pipeline. G. K. Hall will issue this important set in spring 1983. Available at the end of 1982 from GPO will be a supplement by George Selim of his American doctoral diss. on the Arab world. The supplement includes 1,300 dissertations covering 1975-1981. A reminder: issue no. 1 of the occasional papers series is avialable for $7.00 (postpaid) from Middle Eastern Department, Harvard College Library, Room R, Cambridge, MA 02138. Please order copies for yourself and your library; all proceeds go to MELA.

THE CAIRO INTERNATIONAL BOOK FAIR 1982

Until quite the last minute the scheduled opening of the 14th annual Cairo International Book Fair was in doubt. Its place at the exhibition grounds on Gezira was being contested by an industrial trade fair. It took weeks of negotiating between culture minister Muhammad Abd al-Hamid Radwan and the sponsors of the competing exhibition until the book fair was allowed to proceed as planned. Earlier, in August, Salah Abd al-Sabur director of the General Egyptian Book Organization (GEBO), the sponsor of the book fair, died and a successor was not appointed until the fall. There was doubt that the administration of GEBO, operating without a director, could put the 1982 fair together by itself.

Despite these contretemps the fair opened as planned in January, with a ribbon cutting by Prime Minister Fu'ad Muhi al-Din. It is the custom for the fair to run two weeks, the first reserved for special customers such as educators and book business professionals (and anyone else who can cadge a pass), and the second for the general public, who press through the turnstiles by the tens of thousands to take advantage of fair discounts which average 25 percent.

It's not too much to say that the fair ain't what it used to be. For one thing, major Western publishers have deserted it along with several prominent local exhibitors such as Les Livres de France and the U.S. International Communications Agency. For those who follow the Arabic book trade, the absence since 1979 of most Arab exhibitors diminishes the fair's impact as a regional showcase. On the other hand, the 1982 edition could boast a major effort by French publishers to break into the market, and displays from Israel, Turkey, Indonesia, Malaysia, North Korea, China, India and the Sudan helped to maintain the international savor.

Parallel to the fair's abandonment by the Arab countries is the degeneration of the Egyptian publishing industry itself. Today Egypt's role is all but limited to that of textbook producer for the local market and the Peninsula. Publisher-printers in Alexandria and Cairo thrive on this business in which professors print their notes for thousands of captive book buyers--their students. It is not that the textbook does not have a place in a well-balanced book industry. Scholar-politician Subhi Abd

al-Hakim has recently recalled* that a particular text was crucial in influencing his career as a geographer. Textbooks may also be especially critical in countries like Egypt because most students read nothing else. Course texts have always been lucrative for publishers in Egypt. At al-Azhar, where the industry has flourished since the turn of the century, paraphrasing the standardized curriculum has served the dual purpose of separating the active young scholars from the indifferent ones and keeping the great tradition alive. When all is said, however, the textbook does not have much to contribute toward stimulating inquiry beyond the university major.

From the commercial standpoint textbooks are profitable. They can be sold at prices above what the trade will bear. The cries of students and the concern of the government seem to have done little to bring prices down, and there is every indication that texts will be more expensive next year. The rule of thumb is that the student pays LE 0.010 per page for textbooks. Thus, a 400 page book will cost LE 4.000, or about $4.80, an extraordinary sum for a book produced locally. Many publishers have specialized in this trade for years, but now the volume of business, the high cost of paper, the difficulty of finding skilled printers and the potentially high profits have induced them to drop any trade titles they may have been tempted to publish as a sideline.

Despite the decline of certain European and American interest in the book fair, the boycott thrown up by the pouting Arabs and the preponderance of textbooks the masses still pressed in. The pavilions operated by the Big Three of the business, GEBO, al-Ahram and Dar al-Maaref, were as crowded as the Cairo busses. At Dar al-Maaref I was carried through the entrance on a wave of shoppers. It was impossible for anyone to stop to open briefcases for the security guards or to check packages at the door. Inside, the building was so packed that browsing was out of the question, and the lines at the cashier were fifteen or twenty shoppers deep (each transaction has to be recorded in triplicate), meaning at least an hour's wait. In desperation I craned my neck to find the current of people flowing out of the building. I positioned myself in its midst and was borne out as I had been borne in.

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*al-Musawwar, April 30, 1982. Abd al-Hakim was referring to a textbook on Sinai by 'Abbas 'Ammar. It was in fact 'Ammar's master's thesis and therefore may have surpassed the ordinary textbook in originality.

Two pavilions were reserved for smaller publishers and booksellers, and there was one for children's books. The smaller houses purvey textbooks and many do a brisk trade in religious (Islamic) books or in older literary titles that are the steady sellers that make up their perennial stock. These are the businesses that have benefited most from the Open Door reforms. They are now free to import and export pretty much as they please without applying to one of the Big Three for permission. Still they complain that government red tape is killing the industry.

Their argument focuses primarily on currency controls established to shore up Egypt's foreign exchange stocks. Egypt, unlike most other protected economies of the region, has recognized that the book business, if it is to prosper, must be treated a bit differently from other manufacturing. The trouble is, according to the book trade leaders, the government is ignoring its own liberal regulations by obliging book exporters to repatriate their foreign exchange receipts in an unreasonably short period of time. Muhammad Abd al-Mun'im Murad, president of the Egyptian Publishers' Association, warns that unless these requirements are removed "production of the Egyptian book will cease altogether." He adds that several firms are already out of business. Muhammad al-Mu'allim, head of the prestigious Dar al-Shuruq, says that in an era of economic liberalization there is no reason for the authorities to maintain antiquated controls on the transactions of publishers. The fact is that in spite of tax difficulties, tough currency control and exasperating and expensive import-export procedures, the local private sector provided whatever vitality there was to the book fair.

The publishers' complaints are well-taken if they indeed mean that general interest books on history, social and political affairs, literature, popular science, and so on, are endangered. The Egyptian reader is all but deprived of the lively variety of books available in Lebanon or the serious writing found in Morocco and Tunisia.

An example might bring out the point. On April 28, two days following the return to Egypt of the last portion of the Sinai Peninsula, I went downtown to survey five leading bookstores. The media was full of rousing gasconades on the Peninsula and on the patriotic duty of Egyptians, and especially youth, to take its development in hand. I thought that if I were a young Egyptian disposed to heed the call I might like to know something of the place to which I would plight my future. I asked at each of the five stores whether there were books on Sinai. With the exception of one pamphlet at Dar al-Marref and

one small octavo, ancient, and with characteristic patina of the cheap Egyptian book at Anglo-Egyptian, so well-known to Middle East librarians, I found nothing on my subject.

While I was at it I also inquired about two other topics that I thought might interest the average reader. I asked about books on the Open Door economic policy, the ruling doctrine for Egyptian economic development since 1974, and about books on Egyptian politics since October 1981. As with the Sinai, the response was disappointing: not a single book on either topic. In contrast there are at least a dozen books published recently in Lebanon on the latter two subjects. Books on Egypt's political and social life appear steadily in Beirut. Why? The answer screams at you, yet no one pays attention: Freedom, commercial and intellectual freedom.

The Orientalist disciplines are equally badly served by Egyptian publishers nowadays. Here I do not refer to the flood of Islamic tracts that poured from the presses before the crackdown on extremists and putative radicals in September 1981, but to text editions and critical consideration of the classics, religious and literary. Editions from GEBO drop grudgingly from its presses. The suppression (since rescinded) a couple of years ago of Osman Yahya's edition of Futuhat al-Makkiyah and the current case involving Louis Awad's Muqaddimah fi Fiqh al-Lughah al-'Arabiyah, also published by GEBO, are but two examples of obstacles thrown in the way of scholarly publishing. Meanwhile, it is again Beirut that has captured the production of reprints of religious, literary and historical texts. Cairo publishers do not even try to compete, as Dar al-Maaref and Dar al-Sha'b once attempted to do.

In practically every aspect of publishing, then, Egypt is now undistinguished. Production statistics, whatever they are worth, have ceased to appear in the UNESCO Yearbook.

In the country today "the book" is often used metonymically for all written culture and sometimes for the arts in general. Intellectuals like to wring their hands over the low level of culture. But it would be a mistake to assume that writers and writing do not flourish, even though the book has ceased to be an important medium of communication. If serious writing does not appear in the bookstores it is certainly much in evidence on the newsstands. Magazines and newspapers are full of debate not only of cultural and economic issues but also of politics and foreign policy. And Egyptian writers are welcome on

the pages of Arabic magazines published outside Egypt. Al-Doha, for example, the slick monthly from Qatar, is all but printed in Cairo.

There are several reasons for the flight from the book. First and most conspicuous is the fact the population is about 100 percent unliterate. A leading academic and political figure, reflecting on the current cultural level, remarked recently that modern culture in Egypt was a mistake that occurred in the 1930s and that we should not look for the same intensity in intellectual life today.

Many of Cairo's best-known intellectuals are not really bookish. The offices at al-Ahram of mighty authors are almost barren of books. These spaces represent the ceremonial function of the writer as an adornment of the state. In visiting these personalities you would never know from their surroundings that they are writers and not supernumerary functionaries in a government office or public sector business. With few exceptions their minds are elsewhere and they dream of Egypt as it was before World War II or 1952, or they look for other forms of escape. Yusuf Idris, for example, pines for the purity and simplicity of the village. His bucolic nostalgia is perfectly understandable, especially if you are acquainted with the rigors of life in the largest city in Africa, but it does not bespeak a passion for the life of the mind and its most useful tool, the book.

In the circumstances it is not to be wondered at that most authors would rather turn out 5,000 words for a magazine or newspaper feature than invest time and energy in a book of 150,000 words when the intellectual and financial returns on their investment are almost certain to be disappointing. Moreover, while writing for Egyptian journals is not remunerative, there are many opportunities for a decent income from dozens of Arabic journals issuing from Beirut, the Peninsula and Europe.

Another reason for the vitality of the periodical press is that it enjoys more freedom of expression than the other media. (I suspect that this is one reason why TV is not the threat to print that it is in our country.) No one will claim that the press is entirely free, and debate is intense on the subject of how much freedom writers and artists enjoy and how much they ought to have before liberty begins to interfere with national goals. But it cannot be denied that at the moment and for the past five or six years, you can get away with more in the periodical press than you can in a book, a TV or radio

show or a movie.

Certain technical points make periodical publishing attractive. No advance approval is required from the government if the publication does not appear at regular intervals. This loophole in the law has allowed several political periodicals to come out as majallah ghayr dawriyah (irregular periodical). Perhaps the best known of these is al-Yasar al-Islami (The Islamic Left) edited by Hasan Hanafi and published by Mahmud Sheniti's new firm, Al-Markaz al-'Arabi lil-Bahth wa-al-Nashr.

Finally, Egypt is passing through a period of economic boom. People are in a hurry; projects of all kinds, commercial, cultural and academic are in train. Writers cannot help but be affected by the increased pace. They find no time to write books, preferring to give their hours to consulting, high-level committee appointments and traveling to lecture in Arab countries and abroad. Generally speaking, the Egyptian book has always been short; today it has become even shorter.

If the popular periodical press has replaced the book as the foremost medium, the government and academic sectors have also increased their specialized contributions to publishing. University presses and scholarly societies are attempting with surprising success to reduce the delays in their journal publication. Various governmental bodies have ambitious publishing programs. The Central Agency for Public Mobilization and Statistics is bringing out the results of the 1976 national census at an accelerated rate under its new director Mukhtar Halluda, and the Institute of National Planning has recently issued several useful bibliographies and indexes. These are only two instances of many I could offer of the interest the government is taking in publishing information of use to all sections of society.

There are other heartening signs of activity. After neglect running to more than half a century, the library at al-Azhar mosque has managed to bring order to its collections under director Muhammad al-Amayrah. Another library, the Dar al-Kutub al-Misriyah has finally opened its doors to readers. Since 1968 the new national library on the Nile was as tough to get into as a redoubt on the Bar Lev line. This has changed under the direction of 'Izz al-Din Isma'il, the new administrator of GEBO. Now the reading rooms are open from 9:00 A.M. until 6:00 P.M. to researchers and the general public.

With luck political and commercial forces will help rejuvenate the publishing industry. There is every expectation that Cairo will soon return to its place as the

hub of the Arab world. Already the boycott is being eased and more non-Egyptian books are appearing in the market. Furthermore the competition from Lebanese publishers may act as a tonic for the Egyptian industry. Competition in book fairs has already broken the monopoly of the Cairo International Book Fair and it may not be too much to expect that the ambitious and businesslike 'Izz al-Din Isma'il will accept the challenge to improve the Cairo product.

Current rumor has it that Nazar al-Qabbani, perhaps the leading candidate for the poet laureatship of the Arabs, is planning to move to Cairo. This may be the truest harbinger of a cultural rennaissance based upon the book.

Michael W. Albin
Library of Congress Office, Cairo

THE DYNAMICS OF COLLECTION GROWTH

The purpose of this brief study is to discover how the Middle Eastern Collection in the Harvard College Library has grown since 1976 when the library adopted new standards of cataloging and started a new catalog of Middle Eastern vernaculars. That 1976 reform provided the opportunity to monitor collection growth, and the five years that have passed since the new catalog began is time for a sufficient number of cards to have been assembled so that trends can be observed. The new catalogs, representing books classified in LC, offer a means to ascertain subject growth superior to the older catalogs, which represent books classed in Harvard's own system, because LC's is a system of close subject classification.

Libraries generally do not keep track of their growth by subject. This is not the concern of administrators or of catalogers. Collection growth is the concern of bibliographers or selection officers, but often their interest may extend no further than the expenditure of a set sum of money during a fiscal year for broad subject areas.

This study, which I look upon as a sort of *Streifzug*, approaches a major research collection devoted to books in Middle Eastern languages with the idea that an active collection is a dynamic organism. The hope of the author is to document relative growth in specific areas. The relative growth rates may then be compared with other

information so as to see how the collection is performing in terms of the principles upon which it is based.

The cataloging priorities of the library, of course, have an immediate bearing on the accuracy of any attempt to interpret subject growth. For instance, a policy to emphasize LC card cataloging during the five years under review would mean that our collection would reflect the cataloging priorities of the Library of Congress.

The five year period under review was in some ways not typical, for the change to LC classification necessitated a lengthy retraining of catalogers whose strengths lay in language knowledge, not the niceties of AACR I & II; and our almost two-year involvement with CONSER further reduced our cataloging output.

Our cataloging priorities were normal in all languages except Arabic, where our policy was to prefer LC card cataloging. This policy was necessitated by the presence of a large PL-480 input into our backlog, by the presence of LC cards for this PL-480 material, by an openly acknowledged desire to improve our cataloging statistics by use of ready-made LC cards to speed the work of cataloging, and by the cards' usefulness in introducing the catalogers to national "standards."

Our use of LC cards for cataloging monographs is as follows: 1976/77, 49 percent; 1977/78, 83 percent; 1978/79, 59 percent; 1979/80, 69 percent; 1980/81, 40 percent. These percentages are affected by the quantity of cataloging done in other languages, especially Turkish and Persian, for which the Library of Congress provides few cards. The more Persian and Turkish work accomplished, the lower is the percentage of LC card cataloging at Harvard, given a constant quantity of effort. By deliberately selecting books from the backlog because there are LC cards for them, we load our collection in the direction of LC cataloging priorities.

TABLE A
Major Division Count*

LC Class		Number	Percent
A	General Works	125	.01
B	Philosophy, Psychology, Religion	1,640	.15
C	Auxiliary Sciences of History	61	.005
D	History: General & Old World	2,261	.21
E	History: America	13	--

*Although a close breakdown was obtained, here only the cla[illegible] totals are given.

TABLE A--Continued

LC Class		Number	Percent
F	--		
G	Geography, Anthropology	89	.008
H	Social Sciences	906	.08
J	Political Science	243	.02
K	Law (Islamic)	240	.02
L	Education	330	.03
M	Music	50	.004
N	Fine Arts	84	.007
P	Language & Literature	4,361	.41
Q	Science	54	.005
R	Medicine	26	.005
S	Agriculture	17	.001
T	Technology	39	.003
U	Military Science	34	.003
V	Naval Science	7	--
Z	Bibliography; Library Science	85	.007
Total		10,665	

We have 10,665 cards in the shelf list, but for the same cataloging period the annual statistics show some 12,178 titles of monographs and serials. This difference of 1,513 titles owes partly to the cataloging of Ottoman Turkish, whose cards go into the pre-1976 catalog, partly to a small number of unfiled cards, and partly, one assumes, to clerical error.

Based on this, the outline of the collection appears as follows:

Class		Percent
B	Philosophy and Religion	15
D	History	21
P	Language and Literature	41
H and J	Social Science and Political Science	11

Obviously, Language and Literature dominate the collection. But we must turn our attention to a comparison of these percentages with the breakdown by subject of books published in our languages and with the subject orientation of scholars interested in Middle Eastern studies.

A few years ago, in "National Bibliographies From the Middle East" (Foreign Acquisitions Newsletter no. 46, Fall

1977), I examined Middle Eastern book production by its subject components. Studying Algeria, Egypt, Iran, and Turkey, I found the following percentages of books by subject of total book production per country (excluding nonnative languages):

TABLE B
Percent of Book Production by Subject

	Algeria	Egypt	Iran	Turkey	Averaged
B	8.9	20.3	26.4	6.6	15.6
P	23.3	20	20.7	21.2	21.3
D and G	12.2	11	8.8	3.7	8.9
H, J and L	35.6	25.8	13.1	32.3	26.7

Close congruence between what we catalog and what is published occurs only in the category of philosophy/religion. In the other categories our percentages exceed the percentages of books published by at least a factor of two. We have, it seems, demonstrable proof that our selection process is weighted.

What is the comparison with scholarly interest? The latest listing of specialities within the Middle East Studies Association (Winter, 1981) shows that out of 775 full members, the following subjects prevail:

TABLE C

Academic specialty	Number	Percent of total membership	HCL's cataloging effort
Phil/Rel.	32	4	15 percent
Lang/Lit.	106	14	41 percent
History	278	36	21 percent
Soc. Sci.*	150	19	11 percent

While one cannot equate numbers of people with numbers of books, perhaps if we think of our cataloging percentages as quantities of effort we have somewhat of a mutual, common ground. That is, can we compare cataloging effort with scholarly effort? If so, we see that far too much cataloging effort was expended in Philosophy/Religion, far too much in Language/Literature, too little in History, and also too little in Social Sciences.

Some obvious assumptions affect the analysis of the foregoing data: (1) that library collections should in some way mirror the actual state of Middle Eastern book publishing, that is, within broad, nonscientific and technical areas a collection should be proportionately representative of the actualities of Middle Eastern publishing; (2) the collection should reflect the areas of national interests in Middle Eastern studies, that is, a collection's strengths should correspond to actual or predicted usage; (3) the Middle Eastern imprints are equally collectible, both in availability and in quality.

This study is presented in the hope of eliciting comment from MELA members who are concerned with the directions of growth taken by their collections; it is initiatory, and no scientific validity is claimed.

David H. Partington
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Middle Eastern Department

LIBRARIES OF TITLE VI CENTERS: IMPRESSIONS AND QUESTIONS

[Editor's note: This report, prepared by the International Education Division of the U.S. Department of Education, is presented for informational and comparative purposes.]

This brief piece on the library resources of Title VI centers is intended to serve a number of purposes. The first is simply descriptive: What are the strengths of area and international studies centers' libraries? Not only were Education Department staff interested to find out, but the topic is timely for all center directors, librarians, and faculty. And as a small compendium of information about centers, this report is in partial response to the General Accounting Office recommendation of more "feedback" to Title VI centers. A second purpose springs from experience in the last competition for Title VI funds, when the evaluation of library resources for center and fellowship program applicants might have been more thorough. Because the new Federal Regulations give more weight to library resources in the selection criteria for centers and fellowship programs, a review of the kinds of data needed for evaluation of applications is appropriate at this time.

By way of background, the reader may be reminded that the President's Commission on Foreign Language and International Studies devoted significant attention to the

needs for maintaining, coordinating, and improving area studies library collections. Noting the rising costs of acquisitions, processing, space, and introduction of expensive new technologies, the Commission's November 1979 report recommended an increased role for the Library of Congress and separate grant programs for library users and for area and international studies library collections. The Higher Education Act of 1980, with its expanded Title VI (formerly a part of the National Defense Education Act) has separate mention of the maintenance of centers' library collections. Sufficient funds for a separate grant program for libraries have not been available under Title VI, but center applicants for the 1981-83 grant cycle were encouraged to use some of their increased funding to "strengthen the university's library" and to provide funds "for faculty members from institutions with limited resources to spend some time at the center conducting research. . . ." While the funds that may be used for the latter type of expense do not show up in a general budget analysis, we do know that the average Title VI center is sperding 15.9 percent of its 1981-82 grant funds for library staff and acquisitions. The following general figures about library expenditures from Title VI funds show what changes there have been over time.

Library Expenditures

	Average	As percentage of total grant	Average total grant	Number of centers
1973-74	$19,735.	21.2	$92,779.	50
1979-80	16,779.	17.7	94,531.	85
1981-82	18,185.	15.9	116,666.	90

This data indicates clearly a decline in the average proportion of Title VI grants spent on library resources in spite of rising costs and an increase of 25 percent in the average grant. Whether the decline is due to strong acquisitions in the earlier years, thereby reducing needs, or to availability of other funds, is not clear. It should be noted, however, that in recent years some other Federal funding has been available, from Title II, but that that source has been recommended for elimination.

Another purpose of this paper, then, may be to focus attention not only on the evaluation process, but also on the ways in which limited Federal funds may strengthen international studies collections. Indeed, the two may go hand in hand, but at this point let us turn to the problems in evaluating recent applications.

Information provided for the evaluation of the currently

funded applications with respect to library resources was spotty and the types of data presented were often difficult to compare and rate objectively. Some applicants described their special collections in detail but gave scant data about the overall strength of their centers' libraries. Some provided an overall figure for the number of volumes in the collection but did not specify holdings by language. Some showed general information about their libraries' disciplinary holdings but did not indicate what the strengths are on the area or subject of the center. A few gave information only about serials. While each of these pieces is an important component of library strength, a comparative evaluation of them is like any other attempt to compare apples and oranges--the reader is forced to fall back on subjective judgement, drawing on prior impressions and preferences rather than data about current strength.

Consultation with several library experts has corroborated our thoughts about the key data which should reasonably be found in applications for Title VI centers and fellowship programs--and which many of the most recent applications did provide, or at least estimate. These key data of course refer only to the area or subject of the center; they are:

Number of volumes in all languages
Number of volumes in each area language
Number of serials/periodicals
University expenditures for library staff
University expenditures for acquisitions

Detailed tables show the extent to which holdings and expenditures differ for each world area--a fact which should cause the reader to take most of the following generalizations with at least one grain of salt!

The data do show some significant differences by world area, with the greatest library strengths seemingly in Western European studies, followed by East Asia, then the USSR and Eastern Europe, and Latin America. Between this group and the remaining world areas (Middle East, South Asia, Southeast Asia, and Africa) is a significant gap in the averages. The differences in institutional expenditures fall into the same pattern, but the pattern does not hold for the data on use of Title VI funds. The reasons for these differences are several.

One major reason for the differences among world areas in holdings and in institutional expenditures is historical. Teaching and academic research interests in Western Europe, East Asia, and Eastern Europe have been well established at major universities for a long time and library

accessioning expenditures have been consistent with those interests. A second reason is relative availability of material: publications on Southeast Asia, in any language, for example, are seemingly many fewer than those on Europe or East Asia. One aspect of the availability-of-materials situation is illustrated particularly vividly for African studies, where holdings in African languages are less than 4 percent of all African studies holdings; written primary materials for Africa are few and what do exist are more likely to be in English, French, German, or Portuguese. Availability of periodicals or serials also seems to vary significantly by area, with South and Southeast Asia seeming to have many more in relation to other holdings than East Asia.

A contributing reason for the variations in strength among the several world areas may be found in the relationship between costs of acquisitions and staff. For Latin America, the USSR and Eastern Europe, and Western Europe, the ratio of staff cost to acquistion expenditures is less than 1.5; for African studies it is 1.5, probably because those collections are primarily in non-African languages. Higher expenses of maintaining collections for the remaining areas of the world may be a factor in limiting those collections. And this leads one to wonder whether lack of availability of personnel qualified to handle materials in Arabic, or Hindi, or Indonesian, or Xhosa, restricts acquisitions and processing. How many Title VI fellowships have been awarded to students in library science?

Two factors have helped increase area collections. Particularly for South Asia and the Middle East, the P. L. 480 program, using excess foreign currencies for acquisitions for designated American libraries, has been invaluable. Indeed, the cost of processing P. L. 480 acquisitions probably contributes to the comparatively high ratio of staff to acquisitions costs for South Asia and the Middle East discussed in the previous paragraph. With the P. L. 480 program phasing out, collections for South Asia and the Middle East are facing new challenges in the struggle to maintain their collections. A second factor helping the growth of area collections has been the ability of many librarians to work out exchange arrangements and well-negotiated blanket orders with foreign book sellers, enabling their own acquisitions budgets to be stretched to the maximum.

Nonetheless, even taking into account the impact of the P. L. 480 program and the potential of exchange arrangements, one may find the variations in proportions of the Title VI budget spent for library acquisitions and staff a little surprising. It is probably the information

explosion that requires both East Asia and the USSR and Eastern European centers to spend more than 20 percent of their Title VI funds on library resources. Is it a lack of publications and primary materials, availability of other funding sources, or even more important demands on the budget that limit the Southeast Asia and Pacific Islands centers to an average of only 4.5 percent of their Title VI funds for their libraries? It might be noted as well that for several world areas the larger Title VI expenditures on library resources tend to be made at centers which already have seemingly strong collections. Data on the portions of library costs represented by the Title VI funds for each world area suggest possibly another serious problem of commitment to library resources for some areas--or that materials are relatively scarce for some areas.

Area	Library expenditures as percentage of total Title VI grant	Title VI funds as percentage of total library expenditures (for the area collection)
East Asia	21.0	7.4
Southeast Asia and Pacific Islands	4.5	15.2
South Asia	9.2	14.0
Middle East	18.1	10.5
Africa	9.4	8.2
USSR and Eastern Europe	23.2	8.6
Western Europe	17.1	3.9
Latin America	12.6	5.4

Again, it cannot be emphasized enough that all of this discussion has been in terms of averages--and that there are as many variations from the average as there are centers.

Our discussion up to this point has dealt only with the area studies centers, yet the final line on the summary table shows information about General International Studies, a category which has always been difficult to define. The twelve centers funded in this category actually cover a range of topics, from world food issues, through translation and interpretation, to general international studies. They are lodged in a variety of institutional settings, some with their own libraries and some entirely integrated with a larger university library. Some have been able to report fairly accurately on their holdings and others have found the task of even estimating the university's holdings

and staff for their topic to be very difficult. Thus the data base for this category, for both holdings and expenditures, is less complete, hence less easily evaluated, than for the other categories of centers. The difficulties in defining the logistics of this category may help explain the fact that few of these centers are using Title VI funds for library staff, although all are using some grant funds for acquisitions.

The Chronicle of Higher Education recently published (the January 27, 1982 issue) a ranking of research libraries in the United States and Canada prepared by the Association of Research Libraries. It is no coincidence that 68 percent of the Title VI centers are located at universities ranked in the top 25 percent, and that 79 percent of the centers are located at universities ranked in the top 40. However, it is also interesting to note that some eight centers (or members of consortium centers) are at universities that are not included in the ranking at all--an indication that a good but specialized collection does not have to be located at a major university library.

The ARL ranking is based on an index that "takes into account volumes held; gross number of volumes added; microforms held; current serials received; expenditures for library materials, binding, salaries and wages, other operating costs; and number of professional and nonprofessional staff members." This enumeration suggests some additional types of information that applicants for Title VI support might usefully provide. Some further pieces of information to feed into the evaluation process for this program could include:

Holdings of government documents
Backlog, if any, of acquisitions to be catalogued
Types of usage (students and/or faculty from other institutions, others in the community, interlibrary loan), estimates of the amount of such usage, and whether charges are made for outside users
Special bibliographic work
The nature of participation in networks for coordinating acquistions policies, bibliographic searches, and document retrieval

But, coming back to our original problems in evaluating applications, these pieces should not be used as substitutes for the basic data about holdings and institutional commitment to the collection. And the evaluation

process need not be limited to applications for Title VI funds--centers are constantly involved with their own internal and external evaluations. Some area associations are encouraging collegial discussion of the status and needs of library resources nationally as well as prospects for coordination.

William E. Carter, in his background paper on "International Studies and Research Library Needs" for the President's Commission, has suggested that a Latin American collection, to qualify as a repository for research materials, should have at least 150,000 volumes on the area, but not necessarily in area languages, and should spend at least $50,000 a year on acquisitions. Because the Title VI centers are now defined in the legislation as "National Resources" for training and research, it is perhaps appropriate to apply this minimum standard to all world areas. The exercise yields some interesting data and comparisons:

	Number of Current Title VI Centers		
Area	Spending at least $50,000/year on acquisitions	With at least 150,000 volumes on the area	Total area centers
East Asia	11	11	15
Southeast Asia and Pacific Islands	1	1	5
South Asia	0	1	8
Middle East	6	7	12
Africa	3	1	9
USSR and Eastern Europe	10	11	12
Western Europe	3	?	3
Latin American	8	10	11

For no world area, with the near exception of Western Europe, do all the funded Title VI centers meet Dr. Carter's criteria for Latin America. This could be a function of inadequate reporting of resources. Or perhaps this too could indicate a need to tighten up the evaluation process, though one would certainly not argue that library strength should be only selection criterion for Title VI centers.

And the reader would be wise to question the appropriateness of all these comparisons. What should the minimum holdings and acquisitions rates be for National Resource Center collections for African studies? Or East Asian studies? How should the standards be tempered by

active or inactive coordination and networking with other libraries? Are the types of resources which should be evaluated different for each world area? The standards clearly should not be the same for each world area, and it would be helpful for all those involved in administering centers to discuss what the standards and goals should be.

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Library Resources of Title VI Middle East Centers
(Data from 1981-82 applications)

Library holdings (est.)			
Av. no. vols. in all langs.	Av. no. vols. in area langs.	Av. no. vols. in principal langs.	Av. no. periodicals
109,578	101,442	35,112	735

Institutional expenditures	
Library staff (av.)	Acquisitions (av.)
110,816	65,896

Title VI funds for library		
A. Staff (av.)	B. Acquisitions (av.)	A and B as percentage of grant
4,671	16,075	18.1

ARABIZATION IN ALGERIA

Before the French invasion of Algeria, Algerians had a traditional educational system with mosques as the normal place for learning and instruction of a religious nature.

The French occupation of Algeria from 1830 until 1962 posed a real threat not only to the educational system based on Arabic (considered a holy language) but also to Algerian social values and customs. After the expulsion

of the French and independence for the country, conflict arose among the Algerians themselves over the issue of a national language, French or Arabic. The policy of "Arabization," the gradual conversion of all aspects of Algerian life--administrative, social, and educational--into Arabic was finally adopted.

In this paper I answer briefly the following questions: (1) What was the Algerian education system before the French? (2) What did the French do to change this system? (3) What was Algerian National Governmental policy toward the problem of a national language? (4) Was Arabization a success or failure?

From the earliest days of Islam, Muslims have been encouraged by the Koranic tradition to do everything to serve the cause of learning. The basic source of financial support for educational institutions, teachers' salaries, student expenses, and the like, came from awqaf; the charities and foundations established by the wealthy members of the society. Mosques were the centers of educational instruction and concurrent activities. Islam inspired imams to teach specific topics which served to enhance Muslim beliefs. Thus, in practice the Koran became um al-'ulum; the mother of knowledge. For centuries, fiqh (Islamic law), hadith, (Muhammadan tradition), tafsir (commentary on the Koran) became the source material for these religious schools. Finally, as Islam was a religion founded by an Arab, the Arabic language became the tool for learning in the Muslim world.

The process of educating a Muslim child was normally a combination of home and group instruction in Kuttab (or Katatib), where he would acquire an elementary understanding of his religion; he would learn Kalimat al-Shahadah at home, basic reading and writing skills and short verses from memory from the Koran at Katatib, and then be sent to the mosque where more advanced subjects like grammar and versification were available. Other types of schools also existed called Zawaya; religious sanctuaries which provided the same type of education but of a still more religious nature.[1]

Although religion played a dominant role in the educational life of Muslims, these schools adapted to the changing times by offering instruction in the sciences. Many of the religious schools that emerged in the East and North Africa still remain: al-Azhar in Cairo, al-Zaytunah in Tunis, and al-Qarawiyin in Fez, Morocco. These institutions deserve a great deal of credit for the preservation of the Arabic language and Islamic studies.

Algeria, as an Arab and Muslim country (also inhabited by a respectable number of Berbers) established the type of educational system as has been described, with the addition of one more type known as Ribat, which, to begin with, was a fort used to house holy warriors and later converted into an educational facility during peacetime.

According to Algerian writers and historians like Dabbuz and Abu al-Qasim Sa'd Allah, religious schools had flourished in their country before 1830. Dabbuz further states that each village and each section of every Algerian city had at least one school.[2] Abu al-Qasim cites a well-known French scholar as saying that Constantine alone had thirty-five mosques and seven secondary schools (containing 600-900 students) and 1,350 pupils in primary school.[3] However, there is no reliable and specific statistical evidence to support these claims, and overall, Algeria was not an advanced country. Most Algerians themselves, among them Dabbuz, a traditional Arabist, would contend that their country was dormant if not in decline after the Ottoman occupation and needed a rough awakening, which it received with the painful French invasion.

In 1830, the French occupied Algeria (it was not until 100 years had passed that they felt they had Algeria well in hand).[4] By the time that the Algerian reaction[5] to the new colonial rule had faded away, at least on the surface, many dramatic changes had taken place.

French law was put into effect[6] and as a consequence most Algerians were stripped of their rights. Crimes committed by Algerians were defined as follows: "leaving the village without notice; neglecting to have a travel permit visa for wherever an Algerian stopped for more than twenty hours; gathering without permission;[7] the <u>unauthorized</u> exercise of the profession of elementary teaching."[8]

Furthermore, the properties owned and controlled by the mosques were confiscated, thus leaving the educational institutions previously mentioned without their traditional source of income.[9]

By 1930, the European and French settlers had reached 800,000,[10] inhabiting largely the northern fertile strip from Oran in the West to Constantine in the East, and pushing the indigenous population to isolated sections in the cities and countryside. For the French, this settlement was a matter of policy supported by their laws. For the three to four million natives[11] it was disastrous.

Mr. al-Bashir al-Ibrahimi, a conservative Algerian reformist explains, in one of his editorials in al-Basa'ir, the mood of the people: "The colonization brought to this country three things to extinguish three things: it brought the Latin people to overflow the Arabs, it brought the French language to terminate Arabic and it brought Christianity to abrogate Islam."[12]

As a result of this invasion, many Algerians with political and religious conscience fled the country for neighboring countries. A few went to the Near East, namely Syria, Egypt, and the Hejaz, leaving behind them an apathetic and weak society. Accordingly, the social and religious customs were damaged, in particular, education.

The French settlers were active in ruling the economic, social, educational, and political life of their new colony. French law declared that Algeria was part of France and an important corollary was the policy that Arabic was to be considered a foreign language in Algeria.[13] The settlers launched projects to build a new educational life; they brought with them the French public school system which was totally foreign to Algerians, and opened a number of universities.

"The first institution of higher education established in Algeria was a preparatory school of medicine and pharmacy which opened in Algiers in 1859. . . . In 1880, another three schools, offering incomplete postsecondary study in education, law, science, and the arts were founded. The Ecole Nationale Superieure Agronomique d'Alger was opened in 1905 and the Institut d'Etudes Politiques in 1949."[14] These schools, according to Algerian scholars, were mainly for the French with the exception of a few schools designed for the native population. To give credit to the French, al-Hasani, the local judge of Dubiri, in his book, Rawdat al-akhbar, published in Algiers in 1901[15], notes that the French made a token effort to build schools to educate the population in both French and Islamic topics, and he lists the names[16] and number of schools which then existed. Furthermore, the French did recognize scholarship among the Arabs. Al-Majjawi (1848-1913), professor of Arabic in French-founded schools in Algiers and Constantine, received a golden medal of education in 1898 and the medal of the Chevalier in 1906.[17] They also appointed a minority of mufties and local judges and imams to posts in the big cities, namely Algiers, Constantine, Oran, and Tlemcen. Nevertheless, the majority of the population remained dissatisfied and suspicious. They kept to themselves and preferred isolation to civilization according to the French way of life.

The French never forced their subjects to attend school. Therefore, massive illiterarcy among Algerians in both French and Arabic resulted. The French-oriented public schools designed for the Algerians started in 1892 and mosques under their supervision produced a new (though small) generation of French-Arabic educated Algerians[18] who became translators, journalists, and petty bureaucrats.[19]

The Algerians insist that the effort to educate the small number of Algerians that would attend school, was not intended to benefit the Algerians but rather to meet an existing need. It was important to the colons to have these translators to transmit their laws to the indigenous population. They needed judges and imams to handle the domestic affairs of Muslims and a cadre of educated citizens to serve as middlemen between the French and the Algerian peasants.

The years between 1890 and 1940 represent the most important period in Algerian history. It was during this time that one can trace the beginnings of a national renaissance and the early signs of a social and cultural revolt against the French.[20] This period witnessed the birth of many periodicals in Arabic: al-Jaza'ir and al-Maghrib, and in both languages, periodicals such as al-Misbah and al-Islam. Social life as well, blossomed forth with new clubs like Nadi Salih Bay, al-Taqaddum al-Shabab al-Jaza'iri[21] to add to the numerous Sufi clubs already in existence.

While the new rulers of Algeria were celebrating the first hundred years of occupation, and rebuilding the country, Algerian reformists like Ibn Badis (1889-1940) and al-Bashir al-Ibrahimi were arousing the heretofore sleeping population with a new spirit of Arabic and Islamic culture.

In 1913[22] when Ibn Badis returned from the Arab East, where he was deeply influenced by Egyptian scholars and the Egyptian school system, he started teaching privately in one of the mosques in Constantine. According to his account he was the first to teach Algerian children in mosques, which traditionally had been for adult education. In a few years he introduced Egyptian textbooks in his classes and founded, with the support of the public in Constantine, a special bureau for primary education, emulating those he saw in the Arab East.[23] The rapid success of his programs was attributed to his influence and family roots in the town and to the public eagerness for a revival of Islamic culture. His goals were very attractive to the people and confusing to the French who were unaware at this time of the full extent of his programs.[24]

At this time French law permitted the instruction of religious subjects in private schools.

The foundation of Jam'iyat al-'Ulama' (the religious scholars' association) in 1931 also played an effective role as a rival to French culture and education. Its mission was the teaching of Arabic and Islamic subjects on a primary and intermediate level to serve as an alternative to the Algerian segregated schools. The sacrifices and hard work of Ibn Badis in the Constantine region, al-Bashir al-Ibrahimi in Oran and al-Tayb al-'Uqbi in Algiers, who traveled throughout the country preaching in various mosques also contributed to the prestige and power of the 'Ulama'. Their voices speaking up for the freedom to teach Arabic could be heard and their words read in the journals al-Basa'ir (edited by al-Ibrahimi) and al-Shihab (edited by Ibn Badis.)[25]

As a result of the growing influence of 'Ulama' the French rescinded the law allowing the instruction of religious topics unless special permission was received. Despite this ruling and the occasional closings of schools the number of schools founded by the 'Ulama' reached 139 primary schools by 1949 and six years later this number had jumped to 400 schools providing courses for 75,000 students and staffed by 700.[26] In 1947 they were able to found a secondary school as well.[27]

Finally, in 1947 the French ended the long-established system of segregated public schools in another effort to counteract the growing power of the 'Ulama' public school system and as one more step toward assimilation of Algerians into the French way of life.

In 1945-46 there were 128,301 pupils in primary public schools. This number jumped to 438,990 in the academic year, 1958-59.[28] This progress was reflected at other levels of secondary and higher education which doubled enrollments by the year of independence.

Nevertheless, neither the French public schools and higher institutions nor the private schools of Jam'iyat al-'Ulama' could eliminate the frightful illiteracy and the massive ignorance in the Algerian cities and countryside. The statistics show that there were by 1948, "only 15% of the Algerian males and 6% of the females who could speak a little French and 6% of the males and 2% of the females who could write in French."[29]

These two systems sowed the seeds and produced the environment for the struggle which came to pass: the problem of Arabization. Until the beginning of the independence movement the Algerians identified themselves as both Arabic and French speakers, but with the outbreak

of violence in 1954, preceded by the massacre of May, 1945,[30] Algerian nationalism, a reverence for Islamic culture and concurrently the Arabic language, became the goals and dreams of the independence struggle, eliminating all other differences. The Algerian francophones and all educated elites became the most effective political force against their old masters in the struggle for an independent Algeria.

The Ben Bella Period[31] (1962-1965)

The long and bitter Algerian War finally ended, and the country was declared independent at 9:30 A.M. on July 3, 1962, when the French government published in Paris a declaration of recognition signed by President DeGaulle.[32]

The new government opened hundreds of mosques and joined the League of Arab States in Cairo as the thirteenth member.[33] The new leaders also made it clear that Arabic was to be the national language of the country and required all young Algerians to study Arabic seven and one-half hours per week effective with the opening of school in the fall.

Perhaps the most difficult problem facing the new government was developing an educational system that would achieve Arabization.[34] The lack of technical and professional people to implement this program, coupled with a disturbed, highly sensitive population, resulted in a series of problems and conflicts. The government sponsored a conference of Arabic teachers in 1963, to discuss the issue of Arabization.[35] This pleased the Arabic-speaking Algerians. Although the government offered work to all those Algerians who could teach Arabic in the elementary and secondary schools, a cadre of qualified people to perform this important job was lacking. At the same time, the government formulated a program to eliminate illiteracy by intensifying the instruction of French,[36] thus, practically canceling out the efforts toward Arabization.

The total picture was as follows: seventy to eighty percent of the people were illiterate.[37] The majority was enthusiastically in favor of efforts to restore Islamic values and culture, for which they had fought for their independence. The remaining educated minority were mainly divided between the French-speaking Algerians who favored adoption of progressive programs to catch up with the civilized Western world and those who were concerned about their loss of national and cultural identity under the French regime and were interested in building a new

Arabo-Islamic based civilization.

It was impossible for the government of Ben Bella to implement programs satisfactory to these conflicting forces. His programs of "Algerianization" (the replacement of the foreign employees with Algerian personnel) and "democratization" (making education available for all Algerians), while a necessary first step after independence, served exclusively to increase the cadre of French-speaking Algerians. He lacked any concurrent program of Arabization. Furthermore, his administration still relied heavily upon French administrators: for example, Abderrahman Benhamida, Algerian minister of Education, divided the responsibility for educational policy with Georges, the French ambassador to Algeria. Accordingly, it was decided that the French cultural office would have, under its supervision, eight high schools of which three were in Algiers, one in Bone (now Annabah), two in Oran, and one each in Philippeville (now Skikda) and Constantine. Six hundred primary schools were also placed under the French. The teaching would be similar to the instruction in France, with additional attention given to Arabic history and philosophy and the geography of Algeria. These schools were assigned either their old (preindependence) French names or given new French ones.[38]

The Algerian political elite sensing the problems its government was confronting, recommended the adoption of a different program during the first conference of the FLN in 1964.[39] The purpose of this proposal was to remind their government of their cultural heritage and the mandate which they had given their rulers.

During that same year, the government managed to Arabize the first two levels of primary education,[40] but this was unsatisfactory to the impatient Arabists.[41] The mounting social, economic, and educational problems faced by the government between 1962 and 1965 often led to violence. The Algerians began searching for a new leader who would steer the country away from France and toward a revival of old traditions and values. No person was more capable than the former Commander of the National Liberation Army in 1958 and the first Vice-President between 1963 and 1965, Colonel Boumedienne, to resume this responsibility from his position of power and popularity in the army,[42] the only institution not inherited from the French.

In spite of the problems of the Ben Bella period progress had been made in combating illiteracy. The statistics show an increase in the number of students as reported by Ahmed Taleb, the new Minister of Education, on

October 1, 1965. Attendance in the primary schools increased from 600,000 (the French number is 700,000-800,000) in 1962 to 1,400,000 in 1965. Attendance at the secondary level had tripled, rising from 35,000 to 110,000 during these years. University enrollment also increased from 600 to 6,000.[43]

The Boumedienne Period (1965-1975)

The month of June, 1965, has special significance in contemporary Algerian history and in the process of Arabization. During that month, Colonel Boumedienne and his associates seized power and set up nationalistic and progressive goals for their country including an active program of Arabization.

In the past, Arabic instruction, the symbol of Islamic culture, benefited from the personal efforts of certain leaders and reformers like Ibn Badis and al-Bashir al-Ibrahimi. Now, one-third of a century after the emergence of Jam'iyat al-'Ulama', Algerian Islamo-Arabists again found similar leadership in the character of Colonel Boumedienne and Ahmed Taleb, the son of al-Bashir al-Ibrahimi.

Boumedienne was born in the Constantine region in 1927 where he received his Koranic education at the elementary and secondary levels in the Kuttab and the mosque. Then, like most Algerian leaders of the past, he continued his higher Islamic instruction at al-Zaytunah in Tunis and al-Azhar in Egypt. He prepared to follow a teaching career in his home city.[44]

While in the army, Boumedienne also learned French and subsequently availed himself of both his technical military knowledge and his traditional background to build his power base among the peasants who formed the main strength of the Liberation Army and fought for the revival of their culture and religion.

For Ahmad Taleb, the case was a bit different. He already was known as the son of a renowned leader. He was strongly attached to Islamic values and the cause of Arabization to which his father had devoted his life as a teacher and journalist.

Arabization

The new government established a ten-year plan (1966-1976) with the following central goals: (*a*) Arabization; (*b*) Algerianization; and (*c*) democratization. (The latter

two were a continuation of programs already discussed.)

For Arabization in particular, there were three plans as explained by Taleb, the Minister of Education: the first aimed at Arabizing education gradually year by year, commencing with the elementary school and ending with the top form; the second aimed at the gradual Arabization of subjects slowly according to the means and facilities available; and the third aimed at Arabization stage by stage until full Arabization was achieved.[45] In practice this was carried out as follows: they began to Arabize subjects, for example, in the first grade or at any level (subject by subject), then they would reach a point that one or two classes among five at any one level would be fully Arabized (this is stage by stage). When one complete class was Arabized including each subject in that class, the whole age group would be complete and ready for the final stage of Arabization year by year, from the bottom to the top form of education.

The Arabization of the elementary schools started in the early years of independence and was slow, but progress could be seen. For example, in 1966 the first two years of elementary school was fully Arabized and from the third to the sixth year, the pupils had ten hours of Arabic a week.[46]

In the secondary and higher schools, the situation was and still is different. The humanities were taught in Arabic and all other topics continued to be taught in French, except for some classes at each level which were fully Arabized.

Another date important in the Algerian struggle for Arabization was the year 1970, the date for the beginning of total Arabization in government administration. In 1965, Boumedienne threatened the Algerian bureaucrats with the loss of their positions if they were not capable of dealing with the public in Arabic.[47] Since 1970, numerous conferences have been conducted in order to inform and educated the bureaucrats. The National Committee for Arabization was founded in 1973, sponsored by the FLN, which, after a long time of preparation, laid down the strategy for immediate Arabization of the whole country.[48] To discuss the plan this committee held a National Conference on May 14, 1975. Those attending included President Boumedienne and representatives from all parts of the country.[49] He urged the progressive Algerians to take the leadership in the Arabization process and declared that "the cause of complete Arabization is a strategic goal that should be reached because we have no choice, we are obliged to continue on the path."[50]

The plan adopted by the conference would be put into practice in three stages: (1) The immediate period from 1976 to 1978, Arabization of the areas within the bureaucracy which would require a minimal knowledge in Arabic for conducting the daily functions of the office: examples are municipal councils, National Gendarmerie (Army), military courts, national security offices, customs houses, identity cards, administrative offices in the elementary, intermediate and secondary schools. (2) During the intermediate period from 1976 to 1979, other areas which would need more technical groundwork, such as the insurance system, public revenue, monetary affairs (banks, and so on), could be transferred into Arabic gradually as the system was perfected. The official journal would be based on the Arabic edition rather than the French translated edition previously used. (3) During the final stage of complete Arabization, from 1980 to 1981, the top decision-making bureaus, planning and research, and all top governmental offices would be Arabized.[51]

The conference further recommended that the news media be Arabized fully and provide only one daily newspaper in a foreign language (or possibly two for propaganda reasons.[52] The need to Arabize the Algerian workers in France was also emphasized in order to protect them against the possibility of cultural assimilation.

The Algerian news media had already adopted a plan for aiding in a literacy campaign. They published in the daily newspaper al-Sha'b a page of simplified Arabic in a style easy to read by beginners and produced a special program on television to teach Arabic grammar.[53]

The Army has also participated actively in the Arabization effort. It taught all of its men Arabic from the early days of the revolution.[54] The government funded a program to send students on a voluntary basis to the countryside to teach the illiterate peasantry to read and write Arabic, which was intended to help the students themselves refine their language skills and instill in them a strong feeling of nationalism.[55]

The results have been partial and limited. At the military level, the only fully Arabized ministry is the Ministry of Religion and Fundamental Education,[56] which publishes a monthly periodical al-Asalah. The following ministries are partially Arabized: Education,[57] Elementary and Secondary Educational Justice; Defense and Transportation.[58] The remaining ministries still conduct their operations in French.

The first and most difficult problem in the total