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Louis P é rillier, n é le 1 er avril 1900 à N î mes (Gard) et mort le 15 avril 1986 à Paris, est un homme politique fran ç ais.

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Louis Perillier was appointed as French Resident-General in Tunisia on May 31, 1950. The French government provided Tunisia with autonomy within the French Union on February 8, 1951. Louis Perillier -

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Overview - the road to Tunisian independence. The first independence movement was formed by the Young Tunisian Party in 1907. By 1920, the Destour, a Tunisian political party,

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had formed a powerful base that was supported by the Bey. Their following lasted until 1934, when Neo Destour was formed, and brought about by a new generation of young nationalists striving for independence.

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~~Tunisian independence~~ ~~Wikipedia~~
Muhammad VIII al-Amin known as
Lamine Bey (Arabic:

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Abīdī; 4 September 1881 – 30
September 1962), was the last
Bey of Tunis (15 May 1943 – 20

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March 1956), and also the only King of Tunisia (20 March 1956 – 25 July 1957).. He was enthroned in unusual circumstances following the removal of his predecessor ...

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The Arab Spring began and ended with Tunisia. In a region beset by brutal repression, humanitarian disasters, and civil war, Tunisia's Jasmine Revolution alone gave way to a peaceful transition to a functioning democracy. Within four short years, Tunisians passed a

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progressive constitution, held fair parliamentary elections, and ushered in the country's first-ever democratically elected president. But did Tunisia simply avoid the misfortunes that befell its neighbors, or were there particular features that set the country apart

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and made it a special case? In Tunisia: An Arab Anomaly, Safwan M. Masri explores the factors that have shaped the country's exceptional experience. He traces Tunisia's history of reform in the realms of education, religion, and women's rights, arguing that the

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seeds for today's relatively liberal and democratic society were planted as far back as the middle of the nineteenth century. Masri argues that Tunisia stands out not as a model that can be replicated in other Arab countries, but rather as an anomaly, as its history of

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reformism set it on a separate trajectory from the rest of the region. The narrative explores notions of identity, the relationship between Islam and society, and the hegemonic role of religion in shaping educational, social, and political agendas across the Arab

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region. Based on interviews with dozens of experts, leaders, activists, and ordinary citizens, and a synthesis of a rich body of knowledge, Masri provides a sensitive, often personal, account that is critical for understanding not only Tunisia but also the

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broader Arab world.

Before widescale emigration in the early 1960s, North Africa's Jewish communities were among the largest in the world. Without

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Jewish emigrants from North Africa, Israel's dynamic growth would simply not have occurred. North African Jews, also called Maghribi, strengthened the new Israeli state through their settlements, often becoming the victims of Arab-Israeli conflicts

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and terrorist attacks. Their contribution and struggles are, in many ways, akin to the challenges emigrants from the former Soviet Union are currently encountering in Israel. Today, these North African Jewish communities are a vital force in Israeli society and

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politics as well as in France and Quebec. In the first major political history of North African Jewry, Michael Laskier paints a compelling picture of three Third World Jewish communities, tracing their exposure to modernization and their relations with the

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Muslims and the European settlers. Perhaps the most extraordinary feature of this volume is its astonishing array of primary sources. Laskier draws on a wide range of archives in Israel, Europe, and the United States and on personal interviews with former

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community leaders, Maghribi Zionists, and Jewish outsiders who lived and worked among North Africa's Jews to recreate the experiences and development of these communities. Among the subjects covered: --Jewish conditions before and during

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colonial penetration by the French and Spanish; --anti-Semitism in North Africa, as promoted both by European settlers and Maghribi nationalists; --the precarious position of Jews amidst the struggle between colonized Muslims and European colonialists;

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--the impact of pogroms in the 1930s and 1940s and the Vichy/Nazi menace; --internal Jewish communal struggles due to the conflict between the proponents of integration, and of emigration to other lands, and, later, the communal self-

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liquidation process;—the role of clandestine organizations, such as the Mossad, in organizing for self-defense and illegal immigration;—and, more generally, the history of the North African `aliya and Zionist activity from the beginning of the twentieth century

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onward. A unique and unprecedented study, Michael Laskier's work will stand as the definitive account of North African Jewry for some time.

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This book shows how significant a worldwide constitutional framework can be, both analytically and politically, in efforts to achieve a just and lasting peace. The authors are careful to avoid the pitfalls of legalism and moralism that have often afflicted

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discussion of world governance in the past, and their analyses are rooted directly within contemporary human struggles for peace, justice, prosperity, and environmentally sustainable societies. The authors demonstrate that when these

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struggles are examined in light of the planet's changing constitutional framework, their origins and future trajectories are more fathomable intellectually. By examining alternative images of world order, these authors uncover an abundance of practical yet bold

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policy recommendations for addressing and solving global problems. They also demonstrate that implementing desirable policies can indeed become politically feasible. This book is a compendium of new ideas for managing threats to peace,

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enhancing U. N. peacekeeping, establishing an effective global environmental authority, aiding the faltering global economy, nurturing the growth of democracy both locally and globally, protecting human rights and ethnic diversity, holding governments and

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intergovernmental organizations accountable to those they govern, and nurturing humanitarian values among all people.

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