Possidius of Calama
Erika Hermanowicz

Possidius, the bishop of Calama, was a life-long friend of St. Augustine's and best known for writing a biography of the bishop of Hippo, the Vita Augustini. This book analyzes both the biography and the legally-oriented career of Possidius to illustrate how active Augustine's colleagues were in soliciting imperial support against their religious competitors and to show just how often Augustine's close friends disagreed with him on important matters of law, coercion, and diplomacy. It is still widely asserted by scholars that St. Augustine dominated the theological landscape of North Africa, but this study demonstrates how often he was, in fact, singular and isolated in his beliefs.

The EU and the Mediterranean
Richard Youngs

In charting European Union democracy promotion policy in the Euro-Mediterranean Partnership as it evolved during the 1990s, this chapter finds evidence of a genuinely new approach towards political change in the Mediterranean. The chapter analyses European approaches towards political Islam and security in the Middle East and North Africa (MENA) region. The analysis uncovers important ways in which EU measures were less than fully developed and argues that the EU failed fully to follow through the logic of its own change of approach.
The Donatist Church
W. H. C. Frend

This work is a development of a thesis written immediately before the Second World War, on ‘The Social and Economic Background of Early Christianity in North Africa down to A.D. 430, with special reference to the Donatist Controversy’. The author had studied St. Augustine as his special subject in the Modern History School at Oxford, and had been impressed by the tenacity of the resistance of the Donatists to the Catholicism preached by Augustine. The Donatists defied him and survived to the end of Christianity in North Africa. This book examines why this is so.

Decolonization and Migration
Maud S. Mandel

This chapter builds on the link between French colonial policies and Muslim-Jewish relations in the metropole by tracing how decolonization throughout North Africa changed the way a diverse set of social actors, including French colonial administrators, international Jewish spokesmen, and a wide range of indigenous nationalist groups conceptualized Jewish belonging throughout the region. It argues that the process led to the emergence of the “North African Jew,” a category to which no individual ascribed but that worked rhetorically to unite the diverse Moroccan, Tunisian, and Algerian Jewish populations into a collective often understood to be in conflict with “North Africans,” “Muslims,” or “Arabs.”

The European Union and the Promotion of Democracy
Richard Youngs
This book assesses European Union (EU) policies aimed at encouraging democratization in East Asia and the North African and Middle Eastern states within the Euro-Mediterranean partnership—these two regions being the source of some of the strongest conceptual challenges to ‘Western’ liberal democracy since the end of the cold war. The book addresses theoretical debates over the international dimensions of democratization and the EU's characteristics as an international actor, including in relation to the development of a Common Foreign and Security Policy (CFSP). The factors both driving and inhibiting European democracy promotion policies are explored. The book outlines the EU's distinctive bottom-up philosophy, aimed at constructing the socio-economic and ideational foundations for political liberalization, but argues that the EU has, in practice, failed to develop a fully comprehensive and coherent democracy promotion strategy.

Climate Change and Migration
Gregory White

Climate Change and Migration: Security and Borders in a Warming World works at the intersection of three fields—environmental studies, security studies, and immigration studies. It argues that climate-induced migration has been increasingly framed as a security concern by policy makers and analysts. Although people will undoubtedly migrate internally and across borders as a form of adaptation to global warming, treating such migration as a security threat to North Atlantic countries is an inappropriate response. It takes crucial energy and political capital away from efforts to mitigate GHG emissions, adapt to climate change, and pursue development strategies that have environmental concerns at their core. Securitizing climate-induced migration is politically successful; it may play easily to constituencies anxious about immigration and climate change. But it does not address more fundamental issues. It also results in a willingness to support authoritarian transit states as an ostensible bulwark against unwanted migration. The book focuses on the Sahel and other sub-Saharan regions in Africa, as these regions are cast as the source of climate-induced migration flows first to North African countries, with the European continent as the final destination. It is based on the natural science scholarship on the impact of climate change on Africa. Strikingly, there is evidence that environmental change actually reduces migration pressures. In the case of the Sahel and sub-Saharan Africa, when migration does occur it is more likely to be oriented not toward European destinations to the north but to megacities of the
African coast. This is a profound dynamic and needs to be addressed, but not by a security-minded approach by North Atlantic officials and electorates.

Africa in 1500 and Its Christian Past
Adrian Hastings

in The Church in Africa, 1450-1950
Published in print: 1996 Published Online: November 2003
Item type: chapter

The first part of this chapter discusses the characteristics of African society in the early 1500s, at the time when the Portuguese and Ottoman Turks were invading. Societies were typically stateless, but were slowly being integrated into kingdoms. The religion of these states was no more homogeneous than their politics, although there was an underlying pattern of belief in a single creator, God, and a vast range of spirits more important to daily life. The second part of the chapter discusses African Islam, and the third the Christian past of North Africa, and the survival of Christianity in Egypt after the Arab conquest. The last part of the chapter points to the contrasting lack of survival of Christianity in Nubia.

The Early Medieval Slave Trade of the Central Sahel: Archaeological and Historical Considerations
Anne Haour

in Slavery in Africa: Archaeology and Memory
Published in print: 2011 Published Online: January 2013
Item type: chapter

The trans-Atlantic trade that brought slaves from the African continent to the New World has generated such interest and controversy that it has tended to obscure another significant African slave trade, that which saw individuals sent across the Sahara to be sold in North Africa and Western Asia. This trans-Saharan trade was both longer-lived and, in terms of numbers eventually enslaved, demographically similar to the better-known trans-Atlantic trade. This chapter summarizes current understandings of the trans-Saharan slave trade for the period ad 750-1500 approximately, and assesses the prospects for its archaeological recognition. A second topic will be to suggest the merits of a comparative approach considering the impact of slave trading on social and political
frameworks: the argument here is that a consideration of wider themes can bring us closer to understanding roots and causes, invalidating the convenient assumption that the Atlantic slave trade was a historical curiosity which can be safely consigned to the annals of the past.

Colonial Policies, Middle Eastern War, and City Spaces
Maud S. Mandel

in Muslims and Jews in France: History of a Conflict
Published in print: 2014 Published Online: October 2017
Publisher: Princeton University Press
DOI: 10.23943/princeton/9780691125817.003.0002
Item type: chapter

Beginning in 1948 when war in the Middle East caused minor unrest in the city of Marseille, this chapter traces the way in which disagreements over Israel became a way to debate inequities in French minority policies at home and in North Africa. In Marseille, the gathering point for Jewish clandestine migration to Palestine, Algerian Muslims' anger toward what they perceived as French complicity in migration schemes was compounded by frustrations that French officials seemed to be favoring Jewish refugees over newly minted French Algerian Muslim citizens. Conflicts around war in the Middle East thus became an opportunity for politically active Muslims and Jews to negotiate their relationship with the French state, as the former established new parameters for political participation in the aftermath of the Holocaust by pushing the French government to support Israel, and the latter tested the limitations on a citizenship that never made good on its promises.

The Supreme God and Saturn
Michael Bland Simmons

in Arnobius of Sicca: Religious Conflict and Competition in the Age of Diocletian
Published in print: 1995 Published Online: October 2011
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780198149132.003.0007
Item type: chapter

The Adversus nationes was written during a period of great religious conflict and competition. Two very powerful forces were simultaneously confronting the Christian Church in North Africa: the Roman Empire and the cult of Saturn. This chapter suggests that in Arnobius, one can glimpse a few impacts which resulted from the most cataclysmic event in North Africa up to his time. God depicted as the lord of nature and the agrarian processes, who sends the rains, blesses the crops, and has
created the sun to make things grow, is a conception of deity which indeed comprises a small but very important part of Arnobius' overall understanding of the manner in which the Christian God providentially relates himself to man and his world. The immediate Christian source underlying this concept is the De bono patientiae of Cyprian. Whether Arnobius has carried with him any former pagan religious concepts into his Christian views of the agrarian lordship of the deity is not ascertainable, but certainly possible in light of the conceptual parallels noted above with the Saturn cult.

The Conversion of AOF and the Problems of Supply and Wartime Organization in West Africa, 1942-1945

John Kent

in The Internationalization of Colonialism: Britain, France, and Black Africa 1939-1956

Published in print: 1992 Published Online: October 2011
Publisher: Oxford University Press
DOI: 10.1093/ acprof:oso/9780198203025.003.0005
Item type: chapter

On the night of November 7–8, 1942, an Anglo-American force of 110,000 troops landed at various points along the coastline of North Africa. The operation encountered several difficulties, but its success was assured when the Commander-in-Chief of the French armed forces, Admiral Jean-Francois Darlan, ordered a ceasefire that was fully implemented by November 12. Amidst much controversy, a formal agreement was concluded by Darlan and General Dwight Eisenhower which ensured effective Allied control over the area without additional bloodshed. The re-entry into World War II of French North Africa could not fail to have a profound impact on Afrique Occidentale Française (AOF), which in theory was subject to control from Algiers. As soon as the agreement in the North was concluded, Eisenhower allowed an emissary from Darlan’s group to proceed to Dakar in order to secure the rallying of AOF.

The Problem of Donatism: Origins of the Schism

W. H. C. Frend

in The Donatist Church: A Movement of Protest in Roman North Africa

Published in print: 1985 Published Online: October 2011
Publisher: Oxford University Press
DOI: 10.1093/ acprof:oso/9780198264088.003.0002
Item type: chapter
The cleavage of faiths between Christianity and Islam has been one of the dominating factors in the history of the Mediterranean countries. By the middle of the eighth century, Christianity, which had reigned supreme throughout the Mediterranean, had been ousted from all but its northern shores. Though subsequently the balance altered in favour of the Christian Church, which reconquered Spain and Sicily, the rift between Christendom on the northern and western shores of the Mediterranean and Islam on its southern and eastern shores has lasted until today. The splendid ruins of the Roman cities, with their churches and temples, serve as a reminder of the eventual failure of both Christianity and classical culture to survive over large areas where they had once prevailed. The object of this book is to discuss the opening phase of this development in a particular area: North Africa.

Enclosing Nature in North Africa: National Parks and the Politics of Environmental History
Diana K. Davis

in Water on Sand: Environmental Histories of the Middle East and North Africa

As the French conquered North Africa, they fabricated a tale of environmental change that held local North African populations, especially nomads, responsible for ruining what was widely believed in Europe to have been a lush, fertile, and forested environment in the classical past, before the “Arab invasions” of the eleventh century. While far from accurate, this French colonial environmental history served—beginning in 1830s Algeria—to undermine the lifeways of indigenous populations: justifying the expropriation of their land and property, alienating tribal forests to the French state, and sedentarizing nomads in the name of environmental protection. One of the most enduring symbols of this transformation may be found in the multiple national parks and nature reserves created by the French in Algeria, Tunisia, and Morocco. Developed ostensibly to protect nature and provide areas for scientific study, in practice, parks were built primarily to generate tourism revenue while serving to further monitor and control “problematic populations.” This chapter explores the history of these national parks and the complex, frequently negative effects they had and continue to have on local populations and the environment.
Dispossession and Displacement
Dawn Chatty and Bill Finlayson (eds)

Published in print: 2010 Published Online: January 2012
Item type: book

This book explores the extent to which forced migration has become a defining feature of life in the Middle East and North Africa. The chapters present research on refugees, internally displaced peoples, as well as ‘those who remain’, from Afghanistan in the East to Morocco in the West. Dealing with the dispossession and displacement of waves of peoples forced into the region at the end of World War I, and the Palestinian dispossession after World War II, the volume also examines the plight of the nearly 4 million Iraqis who have fled their country or been internally displaced since 1990. The chapters are grouped around four related themes — displacement, repatriation, identity in exile and refugee policy — providing a significant contribution to this developing area of contemporary research.

Industrial Policy in the Middle East and North Africa
Ahmed Galal (ed.)

Published in print: 2008 Published Online: September 2011
Item type: book

Most governments in the Middle East and North Africa (MENA) region use trade policy to protect certain industries, provide tax incentives to promote a particular type of investment, and make subsidized credit available to firms of a certain size. Such government intervention, known as industrial policy, is the topic of this book. The aim is to assess whether state intervention leads to net benefits to society, why policymakers intervene, and how to bring about a healthier balance between states and markets. Answers to these questions are given in six chapters based on research papers that were presented at a conference held in Cairo in November 2005, and include case studies on Egypt, Morocco, Turkey, and Jordan.
This chapter examines the role of the Ibāḍī community—meaning primarily the scholars as representatives of the umma—as caretakers of the imāmate. A dynamic existed between Imām and ‘ulamā’, whereby the ‘ulamā’ selected, monitored, and if need be deposed the Imām. Additionally, they sometimes imposed conditions on “defensive” (difā‘ī) or “weak” (ḍa‘īf) Imāms. This balance of responsibilities nevertheless maintained the necessity of the imāmate, even if (as in the case of North African Ibāḍism) the imāmate was suspended and control of the community ceded completely to the scholars. Such a balance is shown to be the heritage, in part, from the pre-Islamic and early Islamic periods.

The Near West

Allen Fromherz

This book tells stories of interaction, conflict, and common exchange between Berbers, Arabs, Latins, Muslims, Christians, and Jews in North Africa and Latin Europe. Examining shared commerce, slavery, mercenary activity, art, and intellectual and religious debates, this book argues that North Africa was an integral part of western Medieval history. It argues that North Africa and Europe together experienced the Twelfth Century Renaissance and the Commercial Revolution. When Europe was highly divided during twelfth century, North Africa was enjoying the peak of its power, united under the Berber Almohad Empire. In the midst of a common commercial growth throughout the medieval period, North Africa and Europe also shared in a burst of spirituality and mysticism. This growth of spirituality occurred even as representatives of Judaism, Christianity, and Islam debated and defended their faiths, dreaming of conversion even as they shared the same rational methods. The growth of spirituality instigated a Second Axial Age in the history of religion. Challenging the idea of a Mediterranean split between Islam and Christianity, the book shows how the Maghrib (North Africa) was not
a Muslim, Arab monolith or as an extension of the exotic Orient. North Africa, not the Holy Land to the Far East, was the first place where Latin Europeans encountered the Muslim other and vice versa. Medieval North Africa was as diverse and complex as Latin Europe. North Africa should not be dismissed as a side show of European history. North Africa was, in fact, an integral part of the story.

Muslims, Scholars, Soldiers

Adam Gaiser

Published in print: 2010 Published Online: January 2011
Item type: book

This study of the origin and development of the Ibāḍī imāmāte ideal into its medieval Arabian and North African articulations traces the distinctive features of the Ibāḍī imāma to precedents among the early Khārijites, Rashidūn Caliphs, and pre-Islamic Arabs. Using the four “states of religion” (masālik al-dīn) as an organizing principle for its chapters, the book examines the four associated Imām-types that are appropriate to such states—the Imām al-Ẓuhūr (Imām of Manifestation), Imām al-Difāʿ (Imām of Defense), Imām al-Shārī (the “Seller” Imām) and Imām al-Kitmān (Imām of Secrecy)—and locates each Imām-type within a trajectory of Ibāḍī development. Some distinctive features of the Ibāḍī imāmāte tradition, such as the shārī Imām who selflessly fought for the establishment of the Ibāḍī polity, are shown to be rooted in the early Khārijite martyrdom narratives that were appropriated by the Ibāḍīyya and later transformed into systematic doctrines. Still others, such as the “weak” Imām who accepted provisional authority under the control of the ‘ulamā’, hearken back to pre-Islamic patterns of limited authority that subsequently found their way into early Islamic political norms. Working from a perspective that challenges the “exceptional” interpretation of Khārijite and Ibāḍite doctrine and practice, this study seeks to root much of Ibāḍī political theory in the same early traditions of Islamic political practice that later provided legitimacy to Sunnī Muslim political theorists. The result is a historically grounded and complex presentation of the development of political doctrine among the sole remaining relative of the early Khārijites.

Augustine

Carol Harrison

Published in print: 2000 Published Online: October 2011
St. Augustine, the North African bishop of Hippo (AD 354–430), has been much studied. But there has been no systematic attempt to consider the context which shaped his life and thought. Augustine's long and controversial career and his vast literary output provide unrivalled evidence for understanding the diverse ways in which Christianity confronted, assimilated, and finally transformed the traditional society of late antiquity. This book sets Augustine in his cultural and social context showing how, as a Christian, he came to terms with the philosophical and rhetorical ideals of classical culture, and, as a bishop, with the ecclesiastical, ascetic, and political structures of late antique society. According to Augustine, the Fall of man and Original sin fracture and vitiate mankind's ability to know or to will the good. This is revealed as the keystone of his theology, effecting a decisive break with classical ideals of perfection and shaping the distinctive theology of Western Christendom.

**Town and Country in Roman Africa**

W. H. C. Frend

in *The Donatist Church: A Movement of Protest in Roman North Africa*

Published in print: 1985 Published Online: October 2011


Before discussing the geographical distribution of Donatist and Catholic communities, this chapter describes the type of society that grew up on the Tell and High Plains, and which formed the environment of the rival Churches. The villages had founded their future well being on a firmer basis than had the towns. Even if one resists the temptation to regard the ruthless suppression of the revolt of the Gordians in 238 as an uncontrolled outbreak of ill feeling on the part of the Numidians, who formed a large portion of the Third Legion, against the romanized citizens, it is clear that this event is of great significance in the history of North Africa. The cities never recovered from the pillage and sack they suffered. It was at this moment that the great changes in popular religion began to take place.