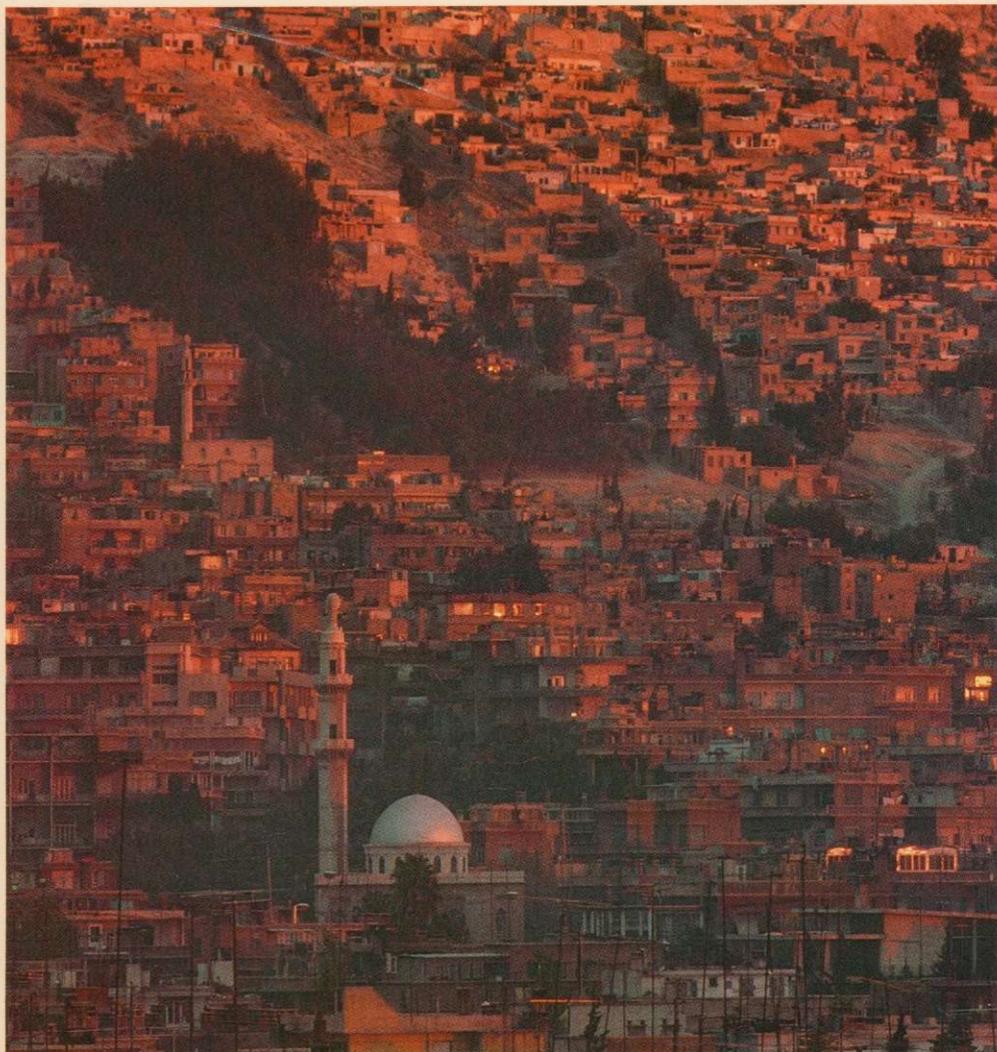


# The Middle East



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NATIONAL  
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# The Middle East



**Lands of the Middle East**



**Religion and Culture**



**The 20th Century:  
Imperialism, Nationalism,  
and Independence**



**The 20th Century:  
Modernization**



**The 20th Century:  
The Recent Years – Conflict  
and the Search for Solutions**

NATIONAL  
GEOGRAPHIC  
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EDUCATIONAL FILMSTRIPS

A GUIDE TO

# Lands of the Middle East

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OFTEN AT CENTER STAGE in the arena of world affairs, the Middle East deserves a prominent place in the curriculum. But students—and teachers—seeking to understand events there frequently find themselves overwhelmed by the complexity of the region's history and politics.

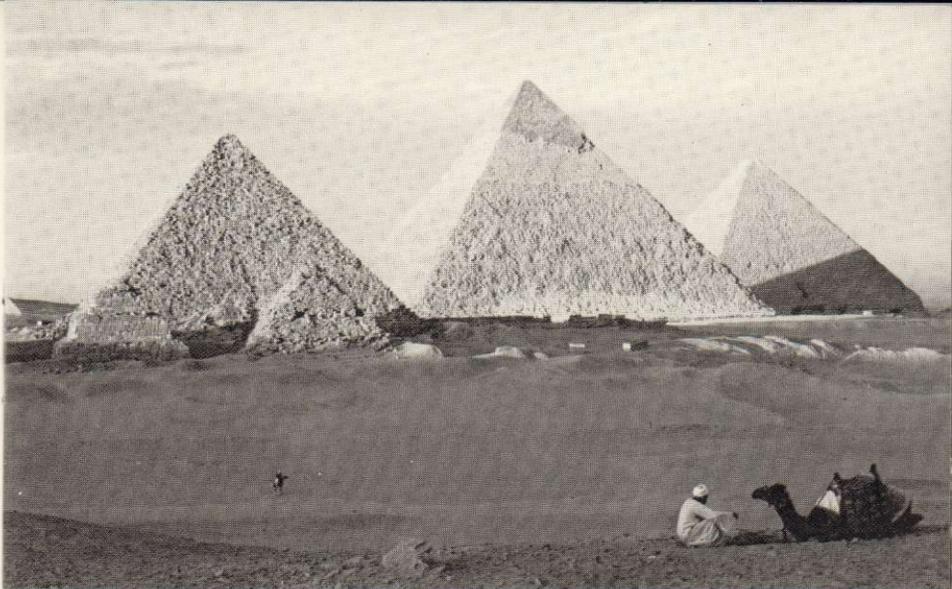
This filmstrip series seeks to unravel such complexities by examining major elements in the development of the Middle East over the last century. A geographic overview of the region is provided in one filmstrip. Cultural influences of major religions are explored in a second. Yet another analyzes changes that modernization is bringing to the region. One strip traces the sequence of imperialism, nationalism, and independence in the Middle East. The final program highlights recent conflicts, in an effort to illuminate the nature of their underlying causes.

Together, the five parts of the series give students a heightened appreciation of the cultural richness of the Middle East. The series also increases understanding of the myriad forces that contribute to the region's volatility—and to its enduring vitality.

#### THE EDITORS

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NATIONAL GEOGRAPHIC PHOTOGRAPHER JOSEPH J. SCHERSCHEL

**Ancient Pyramids at Giza stand as monuments to their creators: the pharaohs and the armies of Egyptian peasants and slaves who toiled to build them. Such evidence of the lofty aspirations and impressive achievements of ancient civilizations abounds in the lands of the Middle East.**

### Key Points

- Several of the world's most ancient civilizations developed in the Middle East, and the region has long been a crossroads for trade. Today, events in the Middle East play an important role in world affairs.
- Vast deserts stretch across the Middle East. But the region also has rivers, valleys, and mountains.
- The Middle East is populated by diverse ethnic and religious groups. Arabs make up the largest single ethnic group; Islam is the dominant religion.
- Both traditional and modern ways of life exist in the Middle East, often side by side. In recent years, the pace of modernization has increased.

### Objectives

- To provide an overview of the countries of the Middle East.
- To describe landscape and climate in the Middle East and to explore ways that these factors shape life in the region.
- To discuss the forces of tradition and modernization in the Middle East.
- To demonstrate the diversity of Middle Eastern peoples and ways of life.

## Filmstrip Text

### 1 *No narration*

2 On a sunny hillside in Iran, women in traditional clothing harvest tea leaves. Iran is one of the largest countries in the Middle East—a region where tradition strongly influences daily life.

3 At this market in Iraq, some people wear modern clothing; others appear in traditional dress. In the Middle East, older ways of life often exist side by side with modern styles.

4 The Middle East is located where Europe, Asia, and Africa meet. Part of the region borders the Mediterranean Sea. Great civilizations have developed in the Middle East, and the region has long been a crossroads for trade. Today, events in the Middle East often have a significant impact on world affairs.

5 Students work quietly in a university library in Saudi Arabia. The Middle East is populated by many groups—each with its own language or culture. Arab peoples, whose language is Arabic, form the largest of these groups.

6 Islam is the religion of most Middle Easterners. Here, followers of Islam—called Muslims—gather for worship. The Middle East is also home to many Christians and Jews.

7 Although many people imagine the Middle East as almost entirely desert, its landscape is as varied as its population.

8 The region has rivers, valleys ...

9 ...and mountains like these. Contrasting landscapes—along with a rich mix of peoples and cultures—make the Middle East a place of variety and complexity.

### 10-12 *Title frames*

13 In the Middle East, landscape and climate strongly influence the ways people live. Arrows indicate the three major rivers that flow through the region—the Nile, the Tigris, and the Euphrates. On this map, pointed symbols show mountainous areas. The dots represent expanses of desert. In this largely arid part of the world ...

14 ...deserts cover millions of acres. But few people live in such harsh, dry areas.

15 Most Middle Easterners live in cities or villages. This village is in Iran. In an area with little timber or rainfall, the villagers build their dome-shaped houses out of mud brick.

16 Throughout history, settlement in the Middle East has been concentrated along the banks of the region's three great rivers and along sea-coasts. This is the Nile, which flows north through Egypt. It is the world's longest river.

17 Since ancient times, many Middle Eastern farmers have depended on water from rivers to irrigate their crops. In recent times ...

18 ...Middle Eastern governments have launched ambitious irrigation projects. This is the Aswan High Dam, completed in 1971. By controlling the flow of the Nile, the dam helped bring an additional one million acres of Egyptian land under cultivation.

19 Baghdad, the capital of Iraq, lies along the Tigris River. The city is centuries old, yet Iraq ...

20 ...like most nations of the Middle East, acquired its present boundaries only within the last 60 years. This map shows 16 Middle Eastern countries.

21 Three of the largest are Egypt, Turkey, and Iran. The Arabian Peninsula is occupied by several other countries. The orange area on this map includes an additional five countries—some of which are embroiled in conflict ...

22 ...over smaller areas shown in white.

23 Deserts cover broad expanses of Egypt, and about 95 percent of the population is crowded along the Nile. The Mediterranean Sea lies to the north, the Red Sea to the east.

24 More than ten million people live in Cairo, Egypt's capital. Cairo is marked by many contrasts, from towering skyscrapers and broad, tree-lined boulevards ...

25 ...to small shops and narrow side streets. Like other great cities ...

26 ...Cairo offers many cultural resources. Here, members of the Cairo Ballet rehearse for a performance. Middle Eastern culture reflects contributions from Europe, Asia, and Africa.

27 Ancient Pyramids, symbols of Egypt's illustrious past, stand outside Cairo. Five thousand years ago, the Egyptians developed a remarkable civilization. Their rulers, called pharaohs, built the Pyramids as their tombs.

28 Practicing a traditional craft, an Egyptian potter creates jars out of clay from the Nile. Throughout the Middle East, many crafts still depend on traditional methods and materials.

29 This map shows Lebanon, Syria, Iraq, Jordan, and Israel. Rugged mountains rise in the west and the north. Deserts sweep across the south. The Tigris and Euphrates Rivers flow through the east. The areas shown in white—the Gaza Strip, the West Bank, and the Golan Heights—are controlled by Israel. But other countries deny Israel's right to hold these territories.

30 In the city of Tel Aviv, in Israel, people crowd an open-air café. Tel Aviv is one of the nation's largest cities and an important commercial center. Israel is the only Jewish nation in the region—or the world.

31 Since its creation in 1948, Israel has developed a wide range of industries. Electronic devices made in this factory are exported around the world. And although Israel's croplands are limited ...

32 ...efficient methods have enabled the nation to transform arid lands into productive farms.

33 Lebanon is a land of mountains and scenic valleys. Grains are grown here in the Bekaa Valley; the nation's other major crops are fruits, tobacco, and olives.

34 Beirut, the capital, stretches along the Mediterranean coast. The amusement park on the shore is a reminder of more peaceful days, when Beirut was one of the top commercial and cultural centers of the Middle East. In recent times, Lebanon has been torn by civil war and invasion.

35 Damascus, capital of Syria, is one of the world's oldest cities. In the last 20 years, a flood of rural people seeking jobs has swelled the city's population.

36 Like most countries in the region, Syria contains abundant evidence of ancient civilizations. Here, an archaeological crew unearths the throne room of a 4,000-year-old palace.

37 The sun sets over the Tigris River in Iraq. The Tigris and Euphrates Rivers dominate a broad area known as the Fertile Crescent, where some of the earliest civilizations developed.

38 Now, as in ancient times, strong family ties are highly prized in the Middle East. Here, an Iraqi father and his young daughter enjoy each other's company.

39 Crude oil is processed at this refinery near the Iraqi city of Basra. Like many Middle Eastern cities, Basra is expanding rapidly.

40 In Amman, Jordan's capital, bumper-to-bumper automobile traffic has become a daily occurrence. In 50 years, Amman has grown in population from several thousand to nearly a million.

41 Jordan has launched bold experimental programs to increase agricultural yields. Growing crops in plastic enclosures such as this one conserves water and boosts production.

42 Saudi Arabia and several smaller countries occupy the Arabian Peninsula. Saudi Arabia's neighbors include Kuwait, the island nation of Bahrain, Qatar, the United Arab

Emirates, and Oman. Other neighbors are South Yemen and North Yemen. The Empty Quarter, a desert as vast as Texas, and other arid lands extend across Saudi Arabia and into nearby countries. Mountains run along much of the peninsula's coastline.

43 The Saudi Arabian city of Mecca is the birthplace of Islam. Here, thousands of Muslim pilgrims crowd the courtyard of the city's great mosque. There, they encircle the Kaaba, Islam's most sacred shrine.

44 This is a refinery in Saudi Arabia. The nation, which has grown rich from its immense oil deposits, has set out to develop a technologically advanced society. As part of that effort...

45 ... the Saudi government offers students free education through the university level. Once, few girls were educated. Today, although boys and girls attend separate schools, girls have more educational opportunities than they did in the past. Like Saudi Arabia...

46 ... some neighboring states have grown wealthy from oil and from related industries. Here in Qatar, a worker from India inspects a machine at a petrochemical plant. The oil industry has drawn many thousands of workers to the Arabian Peninsula from other parts of the Middle East and from more distant regions, as well.

47 The tiny country of Kuwait is one of the world's richest lands. Here in the capital city, also known as Kuwait, oil wealth launched a building boom...

48 ... as it did in the country of Oman. This collection of buildings in the city of Matrah sprang up within just ten years.

49 At a shipyard in Bahrain, a supertanker gets a fresh coat of paint. The island nation has little oil. But it has grown prosperous by providing shipping and banking services to its oil-rich neighbors.

50 In the United Arab Emirates, fresh produce, once scarce, is becoming more widely available. This is because large amounts of oil money have been spent to improve the country's meager croplands and to import needed food products.

51 In the Yemens, where very little oil has been found, personal income is far lower. And the rate of change is much slower. Traditional brick-and-stone buildings like these house much of the population, as they have for centuries.

52 Iran is a large, rugged country bordering the Persian Gulf. The Zagros and Elburz Mountains frame Iran's interior, much of which is desert. Most of the people of Iran are Persians, who speak the Persian language. Iran also is home to other peoples...

53 ... such as these members of a mountain-dwelling tribe. For centuries, many Middle Easterners followed a tribal existence, living in rural areas in small, close-knit groups. Today, partly because of the movement of population from countryside to city, fewer people follow a tribal way of life.

54 In Iran and throughout the Middle East, people gather at bazaars

like this one to buy and sell, to browse, to catch up on the latest news and gossip.

55 Turkey is a country of mountains and highland plateaus. The Taurus Mountains curve through the south. Three seas border Turkey—the Aegean, the Black, and the Mediterranean. Most of the nation's people are Turks, who speak Turkish.

56 Historic Istanbul rises beside the waters of the Bosphorus, a strait between Europe and Asia. Istanbul lies on both sides of the Bosphorus. Known for centuries as Constantinople, the city was the center of the mighty Ottoman Empire. The empire ruled much of the Middle East.

57 The Bosphorus Bridge joins the city's European and Asian sections. The bridge is not just a physical connection between continents. It also symbolizes the linking of European and Asian cultures, a linking that characterizes the city—and the Turkish nation.

58 At the foot of a rocky hillside in eastern Turkey, a Kurdish woman feeds her ducks. The Kurds, who number in the millions, have their own language. Although the Kurds are residents of Turkey and of other countries, they have maintained a distinct tribal identity.

59 A variety of peoples, cultures, and landscapes makes the Middle East a region of contrasts. Much of the land is hot and dry—like the Saudi Arabian desert where these nomads live.

60 Yet the region also has rivers...

61 ... as well as valleys and mountains. Traditional customs survive in much of the Middle East...

62 ... and the region has a history that reaches back to the beginnings of recorded time. Ancient monuments such as these in Egypt offer reminders of the early civilizations that flourished here.

63 Riyadh, capital of Saudi Arabia, represents the changes and achieve-

ments that have shaped today's Middle East. Small buildings gave way to towering skyscrapers; rural newcomers adopted urban ways of life. Riyadh became a modern city. Similiar changes are being repeated across the Middle East, blending old with new to create a vital and exciting region.

64 *Title frame*



DAN PORGES, PETER ARNOLD, INC.

Known for its early efforts to "make the desert bloom," Israel — like other Middle Eastern countries — continues the effort to wrest agricultural bounty from an inhospitable landscape. Special soil treatment here permits a healthy harvest.



INGEBORG LIPPMAN, PETER ARNOLD, INC.

Prosaic industrial scene takes on the weight of wider meaning: Refineries such as this one in Iraq not only represent new wealth but also symbolize increased power for oil-producing nations of the Middle East.

Market plenty ranges from produce to fine rugs in Abu Dhabi, one of the seven small states forming the United Arab Emirates. The states share economic resources, a central government, and plans for future development. Those plans include diversification of industry to decrease dependence on oil revenues.



ROBERT HARDING ASSOCIATES

Minarets and domes (right) evoke the Ottoman past in Istanbul, formerly Constantinople. An imperial center for centuries, the city lost its ruling role in 1923. That year, Ankara became capital of the newly established Turkish republic.

## Key Words

**Arab:** the term used to identify members or descendants of a Semitic people of the Arabian Peninsula. The word *Arab* first appeared in the ninth century B.C., apparently referring to nomadic herders. Around the seventh century A.D., Muslims in the Arabian Peninsula began to call themselves Arabs. In modern times, the term is broadly used to identify peoples whose native language is Arabic.

**Middle East:** a region straddling southwestern Asia, northeastern Africa, and a small portion of Europe. In its broadest definition, the region encompasses all

Arab countries as well as Israel, Turkey, Iran, and Afghanistan. A narrower definition—the one used for this filmstrip series—includes the following countries: Egypt, Israel, Lebanon, Syria, Iraq, Jordan, Saudi Arabia, Qatar, Kuwait, Oman, Bahrain, the United Arab Emirates, North Yemen, South Yemen, Iran, and Turkey. Sometimes called the central Middle East, this region excludes the Sudan, northern African nations west of Egypt, and Afghanistan. Whatever the definition, the worldwide significance of the Middle East cannot be overestimated.

Gleaming metalware attracts shoppers at a bazaar in Isfahan, in Iran. Although the shopping mall has supplanted the bazaar in some parts of the Middle East, the traditional marketplace remains an important social and commercial institution—not merely a center for trade but also a forum for ideas.



F. JACKSON, BRUCE COLEMAN INC.



ROBERT HARDING ASSOCIATES

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A GUIDE TO

# The 20th Century: Modernization

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#### THE EDITORS

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ANTHONY HOWARTH, SUSAN GRIGGS AGENCY

**Merchants bide their time amid the array of a Middle Eastern bazaar. For centuries, the commercial life of the Middle East revolved around bazaars, popular gathering places as well as centers for trade. In recent years, modernization has brought other commercial institutions into being.**

### Key Points

- Modernization is a process that has been transforming the Middle East for more than a century.
- The distinctive characteristics of Turkey, Saudi Arabia, and Iran shaped the ways in which these nations modernized. An additional influence has been Islam—chief religion of the Middle East.
- The mechanization of agriculture and the development of industry are important aspects of modernization.
- These and other forces of modernization often result in shifts in population from rural to urban areas.
- Such developments also usher in social change, which has been a vital and controversial part of modernization in the Middle East.

### Objectives

- To identify important elements of modernization.
- To trace the course of modernization in Turkey, Saudi Arabia, and Iran.
- To demonstrate that modernization is shaped by the unique history and prevailing traditions of a particular country.
- To show some of the ways in which modernization changes everyday life.
- To indicate that rapid social change sometimes meets with resistance.

## Filmstrip Text

1 *No narration*

2 In the shops of a Middle Eastern bazaar, merchants wait for customers. Bazaars have been the focus of commercial life in the Middle East for centuries.

3 In recent years, commerce in the Middle East has grown more extensive. The region's cities have mushroomed. These changes—and other less visible ones—arise out of modernization, a process that has been transforming the Middle East for more than a century.

4 One element of modernization is the introduction of new machines and methods to traditional, agricultural societies. This Iranian farmer uses a tractor to till his fields, a job his grandfather did with an ox-drawn plow.

5 Steam pours from a petrochemical plant in Iran. The growth of industry—another major aspect of modernization—usually involves a massive movement of people from rural to urban areas.

6 As nations modernize, they develop more complex financial, governmental, and educational institutions. Many such institutions are located here in Jiddah, in Saudi Arabia.

7 A man drives his camel to market in rural Saudi Arabia. The new technologies that modernization brings may be quickly adopted. But unfamiliar ideas...

8 ... often meet with resistance. Here, women protest government policies in Iran. Social change—welcomed by some and opposed by others—has been a vital and controversial part of modernization in the Middle East.

9-11 *Title frames*

12 The Middle East lies where Europe, Asia, and Africa meet. The Mediterranean Sea borders part of the region.

13 Islam, the chief religion of the Middle East, has strongly influenced the course of modernization. This is a mosque—an Islamic house of worship. Followers of Islam are called Muslims. For centuries, most Middle Eastern societies have been guided by Islamic laws and customs...

14 ... that govern worship, family relationships, and other aspects of life. Here, pilgrims bow in worship at a mosque. Middle Eastern nations have struggled to balance the demands of Islamic tradition and those of modernization.

15 Modernization has taken a different course in various Middle Eastern countries. Some of the differences—and some of the similarities—can be seen by examining the recent histories of Turkey, Saudi Arabia, and Iran. Present-day Turkey...

16 ... developed out of the Ottoman Empire. In the 1600s, the empire dominated much of the Middle East and other parts of Europe, Asia, and Africa.

17 An Ottoman sultan, or ruler, emerges on horseback from his palace. In the late 1800s, internal problems, combined with pressures from Europe, weakened the empire. During World War I, the empire crumbled. After the war...

18 ... Kemal Ataturk, at right, led a drive for Turkish independence. On October 29, 1923, Turkey was declared a republic, with Ataturk as its president. At that time...

19 ... most Turks farmed the land and lived in villages, as these people do today. Ataturk launched a program to modernize Turkey, using European societies as models. He improved agriculture and made economic reforms.

20 An Ottoman palace stands near the water's edge in Istanbul. To hasten modernization, Ataturk radically altered many elements of Ottoman society. For example, he replaced the Ottoman legal system—which was based largely on Islamic law—with European legal codes.

21 Turkish women enjoy a traditional wedding feast. Under Ottoman rule, women had fewer rights than men. The laws that Ataturk introduced granted women additional rights—including the right to vote.

22 Custom required Turkish women to wear veils in public. Ataturk encouraged women to discard their veils and to adopt European-style clothing.

23 Ataturk, whose portrait hangs above these schoolboys, also simplified the Turkish language. Ottoman Turkish was written in the Arabic alphabet. Ataturk substituted the alphabet used in western Europe, making Turkish easier to read and write. This helped increase the nation's literacy rate—another measure of modernization.

24 Muslim girls gather in a richly carpeted mosque. Islamic worship traditionally was conducted in the Arabic language. When Ataturk tried to introduce Turkish in its place, many people were outraged. Religious leaders and other conservatives resisted his reforms, but Ataturk overcame his opponents.

25 With an iron will, Ataturk transformed Turkey into a nation both more modern and essentially Islamic. After Ataturk's death in 1938...

26 ... members of parliament—shown here—and other leaders formed new political parties. This gave more Turks a voice in the nation's affairs.

27 Turkey's leaders also expanded industrialization. New factories attracted thousands to urban areas.

28 Istanbul and other cities grew rapidly. But in Turkey, as in other Middle Eastern nations, modernization brought problems along with benefits.

29 Urban congestion became widespread. Many newcomers were forced to live in housing like this.

30 In the late 1970s, the Turkish economy faltered. Jobs were scarce, and people had to stand in line for rationed goods. Political violence broke out. In 1980, military leaders seized power—as they had in previous periods of unrest.

31 A military parade moves down a street in Ankara. Turkey's military government restored order and established an economic recovery program. After the crisis passed, elections were held to begin the nation's return to democratic rule.

32 Istanbul lies in both Europe and Asia. The Bosphorus Bridge links the two sections of the city, symbolizing the blend of cultures that characterizes Turkey. In the last 50 years, Turkey has undergone many changes.

33 Yet traditional ways remain.

34 In Saudi Arabia, modernization began later—and followed a different path. New buildings in Jiddah symbolize technological advances. Beneath the surface, however, Saudi Arabia remains deeply conservative.

35 Towers of the great mosque rise above Mecca, the birthplace of Islam. Saudi rulers are the guardians of this holy city. In modernizing their society, they have tried to protect Islamic values as carefully as they have guarded Islam's sacred shrines.

36 For centuries, nomadic tribes called the Bedouin inhabited the Arabian deserts. The Bedouin were noted for their tribal loyalty and for their skill in desert warfare.

37 Like Bedouin warriors of the past, Saudi National Guardsmen thunder across the desert. In the early 1900s, a tribal prince named Abdulaziz Al Saud won the allegiance of the Bedouin. Ibn Saud, as he was also known, united most of Arabia under his rule.

38 Ibn Saud, at center, created the Kingdom of Saudi Arabia in 1932. He based his government on tribal practices and on strict interpretation of Islamic law—principles that guide Saudi rulers to this day.

39 In the 1930s and 1940s, huge oil deposits were discovered in Saudi Arabia. Refineries were built, and oil revenues financed the construction of roads and schools.

40 In the 1960s, King Faisal, Ibn Saud's son, launched a more ambitious modernization program. Oil wealth enabled the Saudis to purchase technologically advanced equipment and to hire foreign experts to help develop the nation.

41 Jiddah—a major port—has undergone rapid development. Saudi Arabia also has spent millions on health care, housing, and education.

42 The Saudi government offers students free education through the university level. The government's education and training programs are designed in part to reduce the country's dependence on imported labor.

43 In education, as in all aspects of modernization, the Saudis face the challenge of interpreting Islamic traditions to fit a changing society. In the past, few Saudi women were educated. Now, more women attend school.

44 But Saudi women still abide by deeply rooted traditions. Although women exert great influence within the family, their public lives are restricted. Women do not drive cars, for instance, nor do they appear in public unveiled. Only certain jobs are open to them.

45 Another aspect of modernization involves increasing food production. At present, only one percent of Saudi Arabia's land is cultivated. But irrigation and new agricultural techniques are turning desert into farmland.

46 Preparing for a future of dwindling oil supplies, the Saudis are diversifying their economy.

Yanbu, a planned city, will have fertilizer plants, steel mills, and other new industries.

47 Children greet Donald Duck in a shopping mall. The Saudis have modernized rapidly over the last 25 years. Although they have adopted many elements of modern life, they are working to preserve their traditional society.

48 Following an age-old custom, a Saudi prince listens to a request from a subject. Such traditions help ease the Saudis through the process of modernization.

49 In Iran, a graceful mosque rises beside a pool. The course of modernization in Iran has been particularly turbulent in recent years. In the late 1800s . . .

50 . . . Iran was a largely rural land without a strong central government. Iran's leaders allowed the British and other foreigners to develop the nation's oil resources.

51 Here, present-day workers lay pipeline. In the early days of Iran's oil industry, most profits went to the British. Many Iranians resented such foreign involvement. Among the critics . . .

52 . . . were religious leaders. Here, Islamic clergymen study sacred texts. Most Iranians are Shia Muslims. Shia religious leaders have great authority in political and legal matters. The clergy vigorously opposed foreign influence in Iran.

53 In 1925, a military leader named Reza Khan became Iran's shah, or monarch. In an attempt to make Iran more independent, the shah developed industry and modernized the army.

54 But he dealt less successfully with certain social problems—including the unequal distribution of land. Most property was controlled by wealthy landowners. People who worked the land remained poor during Reza Shah's reign. In 1941, his son Mohammad Reza Pahlavi became shah.

55 By the 1960s, Iran had taken control of its oil industry, and revenues increased dramatically. The government spent millions industrializing the nation.

56 The shah also launched a program to extend the benefits of modernization to more Iranians. One goal was to increase literacy. Here, a soldier assigned as a teacher works with children in a village school.

57 Another part of the shah's program was designed to redistribute Iran's farmland. This reform was largely unsuccessful. Despite such efforts by the shah, the gap between rich and poor widened.

58 In 1967, the shah crowned himself King of Kings in a lavish ceremony. His ambitious program to transform Iran into a modern nation produced dramatic changes. But his failure to involve a wide segment of Iran's population left the nation's economy—and the shah's support—in a dangerously weak position.

59 Iran's cities were home to a growing population and to the nation's large industries. These industries received government funds, but small businesses did not. And the thousands who moved to cities in search of work more often found overcrowding and high prices.

60 The shah depended heavily on military aid and business investments from the United States. Here, mechanics prepare American-made helicopters for takeoff. As in the past, many Iranians resented such foreign involvement.

61 A crowd fills a bazaar in Tehran. In the late 1970s, Iran's economy declined, and discontent with the shah's policies increased. The major figure of the opposition . . .

62 . . . was the Ayatollah Khomeini, a Shia leader. The ayatollah blamed Iran's social injustices on the shah's programs. He denounced the shah for embracing foreign ideals and practices. Iranians rallied behind the ayatollah . . .

63 . . . and massive demonstrations took place in Tehran. Often, violence erupted. In January 1979, the shah was forced to leave the country. Later that year, the Ayatollah Khomeini became head of the revolutionary government.

64 A crowd assembles for prayer in Tehran. Khomeini's primary goal has been to make Iran a pure Islamic state—a country governed according to his strict interpretation of Shia traditions.

65 Khomeini outlawed most foreign styles and practices and returned his people to traditional ways. Coeducational schools were banned, and the clergy took control of the nation's courts. Amid the turmoil of revolution . . .

66 . . . Iran was attacked by neighboring Iraq. Here, Iranian soldiers cheer at a training camp. The expense of war with Iraq and the upheaval of revolution further disrupted Iran's economy. But oil revenues continued to sustain the country.

67 A poster of Khomeini looms outside a refinery. Iran has entered a period when social and religious traditions are being revived. With the ayatollah directing Iran's affairs, the course of modernization remains uncertain. In Iran . . .

68 . . . and throughout the Middle East, the forces of modernization have brought both benefits and new problems. Istanbul, like many of the region's cities, has been greatly transformed in recent years.

69 In Saudi Arabia, cars and trucks have replaced camels in rural areas. Modernization changes the ways people live—sometimes radically, more often blending old ways with new.

70 Muslims pray at an outdoor service in Saudi Arabia. Turkey, Saudi Arabia, and Iran have each followed a different course in reconciling Islamic tradition with the forces of the modern world.

71 *Title frame*



ALAIN KELER, SYGMA

Turkish schoolboys respond enthusiastically to a question. A portrait of Kemal Ataturk, Turkey's first president, surveys the classroom. Borrowing freely from European institutions, Ataturk launched an ambitious modernization program. As part of an effort to secularize the nation, he established state schools—wresting control of education from Islamic clergy.

**Contrast and continuity:** Turkish women wear modern dress as well as more traditional garb. Though the status of women varies among Muslim nations, Muhammad—the founder of Islam—extended property rights to females in the 600s.



RICHARD KALVAR, MAGNUM

## Key Words

**Islam:** the religion established by the Prophet Muhammad more than 1,300 years ago. Islam's most fundamental beliefs are contained in the statement: "There is no god but God, and Muhammad is His messenger." Followers of Islam are called *Muslims*. The sacred book of Islam is the *Koran*. After Muhammad's death, the religion spread from the region around Mecca and Medina—in what is today Saudi Arabia—to many distant lands. Islam formed the basis of the learned civilization known as the Islamic Empire, which fanned out from the Middle East to other parts of Africa, Asia, and Europe.

**Middle East:** a region straddling southwestern Asia, northeastern Africa, and a small portion of Europe. In its broadest definition, the Middle East encompasses

all Arab countries as well as Israel, Turkey, Iran, and Afghanistan. A narrower definition—the one used for this filmstrip series—includes only the countries of the central Middle East. It excludes the Sudan, northern African nations west of Egypt, and Afghanistan.

**modernization:** in this filmstrip, the collective name given to the many changes that mark a nation's transition into a society characterized by mechanized agriculture, substantial industry, and complex financial, governmental, and educational institutions. The process of modernization generally involves every aspect of a nation's life: the economy, the country's political and military arrangements, religious beliefs, and social structure.

**Jiddah, Saudi Arabia's commercial center, also ranks as one of the nation's busiest ports. The city on the Red Sea boasts the world's largest airport, built to accommodate Muslim pilgrims en route to the holy city of Mecca.**



ANTHONY HOWARTH, SUSAN GRIGGS AGENCY



Images of the Shah of Iran and of United States President Jimmy Carter figure prominently in an antigovernment demonstration in the capital city of Tehran during the late 1970s. The Shah's close ties with the United States helped spark the revolution of 1979—partly a reaction to the imposition of western customs on a traditional Islamic society.

Hollywood comes to the Middle East: Donald Duck greets family members in a Saudi Arabian shopping mall. As modernization brings change to many parts of the Middle East, Islamic traditions provide a measure of stability.



ROBERT AZZI, WOODFIN CAMP &amp; ASSOCIATES

## Filmstrip Staff

"The 20th Century: Modernization," from the filmstrip series *The Middle East*, produced through the worldwide resources of the National Geographic Society, Gilbert M. Grosvenor, President; Robert L. Breeden, Vice President, Publications and Educational Media.

Prepared by the Special Publications and School Services Division, Donald J. Crump, Director; Philip B. Silcott, Associate Director; William L. Allen, Assistant Director.

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A GUIDE TO

The 20th Century:  
The Recent Years —  
Conflict and the  
Search for Solutions

NATIONAL  
GEOGRAPHIC  
SOCIETY



OFTEN AT CENTER STAGE in the arena of world affairs, the Middle East deserves a prominent place in the curriculum. But students—and teachers—seeking to understand events there frequently find themselves overwhelmed by the complexity of the region's history and politics.

This filmstrip series seeks to unravel such complexities by examining major elements in the development of the Middle East over the last century. A geographic overview of the region is provided in one filmstrip. Cultural influences of major religions are explored in a second. Yet another analyzes changes that modernization is bringing to the region. One strip traces the sequence of imperialism, nationalism, and independence in the Middle East. The final program highlights recent conflicts, in an effort to illuminate the nature of their underlying causes.

Together, the five parts of the series give students a heightened appreciation of the cultural richness of the Middle East. The series also increases understanding of the myriad forces that contribute to the region's volatility—and to its enduring vitality.

#### THE EDITORS

*The Middle East*—"The 20th Century: The Recent Years—Conflict and the Search for Solutions" (04747)  
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THIERRY CAMPION, GAMMA-LIAISON

**Common Middle Eastern tableau features a youthful soldier silhouetted against a backdrop of battle; often, one or another conflict in the Middle East has lasted nearly as long as those at the front have lived. Geography, history, and religion all play key roles in perpetuating hostilities in the region.**

#### Key Points

- The Middle East has long been a region of conflict. Its geographical location—where Europe, Asia, and Africa meet—has helped generate that conflict and has heightened world interest in events in the region.
- Major disputes in the region include the Arab-Israeli conflict, fighting in Lebanon, and the war between Iran and Iraq.
- Each of these disputes has complex causes; in none does a peaceful solution appear to be readily attainable. Yet we all have a stake in resolving the problems of the Middle East.
- The nations of the Middle East are predominantly Arab and largely Muslim. Religion plays an important role in Middle Eastern affairs.

## Filmstrip Text

### 1 *No narration*

2 A soldier mans his post outside Tripoli, in the Middle Eastern country of Lebanon. In the distance, smoke rises after a bombing. The Middle East has long been a battleground.

3 Location has played a big role in creating conflict. The Middle East is situated where Europe, Asia, and Africa meet. Part of the region borders the Mediterranean Sea. The Middle East has been a crossroads of trade for centuries. For this and other reasons, outside nations often have vied for control of the region.

4 British troops of the 1880s pose at the Sphinx, in Egypt. The British controlled the country at that time. Once, most of the Middle East was under British or French control.

5 Most Middle Easterners are Arabs—people whose language is Arabic. Here, Arab men share the strong coffee characteristic of the Middle East. Early in this century, many Arabs joined in movements to free the region from foreign domination. Those efforts succeeded.

6 The several Middle Eastern nations highlighted here gained their independence in the last 60 years. One characteristic of these countries is that most of the Arab residents . . .

7 . . . are Muslims, followers of the religion called Islam. Symbolized by stately mosques—houses of worship such as this one—Islam was a unifying force in the Arab drive for independence. And it continues to exert a powerful influence on Middle Eastern affairs.

8 Set apart from its Islamic neighbors is the Jewish country of Israel. Here, Israeli soldiers move toward the front in a war with Arab states. War between Israel and Arab nations has broken out repeatedly.

9 The ancient city of Jerusalem, the seat of the government of present-day Israel, is a sacred place for three great religions—Judaism, Christianity, and Islam. In the Middle East, religious differences often become intertwined with politi-

cal disputes. Another factor in Middle Eastern unrest is that outside nations continue to vie for control in this strategically located, oil-rich region.

10 Shoppers and merchants crowd a market in the Egyptian capital of Cairo. Despite the conflict between Arab nations and Israel—and despite such disputes as fighting in Lebanon and war between Iran and Iraq—the lives of most Middle Easterners are much like those of people everywhere: focused not so much on issues of world importance as on simpler concerns. Yet even ordinary events occur against a backdrop of tension and uncertainty.

### 11-13 *Title frames*

14 Jerusalem stands at the heart of a bitter struggle in the Middle East—the Arab-Israeli conflict. Present-day Israel was created in 1948 out of Palestine, which had been under British control for three decades and had a predominantly Arab population.

15 Arab farmers harvest grain in Palestine in the 1920s. Early in this century, many Palestinians—like other Arabs—wanted to end European domination. Another group wanted to create its own country in Palestine. These people, called Zionists, hoped to establish a Jewish state there. Palestine had been the site of the ancient Jewish nation of Israel.

16 Jewish settlers such as these emigrated from Europe to Palestine and established settlements. Palestinians came to oppose these settlements, and both Jews and Arabs opposed British control of the area. Thus the Zionist dream of a new Jewish state seemed remote. Tragic events in Europe changed that.

17 In the 1930s, Adolf Hitler came to power in Germany. As part of his quest for world domination, he launched an extermination program that led to the murder of nearly six million Jews. After Hitler's defeat in World War II, most Jewish survivors in Europe were homeless. Many believed that having a nation of their own was the only way to ensure their continued existence as a people.

18 Boatloads of Jewish refugees began arriving in Palestine. Both Jews and Arabs felt they

had historical and moral claim to the territory. The British, unable to resolve the dispute . . .

19 . . . submitted the issue to the United Nations. In 1947, that body voted to partition Palestine—whose neighbors were Egypt, Lebanon, Syria, and Transjordan—into two separate states. One, shown here in orange, was to be Arab; the other, shown in brown, Jewish. Jerusalem was to be under international control. Arabs were outraged, protesting that they were being forced to surrender their land to make up for Hitler's crimes. After Israel declared its statehood in 1948 . . .

20 . . . war broke out between that country and its Arab neighbors. Here, Israeli soldiers march off to the fighting. Months of fierce battles led to Israeli victory. By the time a truce was arranged in 1949 . . .

21 . . . Israel had incorporated part of Jerusalem and much of what the United Nations had set aside as an Arab state. Hundreds of thousands of Palestinians left the areas controlled by Israel. They went mostly to the territories now known as the Gaza Strip and the West Bank and to neighboring Transjordan—today called Jordan.

22 Egyptian military vehicles move across desert land near Israel. Egypt led the Arab opposition to Israel. With strong stands being taken by both sides, the Arab-Israeli conflict has brewed for decades, erupting into war again in 1956, 1967, and 1973.

23 After the 1967 war, Israel controlled more than three times its original territory. Captured lands included the Sinai Peninsula—part of Egypt—as well as the Gaza Strip, the West Bank, and the Golan Heights. To strengthen its claim to these territories . . .

24 . . . Israel established settlements like this one. Such settlements deepened the hostility between Israel and its neighbors. In 1973, Egypt and Syria went to war against Israel. That conflict provided Arabs with only limited military success. But it set the stage for a stunning development.

25 In 1977, two war-weary men—Egyptian President Anwar Sadat and Israeli Prime Minis-

ter Menachem Begin—met for the first time. Here, the Egyptian delegation arrives in Israel. Their nations had long been linked only by geography and war. But meetings such as this raised the possibility of peaceful relations.

26 In 1978, Sadat, at left, and Begin, at right, met with United States President Jimmy Carter to discuss a peace treaty. Here at Camp David, in Maryland, Israel agreed to withdraw from the Sinai Peninsula. It also promised to recognize what were called the "legitimate rights" of Palestinians. The Egyptians understood this provision as leading to Arab self-government in the Gaza Strip and the West Bank. In turn, Egypt—alone among major Arab nations—established full diplomatic relations with Israel.

27 At a White House ceremony, Sadat, Carter, and Begin stand as the United States national anthem is played. Many people regarded the Camp David accords as a major step toward peace. Others saw pitfalls. Egypt became isolated among Arab nations; the wording about Palestinians was vague; Israel differed with Egypt over the meaning of the promises regarding the Gaza Strip and the West Bank.

28 Israel and most Arab countries remained officially at war. Here, Israeli soldiers patrol a beach. The Arab-Israeli conflict has proved so difficult to resolve largely because both Israelis and Palestinians claim the same territory. The claims are rooted in centuries of history, tradition, and faith.

29 A Jewish scholar completes a copy of the Torah—a part of the Bible often written in the form of a scroll. According to some interpretations of the Bible, God promised Israel to the Jews forever.

30 The biblical and historical claim was reinforced, Zionists say, by Jews who settled in Palestine in modern times. Here, Zionist settlers of the 1930s plow a field.

31 Arabs point out that for more than a thousand years their people were the majority here in the land they still call Palestine. Since 1948, Palestinians have been reduced to a minority in Israel.

32 Today, more than 600,000 Palestinians—such as this girl—are citizens of Israel; an additional million live in the Gaza Strip, the West Bank, and the Golan Heights.

33 In Jerusalem, outside the mosque known as the Dome of the Rock, Palestinian demonstrators demand an independent state of their own. Most Palestinians bitterly resent Israeli rule. Far more numerous than the Palestinians living within Israel, however . . .

34 . . . are others who left their homes as Israel was taking shape—and their descendants. Many such Palestinians have spent their entire lives in refugee camps like this one.

35 Other Palestinian refugees and their descendants—such as these university students waiting for graduation to begin—have become established in neighboring countries. In Jordan, Palestinians make up a majority of the population. Like many other Palestinians, many in Jordan press for the establishment of a nation of their own in territory now controlled by Israel.

36 In 1969, Yasir Arafat became head of the Palestine Liberation Organization—the PLO. The PLO is the leading group committed to the creation of a Palestinian state. Arafat's organization uses both political negotiations . . .

37 . . . and military attacks. Here, Arafat and his aides plan strategy. Arab states and the United Nations recognize the PLO as the legitimate representative of the Palestinians. But Israel refuses to deal with the PLO and denies Palestinian claims to a homeland.

38 The Palestinian cause is so deeply felt that even boys are drawn into the fighting. Fueled by the Palestinian issue, the Arab-Israeli conflict continues to simmer—always on the verge of boiling over.

39 By 1984, events had reached this standoff. Arab states demand that Israel return the territories shown in yellow. Israel refuses to surrender the territories and continues to establish settlements. Many Israelis view these areas as buffer zones vital to the country's security; some regard them as rightfully Israel's. No thoughtful person expects a quick or easy solution; people everywhere hope for progress toward peace.

40 Lebanon is another war-torn area of the Middle East. This is Beirut, its capital, in the mid-1970s—before civil war and invasion destroyed large parts of the city. Lebanon's population is highly varied; it includes members of several Muslim and Christian groups. Some of the recent conflict evolved from earlier political fighting among these groups.

41 Maronite Christians attend a service. Most Lebanese Christians belong to the group known as Maronites. They long controlled Lebanon's government. As Lebanon's non-Christian population grew, Muslim groups sought a greater share of political control. The government resisted. In 1975, the dispute broke out into civil war.

42 Placid farmlands contrast with Lebanon's tumultuous recent history. The civil war was complicated by many forces. Lebanon had once been a part of neighboring Syria, which entered the war and, over time, shifted back and forth between Muslim and Christian sides. In addition, the PLO—which had established bases in Lebanon—shelled Israeli settlements across the southern border. Israel retaliated. Then, despite a lengthy cease-fire arranged by the United States . . .

43 . . . Israel launched a major invasion in 1982. Here, Israeli tanks move toward the Lebanese border. Israeli forces pushed as far as . . .

44 . . . Beirut, where bombing ravaged the city. Most PLO forces pulled out of Lebanon. Israel, saying that it feared a takeover by Syria, refused to withdraw until Syrian troops left the country.

45 In 1983, an international peacekeeping force—including United States Marines—was sent to Beirut. But, suffering heavy losses . . .

46 . . . the international force withdrew.

47 In 1984, the situation in Lebanon remained chaotic and dangerous. In an effort to end—or at least to reduce—the bloodshed . . .

48 . . . Lebanon's president—Amin Gemayel, a Maronite—formed a new government that represented different groups more evenly. Whether the government could deal with the forces that confronted it was impossible to predict.

49 Yet another Middle Eastern conflict erupted when Iraq and Iran went to war over the Shatt al Arab Waterway, which links the Tigris and Euphrates Rivers to the Persian Gulf. People of the region had squabbled over the waterway for centuries. Today, it is a vital channel for shipping oil into the gulf and on to world markets. Both Iraq and Iran are oil-producing nations.

50 In the late 1970s, Iran was in the turmoil of revolution. The Ayatollah Khomeini's supporters, here carrying posters of their leader, seized control in 1979. Khomeini, a Muslim clergyman of the Shia group, pledged to reestablish strict Islamic laws that had been eased in Iran. During the early days of the ayatollah's rule, Iran seemed weak and . . .

51 . . . to its Iraqi neighbors, ripe for attack. Iraqi President Saddam Hussein, shown waving to supporters, ordered an invasion in 1980. His objective was to seize the Shatt al Arab Waterway and in so doing become the leading power in the Persian Gulf. He also wanted to contain Khomeini's religious revolution. Others in the region shared this goal.

52 The Saudi Crown Prince meets with one of his subjects. Saudi Arabia and other Middle Eastern governments have given Iraq military and economic support in its war against Iran. They fear that an Iranian victory would carry Khomeini's revolution and radical Islamic rule throughout the region.

53 In 1984, the fighting continued. The cost in human lives and in economic damage was staggering. Some estimates put deaths as high as half a million. Many observers think that war will continue so long as either Khomeini or Hussein rules. The international stakes of the conflict rose . . .

54 . . . with attacks on oil tankers in the Persian Gulf. This threat to world oil supplies increases the danger of wider war in the region or even direct military involvement by the United States or other great powers. Despite such conflicts . . .

55 . . . everyday life goes on for the people of the Middle East. They shop, they work, they attend school. Still the world intrudes.

56 The oil industry has brought immense wealth to parts of the region—and it helps ensure that the Middle East is never entirely free of outside involvement. The United States, the Soviet Union, and other nations play a strong role in Middle Eastern affairs.

57 Lebanese soldiers fire an American-made gun. Economic and military involvement by outside powers elevates regional conflicts to issues of world concern. Yet these disputes most directly affect . . .

58 . . . the people of the region. Mostly Arab . . .

59 . . . predominantly Muslim, they live in the shadow of seemingly unending conflict—the Arab-Israeli dispute, the fighting in Lebanon, the war between Iran and Iraq, and other confrontations.

60 These Arab leaders met in 1982 to discuss matters of common interest. This group—along with other regional leaders—is caught up in some of the world's gravest conflicts. For many reasons, we all have a stake in the peaceful resolution of the problems of the Middle East.

61 *Title frame*



CHARLES HARBUTT, ARCHIVE

**Flag held high, Israeli soldiers head toward battle. Since the founding of Israel in 1948, war between the Jewish state and its largely Muslim neighbors has broken out repeatedly; peace remains elusive.**

## Objectives

- To familiarize students with three principal conflicts in the Middle East.
- To outline some of the chief causes of these conflicts.
- To discuss attempts to arrange peaceful solutions for disputes in the region.



NATIONAL GEOGRAPHIC PHOTOGRAPHER JODI COBB

**Palestinian students wait for graduation exercises to begin at a university in Jordan. Over the years, many Palestinians have joined the mainstream of Jordanian society; they now comprise the majority of that country's population. But many more remain in refugee camps. The lot of Palestinian refugees ranks as one of the most nagging questions in the prolonged Arab-Israeli conflict.**

## Key Words

*Islam*: the religion established by the Prophet Muhammad more than 1,300 years ago. Islam's most fundamental beliefs are contained in the statement: "There is no god but God, and Muhammad is His messenger." Followers of Islam are called *Muslims*. The sacred book of Islam is the *Koran*. After Muhammad's death, the religion spread from the region around Mecca and Medina—in what is today Saudi Arabia—to many distant lands. Islam formed the basis of the learned civilization known as the Islamic Empire, which fanned out from the Middle East to other parts of Africa, Asia, and Europe.

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**Street fighting and other grisly aspects of civil war plague Beirut, capital of Lebanon. Years of battling have destroyed communities and nearly ruined Lebanon's once thriving economy. The prospects of peacemaking efforts seem discouraging—yet such efforts continue here and in much of the Middle East.**

C. STEELE-PERKINS, MAGNUM





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FRED J. MAROON

Iranian demonstrators mass in support of the Ayatollah Khomeini. Seizing power in 1979, Khomeini crusaded for an Islamic revolution at home that would eventually extend to all Muslim lands. To stave off the spread of Khomeini's brand of fundamentalism, leaders of other Middle Eastern governments have aided Iraq in its war with Iran—a conflict that arose out of an age-old dispute over the Shatt al Arab Waterway. At left, Saudi Arabia's Crown Prince confers with a citizen. The oil-rich Saudis have contributed heavily to the fight against Iran.

P. CHAUVEL, SYGMA

A GUIDE TO

The 20th Century:  
Imperialism,  
Nationalism, and  
Independence

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OFTEN AT CENTER STAGE in the arena of world affairs, the Middle East deserves a prominent place in the curriculum. But students—and teachers—seeking to understand events there frequently find themselves overwhelmed by the complexity of the region's history and politics.

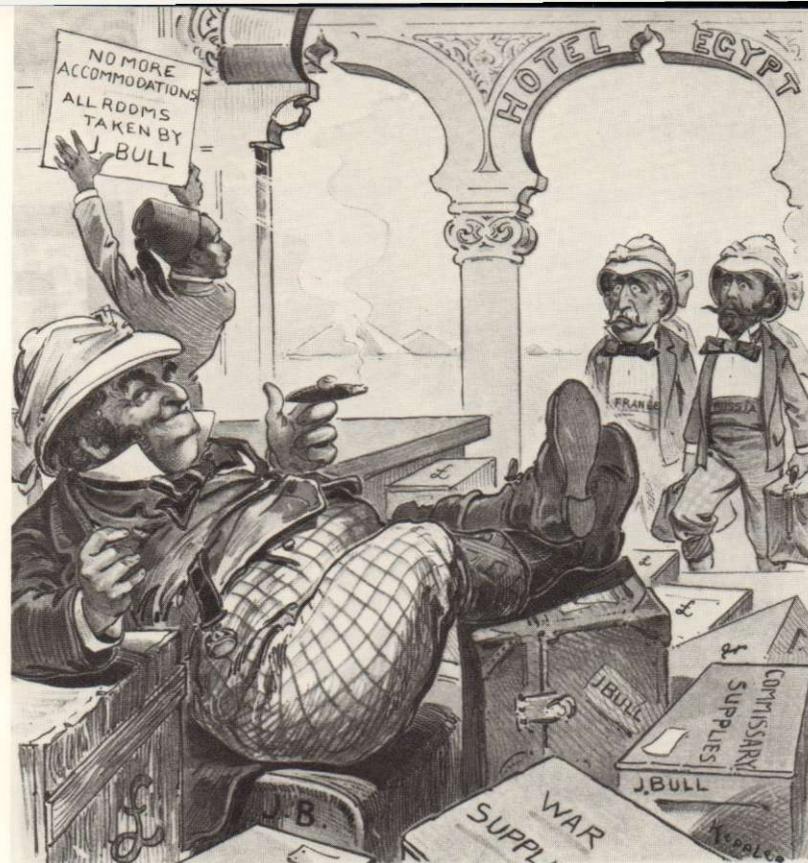
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THE BETTMANN ARCHIVE

**Sitting pretty: Plump John Bull—symbolizing Britain—settles comfortably into the Hotel Egypt. Figures representing France and Russia, Britain's rivals for control in the Middle Eastern country, stand at the door—shut out and obviously disconsolate over that fact.**

### Key Points

- Although the Middle East is the birthplace of some of the world's earliest civilizations, the present-day countries of the region became independent only in this century.
- Located where Europe, Asia, and Africa meet, the Middle East has long played an important role in world trade. Because of this strategic location and for many other reasons, outside powers have persistently sought control in the region.
- Beginning in the 16th century, most of the Middle East was part of the Ottoman Empire. As the empire weakened, European nations vied for control. By 1920, most Middle Eastern countries had come under imperialist rule by European powers—particularly France and Britain.
- Gradually, nationalist movements developed among Middle Eastern peoples. The struggle for independence was a difficult one—as evidenced by the histories of Egypt, Iraq, and Israel.
- Although the Middle East is today a region of independent countries, foreign powers still seek influence there.

## Filmstrip Text

### 1 *No narration*

2 In 1982, leaders of several Middle Eastern nations gathered to discuss issues of common concern. Although the Middle East is the birthplace of some of the world's most ancient civilizations, the present-day countries of the region became independent only within this century.

3 The Middle East lies where Europe, Asia, and Africa meet. Part of the region borders the Mediterranean Sea. The Middle East has long been a crossroads for trade. This and other factors have prompted outside powers to compete for control in the region.

4 By the mid-1500s, the Middle East was part of the Ottoman Empire—which at its greatest extent, shown here, extended across three continents and around much of the Mediterranean Sea. As the Ottoman Empire weakened in the late 1800s, European nations jockeyed for position in the Middle East.

5 In this 19th-century cartoon, the plump figure—John Bull, representing Britain—has occupied all rooms in the Hotel Egypt, which symbolizes that nation. Other figures representing France and Russia look on, disappointed at being shut out. Domination of a weaker country, such as 19th-century Egypt, by a powerful nation, such as Britain, is called imperialism. By 1920, most of the Middle East was under imperialist rule.

6 Gradually, nationalist movements—aiming to free the region from imperialist domination—developed among Middle Eastern peoples. Here, in the 1940s, Egyptians belonging to an Arab nationalist movement demand that Britain get out of their country. Most people in the Middle East are Arabs—people whose language is Arabic.

7 Probably the most influential Arab leader of modern times was Gamal Abdul Nasser, who drew the British presence in Egypt to a close. In addition, he stirred nationalist feeling throughout the Middle East. The recent history of the Middle East is in large part a story of imperialism, nationalism, and independence.

8 Egypt forms a major chapter in that story. This is one of Egypt's ancient Pyramids.

9 The oil-rich nation of Iraq, site of this refinery, is another Middle Eastern country where the sequence of imperialism, nationalism, and independence has taken place during this century.

10 This is the port city of Haifa, in Israel, a nation at the heart of what might be the most complex chapter in the recent history of the Middle East. The rise of three nations—Egypt, Iraq, and Israel—not only reveals much about Middle Eastern nationalism but also illustrates contrasts in the region.

11 Fighter jets like this one were sold to Middle Eastern countries by the United States. Forming a backdrop for the growth of nationalism in the Middle East is continued outside involvement. Outside powers—especially the United States and the Soviet Union—exert considerable influence in the region. Today, however, those with an interest in the Middle East must deal with independent nations.

### 12-14 *Title frames*

15 Towers and domes crown a mosque—an Islamic house of worship—in Cairo, capital of Egypt. Most Arabs are Muslims, followers of the Islamic religion. Along with the Arabic language, Islam has been a powerful unifying force in Arab nationalism. Centuries ago . . .

16 . . . in the early 1500s, Ottoman warriors—depicted here in an early text—overran Egypt and most Arab lands. They built a vast empire.

17 The Ottoman Empire controlled these and other trade routes that crisscrossed the Middle East. In the mid-19th century, passage through the region enabled Great Britain, for example, to reach its colonies in India more quickly than any other route allowed. Because of its strategic location, the Middle East aroused keen interest among several outside powers. Although the region remained part of the Ottoman Empire until the early 1900s . . .

18 . . . European nations had entered the region far earlier. In 1798, the French conqueror Napoleon led his forces into Egypt to seize control of Britain's land route to India. The British turned back this effort, but France maintained a presence in the region.

19 In 1869, a parade of ships marked the opening of the Suez Canal, built through Egypt by the French and designed to link Europe with the trading ports of the Far East. At the time, the canal was billed as a "source of everlasting wealth for Egypt." Yet Britain and France ended up with control of the canal; Egypt came out empty-handed.

20 Nationalist uprisings broke out. But in battles like this one, the British—with superior arms and greater military experience—crushed the nationalist forces. By the 1880s, Britain controlled Egypt.

21 British officials, such as Lord Cromer, gradually took over the job of administering Egypt's affairs as the British increased their economic interests in the region. This happened even though Egypt was still officially part of the Ottoman Empire, not a British colony. Such legal complexities mattered little to the Egyptians, many of whom simply resented all outsiders.

22 Egyptians serve Europeans at a hotel in this 19th-century scene. Many Egyptians felt humiliated by imperialist rule. With the breakup of the Ottoman Empire, Britain came into even fuller control. Nationalist uprisings continued. Eventually . . .

23 . . . in 1922, Britain granted Egypt limited independence. The man in white is King Fuad, Egypt's monarch. Like Britain, Egypt had become a kingdom governed by a parliament. But the days of imperialism were not yet over.

24 Britain retained firm control over defense and foreign affairs. At this meeting, Fuad's son and successor, King Farouk, is seated between two symbols of continued British involvement. At left is the Duke of Edinburgh, known today as Prince Philip, and at right is Britain's foreign minister, Ernest Bevin. Such scenes led many nationalists to consider Egypt's independence a joke.

25 Egyptians mass in an anti-British rally. Nationalist feeling surged throughout the 1940s. Attacks against British troops stationed along the Suez Canal became increasingly violent. Finally . . .

26 . . . in 1952, a group of army officers, plotting secretly, overthrew the Egyptian monarchy. Gamal Abdul Nasser, at left, had founded the group to fight foreign domination. The British withdrew completely in 1956.

27 Nasser became Egypt's president. Popular and dynamic, he exercised strong leadership. Nasser had ambitious plans for Egypt's development and a bold vision of unity among all Arab nations.

28 An agricultural system as ancient as the Pyramids kept many Egyptians in poverty. Most peasants worked the fields of large landowners who reaped the profits. Nasser managed to redistribute some of the nation's farmland.

29 The Nile, which flows through Egypt, is the world's longest river. Nasser was determined to build a giant dam high upriver, near Aswan. The Aswan High Dam was intended to help irrigate the fertile Nile Valley, to control flooding, and to increase the nation's supply of electricity. At first, Britain and the United States promised to help pay for the project. Then they withdrew their offer.

30 In retaliation, Nasser seized control of the Suez Canal in 1956. When he took over the busy waterway—which greatly reduces time and expense for international shippers—Nasser angrily told outside nations that they could, in his words, "choke on their rage."

31 Egyptians demonstrate in support of Nasser's action. In an attempt to retake the canal, Britain, France, and Israel attacked the nation. Eager to reduce tensions, the United States persuaded the three countries to withdraw. And the United Nations sent in international troops to patrol the waterway. Eventually, the Suez Canal was returned to Egypt . . .

32 . . . and the Aswan Dam was built with aid from the Soviet Union.

33 Nasser, at right, signs a pact with the President of Syria. Much of Nasser's reputation in the region rests on his fierce independence, which helped fuel nationalist movements outside Egypt.

34 Baghdad is the capital of Iraq. Like Egypt, Iraq once was part of the Ottoman Empire. During World War I . . .

35 . . . Arabs in the region joined with the British and their allies to fight Ottoman forces. In return, the Arabs were promised independence after the war.

36 Dressed in traditional garments, Arab leader Prince Faisal poses in 1919 with several delegates to the Paris Peace Conference, at the end of World War I. In Paris, Faisal realized that the Europeans had no intention of keeping their promise of Arab independence.

37 Rather, France and Britain had secretly agreed to divide the Middle East into mandates—territories over which they would keep strict control. France was given Syria, which included the land now known as Lebanon. Britain received Palestine, Transjordan—now called Jordan—and Iraq. The mandate system was based on the notion that Arab states were not ready for self-government. Most Arabs strongly opposed this arrangement . . .

38 . . . but Faisal was powerless to prevent it. In 1921, Faisal, shown here with Iraqi officials, was crowned King of Iraq. He may have owed his throne to Britain, but he continued negotiations for independence. In 1932, the mandate ended. Outside involvement, however, did not. About that time . . .

39 . . . the exploration of Iraq's rich oil fields began. In 1938, American companies helped lay this pipeline from Iraq to the Mediterranean Sea. Foreign companies provided money and technology to develop the country's oil industry. They also received a big share of the profits.

40 And ties to Britain remained strong. Here, King Faisal II, at left, and another member of his family ride in an open carriage during a visit to London. In spite of Iraq's oil wealth, the country remained poor.

41 In 1958, Gen. Abdul Karim Kassem, at center, led a movement to overthrow the monarchy. King Faisal II was executed. Soon Kassem himself was killed in another military takeover.

Independence did not bring stability at first. Yet Iraq—like other nations of the Middle East—still guards its freedom from imperialist control.

42 Jerusalem is an ancient city and a sacred site for Jews, Christians, and Muslims. Today, it is also the seat of the government of Israel, the only Jewish country in the region—or in the world. Israel was created in 1948 out of a land called Palestine.

43 Throughout history, Jews have been the victims of widespread prejudice. This is a Jewish area in a town in Central Europe during the 1920s. Decades earlier, a particularly violent outbreak of anti-Jewish persecution forced many Jews to flee Central and Eastern Europe. Some went to Palestine, site of the ancient Jewish nation of Israel.

44 To Jews such as these studying in a synagogue, or place of worship, the move to Palestine meant a return to the birthplace of their faith, to the place many regarded as their homeland.

45 In 1897, Theodor Herzl called together the first Zionist Congress, held in Switzerland. The goal of the early Zionists was the creation of a Jewish state in Palestine—as a haven and a magnet for Jews scattered throughout the world.

46 Dr. Chaim Weizmann, at left, was a prominent British chemist and a leading Zionist. During World War I, Weizmann persuaded the British foreign minister, Lord Balfour, at right, to promise his country's support for the establishment of what Balfour called "a national home for the Jewish people" in Palestine. He specified that doing so should not impair the rights of any other peoples then living there. This promise—known as the Balfour Declaration—took on great importance when Britain assumed control of Palestine at the end of the war.

47 In the early years of this century, Arabs—such as this shepherd tending his flock—made up more than 90 percent of Palestine's population. Like many Arabs in the Middle East, many Palestinians hoped to end imperialist rule and establish an independent state of their own. Tensions rose between Palestinians and Zionist settlers . . .

48 . . . as Jewish immigrants continued to arrive. Here, present-day workers harvest apples on a kibbutz, a type of collective farm that evolved among Zionist pioneers.

49 International Jewish organizations contributed money to buy Arab land and build new communities. Tel Aviv, today a big city, is shown here in the 1920s—when it was a Zionist boomtown. Many Palestinians felt alarmed and threatened by the swift changes taking place in their country.

50 These British police are pursuing Palestinian demonstrators. The issue was the arrival of still more Jewish immigrants in the 1930s. A good number of these new arrivals . . .

51 . . . were fleeing Germany, where Adolf Hitler's rise to power had put Jews in mortal danger. As part of his program for world conquest, Hitler—shown here reviewing troops—launched an extermination program that led to the murder of nearly six million Jews. After his defeat in World War II, the horror of Hitler's persecution created worldwide support for the establishment of a Jewish state.

52 At the same time, Palestinian nationalists stepped up their attacks on the British. Here, British soldiers search Palestinians for weapons. The conflict between Jews and Palestinians over Zionist settlement deepened, as well. To the Palestinians, Zionism was merely another form of imperialism. They felt that Europeans were making them pay for Hitler's crimes by forcing them to give up their land.

53 Britain, unable to resolve the dispute, asked the United Nations to do so. In 1947, that organization proposed dividing Palestine—whose neighbors were Egypt, Lebanon, Syria, and Transjordan—into two separate states. One, shown here in orange, was to be Arab; the other, shown in brown, was to be Jewish. Jerusalem was to be under international control. Arabs expressed outrage.

54 But Zionists cheered. In Jerusalem, a present-day soldier and his son celebrate Israeli Independence Day. On May 14, 1948, Britain withdrew from Palestine and Israel declared itself an independent state. The next day . . .

55 . . . Israel was attacked by five Arab nations. Here, Israeli soldiers return fire. The Israelis pushed the Arabs back, expanding their territory in the process.

56 As many as 700,000 Palestinians fled the fighting. They became refugees, settling in camps such as this one in Lebanon. Even today, many Palestinians live in refugee camps.

57 In 1949, Israel and most Arab nations signed a cease-fire agreement. But that action did not bring an end to the conflict. The Arab-Israeli dispute—in many ways the product of two nationalist movements competing for the same land—erupted into war again in 1956, 1967, and 1973. Other years have been marked by periodic attacks; lasting peace seems constantly out of reach.

58 Israeli soldiers and civilians stroll through Jerusalem. Israel and several of the surrounding nations are embroiled in conflict. Yet the Jewish nation, like its mostly Muslim neighbors, was born out of a desire to create an independent state. Throughout the region . . .

59 . . . decades of European imperialism aroused strong feelings of nationalism. In this cartoon, John Bull tries to control an angry crocodile—which represents Egyptian nationalism. That movement . . .

60 . . . was greatly strengthened by Nasser. Arabic script around this portrait of Nasser—on a street in Beirut, in Lebanon—proclaims him "Light of the Enlightened" for his role in fostering Arab nationalism.

61 Because of oil, because of its strategic location, and for many other reasons, the Middle East exerts a strong attraction for today's great powers—as it did for the empires of days past. But, like the Middle Eastern nations themselves, outsiders confront a region tremendously altered by the sequence of imperialism, nationalism, and independence.

62 *Title frame*

## Objectives

- To explore the reasons for outside interest in the Middle East and to summarize the role of European imperialism in the region.
- To focus on Egypt and Iraq to illuminate the development of Arab nationalism in the Middle East.
- To examine circumstances and forces that led to the creation of Israel.
- To introduce important figures in Arab and in Israeli nationalist movements.
- To lay the groundwork for discussion of present-day conflicts—such as the Arab-Israeli dispute—that have roots in early nationalist efforts in the Middle East.



WIDE WORLD PHOTOS

In 1947, Egyptians demonstrate in Cairo, their nationalist spirit fired by the presence of the British in their country and fanned by religious zeal. A banner held high bears crossed swords—symbol of the Arab nationalist movement known as the Muslim Brotherhood.



BRUNO BARBEY, MAGNUM

Arrested and expelled from secondary school for leading an anti-British demonstration, Gamal Abdul Nasser carried his nationalist fervor into adulthood—in the process leading Egypt into complete independence. As Egypt's first president, Nasser achieved notice throughout the Middle East. Many Arabs credited him with restoring their pride, much bruised by decades of European imperialism.



THE BETTMANN ARCHIVE

Arab leader Prince Faisal comes to the forefront of a group of delegates at the Paris Peace Conference, after World War I. Military victors Britain and France had secretly agreed to divide Middle Eastern territories and to perpetuate their control over them—rather than keep their promise to Faisal and other leaders to grant Arab countries independence in return for support during the war. Powerless, Faisal knew that returning home meant facing the anger of other Arabs whose dreams of independence had evaporated along with his own.

## Key Words

**imperialism:** the effort to extend the rule of one country over another; the practice of acquiring new territory in this way. Usually a more powerful, industrialized nation seeks to dominate a weaker, less developed one. Sometimes an imperialist power gains control simply by taking over militarily. Other times, a stronger nation acquires influence over a weaker one indirectly—through economic or political means, perhaps without officially taking possession. Economic gain has been a chief motive of imperialist nations, which set out in search of cheap labor or new markets and resources. But considerations of national security and a sense of mission about advancing a particular culture also have served as motives for imperialist ventures.

**Islam:** the religion established by the Prophet Muhammad more than 1,300 years ago. Islam's most fundamental be-

liefs are contained in the statement: "There is no god but God, and Muhammad is His messenger." Followers of Islam are called *Muslims*. The sacred book of Islam is the *Koran*. After Muhammad's death, the religion spread from the region around Mecca and Medina—in what is today Saudi Arabia—to many distant lands. Islam formed the basis of the learned civilization known as the Islamic Empire, which fanned out from the Middle East to other parts of Africa, Asia, and Europe. And, more recently, it served as a unifying force in the drive for independence in the Middle East.

**nationalism:** a people's awareness of belonging to a nation, usually coupled with a sense of duty and loyalty to that nation. Many forces—among them shared religion, language, and culture—help form nationalistic bonds.

**Arab leaders present a united front during a summit conference held in Morocco in 1982. The hands raised to signal victory belong to King Fahd, of Saudi Arabia, and Yasir Arafat, head of the Palestine Liberation Organization—the PLO.**

THIERRY CAMPION, GAMMA-LIAISON



ROBERT CAPA, MAGNUM

Defenders of a nation scarcely a month old, Israeli soldiers hold down a position in Jerusalem in June 1948. War with Arab countries had erupted on May 15 of that year—the day after Israel had declared its statehood. Later wars—in 1956, 1967, and 1973—increased Israel's territory but did not bring peace to the region.

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A GUIDE TO

# Religion and Culture

NATIONAL  
GEOGRAPHIC  
SOCIETY





## Filmstrip Text

1 *No narration*

2 Sunrise comes to Damascus, the capital of Syria. In Syria and throughout the region known as the Middle East, religion plays an important role, often shaping even the humblest routines of everyday life. Three great religions—Judaism, Christianity, and Islam—were born in the Middle East.

3 The oldest of the religions is Judaism. Here in Jerusalem—a place sacred to all three religions—Jews gather to pray at the wall that surrounded the city's ancient temple. Known as the Western Wall—or the Wailing Wall—this site is the holiest shrine of Judaism.

4 A priest lights candles on the altar of a Christian church. Christianity originated nearly 2,000 years ago in the area surrounding Jerusalem.

5 Islam is the religion followed by most people in the Middle East. This is a mosque—an Islamic house of worship—in Iran. Followers of Islam are called Muslims.

6 Muslims, Christians, and Jews have lived in the Middle East for centuries, and their differing beliefs have led to distinctive customs. Such differences help make the Middle East a place of interest, conflict, and cultural variety.

7-9 *Title frames*

10 The figure known as Abraham gazes solemnly from an old Bible. The three great religions of the Middle East are all linked to Abra-

ham. Here, his arms enfold smaller figures representing his spiritual descendants—Jews, Christians, and Muslims.

11 This man wears the shawl and head covering often used during Jewish services. Judaism is the oldest religion based on a belief in one God. According to Jewish scriptures, God chose Abraham to enter into a Covenant, or special agreement: God blessed Abraham and his people and expected their faith, loyalty, and obedience.

12 Present-day Jews such as this group trace their spiritual origins to Abraham's people. Because of the Covenant, the followers of Abraham regarded themselves as God's Chosen People—chosen, that is, to serve God and to establish His kingdom on earth.

13 The Chosen People were to be guided by laws, known as the Ten Commandments, given to a second major figure—Moses. This painting shows Moses with the Ten Commandments, which are carved into stone tablets. The Commandments and other teachings given to Moses...

14 ... are contained in a part of the Bible called the Torah, which is often written in the form of a scroll and is read during worship. Here, its elaborately decorated cover bears the image of the Ten Commandments.

15 About 3,000 years ago, descendants of Abraham's early followers established a nation called Israel. Jerusalem—shown here in a present-day view—was its capital.

Israel fell to conquerors; its people were scattered. Yet many still considered Israel their homeland.

16 A Jewish teacher and his students read from the Talmud, a book of holy teachings. The Talmud frequently mentions the coming of a Messiah, a term with varying interpretations. Many early Jews expected the Messiah to be a king sent by God to reunite them in Israel. Others have interpreted the idea of the Messiah to mean not a person but a time of peace when Israel would be reestablished as a nation. In what some Jews saw as a fulfillment of the promise of a Messiah...

17 ... the modern nation of Israel was established in 1948; this is its flag. That event did not usher in an era of peace—for the region or the world—and many Jews still await the Messiah. Christians, on the other hand, believe that the Messiah...

18 ... was Jesus Christ. Jesus was a Jew born 2,000 years ago here in Bethlehem, in what is now Israel. Christians also believe...

19 ... that Jesus was the Son of God. They point to reports in Christian scriptures that Jesus performed miraculous healings and other wonders beyond human capabilities. Jesus gained a reputation as a preacher and teacher...

20 ... and attracted a large following. This painting shows Jesus riding into Jerusalem. People in the background gather palm branches to line the path. Each year, this event...

21 ... is reenacted by Christian pilgrims in Jerusalem. Although early followers believed that Jesus was the Messiah, political and religious authorities of the day disagreed. They considered Jesus a troublemaker.

22 As a result, Jesus was sentenced to death by crucifixion.

23 Here, pilgrims retrace the path that Jesus followed on the day of crucifixion. According to Christian scriptures, Jesus died on a cross and was buried nearby but was then raised from the dead. For Christians, this miraculous event—known as the Resurrection—offers the most conclusive sign that Jesus was divine.

24 Christians gather in Jerusalem on Easter Sunday, which commemorates the Resurrection. According to Christian scriptures, Jesus appeared to followers after the Resurrection and instructed them to carry their faith to all the world.

25 These Christian monks belong to a religious community in Egypt. Although Christianity was born in the Middle East, the faith spread quickly into Europe, where it had its greatest influence.

26 In the Middle East, Islam has been the chief religion for the past 1,300 years. Here, Muslims pray in a vast, old mosque. Islam arose in the 600s among Arabs. The religion teaches...

27 ... that the angel Gabriel, shown here, brought revelations from God to a man named Muhammad. Muslims believe that such revelations...

28 . . . were given to Abraham, Moses, and Jesus. These three figures and many others are regarded as prophets—individuals chosen to bear God's message. And Muslims see Muhammad as the final prophet, God's perfect messenger.

29 The revelations that Muhammad is said to have received are preserved in the Koran, the sacred book of Islam. Here, a Muslim reads the Koran.

30 Slender towers called minarets rise above a mosque in Medina, a city in Saudi Arabia. In 622, Muhammad traveled here from Mecca, his birthplace, and began preaching his new faith. Muhammad made many converts, in the process building a strong political and religious community under his leadership.

31 In the year 630, Muhammad returned here to Mecca. These Muslim pilgrims surround Islam's most sacred shrine—known as the Kaaba. The shrine was established in early times by Abraham and later rededicated to God by Muhammad. After Muhammad's death, his followers carried their faith—and Islamic rule—to many lands.

32 A century later, Muslim warriors had conquered vast regions and established a great empire. The Islamic Empire stretched from Europe in the west, across northern Africa, to Asia in the east. Eventually, the empire collapsed, its lands divided and conquered. But its religious influence endured.

33 And today, as in the days of empire, Muslim life is guided by the Koran. These Muslim girls are studying the Koran. It contains the five basic

pillars of their faith, which outline fundamental Islamic beliefs and practices. The first pillar declares the most basic beliefs: "There is no god but God, and Muhammad is His messenger."

34 The second pillar requires Muslims to offer up frequent prayer. At five specific times each day, Muslims turn toward Mecca and pray. These Muslims have gathered in a mosque, but the Koran teaches that prayer can be offered anywhere.

35 And so Muslims can be seen praying in parks, in shops—wherever daily life takes them.

36 The third pillar directs Muslims to share their wealth with the needy.

37 The fourth pillar requires Muslims to fast, or deny themselves food and drink, at certain times. Here, a heavily veiled woman passes through a market. Muslims fast between sunrise and sunset during the month of Ramadan, the period when Muhammad is said to have received his first revelations from God.

38 The fifth pillar directs every Muslim who is able to make a pilgrimage to Mecca. Hundreds of thousands of pilgrims arrive in Mecca each year. They wear seamless white garments to symbolize the equality of all people before God.

39 The Koran not only contains the five pillars but also forms the basis of the Sharia—the Islamic code of law. Here, a Saudi Arabian prince listens to a man's request. Such meetings—and many laws across the Middle East—arise out of principles outlined in the Sharia.

40 According to the Koran, Muslims may not drink alcoholic beverages or take other intoxicating drugs. For this reason, serving coffee and tea is an important element of hospitality in some Muslim societies. Muslims also are forbidden to eat pork.

41 Other Muslim traditions place a high value on privacy and on the family. In Saudi Arabia, for instance, some houses turn their backs to the street. Inside, they open onto courtyards where the family can gather in privacy.

42 Middle Eastern women were long expected to focus their concerns primarily on family life. And when appearing in public, most Muslim women appeared heavily covered in accord with the modesty demanded by the Koran.

43 Today, women's lives are changing in parts of the Middle East. More and more girls are educated; some women embark on careers outside the home. In several Muslim countries, women still must appear heavily covered. But some Middle Eastern women, among them many deeply religious individuals, now dress much as these students do.

44 Strands of lights link the minarets of a mosque in Iraq. Most Muslims are divided into two major groups: Sunnis and the far less numerous Shias. This division has its roots in a leadership dispute that took place some years after Muhammad's death. Since then, other differences have evolved. For example . . .

45 . . . Shia ceremonies more often involve public displays of emotion than do Sunni services. Here, Shias mark the assassination of Muham-

mad's grandson Husain in 680. Unlike Sunnis, Shias endow their religious leaders with social and political powers that extend far beyond spiritual matters.

46 Shia religious leaders, such as this man, are called ayatollahs. Within the major Shia and Sunni divisions of Islam, several smaller groups exist. Despite such differences, most Muslims are united by fundamental beliefs spelled out in the Koran.

47 Like Muslims, Middle Eastern Christians are divided into distinct groups. Here, Maronite Christians attend services in Lebanon. Their religion has shaped their culture. It influences the ways that Maronites speak, dress, and cook—setting them apart from their Muslim neighbors.

48 Unlike the Maronites, the Coptic Christians of Egypt live much as their Muslim neighbors do. Here, Copts worship in an ancient church in Cairo. Although cultural differences distinguish Copts from Maronites, all Christians—like all Muslims—share certain basic beliefs.

49 Similarly, Jewish life in the Middle East is marked by unity and variety. These Israelis are celebrating Passover, a major Jewish holiday. Although most Israeli Jews observe such religious occasions, many lead highly secular lives. For secular Jews, Judaism is more a matter of culture and tradition than of religious belief.

50 For other Middle Eastern Jews, religion shapes every action. This is the Mea Sharim section of Jerusalem. It is the home of strictly religious Jews who observe traditional laws governing how they dress, what they eat, and how they worship.

51 This is the Knesset, the Israeli parliament. Although many Israeli Jews are secular, religious Jews wield great power here in the Knesset and throughout the land. For example, religious laws . . .

52 . . . govern all marriages that take place in Israel. In these and other ways, religion determines much about daily life—in Israel and throughout the Middle East.

53 Jews, Christians, and Muslims walk side by side in Jerusalem. All three religions—Judaism, Christianity, and Islam—were born here in the Middle East. All three are based on a belief in one God and look back to the

same spiritual ancestor, Abraham. Yet each religion is quite different.

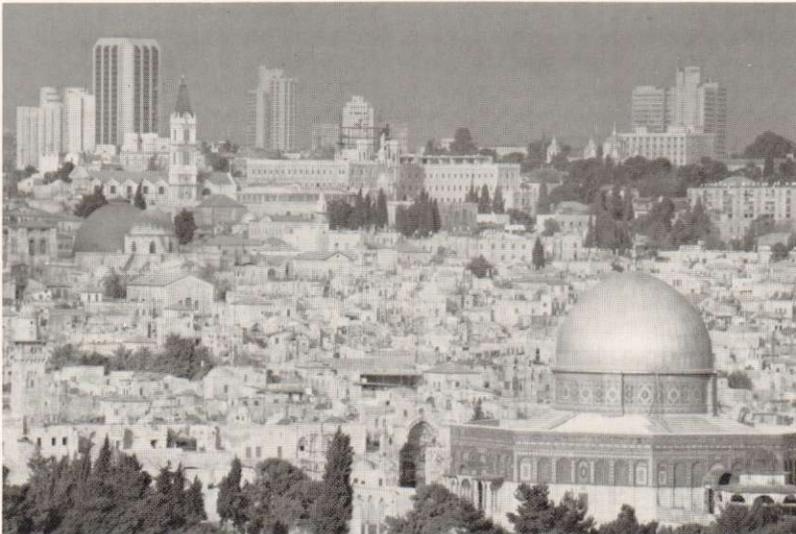
54 Islam has had by far the greatest impact on the Middle East. Although the region is constantly changing, Islamic traditions still exert a powerful influence—as these veiled women working in a business office suggest.

55 In the loneliness of the desert, a Muslim man bows in prayer. His beliefs—along with those of his Jewish and Christian neighbors—form a backdrop for every event that unfolds in the complex, varied region known as the Middle East.

56 *Title frame*

In Jerusalem, modern skyscrapers form a backdrop for the gilded Dome of the Rock, a religious shrine in the ancient heart of the city. Over the centuries, Jews, Christians, and Muslims have vied for control of Jerusalem, which contains sites sacred to each of the three major faiths born in the region.

CARL PURCELL



FRED MAYER, WOODFIN CAMP & ASSOCIATES

Held by a worshiper, the Torah contains the Ten Commandments and other basic teachings of Judaism. The elaborately decorated covering reflects the reverence accorded to the Torah, even today often written in the traditional form of a scroll.

Faces etched with emotion, Christian pilgrims retrace the path that Jesus followed through the streets of Jerusalem on the day of crucifixion. From its beginnings in the Middle East, Christianity quickly spread into Europe and later to other parts of the world—carried by missionaries who followed the directive Jesus gave to preach the faith to all peoples.

CHARLES HARBUTT, ARCHIVE



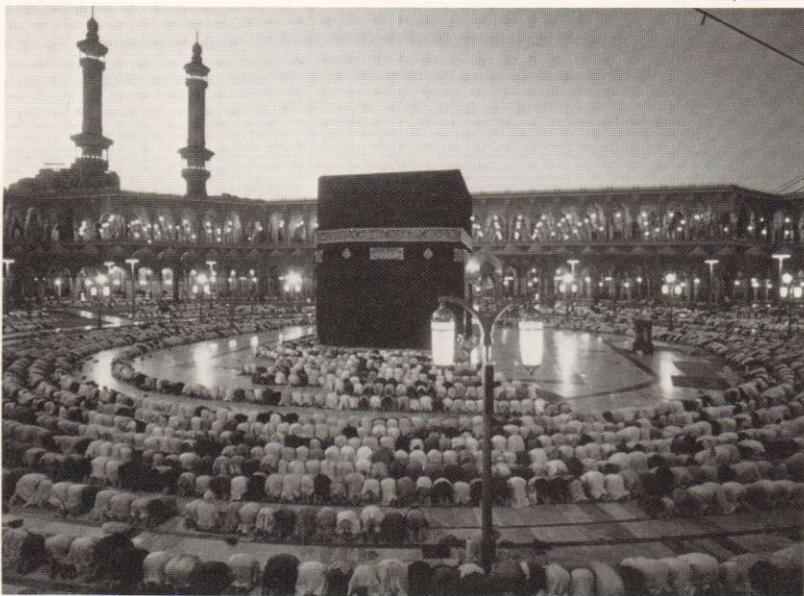
## Key Words

**Islam:** the religion established by the Prophet Muhammad more than 1,300 years ago. Islam's most fundamental beliefs are contained in the statement: "There is no god but God, and Muhammad is His messenger." Followers of Islam are called *Muslims*. The sacred book of Islam is the *Koran*. After Muhammad's death, the religion spread from the region around Mecca and Medina—in what is today Saudi Arabia—to many distant lands. Islam formed the basis of the learned civilization known as the Islamic Empire, which fanned out from the Middle East to other parts of Africa, Asia, and Europe.

**Middle East:** a region straddling southwestern Asia, northeastern Africa, and a small portion of Europe. In its broadest definition, the Middle East encompasses all Arab countries as well as Israel, Turkey, Iran, and Afghanistan. A narrower definition—the one used for this filmstrip series—includes only the countries of the central Middle East. It excludes the Sudan, northern African nations west of Egypt, and Afghanistan.

**Pilgrims surround the Kaaba, Islam's most sacred shrine. The Kaaba stands in Mecca—in present-day Saudi Arabia—on a site consecrated in ancient times by Abraham. In the 600s, Muhammad rededicated the shrine to God.**

SIPA-PRESS, BLACK STAR



DONALD SMETZER, CLICK/CHICAGO

**Isolated figure amid desert sands sculpted by wind, a Muslim man bows in prayer. The Koran directs the Muslim faithful to pause five times each day to offer prayer—wherever daily life takes them. Such observances underscore the vital role that religion plays in the Middle East.**

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The Middle East  
**Religion and Culture**

04736

SIDE 1

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The Middle East  
**The 20th Century: The Recent Years—  
Conflict and the Search for Solutions**

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The Middle East  
**Lands of the Middle East**

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SIDE 1

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The Middle East  
**The 20th Century: Modernization**

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SIDE 1

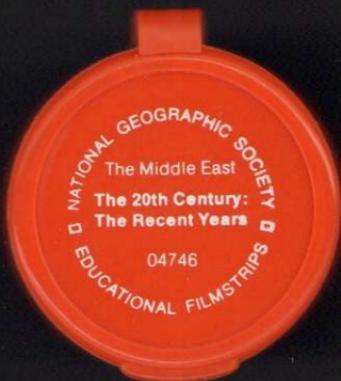
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The Middle East  
**The 20th Century: Imperialism,  
Nationalism, and Independence**

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SIDE 1

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With teacher's guide for each filmstrip, including script.

**SUMMARY:** Explores the geography, diverse cultures, and religions of the Middle East and examines the roots of present-day conflict. The rise of Arab nations, creation of Israel, impact of modernization. For intermediate—adult.

**CONTENTS:** Lands of the Middle East.—Religion and culture.—The 20th century: Imperialism, nationalism, and independence.—The 20th century: Modernization.—The 20th century: The recent years—conflict and the search for solutions.

1. Middle East.
2. Arab countries.

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