

LETTERS TO THE EDITOR

In my article on the migration of Persian workers to Russia (*IJMES* 17:4, November 1985), the name of Mr. C. Chaqueri, the editor of *Historical Documents: The Workers', Social-Democratic, and Communist Movement in Iran*, is missing from footnotes 8 and 47. This omission is entirely inadvertent, and I request that it be drawn to the attention of readers. . . .

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H. HAKIMIAN

In his review of Norma Salem's *Habib Bourguiba, Islam and the Creation of Tunisia* (*IJMES* 18:2, May 1986), John P. Entelis identified Dr. Salem as an Assistant Professor of History at Simon Fraser University. This claim, which appears on the dust jacket of the book, is misleading. Dr. Salem held a limited term appointment (four months) at Simon Fraser University in the spring semester of 1984. That has been her only affiliation with this university.

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HUGH JOHNSTON, CHAIRMAN

John P. Entelis' review of my book, *Habib Bourguiba, Islam and the Creation of Tunisia*, was rather strange. Perhaps Entelis read the book too fast, as he seems to have completely missed the point(s).

He claims that I reject "most historical and social science approaches as being too 'Eurocentric.'" Actually, I was opposing the idea that "the historical experience of Third World countries is so different from historical developments of Europe and the industrialized countries that new categories should be created" (p. 2 of the book). I did point out that our present categories and principles need to be "broadened in the light of the historical experiences of all peoples and not simply of Europeans" (p. 3).

The limitations of the sources used are clearly pointed out in the book (pp. 10–17). And I never stated or believed that archival materials were incidental. I was simply *not* aiming at the comprehensiveness of a *doctorat d'état*.

The riots of 1911 flared in Tunis when the population thought that the Djellaz Islamic cemetery was threatened by the French authorities. The issue of *habus* (or *waqf*) land was an important issue for the Tunisian nationalist movement for a long time. In the 1930s, the issue of naturalization (whether or not to consider any Tunisian who had taken French citizenship to be a Muslim) sparked a number of demonstrations and riots. In Chapter V, "Anatomy of Legitimacy," I clearly show how Islam served as an important element in defining a Tunisian identity in Bourguiba's writing and, thus, was a source of political legitimacy. If such evidence is not enough to justify my statement that "Islam did play a role in the history of the Tunisian nationalist movement" (p. 19), Entelis does not inform us what he would consider to be necessary and sufficient evidence!

Finally, I take this opportunity to clarify that I was *substitute* Assistant Professor at Simon Fraser University at the time the book was being prepared by the publisher. At