An aerial photograph of Paris, France, taken at dusk. The Eiffel Tower is the central focus, illuminated with its characteristic golden lights. The city's lights are visible in the foreground and middle ground, creating a bokeh effect. The sky is a mix of deep blue, purple, and orange, indicating the time is either sunset or sunrise. The overall mood is serene and romantic.

Miriam Amrani

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# North African Cultural Identity in Paris



In order to contextualise why I wanted to go on this cultural trip to Paris I think some additional personal background on why I am interested in the subject would be beneficial. Then attached is the day by day breakdown of my itinerary in Paris. I ended up going to Paris with my friend as I think it is always safer to travel with another person and also he speaks French which was definitely beneficial! None of the money from the Trust was spent on anything for him and the additional money I used on my trip came from my summer job before I went away.

I am a half Algerian and half British student from Teversham, outside Cambridge. Growing up attending primary school in Cherry Hinton and then Bottisham Village College was great for me and I still think fondly of my years spent at BVC but I always felt slightly different. I often felt challenged from quite a young age with peoples' attitudes to foreigners and those who are different often finding myself having to defend myself or my family or my greater community. Ignorance around Islam is one of the things I experienced from a young age, people telling me that they believed observing the month of Ramadan being 'stupid' or being told to 'go back to my own country'. On one occasion whilst visiting an Islamic girls group on Mill Road I had eggs thrown at me and my mother by a group of teenage boys. In this way, I have often felt the need to leap to the defence of people and myself and haven't necessarily had the opportunity to explore my own Algerian-British identity or the day to day experience of North Africans in European settings. This is partially due to the fact that there are not significant North African communities in Cambridge or even more broadly but in France there are much more robust communities of Algerians in cartiers such as Barbès or in the suburbs where a majority of migrant communities live in Paris.

Furthermore, recently I have been looking into more contemporary debates on post colonialism as part of my studies; Franz Fanon and Jean-Paul Sartre as well as the works of Albert Camus. All of which have the essence of French culture, experience of Parisian life and perspective in looking at lived experiences of Algerians both in French Algeria but also in looking at the politics and culture of Algerians who have moved to France. I felt that going to Paris since having read these books would help to give me an alternative perspective.

I have visited Algeria almost every summer since I was born and I am proud to be both British and Algerian with two passports. Culturally my parents have always been very open minded and encouraged us to ask questions of everything from religion, to belief systems, values and history. However, as one of only two Muslims in my school year and the only North African in my school when I started I had always had questions of what other people's lived experience of being Algerian was and how it may have differed from myself.

In this way, the Henry Morris Trust has been an amazing source of support for other students who have varied and different interests and enthusiasm to learn. The grant enabled me to be more independent in my travels to Paris and surrounding areas to look at the role of migrant communities. It was not my first trip to Paris but it was my first independent trip in which I planned the places that I would visit and stay, it was the first time I was able to explore museums such as l'Institut de monde arabe and it was an opportunity for me to revisit important historic sites such as the grande mosque. In terms of the more mundane I felt that other aspects of the journey enabled me to see more North Africans in cafes, in shops in the streets, waiting, butchering, baking and running restaurants. In some instances, I felt that taking photos of people in their places of work would be inappropriate so I avoided this in some cases.

I tried to avoid going to Paris in the summer as generally many Parisians leave Paris to other parts of France and also many North Africans go back home to visit family, just as I did and continue to do. By September there is generally more to do

and more people around. As a significant aspect of my trip was also trying to see genuine people in their environments and how they are able to express themselves, their culture and their heritage. It would therefore have been counter productive to go during the summer.

I was also keen to avoid visiting touristy places or landmarks without trying to get another perspective. For instance, we decided on going to visit the Eiffel Tower. The Eiffel Tower is something that many people go to see because it's one of the iconic sights you imagine when you think of Paris. There were lots of tourists buy keyrings and other souvenirs because it is an iconic landmark but for me visiting the Eiffel Tower was about looking at what it symbolised both for French people and North Africans. I have had many conversations with people about how they dream of one day visiting the Eiffel Tower and what it means to so many in North Africa. These conversations include ones with my aunts and cousins in Algeria who dream of one day being able to visit France and Spain.

In that way I find it ironic that so many people who had dreamed of visiting the Eiffel Tower, are now illegally selling souvenirs to foreigners. I find it sometimes conflicting to hear people speaking wolof or darija whilst selling the items because I find myself imagining if this is where they thought they would be when they decided to leave their respective countries. Is this the life they had envisioned of themselves? Is this how they pictured themselves under the Eiffel Tower, with a white sheet under the souvenirs ready to run from the police?

# Key questions

These were my main focus while I was visiting Paris

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Is North African Cultural identity represented in Paris?

?

How is North African identity present in Parisian spaces?

?

Do the ways that North African identity is shown differ to the ways they are shown in Algeria?

?

Is there anything that surprises me about people or exhibitions?



Day 1- 20th September

We took the train from St.Pancras international to Gatwick airport. Flight departed at 13:10 and arrived at 16:00 into Paris Charles de Gaulle.

We then took the RER B to Châtelet-Les Halles where we escaped the Metro and took our first venture of our trip into the streets of Paris. The trip of the RER was one of the more enjoyable and unexpected things for me. The RER lines out of Paris are the main routes of real Parisians into the city centre from the surrounding sub-urbs. People watching is such an enjoyable part of being in a new environment and city. As people got on and off of the train it was interesting for me to see North Africans getting in from the suburbs some on their way to the city for lunch others getting on after a day of work.

We walked around Châtelet and around various parks and gardens to see if we could get a feel for Paris. It was interesting to see the Louvre and to see so many tourists but it was also quite apparent that this wasn't really the authentic side of Paris but a more



*On the First day we arrived at about 4pm and decided that it would be best to get our bearings of Paris from the off.*

sanitised version of itself that was more palatable. The grand sculptures and water features were striking and the area was really beautiful but not really what we were looking for.

I grabbed the Metro to Strasbourg-Saint Denis. This is a predominantly North and West African area. We decided to go to a little restaurant called Le Djoliba. This

is a nice small Senegalese restaurant in an area that is really interesting for me so also gave us an excuse to have a walk around the area. I had Thiebou Guinar which a traditional Senegalese rice dish which is almost impossible to find in the UK. The food was delicious and as this cartier is known for being largely north African it also gave us the excuse to see the area.

# Food

Before coming to Paris I had already anticipated that one way that North African Culture would be expressed in Parisian Space would be through food. Moroccan, Tunisian and Algerian restaurants, boulangeries and cafes are both common and popular.

In Barbès, this expression of Algerian culture is perfectly replicated from the cafes in Wahran and Algiers filled with men sipping on rich espressos and gossiping about life and football whilst putting the world to rights. This one of the strongest similarities to what I see when I go back to Algeria. These spaces are normally strictly men, not because it is a rule but because the community would not respect women who choose to enter these spaces and they're not all that interesting. It was really interesting to see similar things reflected in Paris. The fact that women were not in these coffee shops shows that the North African community in Paris still maintain some of their cultural practices even if you are free in France to do what you want.

Being in the small restaurant which is run by a Senegalese family and hearing the Wolof that was being spoken was really interesting for me. One of the major differences in culture between both Senegalese and Algerians against French culture is that culinary dining isn't a real thing in North and West African culture. Hospitality and eating in the home or the homes of family and friends is one of the main things shared between many African cultures. However, even by looking at

the price of foods in supermarkets in Paris it's understandable that people don't buy ingredients daily to cook. Nowadays, the Parisian culture is one of eating out and enjoying food in small restaurants and cafes which line every street of Paris with woven chairs outside fully clad with metallic tables and ashtrays. It's interesting to look at restaurants in this way as more and more Algerian and Senegalese and Ivorian restaurants are popping up to meet the demand of the second and third generation North and West African-French communities who want to eat their own delicacies in town. A close family friend runs an Algerian restaurant in Cambridge but just by seeing the number of them in inner-Paris and the number of Algerians speaking Darija (the North African Arabic Dialect) whilst eating couscous made by a stranger strongly suggests changing culture of European North Africans.

In La Frette a village outside Paris where we stayed we also found a boulanger run by North Africans. Patisseries and boulangeries are part and parcel of North African culture now as a colonial legacy. But for me it was also interesting to see that they were selling traditional North African breads such as one called matlokh, which is a flat round loaf next to the traditional french breads and pain au chocolat. I also had a lot of respect for the woman working there as she was wearing her hijab to serve which is quite a bold thing to do with the increasingly limiting laws on the expression of islamic identity in France. Now you are not allowed to wear hijab if you work in public office or if you're employed by the state and many have suggested that it is much harder to find employment if you do choose to wear the headscarf. As such you don't see many people wearing hijab comparatively to London.



After the food we decided that we would go for a short walk in the area which is predominantly North and West African.

After a short while we decided that as it was getting dark we should travel to our Airbnb just outside Paris. We took the Metro from Strasbourg-Saint Denis to Saint Lazare. We then changed trains and headed for the Transilien J which is effectively a double decker train that services the suburbs and villages just outside Paris. The train from Saint Lazare was about 20 mins which was quite nice and we had 4 stops before we arrived. It was interesting to see the people getting on to and off the train. Most of whom, looked like they were headed home after a hard day in the city.

I think in this way staying outside Paris was beneficial as it gives you perspective. Many of the people who work in the city aren't from or live in the centre. It also appeared that a majority of the people on the train were also from different heritages with a range of languages being spoken to people on the phone. I hear a man speaking darija to his friend and a man speaking wolof to his wife telling her that he was on his way home. We passed multiple estates and different places where people lived which was different for me. I had been told by some friends from Paris that the suburbs were large but actually seeing it was something else.

We arrived at the apartment and settled in. It would be far to say that we were really tired after all the travelling.



## Day 2- 21st September

First, we took the transilien J from La Frette Montigny to St. Lazare in Central Paris.

By the time we got into Paris it was almost 12 and we were hungry. We got the metro to Place Monge. This is a largely North African area filled with shisha bars and take away places run by families. We went to a crepe place called Au Petit Grec. The crepe was great and what I found interesting was that the meat was halal and they had a traditional North African child sauce called Harrissa available.

It was a Friday and we had come to this area not only because the food was good but actually because it is right next to the Grande mosque of Paris. The mosque constructed in 1926 to commemorate the 100,000 muslim soldiers who died for France in the First World War is really beautiful. It is Moorish in architecture. What I liked to



*This is a photo of me outside the IMA or Arab world institution, it was probably one of the best parts of my trip*

see was how many people were rushing to get to the mosque on time and how people were wearing their own native dress. For me I don't often see many north africans wearing jilbabs or djellabas unless I am in Algeria. But in Paris it seemed so normal. That i think this great. We went to the tea room attached to the mosque and had a cup of mint tea and I saw some of the north

African waiters who helped me. It was all very relaxed. I didn't really take pictures of the people on the way to mosque because I thought it to be a bit invasive as they were going off to pray. For me though, the mosque is great as it is open to the public to try traditional sweets and food and it is also a beautiful space for worship. It's not very busy but I would definitely recommend!

## Day 2- 21st September Continued...

After we had finished our teas, we left the mosque. There were beautiful tile mosques everywhere. The gardens in the mosque are beautiful and they remind me of some of the mosques I have been to in Algeria but I have never seen anything like it in Europe. In the gardens there is also a plaque to commemorate those who died in the First and Second World War. I think the mosque is a key example of the marrying together of North African identity and France. It is really beautiful and has a functionality too, to respect and honour the muslims of fought for France.

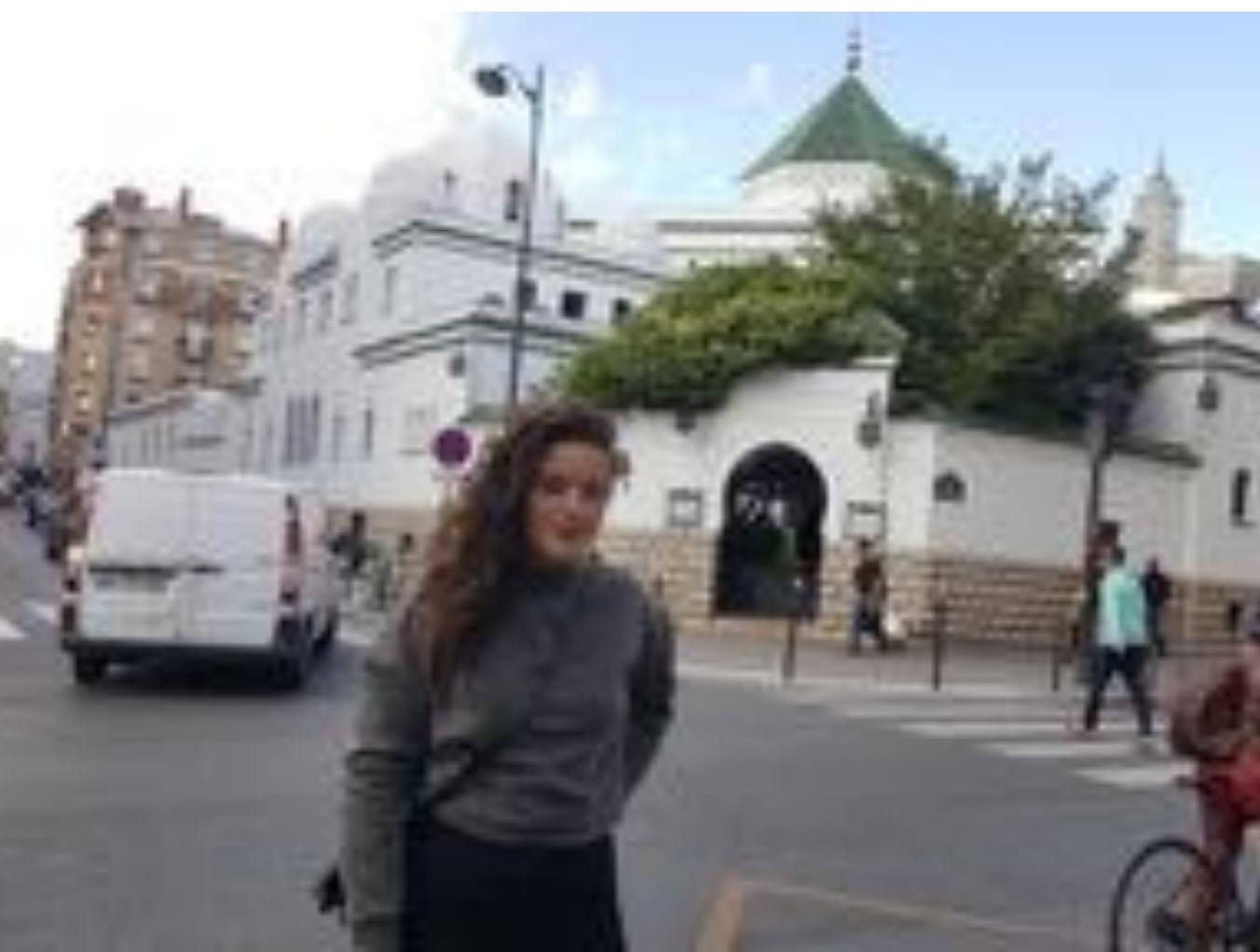
After we headed to *l'institut de Monde Arabe*. I was really excited to go and it definitely didn't disappoint. There were such a wide range of things that were being displayed. I must make the point however that there are 16 countries that helped establish the Arab World Institute so the focus of the museum isn't only North Africa but the entire MENA region. That being said there is a lot to be seen.

Fashion forms one section which is not worthy. They have section that says there are cultural differences but that generally weddings are important for people of status as it is an opportunity to present to the community what you have on offer. They have dresses and a number of other items that I videoed. In terms of more contemporary content they also

had a new addition to the museum which was focused on high fashion. This was displaying the work of *Maurizo Gaulante* and the Autumn-Winter couture which was inspired by Moroccan fashion. The use of features such as material closures and fabrics that are traditionally used in *djellabas* was really different. I have never seen an exhibition about North African identity through fashion anywhere and I thought it was really great that it was being shown in this way in an art space in France. Paris after all is known as the World's city of fashion.

There was also a section with a preserved *Torah* and other items that had been taken from a synagogue in North Africa. There wasn't as much writing for this section other than to say that during the medieval period until relatively recently there had been a lot of intersectionality of faiths in North Africa. One issue that I had with this is that there wasn't any explanation of the history in any depth or explanation for why this might not be the case now. Although, I think its excellent that these artefacts are on show I would've liked more history or cultural explanation of these things. Instead, many of the artefacts were just displayed as beautiful trinkets. Perhaps, I have this opinion because I am an aspiring historian but I have since started reading about this section of time and can see that it is quite controversial so perhaps they were trying to avoid making the exhibition political.

There was also a section talking about the history of *hammams* - communal baths that are still used across north Africa today. I went to one just a week before in Algeria so I found the fact it was being documented really interesting.





## Day 3- 22nd September

We packed up our stuff from the Airbnb and got ready to go back to central Paris. Before getting the train we decided it was time to grab a pain au chocolat from the boulangerie next to the station as we had a long day ahead of us.

When we arrived in Paris we got the metro to Chateau Rouge as there is an African market on Saturdays and in Barbes there is a North African flea market. In the market it was interesting to find North African butchers and other Africans all in the same area working. There were shops filled with products I recognise from the markets in Oran, Algeria. From Jumbo stock cubes to Omo washing detergent, there were a range of products that were specifically being sold to cater to the North African communities.

In the flea market, I could hear a cacophony of people speaking *Darija*



*This is a photo of the flea market that happens in Barbes every Saturday*

and haggling which is something I have never seen in Europe before. I felt like I was at home with my uncles whilst people were buying and selling second hand goods or counterfeit Louis Vuitton and Gucci. This stems from a lack of legitimate imports to North African countries. As Algeria was a socialist country, there wasn't always the ability for people to buy real brands and to get

clothes so people resorted to importing cheap products manufactured in China in order to meet the demand. This led to an increase in counterfeit goods and now they seem part and parcel of North African culture especially for those who can't afford to buy the latest designer trends in Europe.

We walked from Chateau rouge to Barbès and then to Gare du Nord. What was really a surprise was the space that was taken up and filled with North African shops, barbers, butchers and bakers. We passed several shops filled with wedding dresses that are traditional including *karakous* and *Kaftans* and *djellabas* and *djebbas*. You don't find a variety of items like that in England even in North London.

We went and had a coffee in one of the cafes nearby to watch people go by and see what people were up to. I saw sons helping their mums with the groceries and translating for them, I saw women out shopping for dresses and critiquing the quality of the materials. I saw men sitting outside coffee shops in the street smoking and complaining about Real Madrid.

At about 4 we decided it was time we ate something and got something to eat in Chateau Rouge. To get there we passed back through the African market filled with North African butchers and grocers filled with the sounds and smells I associate with Oran in Algeria.

After we ate we decided to go into a local supermarket which ended up being run by an Algerian family. The son, the mother and two sisters were all working inside and unloading goods. The amount of impromptu meetings with North Africans and the way that we could identify one another is only testament to the fact that North African retain a sense of their cultural identity even in other countries. From the language they speak, to the slang that people use or the way they choose to

dress North Africans in Paris are visibly proud to be who they are and to show it.

As it started to get dark we decided to head to the Metro to go to Châtelet–Les Halles and take the RER B back to Charles de Gaulle. Unfortunately, due to line works the RER could only take us part of the way. We got to the airport at about midnight because the train system wasn't working and we had to get a bus replacement service.

We stayed in the airport overnight as our flight wasn't until about 6 in the morning. As we were waiting in the terminal we heard the North African taxi drivers come and go, speaking *darija* and it felt like the perfect end to an alternative trip to Paris.



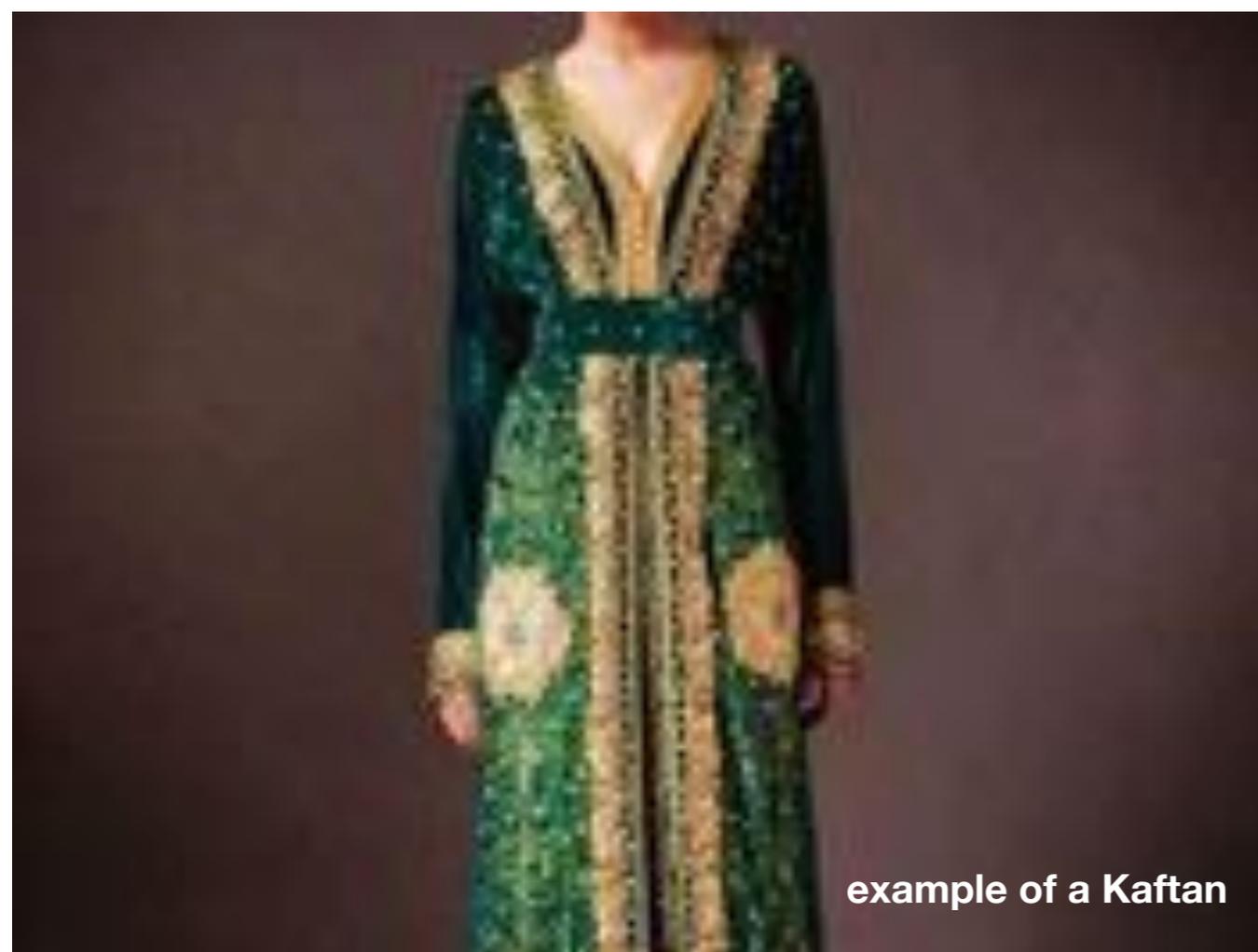
North African butcher outside Chateau Rouge Metro



Examples of Djelleba



Example of a Karakou



example of a Kaftan



## Is North African Cultural identity represented in Paris?

The short answer to this is yes.

With 70,000 North African dual nationals and many more of North African heritage it would be nearly impossible to not see the expression of North African identity in Paris.

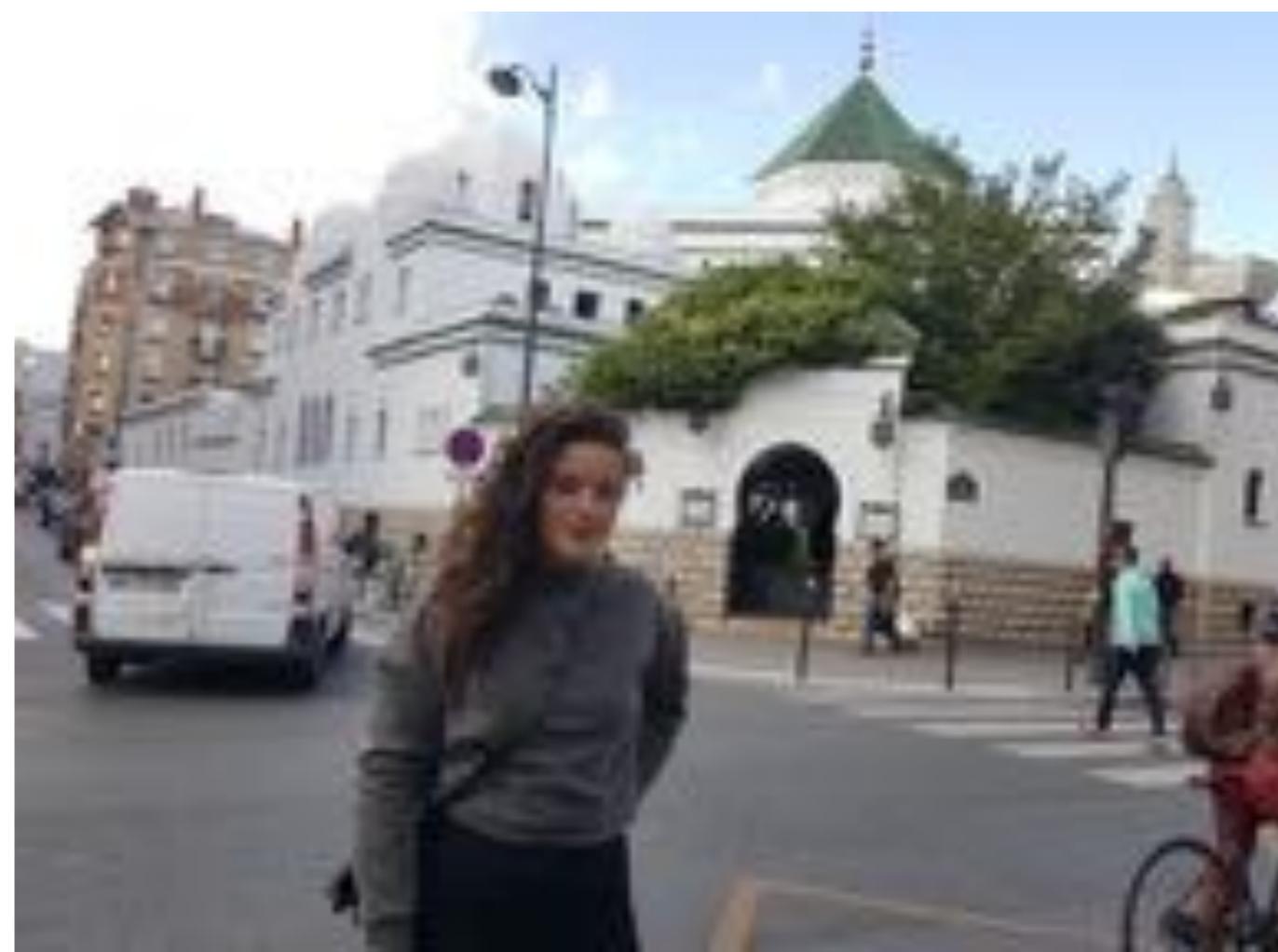
There are also varying degrees of expression from first generation migrants, to visiting creatives to those who have North African heritage and also those who have not been exposed to North African culture even if they have that heritage.

## How is North African identity present in Parisian spaces?

There are exhibitions, books, art work, sculptures, calligraphy and so much more on offer.

There was a beautiful piece of street art which had been produced next to the *IMA* which was Quaranic calligraphy. There were also comic books or novels and other forms of literature and academic books.

The main areas that have consistent expression of North African identity are in the less academic areas e.g restaurants and cafes, a majority of which are run by North Africans themselves. Even the mosque is an example of this where a majority of people working there are North African and a majority of the people you will find there are North and West African.



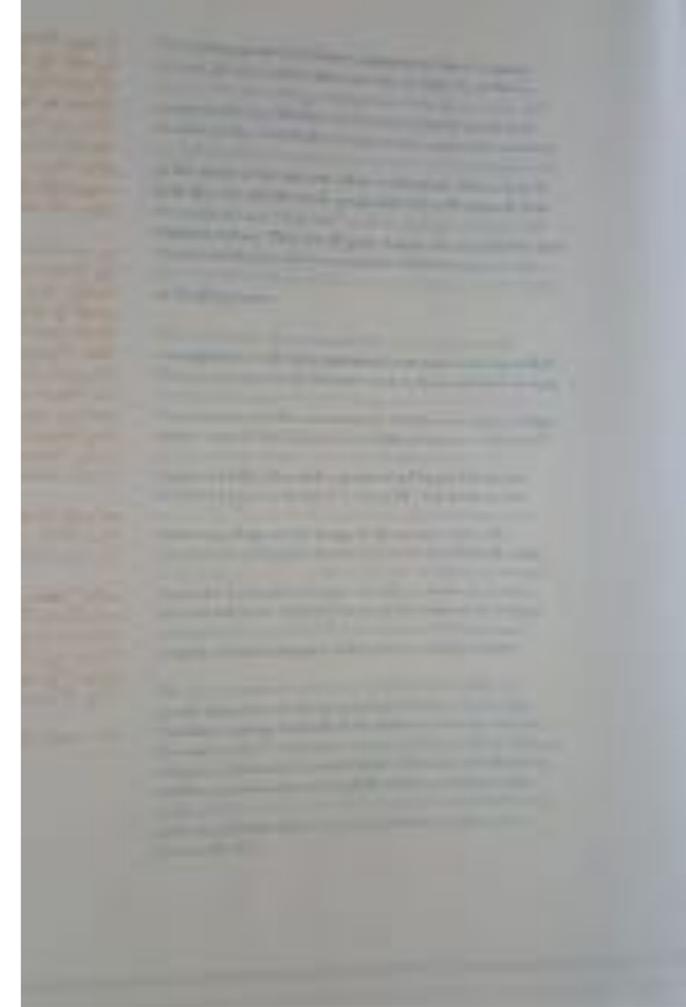
# Do the ways that North African identity is shown differ to the ways they are shown in Algeria?

I had recently come back from a month long trip to Algeria where I tried to go to museums and see what ways Algerians can express their identity domestically. I wasn't particularly surprised by my findings in that there isn't very much on offer.

The government in Algeria has begun to fund new artists which is definitely a positive move forward. However as of yet French and Parisian spaces have more funding and freedom to have broader ranging exhibits.

Identity is expressed in Algerian spaces. However, national cultural identity or regional identity is the emphasis as opposed to individuality and the production of individual art work. Conformity is one of the most important characteristics of Algerian society. It is the reason a cohesive society has been cultivated in Algeria post-independence. But in terms of art, this doesn't necessarily create the best climate for Algerians expressing their individual identities.

Also, art can also be used as a means of reflection or mode of criticism which isn't really something a majority of Algerians are interested in or have an appetite for.



# Is there anything that surprises me about people or exhibitions?

I would definitely say that some things surprised me.

In particular the graphic novels based on north African history. Personally, I haven't seen books like this in England or even in Algeria. I really liked them and was happy that there was something a bit different. Unlike exhibitions I think that having books and comics offer an alternative art form for people to express themselves. I found examples of these books both in the *IMA* as well as during an impromptu visit to a comic book shop. Also they appeal more to younger audiences which is definitely something good. Also unlike many other art forms or exhibitions you don't need to pay to see it. This is one of the things I really reflected on in my time in Paris. There are so many museums and there is so much culture that is available to Parisians but actually you pay for a lot of the museums. The Louvre for example is 17 euros entry and many others at between 8 and 10. Although there are some deals for under 18s in some museums it doesn't necessarily make the museums that accessible to younger people in the city.

I was also impressed by the amount of North African creatives present and contributing to Parisian art spaces. The names of more than 240 North African artists are in the bottom image.



# Evaluation of my Trip

I really enjoyed my trip and found it very interesting. I saw that North Africans in France are very diverse and that diversity is replicated in the ways that North African culture is displayed in Parisian spaces.

Casually to formally aspects of North African identity are expressed by those who try and work hard to produce content that can fit into existing spaces. Restaurants, Cafes and take aways are one example of this. There are so many in so many different areas it would be unfair to say I saw most or even a significant number of them. Places selling couscous and tangines could be found all over the place.

Another way this is achieved is through religious expression which ties into North African cultural identity. The mosque is beautiful and is a key example of how North Africans cultural identity has been supported and been allowed. Although we didn't have time to go to it there was another museum that I want to go to which focuses on Islamic cultural identity. However, I don't think North Africans should have to try so hard to be accepted. Macron's decision to make life harder for visible muslims is undoubtedly a step backwards for many who are both French and North African and are being made to make a choice between the two. This trip highlighted to me why I feel so lucky to be where I am now and to live in a society where I can wear what I want, when I want. I do not think it is easy in this way because beyond a few places that enable expression of cultural religious freedom, many places do not support this. And I was quite surprised at how few

people chose to wear hijab as so many more people seem to be wearing it in Algeria each time I go back. Perhaps this is because some French-North Africans don't want to wear it anymore which is something I respect but I do definitely feel like there is a pressure in France to conform to the policy of ultra-secularism or risk not finding a job or facing discrimination. This attitude is one that was largely alien to me growing up in England but since talking to some of my friends from university who are Parisian I can see that it is a wider attitude to Islam in particular.

I don't think this is a particularly new trend but is something that has become apparent in waves. In 1998, when France won the World Cup with a team of immigrants and the children of immigrants headed by Zidane, people made the point that there was no problem with immigrants in France and their ability to express themselves. But in the last 20 years in reality the opposite has been felt with the increasing popularity of far-right nationalists and Marine Le-Penn almost winning the presidential election in 2017, burqini ban in 2016 and increasing radicalism within communities that feel excluded and isolated from the rest of France. In this way it is really important that people feel that they are able to express themselves and their cultures even if they are living in a different country or if they are dual nationals. Even comedians such as Trevor Noah have drawn on the fact that many French officials including the French ambassador to America have made statements to say that people are either French or they are not and that French-Africans effectively do not exist. These spaces that are being used to express cultural identity of North Africans also can be used to express how people can be more complex and help to reduce cultural ignorance.



I really enjoyed the *IMA* which demonstrated some of the key features of North African identity and provided a space for many people in the diaspora to express their own cultural identity and also learn about aspects of their heritage. The space has to do a lot for a lot of people and represents things from 16 countries so I am realistic in that it cannot show everything for everyone. I hope that one day I will be able to come back to see what new exhibits will be on show.

For me more historical content would have been beneficial because as I have previously addressed some parts of the exhibits didn't include enough explanation for me. I think that perhaps this is a focus for me as I am a history student but I do think that history is very important. Furthermore, a bit more honesty would be beneficial to these spaces. The week before my trip the French government official recognised that they had used systemic forms of torture during the War of Independence 1954-62. But there is no representation of how brutal the war was and how this affected North Africans. This is one of the clear aspects that is missing from representation because you cannot effectively present North African culture without recognising the ways that war and violence have affected and shaped these cultures. Like I had said there are plaques in the mosque commemorating Muslims but also these are not that prominent and you have to know what you are looking for. In a city full of monuments I think that it is interesting that very simple plaques have been given for those who had given their lives for a country that until only recently had consciously excluded them from narratives.

An observation I would make though is that many of these expressions of North African identity are only present in temporary exhibits. For example, the fashion piece was only a temporary exhibition and during the month they were going to have a range of talks and panels but these weren't going to be recorded or replayed which is frustrating because I would love to have seen them and I am sure many others would have too! I hope that in the future more of these exhibits become more permanent.

Although, perhaps I could be seen to be splitting hairs I did have a few reservations with some of the ways North African cultural identity were displayed in some spaces. For example, the Arab World Institute has North African exhibits but can at times seem to homogenise the Arab world. In many of the display cabinets there were artefacts from different countries next to each other and at times doesn't distinguish the different cultural practices which I know take place even within a country let alone between different nation states. Also many of these artefacts are also from different time periods. The British Museum also does this in the Africa section so it is not uncommon in museums but it is something that I find frustrating. In Algeria, the West side and East side have wide ranging and very different cultural practices for marriages or within music, even the language can be very different or even non-intelligible. I think maybe having something to highlight how wide ranging and different the practices can be might have been good.

# The cost breakdown

Flights to Paris £107

1/2 Airbnb £52

Transport to and from Gatwick £16

Train from CDG to central Paris  $\underline{\text{€}10.40 \times 2 = \text{€}20.80}$

1/2 Carnet of 10 Metro tickets  $\underline{\text{€}7.45}$

Additional metro ticket  $\underline{\text{€}1.90}$

Transilien J Paris to La Frette ( $\underline{\text{€}4.45 \times 4} = \underline{\text{€}17}$ )

Spending money on food =  $\underline{\text{€}60}$  (including Senegalese meal  $\underline{\text{€}17}$ ,  $\underline{\text{€}6}$  Crepes in North African quarter,  $\underline{\text{€}5}$  lunch in Barbès, breakfasts from boulanger, water, drinks and snacks)

In total, I spent about £280.

The £150 grant from the Henry Morris memorial trust helped to cover my transport and a significant amount of my accommodation costs. The remaining money I used was money that I was able to earn through working for a catering company in Cambridge during the summer.

I was surprised by how much was spent on transport as much of the information such as the price of the Transilien J and the RER from CDG were not easily accessible online. I also didn't hold onto all of my tickets as the carnet and RER and Transilien J tickets all look the same and you can only use valid ones. If I had kept them all I would've definitely had full pockets by the end of the trip!

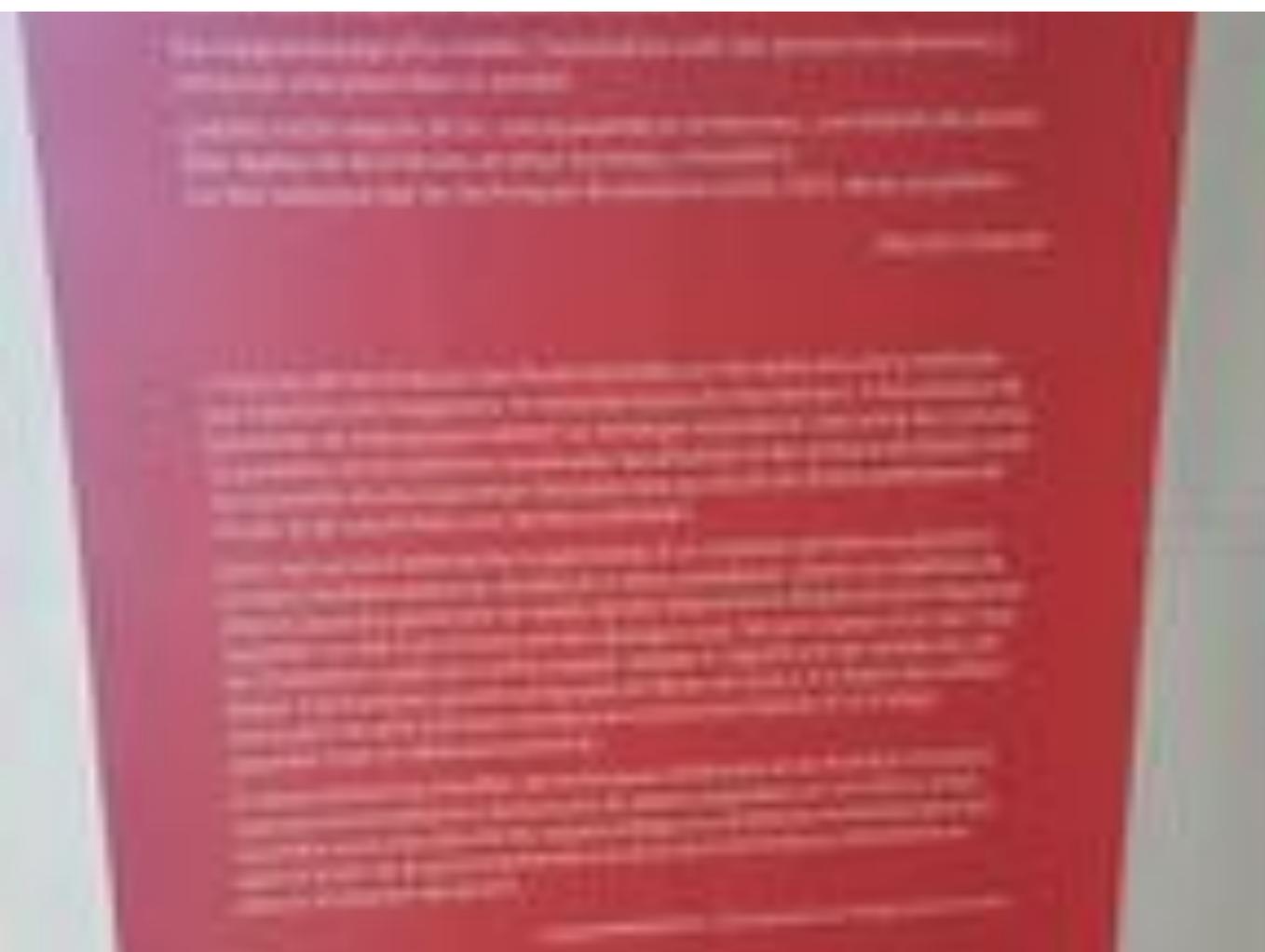
Our tickets for *IMA* also ended up being free which was a nice surprise. They are normally 8 euros.

Travelling on these different modes of transport was actually one of the most interesting aspect of the trip for me. Each day and mode of transport helped me to get a wider perspective of the areas in Paris where people live and enabled us to see outside of just the central Parisian world which is actually largely filled by tourists as opposed to Parisians.

Without this grant I don't think that I would have been able to do this trip and take away all that I was able to. I would like to thank the trust for all your help and your continued support for students to travel and learn in varied environments. This is really something unique and really important as travelling and seeing new sites is one of the biggest privileges we have.

I would like to take this opportunity to again thank the Henry Morris Memorial Trust for its support of people like me.

For additional information, please find attached the appendix containing some of the receipts of purchase used on this trip.



# Appendix

## Your receipt from Airbnb

Receipt ID: 12345678901234567890



**Montigny-lez-Liège - Condo**

1 night stay, 2 guests

**The Airbnb** - 10/10/2023  
10/10/2023 - 10/11/2023

**Montigny-lez-Liège**

**10/10/2023 - 10/11/2023**

**10/10/2023 - 10/11/2023**

**10/10/2023 - 10/11/2023**

**10/10/2023 - 10/11/2023**

**10/10/2023 - 10/11/2023**

**10/10/2023 - 10/11/2023**

**10/10/2023 - 10/11/2023**

**10/10/2023 - 10/11/2023**

**10/10/2023 - 10/11/2023**

| Nightly breakdown |               |
|-------------------|---------------|
| Room & taxes      | 100.00        |
| Service fee       | 10.00         |
| <b>Total</b>      | <b>110.00</b> |

| Totals       |               |
|--------------|---------------|
| Room & taxes | 100.00        |
| Service fee  | 10.00         |
| <b>Total</b> | <b>110.00</b> |

Type to enter a caption.

Paris Charles de Gaulle (Terminal 2D) to London Gatwick (North Terminal)

EZY8325 ✈️

|                  |                  |
|------------------|------------------|
| Departs:         | Sun 23 Sep 07:15 |
| Arrives:         | Sun 23 Sep 07:30 |
| Bag drop opens:  | Sun 23 Sep 05:15 |
| Bag drop closes: | Sun 23 Sep 06:35 |

Check in closes 40 mins before departure

Miss MIRIAM AMRANI      Seat auto

Type to enter a caption.

London Gatwick (North Terminal) to Paris Charles de Gaulle (Terminal 2D)

EZY8325 ✈️

|                  |                  |
|------------------|------------------|
| Departs:         | Thu 20 Sep 13:50 |
| Arrives:         | Thu 20 Sep 16:10 |
| Bag drop opens:  | Thu 20 Sep 11:50 |
| Bag drop closes: | Thu 20 Sep 13:10 |

Check in closes 40 mins before departure

Miss MIRIAM AMRANI      Seat auto

Type to enter a caption.



MIRIAM, thank you for your booking EVR289B

**Next steps**

- Add passport/ID details for all passengers
- Check in online
- Get your boarding passes

[Add passport/ID documentation details >](#)

**Payment details**

Payment of £213.06 by Visa debit on 16/09/2018

[Email me my full payment confirmation >](#)

[Email me a VAT invoice >](#)

Type to enter a caption.



Type to enter a caption.