

**PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA**

Ministry of Higher Education and Scientific Research

University of Tlemcen



*Faculty of Letters and languages  
Department of English*

# **Algerian Culture: The Problem of values and social progress**

Dissertation Submitted to the Department of English as Partial  
Fulfillment for the Degree of Master in English Language (Literature  
and Civilization)

**Presented by:**

- M<sup>r</sup>. Mouade RAMDANE

**Supervised by:**

- Dr. Nouredine MOUHADJER

*Academic Year: 2015/2016*

# *Acknowledgments*

First of all, I would like to thank all the people who contributed in some way to the work described in this Thesis.

Primarily, I thank my advisor, Dr. Nouredine MOUHADJER, as well as the co supervisor Dr. Abd-el-Kader BENSFAFA. I should like, also, to thank the Members of the Jury, Dr. Nawel BENMOSTEFA, Dr. Bassou Abderrahmen.

I would like also to thank all Algerian historians, all enlightened intellectuals who leads, their daily struggles against obscurantism and illusion, and promote the knowledge and rationalism, to go towards lucidity. I am grateful for the rich scientific sources obtained by them that, allowed me to pursue my graduate school studies. I must express my very profound gratitude and support. I would like to acknowledge the Department of Foreign Languages, Section of English. My graduate experience benefitted greatly from the courses I took, and the high quality Seminars that the department organized there.

# *Abstract*

This research, investigates the process of the Algerian culture through time, and seeks to give an evaluative review of it. Then this study will go over and will try to dig deeper and deeper, for the underlying causes of our cultural problems, focusing on the historical process of this problem, since Algeria when it was subjected to the ottoman rule and the French colonization until the aftermath of the independence, through an inductive approach. In this research, the most useful written facts are varied in three types: history and culture books, articles from various periodicals, written testimonies, Social and Anthropology works. Relying on these interdisciplinary sources was, absolutely, very necessary to bring to light and accomplish this study. In doing so, we were obliged to use historical sources of Algerian, French and other authors .Unfortunately, For lack of time, the method used in this master thesis is limited to the historical method, however, the sources used, were first chosen carefully, to then be subjected to my critical analysis. In this study, we would like to pose and answer the question of what is the nature of the Algerian cultural problem, in an orderly and customary manner, relying on the approach of scientific research in the investigation and induction and draw conclusions.



**TABLE**

**OF CONTENTS:**

# Table Of contents



Acknowledgments .....	I
Abstract .....	II
Table Of contents .....	III
<b>GENERAL INTRODUCTION</b> .....	<b>01</b>
<b>CHAPTER 01:</b> <b>Algerian culture: The historical development</b>	
<b>1.1. Introduction</b> .....	<b>04</b>
<b>1.2. Algeria before the ottoman rule</b> .....	<b>04</b>
<b>1.3. The beginning of something called Algeria culturally and socially</b> .....	<b>05</b>
<b>1.4. How were the Algerian people (indigenous) living under the Turks rule?</b> .....	<b>06</b>
<b>1.5. The nature of the demographic composition of the Algerian society</b> .....	<b>07</b>
<i>1.5.1. How the Algerians were ruled by ottomans.</i> .....	<b>08</b>
<i>1.5.2. The Ottoman's local rule</i> .....	<b>08</b>
<b>1.6. The scientific and cultural system during Ottoman rule</b> .....	<b>09</b>
<i>1.6.1. The lack of scientific productions causes and effects</i> .....	<b>11</b>
<i>1.6.2. El Tassawuf and the Algerian society</i> .....	<b>11</b>
<b>1.7. The status and roles of indigenous people (Berbers and Arabs)</b> .....	<b>12</b>
<b>1.8. The summary of the Algerian socio-cultural conditions before 1980</b> .....	<b>13</b>
<b>1.9. The French colonization of Algeria: the Algerian cultural tragedy (cultural erosion)</b> .....	<b>14</b>
<b>1.10. The destructive form of the French colonization in Algeria (culturally &amp; socially)</b> .....	<b>14</b>
<b>1.11. The beginnings of French colonization in Algeria (military settlements 1830-1870)</b> .....	<b>15</b>
<i>1.11.1 The establishment of the colonial administrative apparatus</i> .....	<b>15</b>
<i>1.11.2. Les Bureaux Arabes (1841-1871)</i> .....	<b>16</b>
<i>1.11.3. The divisive vision of French versus the Algerians</i> .....	<b>16</b>
<i>1.11.4. The colonial categorizing politic</i> .....	<b>16</b>
<i>1.11.5. The Kabyle myth</i> .....	<b>17</b>
<b>1.12. The French Christianization campaigns in the grand Kabyle region</b> .....	<b>18</b>
<b>1.13. Where is the civilization in all of this?</b> .....	<b>18</b>
<b>1.14. The development of the colonial French policy from 1870 (the doctrine of Assimilation)</b> .....	<b>18</b>

<b>1.15. The rise of Algerian nationalism and its impact in establishing the concept of the contemporary state and culture:</b>	<b>20</b>
1.15.1. <i>The emergence of the Algerian nationalist movement</i>	21
1.15.2. <i>Cultural and social value of this period for the next Algeria</i>	22
<b>1.16. The aftermath of Nationalism movement</b>	<b>22</b>
<b>1.17. Conclusion</b>	<b>23</b>

## **CHAPTER 02:**

### **Algerian culture: The political development.**

<b>2.1. Introduction</b>	<b>24</b>
<b>2.2. Culture and the political will</b>	<b>24</b>
<b>2.3 Civic political culture</b>	<b>25</b>
<b>2.4. Depiction about the immediate socio-cultural status after the Algerian decolonization</b>	<b>25</b>
2.4.1. <i>A worrying social and cultural status</i>	26
2.4.2. <i>persistence rather than renovation</i>	26
2.4.3. <i>Algeria after the independence: an independent state and a subservient people</i>	27
<b>2.5. socio-cultural conditions under a socialist system and the one-party rule:</b>	<b>28</b>
2.5.1. <i>democracy remains elusive</i>	28
2.5.2. <i>Ahmed Ben Bella's reforms on the socio-cultural level</i>	29
<b>2.6. Houari Boumedién "the enlightened despot" the man of the period</b>	<b>31</b>
<b>2.7. The Boumediénism and the Algerianism</b>	<b>31</b>
2.7.1. <i>The cultural contributions of Houari Boumedién</i>	33
2.7.2. <i>A critical overview of Boumediénism, militarism and their impacts on the Algerians:</i>	34
<b>2.8. Culture and democracy (in Algerian)</b>	<b>34</b>
2.8.1. <i>Chadeli Ben Djadid; a new period opens</i>	34
2.8.2. <i>A handbrake turn in the Algerian social trends</i>	35
2.8.3. <i>Chadeli Bendjadid the forerunner of democracy in Algeria</i>	35
2.8.4. <i>The roaring Algerian 80s</i>	36
<b>2.9. The Islamism during Chadeli Bendjedid rule</b>	<b>37</b>
<b>2.10. October 8 events :the beginning of the drift of a nation and people</b>	<b>39</b>
2.10.1. <i>October Riots 1988 overcoming the Culture of fear</i>	39
<b>2.11. The political Islam: FIS to seize power</b>	<b>40</b>
<b>2.12. Conclusion</b>	<b>41</b>

**CHAPTER 03:**  
**Theoretical understanding of the Algerian culture.**

<b>3.1.Introduction</b> .....	<b>42</b>
<b>3.2.Cultural influences</b> .....	<b>42</b>
<b>3.3.The general framework of the ongoing Algerian culture</b> .....	<b>43</b>
<b>3.4.The determination of the Algerian culture in the past and now</b> .....	<b>44</b>
<b>3.5.The Algerian culture as just a phenomenon</b> .....	<b>45</b>
<b>3.6.Structural analysis of Algerian culture</b> .....	<b>45</b>
3.6.1. <i>Enculturation in the Algerian society</i> .....	<b>45</b>
3.6.2. <i>Socialization in the Algerian society</i> .....	<b>46</b>
3.6.3. <i>Indoctrination</i> .....	<b>47</b>
3.6.4. <i>Acculturation</i> .....	<b>48</b>
<b>3.7.The Algerian Popular culture</b> .....	<b>49</b>
<b>3.8.The culture of Bricolage and the mythical thinking</b> .....	<b>50</b>
<b>3.9.Mass culture</b> .....	<b>51</b>
<b>3.10.The notion of cultural Habitus and the Kabyle</b> .....	<b>52</b>
<b>3.11. Algerian cultural identity</b> .....	<b>50</b>
3.11.1. <i>The Algerian specific identity</i> .....	<b>53</b>
3.11.2. <i>The objective conception of the Algerian cultural identity</i> .....	<b>54</b>
<b>3.12.Conclusion</b> .....	<b>55</b>
<b>GENERAL CONCLUSION</b> .....	<b>56</b>
<b>BIBLIOGRAPHY</b> .....	<b>58</b>



**GENERAL**

**INTRODUCTION**



Culture is a huge topic of study, in which People had a very complex task in their attempts to come up with one definition of culture, which can make unanimity among the 300 definitions<sup>(1)</sup> of culture examined yet. However In a convergent manner to what Edward Tylor said about culture in his broad definition that it is the whole complex of knowledge<sup>(2)</sup> , belief ,art, customs , perhaps it is the best known definition to transmit to us the best understanding about culture . Indeed, yes, culture is like the bottle of water, which contains several minerals lead finally to make water (language, values, religion, customs, and history). This even could be perceived that the tripartite of values, religion, and customs, are, exactly, very significant elements in the constructions of societies, some say they are the culture itself in its inherited level, that embodied the nucleus of a culture and the rules that govern and manage the morality of culture. As the American philosopher James Rachels says, “Different cultures have different moral codes” (1986, p 401)<sup>(3)</sup>.

This brings us to the point to question, whether culture is something organic or artificial. Answering that, modern cultural as well as social anthropology confirm that man is not born with any given culture, duly, culture is rather something acquired created, indoctrinated and not inherited. This is what will open up to us a large gate of debate concerning, first of all, the views of some societies about culture as a tool that ensures originality and conservativeness, and others' views about culture as a tool of creativity and productivity.

The fundamental Boasian thesis was that, Culture makes us, not biology<sup>(4)</sup>. Franz Uri Boas, the bearer of the idea says that, we all start from the same point and ultimately the one who is able to get the best culture arrives in first place. As Boas believed, everyone has the same capacity to build a strong culture, overthrowing the theory of white supremacy. Properly, we are left with a sense that differences between societies and nations are not due to human capacities or intelligence but solely due to historical and cultural difference seven reasoning, and no more due to superiority of a race over another, along with factors and inconvenient which contribute or prevent societies from development or decline may differ somehow form one to another. Hence, culture is the most relevant dimension to at least deal with or come to the study any society (group of men) or its history. We do believe that a person is born in a society , gradually starts taking notes about language behaviors in assimilating way until beginning part of it ,considering

---

<sup>(1)</sup> A.L. Koreber and C. Kluckohn, *Culture; a critical review of concepts and definitions*. Vintage Books,1963.p.149

<sup>(2)</sup> Jevy.D. Moore. *Vision of culture*. AltaMira Press.2012.p.5

<sup>(3)</sup> James, Rachels .*the element of moral philosophy*. McGraw-Hill College: New York. 1999.p. 14

<sup>(4)</sup>Jevy.D. Moore. *Vision of culture*. AltaMira Press.2012.p 62

it out of doubt true ,so that he could not break free from it anymore. The vigorous companionship of culture in human being life and his society is wholly significant. Culture, extends more and more to include economic and political sides, Indeed, this phenomenon is what we called recently (Cultural Determinism). This modern prominent theory features that the human being has not any will nor power to determine his life and behaviors; however, instead, he is mostly subjected to the control of his culture, which really determines his behaviors. Thus, culture is more influential than any other biological or environmental aspects of shaping human behaviors. Otherwise, culture hugely impress human social development toward certain directions. In this regard, culture may considered now, basically, as crucial factor of domination, a soft power that has the ability to sets up societies on front and enables them to create and innovate in all fields. In this context, accumulating a purposeful culture based on science and modernity will lead, necessarily, eventually to make a big cheese.

In the light of what has been said here. one may ask and answer this internal question about why some people (societies) do not develop in same way do others? Besides one may draw conviction that culture, is first and foremost a corollary of either, development or decline.

It became clear to us, finally, that there exist, undoubtedly, problems and conflicts occur due to culture. On the contrary, there exist also welfare and social peace because of culture. Hence, cultural values (no –material culture) along with material culture<sup>(5)</sup> come to be now, the official scale, by which any culture with which any culture could be rated, in terms of lag or progress. For instance, the no material culture shoulder the responsibility to construct a good moral society, while the non-material society occupies the role to build a powerful and productive society. Overall, the social change and progress arises, only, with respect to the non-material culture and its original nature and its degree of elasticity.

The point here, is that the hypothesis of cultural lag can best be outlined by the ability of culture to adapt to the modern world, and make readjustments to its inherited values, in order to keep in touch with this rapid modern changes<sup>(6)</sup>

To do so, this study will strive to examine the hypothesis of cultural lag and social progress, regarding the Algerian culture, in the course of time.

---

<sup>(5)</sup> Chris Livesey and Tony Lawson. *AS Sociology for AQA: Culture and Identity*, unite one. Hodder Education. 2005.p.1

<sup>(6)</sup> Ogburn, William Fielding. *Social change with respect to culture and original nature*. New York : B.W. Huebsch, Inc.1922.pp.200-213

Along with bring to light, how the Algerian culture misses the necessaire elasticity and dynamism along with the variability, by cause of the ruling and deterrent values, that has a crucial role in the progress or delay issue. Thus, we were obliged to initiate our study by question ourselves about what are the components and keys of the Algerian cultural Genome and its manifestations in the contemporary history of Algeria, assuming that only history and culture have the adequacy to be a pivotal factor to interpret and elucidate all our country's current political, social , economic problems. As Daniel Etounga Manguelle stated, "culture is the mother, institutions are the children"<sup>(7)</sup>

Overall, in an attempt to take stock of the Algerian cultural situation, a large part of the Algerian contemporary history will be taken in this study ,as much, we must examine the historical background of the Algerian cultural Genome (historically) and its manifestation on the ground later, to finally be able to reach the problem. In this regard, the first chapter is going to be a historical review that will define the Algerian socio-cultural settings during both the ottoman and French colonization era, in more specific words the first chapter aims to clarify one aspect of the Turk and French colonization, little discussed in the official Algerian history. The second chapter will be about the Algerian cultural process after the independence during two different periods, the first one is when the country was ruled by the single party, then the second one it concerns the beginning of the democratic openness period in the late 80s.

Finally, the third chapter will offer exclusively a theoretical understanding of the Algerian current cultural based on the partucularist and scientific conception of culture. By relying on the descriptive and the historical approaches, to be able to recount the events in a descriptive and chronological manner, along with the inductive approach for the sake to conceptualize and analyze facts and information in a critical way.

---

<sup>(7)</sup> Lawrence E. Harrison and Samuel P. Huntington. *Culture Matters: How Values Shape Human Progress*. Basic Books: new York ,2001.p.302



# **Chapter 01.**

**Algerian culture:**

**The historical development**

## **1.1. Introduction:**

Among the most basic requirements for the study of the movement of culture and its development, is to investigate the nature of the cultural heritage and their behavioral manifestations within the society, historically. This chapter is a deep overview about the history and the state of the Algerian culture for far too long, from its real construction (as an Arab Muslim culture) during the ottoman rule until the French occupation. As we will analyses and illustrate the cultural and scientific movement in the Algerian society during these two major eras, then trying to interpret the social consciousness shared by people in conjunction with what were the scientific productions that overall mark any society.

## **1.2. What Algeria before the ottoman rule was like? :**

The history of Algeria ,called before “ICOSIUM”<sup>(8)</sup> is no more recent as certain people think. Nevertheless, it history can traced back to the earlier stone age8000 BC. Then, with the indigenous people Imazighans, who in fact were also the indigenous people of all North Africa. Phoenician traders arrived on the North African coast around 900 BC. they established Carthage, then moved along the Mediterranean coast, and founded the cities of Hippone Annaba now, and Rusicade (modern Skikda), which were annexed to “cartage” Tunisia. At that period, the Berber civilization flourished by cause of trade with Phoenicians. All this ended with the Punic wars, finished by the fall of cartage under the control of Romans in 146 BC .In the east side of the Algerian lands, precisely in Constantine, Imazighans, could establishe their first kingdom in the history of Algerian 203 B.C namely “Numidia” its capital “Citra” (Constantine now) Massinissa and Yugharta ruled it. It lasted almost one century until the Romans annexed it in A.D. 24.Algeria’s most parts went under the rule of Roman Empire in A.D. 24 .with the division of the great Maghreb into two parts, eastern part Mauretania Caesariens is province, its capital Caesarea “Cherchel“. The western part Mauretania Tingitana in modern north of morocco “Tangiers”. then, Romans completed their domination over Algeria by including Cirta far in the east. Only at that time The Berber civilization lost, relatively, its autonomy and Christianity marked its first presence in Algeria during the 3<sup>rd</sup> century .Directly after the fall Roman Empire. Algerian lands were assailed by some 80,000 Vandals, a Ger- manic tribe, crossed into Africa from Spain in 429 AD, invaded Algerian lands .they brought major decline to roman dominance of Algeria and allowed the Berbers, whom fled Romans to return to the cities ,as well they allowed many local kingdoms to arise especially in mountains

---

<sup>(8)</sup> Icosium was first a Phoenician, then a Roman city and bishopric, whose site is now occupied by the casbah area of the modern city of Algiers.

an banks of valleys. In 533 AD, Byzantines covered, most parts of Algeria after have destroyed vandal kingdom. This byzantine rule was maintained almost two centuries before it declined due to corruption and its militarily weakness, along with the Islamic expansions to Algeria in the beginning of the 8<sup>th</sup> century.

The Islamic state was in its apogee in the 7<sup>th</sup> century, precisely, under the rule of the Umayyad. In 670, therefore, in the hope of getting more extension in the world, especially, west, an Arab army under Uqba IBN NAFI established the town of Al Qayrawan about 160 kilometers south of present-day Tunis and used it as a base for further operations to Algeria, Morocco and Spain. In 776, Algeria witnessed the first Islamic ibadi Kingdome on its lands, with Rustumid dynasty (776-909) founded by the Persian Abderrahman IBN RUSTAM and its capital was Tihart “Tiaret”. The Fatimid Dynasty, named after Fatima, daughter of Muhammad and wife of Ali, from whom the caliph claimed descent. was an Ismaili (sect of Shia) caliphate. It included large areas of North Africa as well as Algeria after destroyed Rustumid rule in Algeria in 909 then fell in 972. The Algerian Muslim Berbers (Sanhaja) could finally founded the first Islamic kingdom in the history of Algeria during the period of 973 to 1148. For the first time the capital of ancient Phoenician era Icosium became named, Aldjzair of banimezghana. what followed, this dynasty fell in 1148 and replaced by Hammadids. A Berber Muslim dynasty (Sanhaja), its capital Marrakech founded in 1062, however, this dynast could not reach all Algerian areas but only Tlemcen. The Hammadid dynasty constituted offshoot of Zirid dynasty from 1007 to 1152 where Bejaia was its capital this kingdom rose under the authority of Muhammad IBN BULUGGIN it then extended to cover all north east of Algeria until it fell down in 1152 and occupied by Almohades.

Almohades or Unitarians, unifiers, were also a Berber Muslim Ash'ari dynasty, which led a movement by IBN TUMART in the 12<sup>th</sup> century ending by conquered Marrakech in 1147 and declared its caliphate, which covered, then all middle Maghreb. Then it came, the Ziyyanid dynasty, which was significantly one of the hugest kingdom in North Africa 1235–1556. Zayyanid dynasty or the kingdom of Tlemcen was extended from west Tlemcen city to the Chlef bend in east. Unlike previous kingdoms Zayyani dynasty was not Berber however, Moorish. It marked, as it was the last kingdom of Algeria before the Ottoman Empire's rule. <sup>(9)</sup>

### **1.3. The Ottoman Empire: the beginning of something called Algeria culturally and socially:**

After the huge displacement of Arab Muslims and Jewish from Andalusia after the fall of Granada in 1492 , Brother hood Barbarous had appeared and Considered their hood Algeria as a base to repel attacks possible . after the death of

---

<sup>(9)</sup> Claitors Publishing Division. *Algeria: A Country Study*. Baton Rouge, Louisiana: Claitor's Pub Division, 1995. Print. Area Handbook Algeria: A Country Study, 1994.pp. 7-19

Oruj 1518 year A.B, His a brother was called Khair- Aldin who has accessed under obedience ottoman Sultan Selim rule who was known I to help him .Thereupon, Algeria officially belonged to the Ottoman rule and continued until its fall by the French in 1930<sup>(10)</sup>.

Historically, the ottoman era and the French occupation era, are considered the most influential historical events on what modern Algeria is now (culturally and socially) as it is the Islamic kingdom which had the longest reigning in Algeria. the geographical boundaries and the social model of Algeria and the Algerians occurred in that epoch. As well only at that era that Algeria gave itself this name (before it was called middle Maghreb) and organized itself politically and become a state controlled by a central government in parallel it owned a very forceful army in which make Algeria the head of north Africa and all the Mediterranean.

Traditionally, the Ottoman Empire adopted a special system of rule over all their lands ,divided them into provinces called “Eyalates” ruled by a Pasha in its turn these “Eyalates” are divided into subdivisions (Beyliks) as it was the case in Algeria: east territory Constantine, west territory Oran, central territory Media. The three territories were utterly autonomous and have their own budgets and councils.

The ottoman rule in Algeria witnessed three different periods: the period of Baylerbayliks (1518-1590) then the period of pashas (1587-1956),period of Aghats (1959-1971) and finally the last period before the disaster of the ottoman empire in Algeria ,the period of Deys (1671-1930)<sup>(11)</sup>.

The period of Baylerbayliks was the highest blooming period during all the rule of ottomans in Algeria. It was characterized, mainly, by the vastness of creation of buildings and the qualitative administration management of all Algeria's parts. Therefore, the concepts of politic and management and geographical borders, have been for the first time brought to Algeria by ottomans. Otherwise, before, Algeria dealt with a huge local chaos and disorders, and solely by its annexation to the Ottoman Empire could earn a reputation of a nation.

#### **1.4 How were the Algerian people (indigenous) living under the Turks rule?:**

We hear often about the invincible, virtuous ottoman navy army that was in Algeria s coast, which controlled all Mediterranean. However, we hear little about its real vocation! “Piracy” was what ottoman navy operate in Mediterranean over ships came abroad. Ottoman Empire had a huge naval domination over west coast of the

---

<sup>(10)</sup> Ibid .p. 17

<sup>(11)</sup>Gabor ,Agoston , and Bruce, Masters, eds .*encyclopedia of the Ottoman Empire*. United States of America: Library of Congress. 2008.p.33

Mediterranean in 16<sup>th</sup> C onwards to such an extent that Europeans named it “Barbary coast” that led to the two Barbary wars between USA and Algerians ottomans in the 19<sup>th</sup> century. <sup>(12)</sup>

Overall, the regency of ottomans in Algeria however, it marked by its contribution to organize Algeria internally in the other hand it made a lot of disorders externally notably with neighboring countries which was direct cause of the ottoman empire's decay in Algeria to the detriment of France

As we said previously, the real foundation of the Algerian society (demographically, culturally) begun strictly during the rule of ottomans than any rule before. Scholars, esteem that the Algerian population in “Eyalat el Djazair “during the ottoman empire era was 3 million inhabitants then moved up to reach 10 million in the 19<sup>th</sup> C . effectively all this came as natural results of many things, first of all the good social nature at that time, peace, additionally the huge number of moors fled from Andalus to some cities such as Tlemcen, Oran, Constantine. Enrich not only the number of population however contribute in an effective manner to the development of the Algerian society in terms of trade, especially Jews, art (Andalus music ) and architecture

#### **1.4. The nature of the demographic composition of the Algerian society:**

The great Algerian Turkish scholar “Hamden BEN KHOUDJA” define in his book (El Miraat, the mirror) the Eyalet of Algeria as a land holds many ports and cities as well as villages ,but few people who were settling in cities. In contrary, the majority were settling in villages and this people called (the Bedouins) who bounded to live in villages and mountains rather than cities, in which the later was reserved only for Turks and Aristocrats. Indeed Bedouins were constituted 95% of the majority of population at that time.

Earlier during 16<sup>th</sup>C under the ottoman rule, the Algerian indigenous population was so humble in both traditions, education and way of living. Indeed, the indigenous people were Bedouins belongs into two different categories (Berbers, Arabs). Berbers who were settled in mountains fleeing from Spaniards conquerors, on the other hand Arabs who were settled in plains and valleys. While the great cities such as Algiers, Tlemcen, Constantine were reserved only for Turks ruling families or kourghulis besides, rich families (Jews, Andalus)

It must be taken in consideration again that more than 90% of the Algerians (Bedouins) during 16<sup>th</sup>-19<sup>th</sup> C were indigent rely on cultivating and the elevation of

---

<sup>(12)</sup> Robert ,Davis. Research news. The Ohio state university. *When Europeans were slaves*. 2004. Web. 16, April 2016



animals<sup>(13)</sup>. And the real estimation about the Algerian population between 16th-19<sup>th</sup> was varied between 800000 and 10 million inhabitants<sup>(14)</sup>

### **1.5.1. How the Algerians were ruled by ottomans:**

As Eyalet el djazair was divided into subdivisions "Beyliks".these Beyliks are commonly governed by a Bey .likewise the Beylik is divided into Dawars (villages) and at the head of each one we find a Kaid (chief of the village),this for the Arabs.

For Berbers, things goes differently according to their own autonomous traditions nor could ottomans nor others eradicate or change them over all times. So Berbers design as a chief someone old and virtue and faithful called generally (Mrabat) rather than Kaidand this Mrabat is so called the Sheriff of the village who settle cases ,religiously, and make Fatwas to guide people, in fact this Mrabat is highly respected and sanctified by Berbers even after his death <sup>(15)</sup>.

### **1.5.2. The Ottoman's local rule and the relationship between rulers and Bedouins:**

The nature of the relationship between ottoman rulers and the Bedouins, was neither good nor bad, however for the Bedouins the religious factor was keeping the link of trust Vis a Vis them. While Turks knew from the beginning how to earn people's love and trust over practicing Islamic strict laws, and enhance the role of Islam within the Algerian society. Yet the Algerian indigenous people (Bedouins) are acknowledged since long rimes ago, up to now for their peacefulness and their acceptance to subject to other's governess. It is, indeed, shown when the Algerian indigenous people embraced Islam, as soon as, it was brought to them by conquerors. The ottoman administration was not close to people. It was in fact far away from people, so that the gap was very long between the ruling class, and people. Rulers, whether Pashas or Beys were shown up, rarely among people except in mosques. Besides, they barely address to people, as they did not come out of their tiles. The Bedouins were utterly deprived from political, military, civil fields, and they were privileged only into the cultural, religious, social field to occupy.

Consequentially. Algerian people took the initiative to build its own culture and society, away from the ottomans who were apparently occupied by their welfare and

---

<sup>(13)</sup> Hamden ,khoudja. *Le Miroir : Aperçu historique et statistique sur la Régence d'Alger*. Paris : Sindibad. 2003. pp. 15-26

<sup>(14)</sup> Kamel, Kateb. *Européens, "indigènes" et juives en Algérie (1830-1962)*.l'institut national d'études démographiques.2001.p.9

<sup>(15)</sup> Ibid

Turkish identity, as they had never promoted scientific and cultural development in Algeria, that what cause later a shocking intellectual decay in eyelet D'zair <sup>(16)</sup>

### **1.6. The scientific and cultural systematic during Ottoman rule:**

After the Turks were coming to Algeria and taking the rule over it, simultaneously with the expulsion and migration of Moors from Spain to Algeria, after the fall of Granada 1492, and before was the Arab invasions and the Berbers (indigenous people). Algeria, Eyalat, acquired a multidimensional culture with quite an Islamic template. Certainly there was also religious diversity (Sunni, Hanafi, sophism) in which Turks were Hanafi and Algerians were Sunnis and sophists besides Ibadist minority in Benimzab.

Traditions and customs were diversified from region to another one. In cities such as Oran Tlemcen, Constantine the prestigious Andalus culture was predominated being on art and architecture, which did well at these cities, besides trade, especially, monopolized by Jews.

On the contrary, traditions and customs in villages among Bedouins (Arabs and barbers) were characterized by simplicity and non-complexity like the one of the cities whether in their food or clothing<sup>(17)</sup>.

In more specific description. The cultural nature in Algeria during the period was too modest in comparison with the oriental culture (Egypt, the Levant, and Baghdad) which were also under the rule of Turks. Actually. The Algerian society has never known a cultural boom in neither villages nor cities, specifically in scientific productions, which were stingy in an area characterized by its military power over all the Mediterranean. Important to realize that all along 3 centuries we could not detect any literature masterpiece or any major scientific works as was the case for example in Egypt and the Levant at that time

The illiteracy was real problem among the Algerians (Bedouins) this is why ,the majority of population was illiterate (until 18 and 19<sup>th</sup>C where the average of literacy increased). In reaction, the Algerian society faced an acute scientific deadlock. Inasmuch as, the conditions were not supportive, moreover the ottoman rulers did not promote ,as it should be, science , like what happened in Egypt with Mohamed Ali Pasha and his grandson Ismail, whom consider as the founder of modern Egypt for their contribution in promoting science and enlightenment, that later in 19<sup>th</sup> generated unexpected cultural renaissance that began in early 20th century in Egypt, then later

---

<sup>(16)</sup> Ibid.pp.87-95

<sup>(17)</sup> Ibid. pp. 45-55

moving to Ottoman-ruled Arabic-speaking regions including Lebanon, Syria and others.

Seen in this way, that the cultural and scientific conditions in Algeria for the indigenous people was somehow miserable, in other words it did not get any importance or support neither from people nor rulers. As for people who was Bedouins, cultivators do not care only for their holdings and religion and Turkish rulers who do not care only for their possessions and establish security around all Eyalet s territories in order to collect taxes and gain people's trust. Apart from that ottoman, rulers did not give so much importance to other social aspects including science and culture. Throughout 3 centuries of ottoman rule, Algerian society endured such state of copying, repetitiveness and lack of creativity, impeded its development and urbanization<sup>(18)</sup>.

### **1.5. 1. The lack of scientific productions causes and effects:**

The lack of scientific productions during all the ottoman era in Algeria In its most general sense was due to, as we mentioned before, cultural and political matters. Here we will talk in details about cultural roots of creation scientific deficit within the Algerian indigenous society.

To begin, first thing to remember, is that without any alternative, religious as well as jurisprudential sciences such as Quran interpretation, Hadith studies besides field of literature and Arab language, represented the majority of Algerian s scientific production at the period ,and which all was characterized by copying rather than Conscientiousness<sup>(19)</sup>. As a result, there was few and far between exclusive Algerian scientific works .with this type of copying that characterized the Algerian scientific field (religious),a serious flabbiness had been brought into the Algerian society in comparison with other societies such as in Morocco, Egypt, Zaitouna in Tunisia or Levant ,which embodied the citadels of sciences where mostly all Algerians scientist went there to get knowledge and bring certificates.

In the same regard, it is very common to all ,that during the ottoman rule even before, El Tassawuf (Mysticism) was the religiosity (Islamic tradition) most predominated over all parts of Algeria, and El Tassawufas it relies essentially on soberness on everything ,apparently, this soberness extended to include every aspect of the Algerian society even in science which was utterly sober<sup>(20)</sup>.

---

<sup>(18)</sup> Mohamed, Ghriss. *Le Maghreb. La culture algérienne sous le règne Ottoman*.2008. web 12, April 2016

<sup>(19)</sup>Abou El- Kacem ,Saâdallah. *tārīkh al-Jazā'ir al-hadith (2)*. Algiers: al-Sharika al-Wataniya li-alNashr wa al-Tawzi.1981.p.9

<sup>(20)</sup> Ibid .p. 117

### **1.6.2. El Tassawuf and the Algerian society:**

As a result of the dominance of el tassawuf over all Algerian society. the Algerians were entirely interest just on religious studies and theology (Ilm al-Kalām ) neglecting the other real sciences such as, astronomy ,medicine and physics .In the final stage, this separation from natural and abstract sciences created in the milieu of indigenous people (Bedouins) a naïve mystic conservative religious society with a terrible emptiness of creativity and innovation. It seems right that the mystic aspects in the Algerian society impeded much the evolutionary and scientific path of Algeria and making of them just simple autochthones do not hardly care about their welfare however just living so as not to die<sup>(21)</sup>.

### **1.7. The status and roles of indigenous people (Berbers and Arabs):**

#### **a. Social role:**

For the Bedouins their social weight was pivotal for reasons of quality and quantity. Respectively they the indigenous people who have the right to lands, which hold all natural resources ,then they represented the majority of population 90%. So that they were the base of the Eyalet of Algeria. In spite of their social weight the Bedouins had the required social efficiency to valorize and enhance their social and cultural presence among all the Eyalet, along the lines of Jews, Moors and Kouloughlis whom was able to impose their touches in all cultural as well as political and economic fields.

#### **b. Political & military role:**

It might be well said, that ottomans seek from the beginning of their rule to devote the leadership of both government and military to solely Turks and not much Kouloughlis. This brought a large marginalization for Bedouins who had any role to be noticed within the general political scene of The Eyalet.

Bedouins on the other hand were completely brave and loyal men despite this factor ottomans had never let integrated them in army (except the recruit of some Berbers like Rais HAMIDO, to the navy to earn some Berber tribe's love).

#### **c. Economic role:**

Referring to the nature of the ottoman economic system at that time as an economic rely basically on the navy trade and exportations plus tax collections which, collected form indigenous people to be set then in the general budget of the Eyalet.

---

<sup>(21)</sup> Ibid.pp.118-134

The public economic system was rely only on trade and agriculture. Respectively trade was dominated wholly by Jews whom could establish many foundations of exportation and they controlled this fields what make them an important part in the society moreover they became (Jews) very closed to the rulers “Pashas” naturally they was too privileged than any others. The point here is Jews in Algeria as well else parts could through their unique culture to get not only a hold foot in Algeria however get sensible economic and political statues. <sup>(22)</sup>

---

<sup>(22)</sup>Hamden. khoudja. *Le Miroir : Aperçu historique et statistique sur la Régence d'Alger*. Paris : Sindibad. 2003. pp. 55-63

### 1.8. The summary of the Algerian socio-cultural conditions before 1980:

Markedly, the Algerian indigenous society from its real birth during the ottoman rule, have embraced a barren culture characterized strongly by simplicity and unproductivity in its essence. Nay, this culture in its own lands could never, in any time, made itself a key to social development as well an engine for economic development. Whereas, other cultures let us, say invasive cultures such as Hebrew<sup>(23)</sup>, Andalus<sup>(24)</sup> or Turkish, were able to become the ruler cultures over the indigenous culture. the reason by which the Algerian indigenous people (Bedouins) turned into people of the third degree all along the ottoman rule behind Moors and Turks, then ended up to become people Without the slightest degree during the French tyrannical colonialization.

Truly, Algerian culture has not been able to get out of its primitive ambit and upgrade to the civil one, as Bedouins remained in villages and mountains they refrained from living in cities leaving it to only Turks and Jews which were somehow more superior group (in terms of culture) than the Bedouins . The Algerian indigenous culture Vis a Vis the others had very slow pace of evolution or it had not! Equally the Algerian mentality historically does not accept change whatever it is ,otherwise, it relies ,solely, on continuity and permanence as a matter of care over their identity and fear of loose it, this what was (and still) major problem that blocked the Algerian cultural development.

Adam Smith is his theory “four stages of history” concerning economic and social development which made a splash in the mid to late 18<sup>th</sup> century. Through which smith presumably stated that economic determinism virtually affects social development<sup>(25)</sup> . so the four Smith s stages mentioned in his theory are hunting, pasturage, farming, and commerce. The economic complexity determines the development of societies otherwise; the economic simplicity determines the retrogression. Hence, the Algerian indigenous society was always confined in the stage of farming without never been access to the commerce stage, the fact that made it a submissive society to ottomans then France.

---

(23) Emily, Benichou Gottreich and Daniel Schroeter. Eds. *Jewish Culture and Society in North Africa*. Bloomington, Indiana : Indiana University Press, 2011.pp. 337-343

(24) Samia ,Chergui. *Les morisques et l'effort de construction d'Alger aux XVIIe et XVIIIe siècles*. Les Cahiers de la Méditerranée. 79 | 2009: Les Morisques: p. 303-317. Web 3 February 2016

(25) Anthony, Brewer. *Adam Smith's stages of history*. Discussion Paper .Department of Economics University of Bristol, March 2008.

### **1.9. The French colonization of Algeria: the Algerian cultural tragedy (cultural erosion):**

Due to the shifting of the balance powers between Eyalet d zair and France 1816-1830, after the fall of the first French empire (Napoleon's downfall in 1815). France restored itself by recovering its real power. Simultaneously, Algeria was not at the height of its powers especially economically and militarily. So because of the franc s obstinacy to paying its debts, (food subsidies given by Algerian to France during European blockade on France), and what considered an insult to the French consul in Algiers by the Dey in 1827. Consequently, on 12 June 1930 French soldiers led by Marshal De BORMON landed twenty-seven kilometers west of Algiers, at Sidi Ferruch after a weak resistance of ottoman soldiers. Algiers was captured after a three-week campaign, and Hussein Dey fled into exile after signing the Instrument of Surrender, Which then ,necessitated the Algerian society to undergo a new obscurant period than before that made both its culture as well as identity at stake<sup>(26)</sup>.

### **1.10. The destructive form of the French colonization in Algeria (culturally & socially):**

After French army captured Algeria, the marshal De Bormont published a statement, said that the French came for a sublime task, to end the ottoman despotism<sup>(27)</sup> . Instead, bring civilization and enlightenment to this nation. As for the French colonization of the nineteenth century, it belonged the Enlightenment; illustrated by Victor Hugo "This is an enlightened people who will find a people in the night. We are the Greeks of the world that is we illuminate the world "and this claimed later by Jules Ferry<sup>(28)</sup> . By virtue of its right to intervene. France colonized Algeria culturally and socially, after its annexation in politically 1930. Everything was justified by France that embodied civilization at that time and wanted to bring it the primitive peoples who was disadvantaged from all benefits culturally socially scientifically and so forth. For France to do so it was completely a civilizing duty that was said, repeatedly, by French politicians such as Jules Ferry who said in 1885, "I repeat that it is for superior races a duty, to civilize the inferior races»<sup>(29)</sup>. For that the France was not represent only a

---

<sup>(26)</sup> Claitors Publishing Division. *Algeria: A Country Study*. Baton Rouge, Louisiana: Claitor's Pub Division, 1995. Print. Area Handbook Algeria: A Country Study.p.22

<sup>(27)</sup> the piracy in the large of the Mediterranean posed problems to the French trade, as the pirates (who are mostly Algerians, Tunisians, Libyans) who were stopping and plundering navies, unless they don't give them tributes.

<sup>(28)</sup> Pal, Ahluwalia. *Out of Africa: Post-Structuralism's Colonial Roots*. Abingdon-on-Thames: Routledge .May 2, 2010.p. 63

<sup>(29)</sup> Jules, Ferry (1885) : *Les fondements de la politique coloniale* (28 juillet 1885). assemblee-nationale.fr. n.d. web 1 February .2016

colonial power like Britain however, it shouldered the responsibility to bring enlightenment and republican values to the indigenous people.

While the African army of France commanded by the general De Bournont, landed in Algiers (Sidi Frach) on 14 June 1830, it was in the first place to end the ottoman Piracy in the Mediterrane. Excepting the surrender of Algiers by Dey Houcin , France encountered a massive resistance from the Algerians (Bedouins) in the Interior areas such as those of Mascara led by Emir Abdelkader from 1932 to1947 and of Constantin led by Ahmed Bey from 1837 to 1848, as well the resistance of Kabyle led by Fatma Nssumer and BouBaghla and so forth<sup>(30)</sup>. All these brave resistances put the colonizer at its beginnings in a state of hesitancy whether it should stay in Algeria or not? Finally, these popular resistances increased the France's conviction to remain its dominance over Algeria and its primitive people to conclude its civilizing mission through various means: assimilation, repression, integration.

### **1.11. The beginnings of French colonization in Algeria (military settlements 1830-1870):**

Since the capture of Algiers and many other parts of Algeria after 1930. France aspired to set colonial politic in Algeria to make it French territory .However, because of the chaos that reigned at that time, popular resistances as well the ignorance of the French about Algerian lands geographically and demographically, French thought that it is better to establish military settlements and relying on force and repression to sustain order in Algeria. Since, Algeria was under a military authority (ruled Commanders-in-chief) until 1970 where it became under civil authority after the establishment of the

Third Republic<sup>(31)</sup>.

#### **1.11.1. The establishment of the colonial administrative apparatus:**

After Pacification of Algeria, France attempted to impose its administrative dominance over Algeria, and at the same time, it was designed to stretch more in Algerian territories and pave the way for European settlement, as well gather information about the geography and the environment and its resources. It is a fact that the European population growth rapidly in Algerian from 1836 especially in the big cities<sup>(32)</sup>.

---

<sup>(30)</sup> Pierre, Montagnon. *Histoire de l'Algérie : Des origines à nos jours*. Paris : Pygmalion.2012.pp.312-318

<sup>(31)</sup> Kamel, Kateb. *La statistique coloniale en Algérie (1830-1962)* : Entre la reproduction du système métropolitain et les impératifs d'adaptation à la réalité algérienne. Courrier des statistiques n° 112, décembre 2004 17.

<sup>(32)</sup> Ibid



### **1.11.2. Les Bureaux Arabes (1841–1871):**

1840s, were crucial years in the future of French colonization in Algeria, as during these years that French government officially decided to annex Algeria and make it French colony by the departmentalization of Algeria (Decree of 4 March 1848). In this regard, France set les Bureaux Arabes that are military institutions (the first colonial institution in Algeria), during the rule of General Bugeaud, aim keep in touch with the Algerian indigenous people and know more about their language, religion, beliefs. This politic succeeded somehow in Algerian as In 1870, there was nearly 50 Bureaux with an Arab secretary ( "khodja"), a French secretary (colonel) , interpreter, officers and often a doctor. Then for the realization of this task French in the Bureaux Arabs were helped by Sheiks (tribal leaders) commonly known as "les Caïds"<sup>(33)</sup>

### **1.11.3. The divisive vision of French versus the Algerians:**

To claim that Algeria is now suffers a dreadful, Arab Amazigh, crisis is originally because of the French colonial politics is, indeed, so true.

Knowing that the French colonization in its beginnings, 30s and 40s, in Algeria did not have any knowledge nor about the geography nor about population, at least they now that this land is inhabited by Arabs whose France had some characteristics related to them such as primitiveness, nomadism , fanaticism. Calling them (les indigens) which is a bad French term means primitiveness. Concurrently the colonizer shaped its knowledge about Algerian population chiefly the Arabs thanks to the Bureaux Arabes. While, the grand Kabyle region, from Dellys west to Skikda east, maintained out of the French control even with the failed attempts to subject the Kabyle tribes under his rule. The grand Kabyle region was finally submitted to France in 1957 by the expedition of the general Jacques Louis Randon.

Even more, exactly in that period a question of a considerable significance raised by the colonizer, which is the dichotomy Arabs vs. Berbers. Working on the divergence between Arabs and Berbers both racially and culturally as Berbers have origins from Europe and Arabs from the orient.

### **1.11.4. The colonial categorizing politic:**

Trying to analyze the French colonial mind in Algeria in 40s and 50s. It strived from the beginning to rule through the notion of orientalism and the other. so that it sought to use ethnography to justify its usurpation of the Algerian lands. At that time, it was very common the theory of the Europeaness of Berbers promoted by Patricia Lorcin in

---

<sup>(33)</sup> Abdel Majid, Hannoum . *Colonialism and Knowledge in Algeria: The Archives of the Arabe Bureaux, in History and Anthropology*. OPA N.V. 2001, pp. 343-379.

her book *Imperial identities: Stereotyping, Prejudice and Race in Colonial Algeria*<sup>(34)</sup>. Where the author stated the resemblances between Berbers and French peasants. Closely Kabyle imposed a myth to the French in their process to know the Algerian population. For clarity, the colonizer focused on the categorizing and the division of the Algerians, to facilitate its assimilative and integrative mission ignoring all their cultures and traditions.

#### **1.11.5. The Kabyle myth:**

As it recognized before the mountainous region of the Kabyle maintained autonomous region until 1857. Thereupon the French had little knowledge about people of this region (except some ideas about their bravery as they saw it through Zouaves), because few had had close contact with them.

It came that in 1847, colonel Daumas and captain Fabar published a Historical study entitled *the Grand Kabyle*<sup>(35)</sup>, this region whom said about it, that was always independent either during the invasion of Arabs or under the rule of Turks. On the other hand, they said that the Arab invasion and the conversion of Berbers from Christianity to Islam was disastrous to them (for those, Berbers were historically Europeans), so here the colonial divisive orientalism discourse it is somehow revealed.

The divisive and categorizing discourse in Daumas and Fabar, is brought into their description of Kabyle people in terms of their difference to the Arabs racially, culturally and even morphologically (color of their skin and eyes). For instance, they said that Kabyle's wife is free while Arab's wife is subjected, the Kabyle is active while Arab is lazy, and the Kabyle is liberal while the Arab is confined. Therefore, Daumas and Fabar considered Berbers has been always Europeans although they became Muslims. However Despite this fact arguing the Berber close resemblance to Europeans especially French. They were closer to the Arabs than to any others besides they were really the most people whom opposed and resisted the colonizer due to their high nationalism. <sup>(36)</sup>

---

<sup>(34)</sup> Abdelmajid, Hannoum. *Writing Algeria: On the History and Culture of Colonialism*. The Maghreb Center Journal, Issue 1, Spring/Summer 2010

<sup>(35)</sup> Daumas, and Fabar. *La Grande Kabyle: Etudes Historiques*. Paris: Libraire De L'Université Royale De France, 1847. Print.

<sup>(36)</sup> Abdelmajid, Hannoum. *Writing Algeria: On the History and Culture of Colonialism*. The Maghreb Center Journal, Issue 1, Spring/Summer 2010

### **1.12. The French Christianization campaigns in the grand Kabyle region:**

In point of fact, from this view (Berbers were historically Europeans). France led its Christianization campaigns in the grand Kabyle region, as according to the ideology of the church these campaigns were originally duties toward Berbers to help them recover their original faith "Christianity" as long as they were forced to embrace Islam before. Thus, the French Christianization campaigns from 1967 had been intensified in the Kabyle region under the leadership of archbishop (cardinal) Charles Lavigerie that adopted this ideology and founded the society of "White Fathers" in 1868 that aimed to Christianize all Algeria through the gate of the Kabyle region. Overall, these Christianization campaigns carried, implicitly, hidden plans in order to annex, also assimilate the grand Kabyle region to France. Whatever the Christianization campaigns by Lavigerie in the grand Kabyle region did not succeed due to the strong religious immunity of Berbers<sup>(37)</sup>.

### **1.13. Where is the civilization in all of this?:**

The principles of the Republic, "Liberty, Equality, Fraternity" that France has colonizes Algeria to introduce them to the Algerians and release their ignorant minds, was only a pretext and a justification for its colonization later, in which France did not achieve anything in terms of its so called civilizing mission. On the contrary, it made the indigenous people's situation worse than before due to its expropriation and repression policies during its colonial expansion period. This is what obliged it later to adopt another policy toward Algerians after its military success in imposing its control on all parts of Algeria manifested in the setting of a new civilian government in Algeria. Instead, of the military one, from 1870 along with adoption a new policy Vis a Vis the indigenous people (les Indigens) called the policy of assimilation and integration.

### **1.14. The development of the colonial French policy towards the Algerians from 1870 (the doctrine of Assimilation):**

As long as, the French third republic was declared on 4 September 1870. A new important decree also declared on 24 October (Crémieux decree) that held crucial decisions in the history of Algeria as well as France. The decree abolished defiantly the general military government replaced by general civil government, besides giving the Jews the right of acquiring the French citizenship<sup>(38)</sup>. On the other hand the decree

---

<sup>(37)</sup> Karima, Dirèche. *Les écoles catholiques dans la Kabylie du XIXe siècle : Entre évangélisation et assimilation*. Cahiers de la Méditerranée. 75. 21 July 2007. Web 23 April. 2016.

<sup>(38)</sup>(décret no 136 du 24 octobre 1870)

held any decisions concerning “les Indigènes“ in which, their cultural future maintained unknown.

France developed its colonial policy after the ending of the phase of its territorial occupation and expansion with a new colonial movement based on a new ideology (assimilation), under the rule of the third republic. French colonization, would assimilate the Algerian indigenous people, with a declared intentions, by imposing upon them its language and culture in order to make their lands purely a French department.

The French colonizer in its assimilative mission used various assimilative forms regional, educational, institutional, legislative, administrative, civil, judicial and cultural through many, hidden and declared, plans which later which had some success for the colonizer in declining more and more the Algerian indigenous society and culture thus ,assimilation turned to be devastation .

**a. Administrative assimilation:**

As we mentioned before, after the fall of Napoleon III in 1870, and the establishment of the Third Republic. Algeria became a subsidiary of the French Ministry of Interior. Hence, the governess moved from militaries to civilians ,whom set a new administrative system and divisions in Algeria (1870-1880) such as, mixed towns created by decree of April 25, 1880 and the full French citizenship towns (metropolises) with only European population and a municipal council. Then le Douar in which, its gestation was devoted to an assembly composed of tribal chiefs (la Djamaa) besides “les Caidés”. Although all this civil reformations but, unfortunately, the statues of the indigenous people did not improved, nevertheless, they were still citizens of the lower class.

The new administrative system set by France in Algeria during the period (1870-1900) characterized by its close resemblance to the metropolitan organization there in France. Further, with the decree of 1898 Algeria has been given more political entity provided with a lucid civil personality and financial autonomy. By following this policy in implanting such civil system with new legislations<sup>(39)</sup>. France could led a wide assimilation campaign and bring more settlers to Algeria which their number increased from 245 000 person in 1870 to 376 000 person in 1880 and 536 000 person in 1896<sup>(40)</sup>.

---

<sup>(39)</sup> Noriyuki ,NISHIYAMA. *Assimiler ou non les indigènes dans l'Empire colonial français - les indigènes devaient-ils apprendre le français*. Université de Kyoto, Japon. 2011.

<sup>(40)</sup> Emile, Temine. *La migration européenne en Algérie au XIXe siècle : migration organisée ou migration tolérée*. Revue de l'Occident musulman et de la Méditerranée, n°43, 1987. Monde arabe : migrations et identités. 1987. pp. 31-45.

**b. Linguistic and Cultural assimilation:**

The assimilation concept relied essentially by the representation of both language and culture among the indigenous people. Accordingly, the French colonizer gave great importance to spread its language and the history of its Gallic ancestress in Algeria ,along its civilizing, assimilative, Destructive mission.

In this regard, the Algerian indigenous people were obliged to learn the French language just being the colonizer language. Indeed the linguistic and cultural assimilation of Algerian natives were, therefore, far from covering the whole of the population, otherwise were confined only in certain parts of Algeria like the grand Kabyle region and here we can notice the comeback of the divisive colonial discourse (which we talked about it previously) vis a vis Arabs and Berbers. Under those circumstances, the colonizer focalized its linguistic assimilation on the Berbers rather than Arabs, due to the civilization of the first and the primitiveness of the other. Henceforth even in terms of linguistic assimilation there was segregation between Arabs and Berbers of the one population and one religion. This represents a clear example of double standards policy used by the colonizer and applied to the indigenous people. However, this policy fell apart soon, after the rise of the Algerian nationalism during 1930s, 40s<sup>(41)</sup>.

**c. Educational assimilation through primary schools**

The French primary schools in Algeria played a pivotal role as an assimilative institution in the colonization in Algeria, likewise, the Francization of the Algerians, specifically after the end of the Second World War, when France, became more attached to Algeria than any time before and shifted its policy from a civilizing mission to an integration policy. We will focus, then on these French primary schools as an important part in the colonizer's civilizing mission.

At the beginning, when the French forces landed in Sidi Frechled by General De Bormoun ,and the following years. France did not set any scholar policy in Algeria, due to its hesitation to whether stay or leave (even though it had been found already Islamic traditional scholar policy in Algeria during the ottoman rule such as Katatib and Zawayya). The first French schools, were built in 1833, for the European settlers in Algiers, Oran, and Annaba .soon later, precisely after the departmentalization of Algeria into three department (Oran, Algiers, Constantine) in 1848 saw for the first time the foundation of Arabic-French schools by Napoleon III (1852-1870) for 20 French students and 10 Muslims.

When, the second republic fell, then, the rise of the third republic from 1870.The assimilation process, really, started. At this period, the Europeans were separated from

---

<sup>(41)</sup> Noriyuki, NISHIYAMA. *Assimiler ou non les indigènes dans l'Empire colonial français - les indigènes devaient-ils apprendre le français*. Université de Kyoto, Japon. 2011.

Algerians in schools and the Arab language was annulled. Instead, introduce special schools for the indigenous « écoles spéciales aux indigènes », in 1892. Yet in fact, the school attendance in 1889 is 2% for the exclusion of the indigenous from the obligatory schooling. During the 1890s, 1900s the Algerian The population began to grow more and more ,hand in hand with poverty and illiteracy. Thus, According to the foreboding of Maurice Violett ,who decided to ameliorate the indigenous people s health and educational conditions by creating schools and hospitals and giving more political rights to the Algerians, especially, after the World War 2, as a response to some Algerians' claims (reformists) and to frustrate any probable popular uprising afterwards. The Algerians' educational situation was developed, after both Vichy and De Gaull reformations by the schooling plan of 1944, envisaged to create of 20 000 classrooms and schooling of 1,250,000 children .then the reformations made by Jacques Soustelle in 1954,with the establishment of the Educational Social Centers ,aimed to assimilate the rural population by providing them a basic education.

Overall, the colonizer policy to assimilate the Algerians to its advantage, through its primary schools fell at the final hurdle, due to in one hand, the Algerian obstinacy of not reaching the French schools and from the other hand the rejection of the Europeans settlers in Algeria of this policy. However, Algeria took much more benefits from this policy than France. Because, the few Algerian whom benefited from a French schooling were then the ones who led the Algerian nationalism movement later<sup>(42)</sup>.

### **1.15. The rise of Algerian nationalism and its impact in establishing the concept of the contemporary state and culture:**

Algeria, sadly, was subjected to one of the most disastrous cultural colonization, from 1830 to 1962. Algeria was an area, which had seen drastic forms of cultural and identical devastation from repression to Christianization, Francization, up to assimilation and integration in the 20<sup>th</sup> century. Yet, the Algerian population had massively resisted and rejected this arbitrary domination whether popularly in the 19<sup>th</sup> C or politically in the beginning of 20<sup>th</sup> C and, equally important, militarily resistance during the liberating revolution (1954-1962).

In this context, the political resistance otherwise, the nationalist movement, is treated by all Algerian historians , sociologists as the building block of the contemporary Algerian state politically, culturally , militarily .It has had a significant impact in the course of the Algerian state from 1919 until the aftermath of independence. Simply, it was the Algerian consciousness that push the populations especially the elites to touch the notion of nation and lead off the political struggle for the right of the Algerians.

---

<sup>(42)</sup> Toril ,Myreng. *Le système scolaire en Algérie coloniale : L'École primaire, une institution assimilatrice ?* . Mémoire de master. Université d'Oslo .Décembre 2013.

### **1.15.1. Short history of the emergence of the Algerian nationalist movement:**

One needs to keep in mind that the emergence of the Algerian nationalism started practically in 1910s by the Emir Khaled (The little son of the Emir Abdel kader) with the movement of equality, aimed to implore the French to ameliorate the Algerians' social conditions (health, education) and the abolition of the Code de l'indigénat. Equally important, we must know that sons of senators, whom lived in cities and educated in the French schools, conducted this movement (reform movement). Thus, the culture of city was valuable and useful, in the rise of the national consciousness.

In the light of this growing wave of consciousness among the Algerian (elites), another movement appeared namely the independence movement, embodied in the North African Star founded in 1927 in France by Missali El Hadj and Emir Khaled besides other exiled Algerians. This organization has had pretty much political claims than only social ones. In the midst of its claims, Freedom of the press, associative action, rallies, political and syndical rights, Equality in Employment.

Internally, as extension of the national consciousness and following the establishment of the North African Star party, new movements arose in Algeria, the reform as well the Integrationist movement, chiefly by the Association of Algerian Muslim "Ulama", founded by Ibn Badis in 1931. The "Ulama" was an association with a great significance among the Algerian society at that time; it created a new national Islamic culture inspired by the Egyptian reformist Mohamed Abdou. "Ulama" has had no political nor social claims, but, indeed, cultural reforms through which the indigenous Algerian could get rid of the myths and believes in his abilities. Simultaneously another ideology appeared by Farhat ABBAS and BEN DJELLOUL whom were believe in soft peaceful struggle against the colonizer, likewise they called not only for equality to achieve Algerians' rights but also for integration. He later founded the Democratic Union of the Algerian Manifesto in 1946 that advocated for an autonomous state within the French framework. Unlike the Algerian people's party, the extension of North African star party, which adopted the slogan (no integration no separation but liberation), the party after its dissolution in 1939, replaced by Movement for the Triumph of Democratic Liberties in 1946 presided by MISSALI El Hadj. The party served, really, as the godfather of Special Organization (OS) then «the six» committee, which led to the armed insurrection that began in 1954.

The intensity of the political movements found in the period 1919-1954 (parties, organizations, associations), not solely, enhanced the Algerians' consciousness and nationalism, but much more awarded the Algerians (the elites) with constitutional

statue, the elites whom proved, through these political movement, their aptitude to manage their own country, far from France and its civilizing mission <sup>(43)</sup>.

### **1.15.2. Cultural and social value of this period for the next Algeria:**

The shinning of The Algerian Nationalism during the beginning of 20<sup>th</sup> C, as political movements with all its different tendencies (equality, reform, integration), was indeed, something momentous for the Algerian culture, society and the state as whole. Actually, the Algerian nationalism provide the Algerian population with a cultural ability, influence, they missed before. Henceforth the Algerian population became gradually, more audacious for its social and political rights (we see that some Algerians claimed the integration with France, a claim reflects the how audacious the some Algerians were), it got rid of their culture of fear, imposed to it from 1930 by the colonizer. Similarly, only at this period (Nationalism) the Algerian population could finally acquire ,relatively, a new Muslim statue and modern Islamic cultural identity, brought by (ULAMA) IBN BADIS, and break free from obscurity and mysterious which had before, owing to the exaggeration of the Algerian society in "El TASSAWOUF " until it became naïve society, believes in mysteries. In like manner, the political richness, which witnessed Algeria during the period, enabled it to hold several political parties of different ideologies, cultures; each one could let its touch in all Algerian social classes. The Algerian communist party which spared the secularity among Algerians, especially they were many Algerians were influenced and adhered to this party which was, strongly, sympathized with Algerian case.

Overall, politically, culturally as well militarily, Algeria found back its landmark, its personality, its national culture, its struggling soul, after nearly one century of confiscation, thanks to the nationalism movement and then the armed insurrection<sup>(44)</sup>.

### **1.16. The aftermath of Nationalism movement:**

The aftermath of nationalism movement, which ended, practically, with the beginning of the armed insurrection 1954-1962. Then again, during this crucial period, Algeria recognized the acquirement of the struggling personality ,whether politically or military, which allowed it to restore an Algerian state, sovereign, democratic, and social, with the principles of Islam, here we mean the traditional popular Islam not the one called by the ULAMA, knowing that ULAMA and Farhat ABBAS along with the communist Algerian party, were initially against this armed insurrection until

---

<sup>(43)</sup>Mohamed Mounir ,Khenouf. *The development of Algerian nationalism 1936-1954*. des frères Mentouri university :Constantine. 1 Jun 1991.

<sup>(44)</sup>Rabeya, Khatun. *Analysis of the Causes of the Independent Movement of Algeria*. IOSR Journal of Humanities and Social Science (IOSR-JHSS) Volume 19, Issue 6, Ver. V (Jun. 2014). Web 9 May 2016, PP 79-95.



1956. The historical chiefs, who blew up the revolution, were young men, came out from the depths of the indigenous society, where they had been saturated and influenced by the Nationalism movements, and then they founded the ALN and FLN which led a huge campaign for the independence, became the exclusive representative of the Algerian people and revolution internally and externally, concluded by the formation of a provisional government in 1958 and the total independence in 1962.

### **1.17. Conclusion:**

That said in this chapter, when one can realize the historical background of the Algerian culture during two crucial periods (Ottoman era and French colonization). One can glimpse the significant contribution of these two periods on what the current Algerian cultural reality looks like. Given that, this first chapter asks the question of, How Algerian culture was formed recently, based on past conditions. To make it global, credible, our study was set out, basically, to explore the cultural movement during that period, in conjunction with the Algerian social thought (actions, behaviors of the Algerian society as a whole). All this was properly discussed through this chapter, for the sake of, crystallizing an idea about the source of the cultural problem of our country.



# **Chapter 02:**

**Algerian culture:  
The political development**

## **2.1. Introduction:**

After it achieved its independence, after a long armed insurrection lasted 8 years. Since 1962 the Algerian culture, has been found in the eye of the storm, as for a long time the Algerians maintained astray in their modernity's path and the adoption of progressive culture under the rule of the first Algerian independent government, after a centuries of subjection. Therefore, we are going through this second chapter to illustrate, the problem in its current context (after 1962) in a political, social corner, in which we will discuss the absence of a real political commitment in the quest of an effective cultural values and an accurate social progress project. This what, shaped the taste of anti-progress among the Algerians for a long time after the independence.

## **2.2. Culture and the political will:**

We will discuss much in this chapter about the relation between culture and politics and, more, specifically, about the significance of culture in and for politics, in terms of the orientations of government and ordinary citizens in the Algeria, as well all aspects of personal and public life that were reconstituted, after the independence<sup>(45)</sup>.

In this case, if we try to explain what does mean a "political will", in Algeria, it simply refers to that collective amount of political benefits and costs that would result from the passage of any given law or decision. Whilst culture with its determinism and its significant influence, it is the one which determines the politic and society and military and so forth, metaphorically it is the tray which holds all. Compared to culture, politic is a fraction and culture is the entirety, which has the mental and behavioral influence over everybody, contrary to politic which is limited.

The period of Algeria after the independence, witnessed an Imbalance in the correlation of culture and politics, while the absence of intellectuality and intellectuals and culture was noticeable, on the other side ,the political existence was so advanced, in the light of this cultural gap after the independence , the leadership role of culture declined into the favor of politic . It was from here that the Algerian cultural dilemma came to light, in the time culture turned into a Political direction, in a period (after 1962) it was problematic to differentiate between what is political and what is non, in which, all was being instrumentalized and politicized under the rule of the one party.

Under those circumstances, a new cultural reality was constituted in Algeria, the years that followed its independence, was manifested in evacuate the culture from its public sphere to a new political one, this, ultimately, led to a terrible cultural neglect by politicians. Insomuch, as the Algerian indigenous culture, which was, awfully, sick all along 130 years of occupation, after the independence was emptied of its functional substance, instead, it was enhanced by populism and indifference.

---

<sup>(45)</sup> Andrew, Bove. *The Limits of Political Culture: An Introduction to G.W.F. Hegel's Notion of Bildung*. IWM Junior Visiting Fellows Conferences, Vol. XII/6. 2002. Print.

### **2.3. Civic political culture:**

Civic political culture is the most effective and idealistic way to construct a modern democratic society. In their book *The Civic Culture: Political Attitudes and Democracy in Five Nations 1963*, which was the first work at understanding the relationship between people orientation and civic participation, Gabriel Almond and Sidney Verba classed culture into three broad types: participant, subject, parochial.

Participant culture, in which people (citizens) have influential role over their government in various ways (activism, opposition...) simultaneously they are affected by it. Subject culture, where people are aware of politics however they do not interact they are completely subject, this type could be found in dictatorial systems. Parochial culture, where people are heavily unaware and live their life careless of what happens politically<sup>(46)</sup>.

Speaking about Algeria, the Algerian indigenous people after the independence, honestly, did not have norms, as well, conducive behavior patterns, which could drive them to an effective civic culture. With this intention, the democratic and civic path in Algeria was hampered after 1962 so long as democracy and modernity do not based only on actions and competences of the political elites, however it based also on the nature of people (behaviorally, culturally). The democratic and civil process, approved by the Algerians people and government after the independence was needed to more consensus and convergence and serenity from the both side, owing that the indigenous people did not show predisposition to change their own culture which, indeed, had never been changed along 130 years of colonization although all French assimilation and integration policies. Correspondingly, the Algerian civic culture after the independence was meaningless, so that there were rigorous social and cultural barriers without forgetting the nature of political system at that time, which all intercepted the evolution of feelings of partnership and civic sense, among the Algerians.

### **2.4. Depiction about the immediate socio-cultural status after the Algerian decolonization:**

Equally, Algeria underwent a cruel military occupation; the Algerians also underwent a large cultural dispossession, due the colonizer's policies. This make the Algerians later, face to face with a difficult task, represented in the necessity of "new cultural construction". Considering, logically, that a culture, which had been stagnated about 130 years and has no practical logic (as it was just simple culture as we have said before), cannot by any means, suddenly, catch up all changes and developments

---

<sup>(46)</sup> Tom W. Rice and Alexander F. Sumberg . *Civic Culture and Government Performance in the American States*. The Journal of Federalism 27:1 .Winter 1997.

that existed through time. Thus, the corollary of losing synchronization between our culture and the period requirements was something inevitable. In which the Algerian government at that time, as well, the Algerian population did not take up the notion or the project of the cultural construction, specifically under a socialist rule that was carrying only on the economic construction rather than anything else, coinciding with a period during which the Algerian society was suffering from and extreme poverty and illiteracy.

We mentioned before, that culture for some people is a tool to ensure conservativeness and originality, that applies literally to the Algerians' feelings Vis a Vis their culture, feelings of sanctifying ,as long as this culture was also a tool of resistance against the colonizer and conserved all these 130 years their identity. Accordingly, based on historical background, the Algerian indigenous culture as it is enhanced its status and its presence within the Algerian society as an inevitability. This was, effectively, false step, Since the Algerian culture through its entire history, the ottoman rule and the French colonization had never a scientific Inventory.

#### **2.4.1. A worrying social and cultural status:**

Similarly to the political, cultural status. The Algerian social scene was also in a pitiful and disastrous state, hygienically educationally economically. The Algerian society with 9 million inhabitants, 500000 refugees returned from morocco and Tunisia, it was a terrible misery where, both the state and people have not any economic resources. Moreover literacy was prevalent almost 78 % after the independence. Hygienically, Algeria had not more the 100 doctors around all its parts. For this reason, the Algerian rulers after the independence adopted the economic construction project to the detriment of the cultural one, which had a little priority to a starving people, they estimated<sup>(47)</sup>.

#### **2.4.2. Persistence rather than renovation:**

The cultural assignment was a duty for Algeria to accomplish it, after have done its political duty and expel the colonizer. After the decolonization, the Algerian local society (cities and villages) was immature, unprepared for the great maturities (freedom) especially the colonization generation, indeed, this is natural case, after one century and a half of physical and moral dependency. Traumatism reverts things to their beginnings, and Algeria, experienced a horrifying colonial era, so that after the independence Algeria descended into a political, cultural chaos while the Algerians did not recognize themselves for a while.

---

<sup>(47)</sup> *L'Algérie à l'épreuve du pouvoir 1962-2012*.Dir. Hervé, Bourges. Flach Film Production, avec la participation de France Télévisions et de TV5 Monde.2012. Documentaire.

"The Algerian people, this mass of hungry and illiterate, these men and women for centuries immersed in darkness most frightening held against tanks and aircraft against napalm and psychological services, but especially against corruption and brainwashing, against the traitors and "national" armies of General BELLOUNIS. This people held despite the weak, hesitant, dictators apprentices. This people held for seven years, his struggle has opened up areas which he did not even know existed." Frantz FANON, *the Wretched of the Earth*<sup>(48)</sup>.

On that account, a cultural crisis emerged, in form of an identical crisis, due to the lack of intellectuals at that time, also the lack of a cultural supervision, in particular with the first Algerian president Ahmed BENBELLA, whose his policy was so controversial (it had an autocratic character), mainly, concerning the Algerian cultural orientation. Benbella, wanted, easily, assimilate to the Egyptian model, based on their Arabic nationalist tendencies, but in vain, due to his removal in 1965 by a putsch<sup>(49)</sup>.

In this regard, the indigenous traditional culture had the final say and imposed itself as a social reality, once when the rulers and people could not molded our culture as a civilizing project. Alternatively, we adopted just a Folklore (popular antiquities) as our basic cultural model over decades after the independence.

### **2.4.3. Algeria after the independence: an independent state and a subservient people:**

Revolution is the only way to aspire for a political or social change; however, it is never the change itself. The real concept of revolution do not be realized only if all the objectives be achieved and, the results fit with claims, together, with aspirations.

Algeria, indeed, has enjoyed after 1962 a relative independence, may be due to the military character of the Algerian revolution embodied in FLN, which strived only for the Algerian total sovereignty, which got it finally by obtaining a territorial independence, engender later divisions over leadership and power, concluded a military political system led by FLN (guerrillas) over decades.

In this sense, even the president Ahmed BENBELLA said in his book that the weakness of the FLN during his armed insurrection against the colonizer was the lack of a strict program and an ideology, the struggle against French was just a popular uprising, which brought later a great political, social and cultural emptiness<sup>(50)</sup>.

Resulting from the way Algerian revolution leaders chose it to settle the Algerian-French conflict, militarily through a popular uprising, led to the neglect of other aspects more essential which, absolutely, called by the nationalist movement

---

<sup>(48)</sup> Frantz, Fanon, And Richard, Philcox (Ed). *The Wretched of the Earth*. Grove Press; Reprint Edition. 2005. p. 282

<sup>(49)</sup> Annuaire de l'Afrique du Nord. *Nationalisme, arabisme et islamisme dans l'idéologie politique du Maghreb contemporaine*. Editions du CNRS.1985

<sup>(50)</sup> Robert, Merle. *Ahmed Ben Bella*. Paris : Éditions Gallimard. 29 octobre 1965. P. 135

from the beginning, in a peaceful way. In this way, the integrationists movement (Farhat ABBAS, MISSALI El Hadj) opposed, at first, the armed insurrection led by FLN, as long as they did not believe the Algerians were really qualified to blow up a revolution. Abbas, who had a deep vision about the Algerian personality, put the uprising option the last one after the awareness and cultural constructive one. By the way Abbas had declared, firmly, his disagreement with the revolutionaries of 1954 in his book entitled "*l independence confisque*"

Actually, in brief, the Algerian revolution and its directives, its leaders, let down their responsibilities over the Algerian population's rights after the independence, which recommended that people must live in a renewed, democratic state. Yet in reality, the Algerians found themselves liberated from an evil, then sink into another one. Whereas, an Algerian nation based on civil society, was no longer in the future sky of Algeria, as it was not an individual Algerian with new thoughts able to create a state.

## **2.5. socio-cultural conditions under a socialist system and the one-party rule:**

After the Evian, agreements were signed on 18 March 1962. On 26 September following, with the support of the frontiers army led by Houari Boumedin, Ben Bella took power and became the first president of Algeria. after battles took place between the former leaders of the FLN (the army of the borders and inside army) put the Algerian independence into question ,and threatened the outbreak of a civil war, except that the Algerian people refuted join this conflict and said his famous speech (eight years of struggling enough we wanted a peaceful, democratic country)<sup>(51)</sup>.

### **2.5.1. Democracy remains elusive:**

After the independence, Algerians were doomed to undergo a personal power manifested in the single party system FLN, this party, which affixed the county's future (politically, economically, and culturally) in adopting a policy of exclusion against everyone. The Algerian government led by FLN and ruled by Ahmed BENBELLA opted for a socialism as a development path to catch up the delay of 130 years of French domination and build a modern country.

The ruling period of Benbella in its overall was characterized by anarchy and improvisation rather than pragmatism in terms of major and crucial decisions. On the other hand, Benbella was reproached as he showed great interest to the external affairs (supporting liberation movements) rather than internal affairs. At that, time illiteracy

---

<sup>(51)</sup>Yahya ,Abou Zakaria. *Al- Jazair min Ahmed Benbella, wa ila Abdelaziz bouteflika*. July 2003.Nashiri. web 12 September 2015. P.10

and poverty dominated the Algerian social scene, socially things were not convincing. Benbella considered himself like leader of third world countries<sup>(52)</sup>.

Algeria during the first years after the independence under the rule of Benbella, did not own an intellectual dimension, yet, it was a state exhausted by socio cultural problems.

### **2.5.2. Ahmed Ben Bella's reforms on the socio-cultural level:**

Benbella along with his government attempted take up the challenge against these socio cultural atrocious problems, by setting up socialist development system as a solution of emergence and take out Algeria, from its misery state. To do so the Algerian government arranged many procedures.

#### **a. At the social level:**

Thanks to Benbella policy (decrees) which definitely gave the legislation on vacant property and self-management of land ,Algeria could nationalized 2.44 million hectares belonged to the European settlers ,who fled out after the independence, between 1962-1963. Contrariwise, this self-management of land decrees did not ended up the problems of starvation and national production; however, it contributed to the appearance of small bourgeoisies and feudalist costumes<sup>(53)</sup>.

Socially, as a kind of virility, we attribute to Benbella his intervention to restore the Algerian dignity by ending the begging phenomenon, in the Algerian cities and the abortion of shoeshine job especially among boys in Algiers, Oran, and Annaba. Benbella, constantly, in his interviews shows his proud and self-respect about that<sup>(54)</sup>

With respect to industrialization, the private industrial sector was entirely French with almost 450 small businesses, which had not been nationalized. Whilst Mines had been all nationalized by Benbella in 1965 and then by Boumendien in 1966. Largely Algeria at that time at the beginnings of Benbella's rule lacked to an economic concept due to the absence of competencies and experiences moreover, the raw material, knowing that oil at that time was not nationalized yet, and this is why the development average was too slow. Hence, Algeria was going bankrupt during the early years after the 5 July 1962, for the fact that supports and aids was coming intensively from Cuba, Egypt, China, besides other Algeria's friends communist countries<sup>(55)</sup>.

---

<sup>(52)</sup> Ibid.pp. 11-18

<sup>(53)</sup>Parodi, Maurice , *L'autogestion des exploitations agricoles modernes en Algérie* , in Annuaire de l'Afrique du Nord, Centre national de la recherche scientifique; Centre de recherches sur l'Afrique méditerranéenne (CRAM) (éds.), Paris, Editions du CNRS, 1965, pp. 61-84, Vol. 2

<sup>(54)</sup>Robert ,Merle. *Ahmed Ben Bella*. Paris : Éditions Gallimard. 29 octobre 1965.pp. 167-168.

<sup>(55)</sup>Omar, Derras. *Place du secteur privé industriel national dans l'économie algérienne*. Insaniyat / إنسانيات En ligne, 1 | 1997, mis en ligne le 21 mai 2013. Web 21 mai 2016. URL : <http://insaniyat.revues.org/11473>



**b. At the cultural level:**

Since all these disastrous situations of the Algerian societies we have talked about, during the years after the national independence, make the task of talking and examining an Algerian culture, barely has a solid entity, is very difficult.

During the rule of Benbella, the cultural sector, did not get government's full care and responsibility, for the simple reason that ,the Algerian culture was consider non available, virtual even Benbella, did not believe on the existence of neither an Algerian culture nor a cultural project, once he had been asked .

Particularly, Benbellah was a Socialist and an Arab more than he was an Algerian, for him the real Algerian cultural project is "Arabization" of Algeria administratively and institutionally<sup>(56)</sup>. However, at the final stage Benbella's Arabization project was not a roaring success, while he was just a symbolic project until the Boumedién era the Arabization get practical process.

Educationally, Algeria ,quickly, took up the challenge to promote an educated generation will be the lever of the country in the future, Educationally, Algeria take up the challenge to promote an educated generation will be the lever of the country in the future, in parallel, the challenge was not easy at all. As all know, after the independence Algeria sunk into its structural problems, which made the educational project at stake. among 18 thousands French teachers were in Algeria before 1962 ,15 thousands of them left, still only 3 thousands in Algeria and they were distributed into ministries, in order to fill the gap of cadres, illiteracy was widespread among Algerians in rate of 90% for men and 95% for women. The Algerian schools had laborious beginnings for reasons we mentioned them, due to the ignorance of people and the necessity to teach them (600 thousands Algerians got their primary until secondary schools after 1962, and there were only 500 students at universities). These frightful facts, pushed the government to bring teaches east abroad from Egypt, Syria, and Sudan to advance the national education wheel, likewise to establish an Arabic Muslim educational system based on Arab ,Islamic and Algerian values.

Ostensibly, Benbella and his government according to the poor conditions at that time cared only to generalize a democratic and free education in the entire of Algeria. Based on that, can say that the Algerian government sought to get a quantitative education, in lieu to qualitative education, the proof is up to the ends of 1960's Algeria had not a specific educational program, as it imported large amount of books from outside, especially from Egypt and Syria. Consequently, the number of educated Algerian children in primary schools, boosted during the three years, after the independence from, 600000 up to 800000, also for students at universities, their numbers rose from 500 to 150000 students<sup>(57)</sup>.

---

<sup>(56)</sup>Robert, Merle. Ahmed Ben Bella. Paris : Éditions Gallimard. 29 octobre 1965.p. 164.

<sup>(57)</sup> Ahmed, Djebbar . *système éducatif algérien : miroir d'une société en crise et en mutation.2008*. In T. Chentouf (édit.) : L'Algérie face à la mondialisation, CODESRIA, Dakar, pp. 164-207.

At that time, the cultural challenge for the Algerian authority was concluded only in Arabization, he did not view the future of Algeria only within its Arabic cage. Overall, the Algerian rulers did not care much about cultural issue on its broad significance for this reason, talking about Algerian culture after 1962 must be confined to its political, social, ideological corner, in time where we as Algerians hoped cultural project with a pure cultural context.

## **2.6. Houari Boumedién "the enlightened despot" the man of the period:**

Colonel Houari Boumedién, the ex-defense minister, came to power after a military coup against the president Benbella in 19 June 1965 called "The revolutionary rectification", under the pretext of ending Benbella and his political bureau's personal rule. Instead, after he rose in power Boumedién got an inflexible authority as his predecessor, and established the revolutionary council, which was, closely, a large example of the political bureau! In addition, for fear of his enemies, Boumedién appointed only his accomplices whom assisted him to led the military coup, called then, Djmaat Oudjda "Oudjda Clan"<sup>(58)</sup>.

Overall, the era of Houari Boumedién 1965-1979 says how a new Algeria was born industrially through the political voluntary of Boumedién who, sought to build a developed nation through a heavy industry and agriculture by launched his famous three revolutions (industrial, cultural, agricultural)<sup>(59)</sup>.

Boumedién era, as well as, Boumedién's policy and ideology had heavy impact on the interim development witnessed by Algeria in its latest years as socialist country after its openness. He was, in brief, less socialist and serene, he did not adopted a rigorous socialism system as Benbella did; alternatively, he was more pragmatic and suspicious person with significant political talents. Boumedién was in his turn, extremely, an Arab nationalist, in which, he, generously, enlarge Benbella's Arabization concept considering it linguistic, moral, cultural, and political foundation as well a revolutionary requirement.

## **2.7. The Boumediénism and the Algerianism:**

Markedly, the president Houari Boumedién was the first who attributed to Algeria logic of state". Thanks to his sharp intellectual capacities supported by his numerous experiences as a military leader before, moreover, Boumedién unlike all Algerian presidents ruled Algeria, so far, was the only one who had an brilliant academic formation both in Algeria (Jamaa Emir Abdelkader) or in Tunisia (Zaitouna) or in Egypt (El Azhar), nevertheless , he was enlightened, modern, open, man.

---

<sup>(58)</sup> a politico-military group composed of Algeria's National Liberation Front (FLN) during the war in Algeria, The clan was built on the first Algerian community living in Morocco since 1850, composed of the petty bourgeoisie, landowners and students ,all supervised by Algerian fighters of national liberation Army.

<sup>(59)</sup> *L'Algérie à l'épreuve du pouvoir 1962-2012*.Dir. Hervé ,Bourges. Flach Film Production, avec la participation de France Télévisions et de TV5 Monde.2012. Documentaire.

Boumediene was a knowledgeable man, no more just a martial, besides he had such a leadership, since he was young student in Egypt where he adhered to PPA. his leadership and intelligence led him to gain more confidence to become the leader of the sixth region, then hold the most important diplomatic suitcase, the one of defense, before he overthrew Benbella and came to power. Since then Algeria started gradually break free of Anarchism defined the previous period, instead, it headed to more clearness in terms of organization in all fields. Under Boumediene rule, it was an organization of mass as it happens, the construction of socialist villages and the foundation of municipal and wilaya councils along with spark quadruples development plans. Boumediene, as he was, discrete and volunteer man, he wanted build a nation in his way, in his philosophy. Certainly, he also did not believe on the democratic choice due to the fertile parochial culture of people, in which it needs not democracy but crystallization and construction. For the purpose of achieving that Boumediene strived to constitute "the hard core" of the Algerian nation by bring a social radiation to Algeria, to get rid of subordination both culturally and economically, effectively, he was much concerned about social justice which was limited after the independence, so that Boumediene considered it as a condition for the national development. In like manner, the enlightened despot saw social justice and a national economy are required as a prior condition of democracy and liberties or anything else. It was his conviction that the setup of real economic foundations were the only guarantees to exercise democracy and eliminate regionalism, nepotism, further, keep the national unity.

Houari Boumediene in his course to build an Algerian nation from ruins, introduced a new political logic a new doctrine, which is "Algerianism", he wanted, at all costs, Algerianize Algeria culturally, industrially, and politically. By virtue of his intellectual capacities. Boumediene, unlike Benbella before, disfavoured ordinariness, alternatively, he admired authenticity and inventiveness, and properly he gave rise to many objective changes in attitudes and perspectives in the Algerian public space. This was manifested on the ground by the Algerian model of industry (Algeria was the first Arab-Muslim country that set up petrochemicals industry) and diplomacy, which were perfectly uncommon neither for African countries nor for all other third world countries. In this manner, Algeria had acquired a new personality through the Boumediene doctrine "Algerianism"<sup>(60)</sup>

Boumediene was so fascinated by his doctrine and bent on it to achieve his project to change the Algerian social structure, in the direction to become more moderate. Seemingly as we mentioned Boumediene was enlightened he was not presumed to be neither from the left nor from the right, indeed, he was more a pragmatic and strategic man. In such a way, Boumediene personality and thoughts have swiftly affected the Algerian society. Naturally, it is instructive to note that under

---

<sup>(60)</sup> Mohamed chafik, Mesbah. *Autor de la personnalite de Houari Boumediene*: entretien avec Paul Balta. Le soir d'Algérie jeudi 10 janvier 2007, pp.2-9

the rule of Boumediene Algeria was more than ever moderate ideologically, there were not such invasive ideologies, as we saw later, within the Algerian milieu, and otherwise there were only the Algerian indigenous ideologies, which marked this socialist era.

### **2.7.1. The cultural contributions of Houari Boumedienne:**

Boumediene got a lot of attention, especially its ideology that marked him as a historic leader and an Algerian legend. He, during 18 years in power, could entrench a new national character, especially culturally, in which he sought to recover the Algerian national values around its Arabic spirit, through the integration of culture in education policy.

For Boumediene, the sovereignty of the Arabic language is indisputable, and by a political commitment, the Arabization process covered Algeria with all its institutions (administrations, universities, schools), this process was, indeed, attached, tightly, to the Cultural Revolution the extension of the liberating revolution. The Arabization process affirmed a great efficacy from 1967 where primary school second year was Arabicized, until 1971 the beginning of the accurate Arabization in Algeria after being a social claim, especially after some faculties, such as human and social sciences, have been completely Arabicized. Then Arabization started include all aspects of Algerian life like administration, official documents and correspondences. Whereas, government succeeded in its Arabization task (institutionally), however, it did not succeed to generalize the use of Arab language and liberate the Algerian tongue, as long as the French culture and language remained predominant within Algerian society as a "spoils of war". In the same context, it is most likely that Boumediene's choice of Arabization was a design through which he could Algerianize Algeria and get rid of subordination to France and other capitalist countries, In its most general sense, the Arabization process for Boumediene was a strategic, pragmatic option seeks to erase the French existence in Algeria<sup>(61)</sup>

The Islamic revolution amid the Cultural Revolution, Boumediene had also aimed to enhance a moral, scientific Islam in the Algerian society, thus, the first ministry of religious affairs and wakfshas been created in 1965, charged with administering and organizing affairs and religious activities. Even more, Boumediene recommended building a great religious and scientific landmark, would ensure an Algerian Islamic reference through the settling the mosque "Emir Abd-el-Kader" in Constantine includes an Islamic university. All this cultural realizations made by the

---

<sup>(61)</sup> Ammar, Kessab. *Les politiques culturelles en Afrique du Nord –Maghreb– sont-elles compatibles avec la Convention de l'UNESCO sur la protection et la promotion de la diversité des expressions culturelles*. World Arts Summit on Arts and Culture, Johannesburg, South Africa, 22 – 25 September 2009. Web 23 April, 2016.

president, was in one context, to accord an original character to Algeria and its culture<sup>(62)</sup>.

### **2.7.2. A critical overview of Boumedienism, militarism and their impacts on the Algerians:**

The growing political reforms brought by Boumedien from 1965 until 1978, which includes all fields (cultural, political, economic) as a part of the so-called "revolutionary correction", contributed to bring the concept of the militarize of politicians which come to dominate the Algerian socio political environment for so long period . After have come to power militarily, Boumedien, indeed, winded up the hope of the practice of democracy after the independence which were gone forever. The militarized socialist political culture of Boumedien facilitated to him the construction of a powerful military institution along with the secret services one, which aborted any forms of opposition, in such an extent that the state became the army and the army became the state. The militarization of politic has engendered a militarized civic culture in Algeria this explicates some behaviors of the Algerians nowadays, represented in the lack of democratic dialogue between the government and citizens and the confiscation of people's right and will.

The Boumedienism, procreated policy of diminishment of individual liberties and democracy, besides, the popular desire was completely submissive to the unique party, while the country became a workshop. Consequently, a terrible ideological stagnation prevailed the Algerian deep society during the period of Boumediene that deepen more and more the Algerian cultural crisis Because of lack of the needed democratization within a totalitarian rule.

*"Dictatorships foment oppression, servility and cruelty; but more abominable is that they foment stupidity"*<sup>(63)</sup>

Jorge Luis BORGES, Argentine writer and poet, 1978.

### **2.8. Culture and democracy (in Algerian):**

The problematic of the complex conditions, that accompanied the process of the construction and the evolution of the Algerian society and identity, more, its structural change on the social, cultural, political and economic levels, by cause of colonization from one side, or by the local systems that came after, and both of them had contributed to the distraction of the civil life. In effect, that made the Algerian society face a break with democratic construction and instigate the problematic of whether the Algerian people is ,really, prepared and matured enough to exert

---

<sup>(62)</sup> Annuaire de l'Afrique du Nord. *L'islam de houari Boumediene*. Editions du CNRS, 1978

<sup>(63)</sup> Moncef, Marzouki. Preface. *Dictateurs En Sursis : La Revanche Des Peuples Arabes*. Ivry-sur-Seine, France : Editions De L'Atelier; Édition : 2e Revue Et Augmentée, 2011. 23+. Print.

democracy and liberty? From here derived the correlation between democracy and culture. For one thing, culture is a way of thinking and behavior within a social group based on mechanisms such as language, religion, traditions one must be obedient to them. While, democracy in its conceptual meaning as civil values and norms of based on social and civil mechanisms rather than cultural ones, founded on liberty, equality, and the rule of law and reason. Identically, as a corollary, culture is always in opposition with democracy in the degrees of acceptance, and vice versa<sup>(64)</sup>.

In Algeria, where democracy, in its liberal concept, has been always something uncommon, by its detractors, and something inevitable by its proponents, this debate still exist, so far, because no party is really willing to give up its choice, whether fundamentalist or Democrats . This affirms exactly that new democratic spaces offered to the Algerians during 80s have opened the gates of chaos especially for the distractors of democracy whom considered it "heresy" since as we mentioned the degree of acceptance diverges significantly from one person to another. Truly, in Algeria it, always, has been a democratic cultural problem how can we properly design democracy as a way of life and make it authentic, instead, of keep it just an episodic phenomenon.

### **2.8.1. Chedli Ben Djadid: a new period opens:**

After the mysterious death of Houari Boumedien in 27 December 1978. It was decided by the military establishment together with secret services, in a strictly private conclave that the next Algerian president will be from the military institution, eventually they choose the colonel Chadli BEN DJADID (Head of the Fifth Military Region)<sup>(65)</sup>. BEN DJADID, was brought from the barrack to the political scene, indeed, was chosen by the military institution as next president of Houari Boumedien not for his competence or his history, however, for suggestible personality over which Bouteflika had already been rejected to be the next president by the same institution. Accordingly, Chadli inherited a still undeveloped country and much more an isolated one (ideologically), despite the huge efforts made by Boumedien but the major problems faced people after the independence still the same. Bendjedid, with his "suggestible personality" that the military institution wagered on him to persist the Boumedienism, he was, then, the dark horse who had foiled all their intentions.

### **2.8.2. A handbrake turn in the Algerian social trends:**

It is mostly known that Chadli BEN DJADID was no more a Boumedienist, instead, he was neutral with any political or ideological affiliation. During his rule, the Algerian trends drifted 180 degrees at most, towards the west bloc. In like manner, the third Algerian president adopted the slogan "For a better life". even more, Chadli was

---

<sup>(64)</sup> John, Holden. *Democratic Culture: Opening Up the Arts to Everyone*. New York: Demos.2008. pp. 25-33

<sup>(65)</sup> *L'Algérie à l'épreuve du pouvoir 1962-2012*.Dir. Hervé, Bourges. Flach Film Production, avec la participation de France Télévisions et de TV5 Monde.2012. Documentaire.

so honest when once said that he had any political experiences and he was not born for doing politics (as allusion to those whom brought him to this post), however, I will only care about the interests and the well-being of my people, for this reason Algeria lost a lot of its political will which was before. By doing so, he decided to enter the battle of the openness to the west gradually, and then was the first Algerian president who pay a visit to Paris. Chadli after have visited USA and France in 1985 said that here is the interest of Algeria not in URSS<sup>(66)</sup>.

Economically Algeria was a filthy rich African country, after the rise of oil prices. This had many repercussions on the Algerian social life in accordance with the Chadli's slogan "For a better life", in which large sums of money was spent by the Algerian government for, specifically, luxuries for the sake of bring out people from the psychologic repression of the socialist ideology which deprived air to the Algerians for many years ago<sup>(67)</sup>.

### **2.8.3. Chedli Bendjadid the forerunner of democracy in Algeria:**

Chadli BENDJADID is, effectively, the father of democracy and liberty openness in Algeria during 1980s, the years during which the Algerian society as well the public opinion breathed the air of liberty for the first time. For one thing, Bendjadid as he was always, serene and wise, did not take charge of his people's existence and destiny, yet in fact he always respected the people's will and opinion, whatever, as his interest was the people's life quality. Therefore, apparently, the Algerian people during Bendjedid rule was not treated by the same way as it had been treated under Boumediene rule, at least in terms of the Algerian's maturity and eligibility to exert his rights and express himself that was before placed to 100% under the supervision of the government . Despite all that Benjadid was not by any means free of errors, as he was also responsible on the foundation of new military oligarchy, which became in the beginnings of 1990 "the decision makers"<sup>(68)</sup>

### **2.8.4. The roaring Algerian 80s:**

The roaring eighteens in the Algerian society was in its overall a period of continued rentier prosperity, and a dramatic social and political change in Algeria. Such is life, from one moment to the next the Algerians found themselves in a new reality, emancipation has been given to them, anew, and an individual emancipation that swept many Algerians into get rid of the state guardianship. As well, this period with all its craziness has brought a lot of conflicts and messy into the Algerian social

---

<sup>(66)</sup>H'mida ,Ayachi . *Sanawat al-Chadli Bendjadid*. Algeria Chanel, 8 October 2012. Web 14 January 2016.

<sup>(67)</sup>*L'Algérie à l'épreuve du pouvoir 1962-2012*. Dir. Hervé Bourges. Flach Film Production, avec la participation de France Télévisions et de TV5 Monde.2012. Documentaire.

<sup>(68)</sup> Othman, Tazghart. *Chadli Bendjedid: The Godfather of Algerian Democracy*. Al Akhbar English, Monday, October 8, 2012. Web 19 Mars 2015

scene, in reality, it's called also the period of manifestations, as during this era, Algeria saw two major protests (the protests of the Berber spring, the protests of 5th October). However, for a small group of Algerian women, the 80s were considered as the beginning of their struggle for equality, three women founded an association for equality namely: khalida MESSAOUDI, Louisa HANOUN, Aicha BENABDELOUMOUEN to show their indignation against this code<sup>(69)</sup>.

The cultural symbol of the "roaring eighties" was certainly the birth of an Algerian mass culture represented by the Rai music, which was a "street corner society" music emerged from the bottom of society and broke all taboos that were imposed before (alcohol, love) and established a rebellious spirit among the Algerians. Chadeli Bengjadid was very pleased in watching the Algerian young people travels around the world, and driving fabulous cars, and families eat the most delicious food (bananas, kiwi, and red cheese), this enhanced the appearance of the passive bourgeoisie in the Algerian societies whom benefited from the parallel market and oil rents.

## **2.9. The Islamism during Chadli Bendjedid rule:**

At the beginning of the years after the independence, the Islamist movements they had no hold foot within the socialist Algerian state. This was proved, immediately, in the dissolution of ULEMA party by Benbella then, put its chief (EL IBRAHIMI) in house arrest<sup>(70)</sup>. ULEMA, which left a terrible void, which was filled later, by the association of "Islam's values" founded by El Hachemi TIDJANI, a well-known figure during the Algerian revolution, along with SAHNOUN, Abbessi MADANI and SOLTANI. In which their mission was simply to promote virtue and attempt to Islamize the Algerian anew (the Algerians at that time did not have a deep knowledge about their religion, they knew only how to pray and fast). It is instructive to know that this association as well most Islamic movements that came after were affiliated to the Egyptian Muslim brotherhood organization. Eventually, Boumediene dissolved this association after they have denounced the decision of Jamel ABDEL NASSER for executing "Sayyid QUTB" in 1966. However, the Islamic movement continued with SOLTANI and NAHNAH (who was jailed later) in mosques along with criticizing the rule of Boumediene and Socialism, in addition to the group of "Djamaet El Daawa wa el Tabligh" whom were calling people to enter mosques to pray and attend religious preaching . Under these conditions, the concept of political Islam begun to be crystallized especially with the influence SayyidQutb's thought and Sheikh Kuchk records<sup>(71)</sup>.

---

<sup>(69)</sup> Ahmed, Rouadja . *La lutte des femmes laïques en Algérie*. Confluences Méditerranée 2006/4 (N°59).pp. 125 - 132

<sup>(70)</sup>Fateh, Adli. *El-Bachir El-Ibrahimi: D'un exil à un autre*. Memoria Dz. le 27 mars 2014. Web 20 avril 2016.

<sup>(71)</sup>H'mida Ayachi . *Sanawat al-Chadli Bendjadid*. Algeria Chanel, 8 October 2012. Web 14 January 2016.



In the beginning of 80s, after the death of Boumedién and the coming of Bendjedid to power, he called to "let bygones be bygones", accordingly he released all political prisoners and allowed the political opponents in exile to enter the country prisoners (Benbella, Ait Ahmed, Boudiaf, Nahnah...). Unlike Boumedién, Chadeli promoted Islam in Algeria in his beginnings what prepare more the pitch for the Islamic movements to emerge and intensify their actions during the 80s. first with some Algerian university students led by BELKACEM el Ouennes, HACHANI and Abbas MADANI whom were influenced by the Algerian thinker Malik BENNABEI and the ULEMA whose conviction was to call for revive the Algerian Islamic traditions of Ibn Badiss for an Islam purely Algerian. Against, was Nahnah who refused, firmly, this organization which called it "an Algerianist Islamic organization" instead, he gave his allegiance to Muslim Brotherhoods there in Egypt. The first clash between Islamists and communists took place during the deadly 1982 events occurred in Benaknouncampuse between Islamist students and communist students which caused the death of a student. the events of the central university conducted by Abassib MADANI, immediately, after Benaknoun clash, along with the Algerianist movement, when he recited publicly his statement of 14 items calling for the application of Shria'a. This concluded to a vast wave of arrests among Islamists. Finally, the Islamic movements after 1982 divided into 3 major organizations: the Algerianism movement, NAHNAH movement and DJABALLAH movement, besides Salafism which was widespread among young people especially with the soviet–afghan War 1979-1989 which fascinated many Algerians, indeed, there were almost 5000 Algerian soldiers have recruited into this war<sup>(72)</sup>.

With the noticeable growing power and influence of Islamists, organizationally as well popularly, during the 80s under the rule of Chadeli Bndjedid, after have dominated mosques and universities, the Islamists movements, then, sought to lay down their control on society and politics. Despite these facts, Chedeli was not worried through this peril, yet, he appreciated what he called a religious revival, even if the extraneous religious ideologies such as Takhfirism, Radicalism and Wahhabism were spread among young people and started to conceptualize the thesis of an Islamic state. Precisely, with Mustafa Bouiali's armed group 1982-1987 (it was the first Islamist armed group formed in Algeria).

In general, Chadeli Ben Djedid from the beginning betted on Islamism rather than communism, as he did Boumedién before, as a strategic and popular ally to Islamize Algeria anew, likewise to counter the Berber cultural blossoming<sup>(73)</sup>.

---

<sup>(72)</sup> Naravas. *Introduction à l'histoire de l'islamisme algérien :Que s'est-il passé en Algérie ?*. Angles de vue. Canal blog, 03 September 2008. Web. 03 November 2015.

<sup>(73)</sup>H'mida ,Ayachi . *Sanawat al-Chadli Bendjadid*. Algeria Chanel, 8 October 2012. Web 14 January 2016.

### **2.10. October 8 events: the beginning of the drift of a nation and people:**

The phenomenon commonly referred to as “political Islam”, was growing in Algerian during 80s, simultaneously, with openness approved by the president and the Iranian Islamic revolution, the Soviet–Afghan War too, in 1979. In this historical context the Algerians people with all their scarce religious knowledge, they wanted, likely, recover their religious landmarks, in substitution for those inherited from ancestors. actually we considers thoughts and ideologies such as Wahhabism and Muslim brotherhood where they found Algeria and the Algerian thought as a fertile lands to export and plant their political radical Islam. Even so, the Algerians were not needed for these thoughts to be Muslims, as they were among the most moderate people in the Islamic world (a non-ideologised Islam based on faith and naivety)

This Islamic obsession did much narrow the Algerian's democratic and cultural aspirations for the next years, while the Islamic radical current have progressively dominated the Algerian society especially the youth class assuming that the Islam choice was the better, to get off from their cultural crisis accumulated since the colonization. Hence, this resulted later, the foundation of the first Algerian Islamic party FIS (The Islamic Salvation Front) by Abbasi MADANI and Ali BELHAJ in 1989 one year after October events<sup>(74)</sup>.

#### **2.10.1. October Riots 1988 overcoming the Culture of fear:**

Within a system, which denied the existence of all forms of liberty of expressions, the Algerian psychology has been much touched during the entire one party rule, until 1980s, when Bendjedid decided to make a political revolution, give a relative liberty to people, and ameliorate their social conditions via oil incomes. However, these manifestations of welfare state quickly begun to disappear in 1966 when oil prices suddenly fell, so the symptoms of poverty and depression surfaced especially in the big cities like Oran and Algiers. Internally, society started to be boiled, and, later, unleashed a popular uprising in October 1988, while, the real outcome of this uprising was 500 dead , it was the first popular uprising in the Arab world, symbolically, it broke the barrier of the popular fear from the Arab dictatorial governments. These riotous manifestations opened the gates then for a large democratic reform, On the contrary there are some evidences say that all these events were a part of the regime's game plan to pass from socialism to liberalism, under pressures from other countries such as USA and France<sup>(75)</sup>.

At large, these sudden explosions of feelings appeared to prove how readily the Algerians could provoke other revolutions as the one of 1954, after a long

---

<sup>(74)</sup>Arezki ,Metref. *Il y a 25 ans, le 5 octobre, 1988, déjà la guerre*. Le Soir D'Algérie, le 5 Octobre 2013. Web. Le 10 janvier 2016.

<sup>(75)</sup> Ibid

mobility, which disguises behind a great enthusiasm, destructiveness and violence. This is mainly the psychology of the Algerians, so far.

### **2.11. The political Islam: FIS to seize power:**

The political Islam which was growing in Egypt ,Pakistan and Algeria by Hassan al-Banna the founder of Muslim Brotherhood in 1929 and AbulA'la MAUDUDI, influenced by AL BANNA, the founder of Jamaat-e-Islami party,1949, and Abbasi MADANI the founder of FIS (Islamist Salvation Front) in 1989.

Since that, the political Islam remained a major presence in governments and oppositional politics while it has strived always to reach power and instore a theoretical state especially in MENA region. Otherwise in such countries namely Iran, Saudi Arabia had another experience with the political Islam used it as a tool for legitimacy.

In Algeria after the government approved the multiparty system in 1988, hurriedly, Abbas MADANI and Ali BELHAJ and other ancient figures if EL Da'awa, whom used to make their congress in mosques, decided in February 1989 to engage in politics, then in the next September they founded The FIS party that was immediately documented by the interior ministry.

In its first test the Front, achieved a landslide victory in local elections held in 1990. This popular victory, indeed, was nothing short of miraculous, how could a party, just after a few months of his birth with any clear political programs barely the slogan of "upon which we born upon which we die" ,earn all this popular support, as if it was a divine revelation ! FIS, constantly, became the only spokesperson of Islam for the Algerians who were fascinated by the Islamic rhetoric of Belhaj and Madani.

The nature by which FIS has rapidly grown and got an immense popular resonance, unexpected by all politicians and even the FIS leaders themselves. In fact, this nature is based solely on the fact that the cultural reality in Algeria (chiefly the religious reality), even before the independence was always moderate, dogmatic, mystical characterized by simplicity. Then, with the rise of Islamist movements, which, used the new Islamic thoughts as a crucial instrument for their propaganda for acquiring the political power, establish a state of Sharia laws, and abolish the so-called democracy.

The FIS started by the Da'wah and ended by engaging in politics, in order to achieve power, which was near at hand after the legislature elections of 1991, again the FIS realized a landslide victory over the emblematic party FLN. Here the Algerian Army intervened in to save the democracy, by forcing the president to resign so that the power moves automatically to the military intuition during 45 days until a state council founded then elected a president (According to the Constitution). In the same context the Army decided to interrupt the electoral process and annul all election results then dissolve the FIS. Consequently, Algeria plunged into an abyss lost

everything it owned during all a decade of political and security crisis, a decade under the rule of terror and the military oligarchy, paralyzed everything and postponed everything<sup>(76)</sup>.

## **2.12. Conclusion:**

This chapter has offered an evaluative perspective on the period after the rise of the Algerian nationalism movement that was crowned, later, with the acquisition of a new modern cultural identity and then a national independence, so that, the Algerian culture has entered a new phase, from being colonized, up to being undergo to politicians after 62. We started this chapter with analyzing the political pressures in Algeria after its independence until the democratic openness of 1988 and its impact on the socio-cultural situation in Algeria.

---

<sup>(76)</sup> Myriam, Aït-Aoudia. La naissance du Front islamique du salut : une politisation conflictuelle (1988-1989). Critique internationale 1/2006 (no 30), p. 129-144 URL : [www.cairn.info/revue-critique-internationale-2006-1-page-129.htm](http://www.cairn.info/revue-critique-internationale-2006-1-page-129.htm).



# **Chapter 03.**

**Theoretical understanding of the Algerian  
culture**

### 3.1. Introduction:

Seen in the previous chapter how was the Algerian society, under the shadow of multiple traumas and circumstances, since the independence and the reign of the single party, and after the opening with multiparty, up to the rise of the political Islam along with the crisis that blew up after, qualified by some as "the second war". Algeria spent the 8 years between 1991 and 1999 under an oligarchy military rule, upset all calculations and forced Algeria to go back to the zero point, then to start all over again.

This third chapter, seeks, to interpret, separately from the politics, the contemporary Algerian individual and his culture in the current Algeria, and how the Algerian cultural usage, is related, tightly to the past (the transmitted knowledges), asserting that the Algerian culture has got a relative individual progress, however, no longer a collective progress, during the new century, 21th century.

### 3.2. Cultural influences:

#### a. Cultural relativism:

It is to Boas we owe the anthropological concept of Cultural relativism, so each culture is unique, specific, and almost every culture is endowed with a particular style expresses via language, beliefs, costume. The social organization in its whole is determined essentially by culture rather than anything else, such as environment or genetics, whilst all human groups are divergent by cultural orders and no more racial ones. Similarly, Boas denied the natural differences between "primitives" and "civilized people", however a cultural differences acquired and not innate. <sup>(77)</sup>

#### b. Cultural determinism:

"Determinism" with the full sense of the term, is the current events are controlled by preceding events. Culturally, as a theory of social development, determinism means, what people learn determines what they become in the future, besides the social construction of technology, economics, and politics, which are, too, forms of Cultural Determinism<sup>(78)</sup>.

---

<sup>(77)</sup> Michael F. Brown. *Cultural Relativism 2.0*. Current Anthropology Volume 49, Number 3, June 2008, pp. 363-383

<sup>(78)</sup> Deborah, Teasley. *Cultural Determinism: Definition and Theory*, Chapter 15 / Lesson 14. <http://study.com>. Web 10 may 2016

**c. Historical determinism:**

History as a kind of human activity in the past, and determinism as philosophical theory argues that all events in this world subjected to a series of principle causes according to strict laws and rules. The same thing history, imposes its laws in a given period, became the main causes of what will happen later in the future, as IBN KHALDUN and others who believe in the "Social cycle theory", interpreting history as repeating cycles, including all social stages and events. Thus, it must only study history, for a best understanding of the present and the future<sup>(79)</sup>.

**3.3. The general framework of the ongoing Algerian culture of the 21th century:**

Culture as the fruit of intellectualism is the education and formation of the collective spirit, which represents both the individual and the collective progress, likewise it determines the collective consciousness that is a set of collective representations of ideas, feelings related to all individuals of the one social group.

Culture is always in a state of evolution through time, by virtue of acculturation process and new thoughts and theories, which circulate in, whatever, social, economic, political fields. This cultural evolution could happen internally by individuals within their own society and may be, thoroughly, a positive evolution, or externally by external influential factors which may be a negative and destructive evolution<sup>(80)</sup>.

If we attempt to bring, precisely, an overview about the Algerian culture with all its features and characters, in terms of its efficiency and functional relationship with the progress of the individual and the nation via creation and transmission. One may be able, based on the general consequences, reflected by our current circumstances derived from culture, as it was and still always, the governor and the regulator of the Algerian social reality. We can, as well, in a theoretical framework interpret and treat all our culture from the perspective of all its three spheres: sphere of persons, sphere of ideas, and sphere of things.

---

<sup>(79)</sup> George W. Stocking, Jr. *Franz Boas and the Culture Concept in Historical Perspective*. American Anthropological Association. New Series, Vol. 68, No. 4 (Aug., 1966), pp. 867-882

<sup>(80)</sup> Jessica, Whittemore. *Cultural Evolution in Anthropology*, Chapter 2 / Lesson 5. <http://study.com>. Web 10 may 2016



**a. The first sphere:**

The first sphere of the Algerian culture, the most general one, and the core that determines the character of society and produces their way of living and thinking. So that, this sphere serves as the cultural lifeblood which consists mainly of language, religion and costumes.

**b. The second sphere:**

The second sphere is the level of personal thoughts, through which one could differentiate the layman from the intellectual one.

**c. The third sphere**

Means in an anthropologic the material sphere of the culture, which is set of objects, have made by the culture, in this regard, there is also a study called "Material culture" studies deals with the relationship between culture and things.

**3.4. The determination of the Algerian culture in the past and now:**

Definitely, when we talk about a culture, or try to determine it, at least, we cannot by any means, take it out from its historical context, so as it is a continuous process which extends through time. Whereas, the Algerian culture in its history was full of social and political deviations, this is why; it was so void of any senses of progress and renaissance, specifically, after the independence where the Algerian culture underwent its most terrible failure to produce such a cultural and intellectual mobility, to move the Algerian society forward. However, unfortunately, that was not the case. Conversely, the Algerian culture, after all, did not advance itself only in its first sphere (mentioned above) in only what concerned generalities.

Truly, in the 21th after more than a half of century the independence, Algeria has known a cultural illness that has no cure, the illness of ignorance and stubbornness that engendered a political and popular class, which did not care on their cultural evolution. In large, the current Algerian culture is trapped under its historical Influences and precursors, indeed, that was nourished more and more the existing model of disappointment we are seeing now in the Algerian society.

### **3.5. The Algerian culture as just a phenomenon:**

With all its historical backgrounds and its successive failures, The Algerian cultural crisis was, always, in state of growth, simultaneously, with its side effects, from the beginning until now. In addition, the Algerian cultural crisis, created a disappointed society, to such an extent, it cannot face and overcome its own problems, so it became in a state of "irresponsibility", eventually it succumbed to reality. The Algerian culture seems more like just a phenomenon rather than a systematic culture with guidelines, in which, the composition and the formation of the Algerian culture was not based on educational curriculum however it was, constantly, subjected to The principles of causality and determinism, besides randomness. Regrettably, the Algerian culture, through time, could not impose itself and its real presence, which represents its real formula of thoughts.

### **3.6. Structural analysis of Algerian culture:**

The Algerian cultural structure, has not been so complex, yet, the cultural totality in Algeria had been taken in superficial and reductive perspective after the independence, in regards to cultural construction which was random and with no plan.

The cultural transmission in which culture was turned to be transmitted by education, as well as, in the familial milieu via families (parents). This what called by Margaret Mead " Acculturation" which is well, the phenomenon of the inclusion of culture in the individual since he was a child, by adults.

The structure of the Algerian culture, knew in the past 50 years much works and changes for the sake of transforming from an indigenous, primitive culture to a modern and civilized one, nonetheless, this change fell at the first hurdle, and made the "Algerian basic personality" a questionable issue for a long time. Moreover, the structure of the Algerian culture represented in its social dimension, whether through the acquisition of culture by education, or by socialization indeed, it is equally important to talk about that.

#### **3.6.1. Enculturation in the Algerian society:**

Enculturation as the process of acquiring cultural requirements (norms and values) for an individual in his society. Enculturation may be defined also as a mean through which an individual became cultured as long as he was exposed to this process during all his childhood until his puberty while he becomes a functioning member of his society. Otherwise, the individual becomes uncultured, unsocialized, with any cognitions transmitted. Correspondingly, this sociocultural theory, which was coined during 30s by Margaret Mead, due to give a social conceptualization to the process by which the group transforms the appropriate culture to the child. Particularly, within the

Algerian society, the family serves as an important social institution in the enculturation process, apart from its role as just a reproductive institution. The Algerian family, globally, it is a family subjected to a patriarchal system, means that the authority and leadership are exclusively held by only the father. Moreover, its filiation system is "Patrilineal" through which the family's members are traced through his or her father's lineage. Historically, the Algerian family was always "a Cross-Generational Family" or Classic extended family that is an extended family sharing the same household, then with all changes occurred, this type of classical families starts disappearing during 80s and 90s. Instead, another type of families emerged which is the nuclear family, a family consisting of an adult male and female with one or more children<sup>(81)</sup>.

The Algerian family takes up the enculturation task, as a continued task, that extends from the birth of the family member, until his age of puberty. the transmission of culture to the generation that succeeds among the Algerian families ,either in the past or now, is essentially based on package the individual with the culture of his ancestors, indeed, through this way the Algerian culture, perpetuated from generation to generation, and that is the fact that the Algerian culture is a historical result. However, it is instructive to know that the Algerian culture, like all other cultures is an evolving system, it changes continuously. Together with these changes, it must be also new methods of enculturation to enrich the individual, which must be based more on education, this is what was not available before. So, what was changed between the past and now about enculturation among the Algerian families is that the current Algerian families have an educational status, Contrary to families before, where they missed of this status, in which enculturation process was only confined inside schools.

### **3.6.2. Socialization in the Algerian society:**

Socialization as the process of integration of the individual in a particular society or social group via internalization of ways of thinking, in large socialization, a little bit divergent from enculturation, it stands for the question: how the individual becomes a member of the society. Mostly, is via education in which each society transmits to individuals, by which it is composed, the set of social norms, which guarantee the unity and solidarity between all members of the social group. In the socialization process, the family also plays a pivotal role as the first socialization agent as it is the first stage, where the individual starts constructing his initial knowledges. The importance of this, definitely, cannot be underestimated. So that, either

---

<sup>(81)</sup> Margaret, Mead. *Papers in Honor of Melville J. Herskovits: Socialization and Enculturation*. The University of Chicago Press on behalf of Wenner-Gren Foundation for Anthropological Research. Vol. 4, No. 2 (Apr., 1963), pp. 184-188

socialization succeeds the individual, by the most effective way, will be adopted to society, whilst if it fails the individual will slide into delinquency.

To discover the socialization, the construction of social and cultural identity of the child and the future adult in Algeria, is it positive or negative, successful or failing. We must ask how these social exchanges already occur. <sup>(82)</sup>

Commonly, in Algeria the individual starts to internalize its socio-cultural elements and construct his social identity from schools, being the only spot where the Algerian individual could acquire skills and habits for proper socialization to adapt to the standards and values of the group to which he belongs.

Unlike in the modern societies where the process of socialization go in pairs with learning, in the primitive societies like the Algerian one, the process of socialization occur with inculcation. Socialization depends on the quality of education in order to have its effects well on the individual and not create a disjunction or deviation between the individual and his social group. Honestly and unfortunately, the Algerian school since its creation was a school of quantity not of quality and has always suffered from a lack of material and human resources, the consequences were an educational system very weak and a poor academic achievement. In the light of this, one may conclude that the Algerian school did not live up to an effective and complete socialization process, this had an effect, negatively, on the enculturation process among the Algerian individuals. Algeria have never seen the development of its educational institutions that assist in the effective transmission of culture and knowledge and contribute to socialization.

### **3.6.3. Indoctrination:**

In the same regard, that socialization considered by Talcott Edger PARSONS, a kind of dressage<sup>(83)</sup>, probably, because the person living a the socialization period in his childhood, he will possess a relative autonomy, where his way of thinking will be changed and molded, not by him but by other institutions. This issue should be not overlooked, especially in primitive societies like the Algerian one, where, Alternatively, the process of socialization may Deviates from its original concept and becomes rather an "indoctrination" in which inculcating a doctrine, an ideology or anti-facts to serve the interests of a particular political or religious ideology .

---

<sup>(82)</sup> Jenna St. Martin. *"Socialization": The Politics and History of a Psychological Concept, 1900-1970*. A thesis submitted to the faculty of Wesleyan University in partial fulfillment of the requirements for the Degree of Master of Arts. May 2007

<sup>(83)</sup> François, Dubet and Danilo, Martuccelli. *Théories de la socialisation et définitions sociologiques de l'école*. Revue française de sociologie Année 1996 ,Volume 37, Numéro 4. pp. 511-535

Indoctrination may represent an easier agent of the cultural transmission than socialization and enculturation, specifically, in the non-complex, simple societies and undeveloped countries which strive to perpetuate some doctrines and ideologies on its people. Indeed, indoctrination is not a hard task than socialization to tackle the construction of socio cultural identity of its individuals and enhance their loyalty to country and its political establishments. Therefore, the indoctrination exercises a strategic power to maintain people submissive to government ideologies and in so doing the individuals grow up with a blind trust Vis a Vis their political system<sup>(84)</sup>. What happened and still happening in Algeria is that, this process of indoctrination is used, profusely in all educational institutions and Medias and all sectors affiliated to the government, at which, the vision of the is the most corrected and irrefutable, And all this in order to create a single style within the Algerian society.

Virtually, Indoctrination is a non-educational and authoritarian process, it produced only submission and underdevelopment, and more, it deprived an entire generations from a critical learning and thinking that must be based on cognitive pluralism instead, discourages the independent thought.

#### **3.6.4. Acculturation:**

Acculturation, as "a set of phenomena. it results from a continue and direct contact between individuals of one culture and social group to others of different culture and social group, that ends by bring a changes in the original cultural models of one of the two groups" Redfield, Linton, Herskovits . As a result a relation between a dominate culture and dominated other will be surely existed. Due to this fact, that this issue is very important and delicate for any culture along with our culture, since acculturation would be the acquisition of norms and cultural and social values, foreign to the original group and society. In other words, enculturation mean, quite, deculturation in other sense, inaccurate, it is the modernity<sup>(85)</sup>.

For Algerian, which was all the time a steady Arab-Muslim country, where the Arabic language and culture and Islam religion and values still, constitutionally and popularly, intrinsic constants cannot be surpassed or denied, as much as you are an Algerian lives in Algeria. This is, strictly, what prevents the process of acculturation to take place in Algeria. Another reason, which is the economic development in Algeria, that did not enhance the acculturation process in Algeria as it depends, closely, to the economic development. However, that does not avoid the fact that acculturation in limited amounts occurred and still do in Algeria, as long as, it has many forms that are

---

<sup>(84)</sup> Gordy et Geoffery ,Pleyers. *L'endoctrinement affectif du citoyen*. lalibre.be. Publié le vendredi 20 avril 2007. Web 23 mai 2016

<sup>(85)</sup>Jessica, McCallister. *Acculturation: Definition, Theory & Examples*, Chapter 25 / Lesson 12. <http://study.com>. Web 23 may 2016

defined by Bastide, one of its three forms we find "the spontaneous natural acculturation" among of small groups, or individually. It is very likely that, acculturation and identification to other cultures among some individuals of the Algerian society is undeniable, especially towards the French cultural aspects "Francophile" among some Algerian families. Alternatively, modernly, with the Media opening, some Algerians' predispositions might have changed, and they start identifying with other cultures such as Western ones, "American"<sup>(86)</sup>.

### 3.7. The Algerian Popular culture:

Certainly, some cultural elements belong only to the popular class that oppose, largely, to the culture of elites, otherwise, the dominant culture. In this regard, it was constituted the dominated culture the "popular culture". The French Folklorists enlarged the perspective of this concept during the 60s. Inclusively, the popular culture has been always qualified minimalist culture that owns any creativity spirit. This culture exists everywhere in the world, Nonetheless, it does not please curtains, especially among the elites, and politicians, and it is for these reasons that remains, all times, a marginal culture, especially in Europe and USA. Contrariwise, in other sides of the world, necessarily, countries little developed than those of Europe or USA, namely, Algeria the popular culture, considered, absolutely, an essential cultural matter, in the general cultural space.

The popular culture including all ancient concepts such as cultural heritage, popular traditions and folklore, Nevertheless, this original assemblage represents the real Algerian indigenous culture and serves as the popular memory. However, this culture must be always maintained dominated not dominant as long as the popular culture accept always assume the role of "be content with what is available" as Certeau defines it "culture of consumption"<sup>(87)</sup>; Certeau who said also that the popular culture is a culture of denial and acceptance.

In Algerian, in as much as the core culture of the majority Algerian individuals, that reflect the real orientations of the community is a traditional culture (especially in the inland areas) in which it has its biggest presence. While the culture of the elites (intellectuals) whether with its francophone form, which was made during the French colonization from those Algerians who got their education in the French

---

<sup>(86)</sup> Dr. Belakhdar, MEZOUAR. *Propos sur la question de l'acculturation en Algérie*. N 1 de La revue EL-Mawaqif, december 2007

<sup>(87)</sup> Helga, Wild. *Practice and the Theory of Practice. Rereading Certeau's 'Practice of Everyday Life'*. JBA Review Essay Spring 2012.pp. 1-19

schools and still exist after, or with its Arabic form, which is in its turn, on paper, the dominant culture.

Due to this inversion of concepts about dominant and dominated culture, an Imbalance of powers came up, and a new equation grew. In which the popular culture took its place, relatively, as a dominant culture against the culture of elites, whose social role tumbled down, despite the fact that, normally, it is the official culture, it became with limited influence facing popular culture. Since then, the Algerian culture plunged into a vicious circle of lack of ideas and creativity as well as a terrible ideological deadlock.

### **3.8. The culture of Bricolage and the mythical thinking:**

We use here the term "Bricolage" in the sense of the concept coined by Levi-Strauss in his book "La Pensee Sauvage" 1962, with the analogy of the Bricoleur and the engineer. This notion, which then applied to cultural facts in the framework of "mythical thinking". According to Levi, the art of Bricolage adopted by the Bricoleur oppose the technical invention founded on the scientific knowledge and rely on randomness and lack of predictability. In contrast, the engineer who his art is based on the precision, professionalism and the respect of standards. Indeed, even, instruments used by the Bricoleur oppose to which ones used by the engineer. Consequently, from this analogy, the concept of "mythical thinking" has drawn which means think and express using a repertoire whose composition is irregular and limited. Therefore, the Bricolage in the Algerian cultural creations among Algerians, that has exacerbated through time, in which the individual has not a deep or critical thinking, and accept whatever comes into his mind, also adapt to whatever is available to him from means, in order to "build" his facts, his morals, identity and his culture. He is not inclined to a certain standard, and he does not rely on support. He has not any layouts, even worse, perhaps he does not think.

In large, the Algerian culture adopted by the majority of Algerians, so far is a Culture of Wellness. People are so lazy being Bricoleurs, inasmuch as they do not want to create prospects and projects that may bring him an everlasting happiness and permanent welfare, instead, they only think of a temporally happiness. The concept of Bricolage goes against the concept of perpetuity. <sup>(88)</sup>

---

<sup>(88)</sup> Denys, Cuche. *La notion de culture dans les sciences sociales*. Paris : La Découverte, 2010.p. 72

### 3.9. Mass culture:

It is contemporary culture arrived after the rise of period of postmodernism (after the first WW) which brought about a new society rely on consummation rather than anything, this postmodernism called also for the canceling all cultural boundaries between superior cultures and popular culture, Therefore, the notion of media culture debuted. In short, this new culture, is a type of a productive culture, provided to the public, it is therefore, a consumer culture, performed and broadcast by the mass media. In large, the mass culture is a social and intellectual product, that leads after being influenced by it, to a psychological and social alteration, later becomes a way of life. Equally, it is a form of private, local culture made by media, this is why the contents of this culture may differ from one society to other. This culture first appear in the 19th C as a reaction to the evolution of the role of public within the society mainly after the rise of democratic systems for the sake of diffuse culture among all public classes. Adequately, the mass culture was born and growth in the modern societies, simultaneously with the development of media. However, later in the 20th C this type of culture turned to be a suspicious issue and, was largely seen as an instrument of cultural reformulation, specifically, by the French sociologist and philosopher Edgar Morin. Who attributed to this culture a description, which is an instrument of cultural leveling" the process by which different cultures approach each other as a result media effects. The term mass culture or media culture is it truly a capitalist production? In response to that, Edgar Morin sees that mass culture is a pure capitalist production as it started technically from USA after the first WW, through Radio and cinema. Moreover, Edgar says that the motivation of capitalism to make all things in the world manufactured even literature an intellectualism and subjected to the order supply and demand, so that the obsession of make cultures has been surfaced<sup>(89)</sup>.

For the purpose of, mass culture's attempts to convey the idea that such culture emerges spontaneously from the masses and such cultures are the product of the mass media. Indeed, this issue has become perceptible in Algeria during the last two decades, from the Chadli's pluralism, and the media law of 1989 that allows private sector to owe newspapers, up to the Audio-visual law of 2011, which offered the private sector the right for the creation of private national channels. The fact that the media mass field has been more strengthened and the era of cultural industrial treatment, then, started in Algeria, via, the sum of the cultural elements propagated by the mass media, which become then cultural products oriented for popular consumption. While recognizing that, the mass mind that is expected to be engendered by the media culture, would be, merely, the same one as the traditional mind, in

---

<sup>(89)</sup> Ibid.pp. 73-79



anyway, it will fail in coping with the realities of the modern world and achieve a scientific breakthrough.

Ultimately, the early symptoms indicate that, the specter of a new Algerian mass culture looms over. This new culture, under construction, published by the media towards the masses, a culture that is, fully, artificial, subject to the measures of market and the state as well as, the principle of supply and demand.

### **3.10. The notion of cultural habitus and the Kabyle:**

The term "habitus" here, means what can characterize a class or a social group compared to others, who do not share with them the same social conditions. According to Pierre Bourdieu, Habitus, functions as the materialization of the collective memory, acquired by ancestors and reproduce again by their successors, it allows the individual to remain and exist in his being through the reproduction of the social structure.

With regard to his concept of "Habitus" on its sociological use, concerning the Kabyle culture and society, which, which relies on its elements of otherness in the context of their social struggle in order to impose, power and gain dominance. Habitus, produces a new world of common sense, in which the past actions of the individual along with that of the collective are combined and, stored in the unconscious mind, then becomes a homogeneity that allows the individuals to having the same collective dispositions, and the homogeneity on practices and thoughts.

The fact that we see constantly, Berber identical claims as a denied and discredited identity, this what Bourdieu described it as "the exceptional mobilizing force of everything related to identity"

Bourdieu, who began an ethnological work about the Kabyle in (1958-1960) when he was an assistant in the faculty of arts in Algiers, he undertook various researches on Kabyle's culture and ethnography, besides, the social changes caused by industrialization in Algeria. One more time, his conceptualization in "the Kabyle house" where he discussed the role of both man and women within the Kabyle society. In Bourdieu's description of the Kabyle house, that is, basically, structured in two different sections, the first light half and the second is the dark side, the light half represented by man and the dark side, usually, close, represented by woman. Here, women is considered as the pillar of the house that cannot get out -except in rare occasion, she must ,only ,carry a hidden work, that can be performed in the dark part of the house. <sup>(90)</sup>

---

<sup>(90)</sup> Raymond W.K. Lau. *Habitus and the Practical Logic of Practice: An Interpretation*. SAGE Publications

### 3.11. Algerian cultural identity:

It comes today amid all social and cultural developments, that various social and cultural crisis have appeared, announcing a kind of identical crises, and conducted to a major interrogation about whether identity refers to the issue of culture or not, and can we define the cultural crises as identical crisis. Attempting to settle this matter a new nation had been conceptualized "cultural identity" so as to find a tool to better understand the social problems of the individuals, In the knowledge that, cultural identity is a part of social identity. So, If culture represents in its huge parte an unconscious and inconstant process while identity is at its most a norm and sentiment of affiliation, necessarily, conscious, therefore the cultural identity it is in its turn, a modality of categorization and distinction between, them and we.

#### 3.11.1. The Algerian specific identity:

To start with the Algerian cultural identity it is both a past and present problem. The fact that, so far, the question often asked by all, is "who are we" and it is absolutely the question used repeatedly in "the Cogito ergo sum" by Descartes. Really, Algeria is an Algerian, and the Algerians are ancient people for millennia but how. The existence of a profound Algerian origin still not found today, and everything is paused since, the Arab conquest, this is what strayed and ripped apart, the historical process of the Algerian identity, which its existence is too far than the Arab conquest. Thus, one may certify that ABBAS was right when he said in 1936 "I will not die for the Algerian nation because this nation does not exist, I have searched for it in history I did not find it, and I asked it for living and the dead and visited cemeteries, in vain."<sup>(91)</sup> From, exactly, that point Algeria the quest for an Algerian identity started. ABBAS' denial, about the existence of an identity and an Algerian nation, declared a state of emergency, provoked, and stimulated the need to seek an identity, despite that it is difficult to construct an identity, in just one time, without a recognized history. in response, the claims called to consider the Algerians Arabs as they are Muslims showed up, by first Abdel Hamid IBN BADISS who said in 1937 "The Algerian people is Muslim and to the Arabism is affiliated"<sup>(92)</sup>. Then, Ahmed Ben MESSALI Hadj, called "the father of the nation" addressed in 1949 "Algeria is an Arab and Muslim nation since the 15th century". Just then, the Algerian cultural identity determinants, appeared to the national surface as an integral part of the Arab Muslim world and with the concept of identity the Algerian cultural identity became,

---

London, Thousand Oaks, New Delhi, 2004. Volume 38(2): 369–387

<sup>(91)</sup>Mohamed, Sadek LOUCIF. *Ben Badis a crucifié Ferhat Abbas*. Publié dans L'Expression le 26 - 12 - 2010. Web 13 novembre 2015.

<sup>(92)</sup>Larb,i Graïne. *Poème*. Publié dans Info Soir le 19 - 02 - 2004. Web 19 juin 2016

henceforth Arabic, Islamic identity with all its contents, within a nation the majority of its people are Berbers.

The official Arab cultural identity, its acceptance and refusal by the Algerian individuals was relative, in the beginnings. Nonetheless, after the independence there was a popular and political mobilizing force to bring the Arab, as both a national language and identity. "We are Arabs, Arabs, Arabs" Ahmed Ben Bella 1962 this enthusiastic rhetoric said by Ben Bella, it was later promoted more by Chadeli attributing to it a determinist character, saying in 1983 "Algeria has no specific identity, apart the Arab and Muslim identity". The identity polemic was revived in 2007 by the president Abdelaziz BOUTEFLIKA when he said in Constantine, denouncing the French colonization of its "Genocide of identity" against Algeria during all the period 1830-1962, he said:

*"We do not know if we are Amazigh (Berbers), Arabs, Europeans or French"<sup>(93)</sup>.*

### 3.11.2. The objective conception of the Algerian cultural identity:

*"We are not Arabs in genealogical sense and little in cultural sense"<sup>(94)</sup>*

Kamal DAOUD in his article "The inevitable horizontal decolonization"<sup>(95)</sup> conceived the Arab identity, definitely, far from being attributed, neither genealogically nor ethnically, to the Algerians. With the perspective that the Arab identity it is rooted, necessarily, in the Arab peninsula soil, where its hometown and its original people. However, for the Algerians Kamal said that, the Arab identity it is a fantasy, as it does not exist only as a heritage not an identity. He, for one more time, in his essay, called for the dichotomy between Islam and Arab because it is through the Islam as a religion the Arab identity, obtains much more a status of sanctification. In addition, he is no longer sure that the Arab identity can transcend the Algerian authentic one, and he signaled his desire to recover our Algerianity against the "Arab colonization".

*"We don't need to be Arabs to become Muslims, nor to be Muslims to become Algerians"<sup>(96)</sup>.*

---

<sup>(93)</sup> Colonisation : Bouteflika relance la polémique historique entre Paris et Alger. Par lefigaro.fr (avec AP).  
Publié le 17/04/2006. Web 23 may 2016.

<sup>(94)</sup> Kamel ,Daoud. *L'inévitable décolonisation horizontale*. Le quotidien d'Oran. 21 Dec 2009. Web 22 Dec 2009

<sup>(95)</sup> Ibid

<sup>(96)</sup> Ibid

Clear to us that, Kamal DAOUD by talking like that, he, willingly, neutralized the affiliation to Arab culture in confining it to only the Arab peninsula, in exchange, by our affiliation to their own original culture we beg the cultural belonging from theme.

He is so eager on the idea that the "horizontal colonization" has transformed us Arabs, in as much as the cultural identity is always a preexisted matter than the individual, seeing that, the individual is conducted to interiorize certain cultural models imposed to him. Daoud's opinion, that the Algerians are so assimilated to Arab culture, in which they become Algerians with skin and Arabs with masks.

### **3.12. Conclusion:**

It was so important to end our study with this third chapter in which we examined the Algerian cultural problem intellectually within the quo statue of the Algerian society, after, of course, have examine this cultural problem historically in the first chapter, then politically in the second one. Generally, we talked much about today's Algerian society and cultural consumption, with the object of showing the concept of "culture" used in social science especial social psychology, that we were obliged to focus on these disciplinary in our cultural analysis.



# **GENERAL CONCLUSION**

Culture was a crucial aspect that had framed, socially and psychologically, the Algerian society and made it a distinguished nation as it is now, through history. Absolutely, culture holds an unusual amount of capacity to determine the path of Algeria, historically and contemporary, in which it had enormous repercussions on the natural process of Algeria socially, economically and politically. In other words, culture stands out as the mother who sculpts personalities and behaviors of the Algerian people, truly it do. However, certainly for us, our indigenous culture, since ever, was a culture out duty, in, almost, all the important appointments, in terms of social progress desired after the independence. That in the past the Algerian culture was always suppressed whether in a compulsive manner as was the case during the colonization, or willingly due to the political anarchism reigned in Algeria precisely, during the one party state, and in the wake of the long-lasting black decade.

In addition to the terrible socio-cultural status, which was inherited from the ottoman rule and French colonial periods, we note that there was another terrible status that was imposed to us after 1962, only, this time it was not by external parties, but from ourselves, by our Political and social performance . In this regard, the desired cultural project, dreamed by the Algerian people many decades ago, to live in a moral society, based on the economic and political progress, unhappily! This has not yet been realized, owing to essentially, the cultural crisis and its accumulations through time this what significantly causes a general frustration. Yet, the nature of the Algerian culture proved its limitations throughout their barely, valuable contributions made in the development of the individual, both materialistically and intellectually. Conspicuously, The Algerian culture is witnessing a terrible ideological lock, whereas the Algerian society is doomed to the decline, unless, we change the changeable and renew the renewable, and revive the idea of "progress». By doing so, we can serve our country, and rise, notably, above our cultural degradation, by filtering our moral and social framework from the useless residues, then replaced them with new thoughts, as the great Algerian, the philosopher of the civilization "Malek Bennabi" always called for. The best proof that this option may be effective is to see the way by which Europe made its renaissance by getting rid of its Byzantine heritage. Thus, culture could be a bridge that leads towards urbanization and modernization or, barrier against them.

We must imperatively, now, ask this fundamental question, about what is the feasibility of our culture, we must ask about our cultural reality, badly deteriorated, about the necessity to bring in a culture that would be incarnated the civil practice, allows the individual to be omnipresent within his society. Instead, of a reductive and unilateral culture led to the marginalization of the individual that promotes much more the some destructive and extremist thoughts to the detriment of constructive and enlightened thoughts. It is instructive now for us as Algerians, more than ever, to start looking for an effective cultural project based on the absolute transcendence of rationalism, socialization, modernity against populism, indoctrination, and heritage.

This study, investigated deeply from its beginning until its end the true, pathological case of the Algerian culture historically and newly. The careful study of Algerian culture in its history, allowed us to reveal that the Algerian culture, in its huge part, it was molded through, purely, political-historical events, far from the public will, that led to undesirable results (socially and politically). It is for this reason

that the Cultural Revolution is closely linked to political contributions, in effect "culture" and "politics" are two terms that refer to the same reality, which is the social reality, and this is because there is in the modern world a radical interdependence between politics and culture to achieve whether progress or failure. That what exactly what we showed along our study specifically in the first and second chapter. Thus, as an objective of this study we sought to emphasize the lack of the voluntary evolutionary construction and the urgency of a qualitative social restructuring along with a new original social thought to step out of the traditional context, for modernization and modernity. Finally, I would also like to clarify a very important point, in this study, we present here the concept of modernity and development not in the perspective of imitate and emulate the west's culture, however, we call to build our own modernity in our own model rather than possess other people's modernity. We want it an Algerian social achievement holding an original social experience via thoughts and creation spring from the uterus of society in an Interactive context.



# **BIBLIOGRAPHY:**



# *Bibliography*

- 1** Abou El- Kacem, Saâdallah. *Tārīkh Al-Jazā'ir Al-hadith* (2). Alger: Al-Sharika Al-Wataniya Li-alNashr Wa Al-Tawzi, 1981. Print.
- 2** Cuhe, Denys. *La Notion De La Culture Dans Les Sciences Sociales*. Paris : La Découverte, 2010. Print.
- 3** Claitors Publishing Division. *Algeria: A Country Study*. Baton Rouge, Louisiana: Claitor's Pub Division, 1995. Print. Area Handbook Algeria: A Country Study.
- 4** Clyde, Kluckhohn, and Kroeber L. Alfred. *Culture: A Critical Review of Concepts and Definitions*. New York: Vintage, 1952. Print.
- 5** Daumas, and Fabar. *La Grande Kabyle: Etudes Historiques*. Paris : Libraire De L'Université Royale De France, 1847. Print.
- 6** Lawrence E. Harrison, and Samuel P. Huntington. *Culture Matters: How Values Shape Human Progress*. New York: Basic, 2001. Print.
- 7** Farhat, Abbas. *L'indépendance Confisquée* (1962-1978). Paris: Group Flammarion, 1984. Print.
- 8** John, Storey. *Cultural Theory and Popular Culture: An Introduction*. 6th Edition ed. New York: Routledge, 2012. Print.
- 9** Hamdan, Khodja. *Le Miroir : Aperçu Historique Et Statistique Sur La Régence D'Alger*. Paris: Actes Sud; Édition, 2003. Print.
- 10** Jerry, Moore D. *Visions of Culture: An Introduction to Anthropological Theories and Theorists*. 4th Edition ed. Maryland: AltaMira, 2012. Print.
- 11** James, Rachels, and Rachels Stuart. *The Elements of Moral Philosophy*. 7th Edition ed. New York: McGraw-Hill Education, 2011. Print.

- 12** Fielding, Ogburn William. *Social Change with Respect to Culture and Original Nature*. New York: B.W. Huebsch, 1922. Print.
- 13**- Paul, Ahluwalia. *Out of Africa: Post-Structuralism's Colonial Roots*. New York: Routledge, 2010. Print. (Postcolonial Politics).
- 14**- Pierre, Montagnon. *Histoire De L'Algérie : Des Origines à Nos Jours*. Paris: Pygmalion; Édition : édition Revue Et Augmentée, 2012. Print.
- 15**- Robert, Merle. *Ahmed Ben Bella*. Paris: Gallimard, 1965. Print.
- 16**- Moncef, Marzouki. *Dictateurs En Sursis : La Revanche Des Peuples Arabes*. Ivry-sur-Seine, France : Editions De L'Atelier ; Édition : 2e Revue Et Augmentée, 2011.Print.
- 17**- H'mida Ayachi . *Sanawat al-Chadli Bendjadid*. Algeria Chanel, 8 October 2012. Web 14 January 2016.
- 18**- Gabor Agoston , and Bruce Masters, eds .*encyclopedia of the Ottoman Empire*. United States of America: Library of Congress. 2008. Print.
- 19**- Frantz, Fanon, and Richard, Philcox (Ed). *The Wretched of the Earth*. Grove Press; Reprint Edition. 2005. Print.
- 20**- Yahya, Abou Zakaria. *Al- Jazair Min Ahmed Benbella, Wa Ila Abdelaziz Bouteflika*. N.p.: n.p., n.d. July 2003. Nashiri, 13 July 2003. Web. 12 Oct. 2015. <<http://www.goodreads.com/book/show/12411906>>.



## Summary

Culture gives to the state and society as well the individual, their nature. Therefore, the equation of progress is, indeed, the product of a cultural, social and political commitment vis-à-vis the idea of progress, that should come as a social and cultural necessity, unavoidable and inevitable, which may not be feasible only in the light of the openness and willingness to change the values and ideas, as well as, traditional and inherited ideologies, that perpetuate reactionism and obscurantism. This research examines the problem of the culture and values of Algerian society vis-à-vis the rapid development, taking place today, in analyzing the "Genome" of the Algerian culture, throughout its history, from the presence of Ottomans up to the French colonialism until the period after independence.

Keywords: culture, Algerian culture, Algerian history, cultural heritage, social progress, cultural determinism, cultural relativism, historical determinism

## Résumé

La culture donne à l'État et la société ainsi qu'à l'individu, sa nature. Par conséquent, l'équation du progrès est, effectivement, le produit d'un engagement culturel et social et politique vis-à-vis l'idée de progrès, qui doit venir comme une nécessité, social et culturel incontournable et inévitable, il ne peut être réalisable qu'à dans la lumière de l'ouverture et la volonté de changer les valeurs et les idées, ainsi que les idéologies traditionnelles et héritées, qui perpétuent la réaction et l'obscurantiste. Cette recherche, examine le problème de la culture et les valeurs de la société algérienne vis-à-vis ce rapide développement qui a lieu aujourd'hui, en analysant le «génom» culturel algérien, tout au long de son histoire, dès la présence ottomane au colonialisme français jusqu'à période d'après indépendance.

Mots-clés : culture, la culture algérienne, histoire de l'Algérie, l'héritage culturel, le progrès social, le déterminisme culturel, le relativisme culturel, déterminisme historique

## المخلص

ان الثقافة تمنح للدولة وللمجتمع والفرد طبيعته. لذلك فأن معادلة التقدم تكون نتاج التزام ثقافي واجتماعي وسياسي حيال فكرة التقدم التي يجب ان تتأتى كضرورة وحتمية اجتماعية وثقافية لا مفر منها، كما لا يمكن ان تتم الا في ضوء الانفتاح والاستعدادية لتغيير القيم والأفكار وكذا الايديولوجيات التقليدية والموروثية التي تركز للرجعية والظلامية. ان هذا البحث يدرس مشكلة الثقافة الجزائرية وقيمها مع عملية التطور الرهيبة الحاصلة اليوم، عن طريق تحليل "الجينوم" الثقافي الجزائري عبر تاريخها، منذ الوجود العثماني الى الاستعمار الفرنسي وصولا الى مرحلة ما بعد الاستقلال.

الكلمات المفتاحية: الثقافة، الثقافة الجزائرية، تاريخ الجزائر، الموروث الثقافي، التقدم الاجتماعي، الحتمية

الثقافية، النسبية الثقافية، الحتمية التاريخية