



Education Before and During the French Occupation in Algeria

Boucheta Rahmouna

Maître conférence A - ORAN 1 - Ahmed ben bella University (Algeria),

Bouchetarahmouna@yahoo.fr

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Abstract:

Numerous studies on the state of education before and during the French occupation confirm that Algeria had many schools and institutes that rivalled advanced cities before French entry in 1830. However, there was a noticeable deterioration since the French settlement of Algeria across various aspects. This study sheds light on the pre-colonial education reality, the conditions of educational institutions during the occupation, essential laws and decrees adopted by the French colonizers, the position of Algerian scholars towards French education, as well as the stance of the French authorities towards educating Algerians, and the outcomes of French educational policy in Algeria.

Keywords: *Pre-colonial education, Education during occupation, French educational decrees, Algerian scholars, Ottoman period.*

I. Introduction:

Education was widely spread throughout Algeria during the Ottoman era, as we have gathered from the scholarly works that delve into the Ottoman period, such as the esteemed Dr Abu Al-Qasim Saadullah Hamdan Khodja's "Cultural History" and Ahmed Tawfiq Al-Madani's notable contributions to this era. They extensively documented the prevalence of education during this period in Algerian history, which manifested as a tangible expansion.

Numerous sources have highlighted the proliferation of education in Algeria during the Ottoman era, emphasizing the people's readiness for learning, their profound passion for knowledge, and their utmost respect for teachers. Algerians displayed a remarkable commitment to education, demonstrated by their acquisition of various sciences and crafts. (Saad Allah, 2007)

On the other hand, the Moroccan traveller Ahmed bin Nasser's reign shed light on the dissemination of knowledge in far-flung corners of Algeria during his time, such as Ouled Djalal and Ain Madi, the latter being described as a community of scholars. The prevalence of education in Algeria (Saad Allah, Cultural History of Algeria 1500-1830, 2007) was also attested by French researchers in the aftermath of the occupation, confirming that the number of educated individuals in Algeria exceeded that of France. (Saad Allah, 2007) Regarding the movement of learners and the formation of teachers, no specific city or school was attributed. A teacher's reputation determines his status, and students seek out the well-known teacher without regional or tribal biases. They pursued knowledge wherever it was abundantly available. (Saad Allah, 2007) Some teachers and professors were prolific writers, while others produced no works. Certain teachers possessed exceptional memory, eloquence, and literary skills simultaneously. They left behind various compositions in different fields of study, which they imparted to their students through explanations, summaries, or independent books and collections. (Saad Allah, 2007)

During the late 18th century, learning centers in Mascara witnessed a vibrant intellectual movement. Prominent figures like Bouras, Boudjellal, Taher ben Haoua, Mohammed ben Zerfa, Mohammed Al-Charef, and many others actively participated in Constantine, notable individuals such as Al Mufti Abdul Kader Rachdi and Ahmed Al-Abbasi, judge following the Maliki school of thought, played significant roles. Additionally, the Quaitana Mosque, at the beginning of the 13th century, contained approximately seven workshops, each headed by a teacher. (Saad Allah, 2007)

1. Hypothèses:

Education during the pre-colonial period.

The level of education during that era, the entities that embraced education and knowledge, including the number of scholars, authors, and libraries.

The status of education and learning during the French colonial period highlights the significant measures and policies implemented by the French colonization in Algeria during this period.

The principal institutions and decrees established by the French authorities and the changes made to combat knowledge and scholars.

2. Problematic

What was education like during the pre-colonial period?

What was the level of education during that era, and which entities embraced education and knowledge? How many scholars, authors, and libraries were there?

How did the state of education and learning evolve during the French colonial period, and what were the significant measures and policies adopted by French colonization in Algeria during this period?

What were the key institutions and decrees established by the French authorities, and what changes did France implement to combat knowledge and scholars?

II. Education before the French occupation of Algeria:

France, since the invasion, worked to suppress the Arab-Islamic culture, thus eliminating the flourishing cultural centres in Algeria. Most schools scattered throughout Algeria were closed in the early years of the occupation. Consequently, several distinguished teachers and scholars emerged during that period, whose reputation was prominent in Algiers or cities like Constantine and Tlemcen, renowned for their scholarly heritage, such as Chuaib and Al Madjazi families.

Thus, in the final years of Ottoman Algeria and the early period of French colonization, Algerian scholars diligently fulfilled their duty towards the Arabic language and education in general. They dedicated themselves to serving knowledge and education in the mosques of the capitals and in schools established by knowledge enthusiasts and supporters.

Arabic was the country's official language, and teaching was well-organized. General Valaz noticed that all Arabs were proficient in reading and writing. Every village had two schools, and their number reached around two thousand. Additionally, institutes and universities existed in Algiers, Constantine, Mazouna, Tlemcen, and Oran. (Farhat, 2005) However, education was not confined to the capital cities alone; villages also participated in cultural life and received their share through specific religious retreats.

Education in the major zawayas flourished, such as Al Hamel, Chellala, Tidjania, Sidi Ali or Moussa. Each religious sect had several schools spread throughout the country. The curriculum taught in these institutes did not differ from the subjects taught in the Arab ones before 1830. (Saad Allah, 2007)

All reports acknowledged the remarkable presence of Islamic-Arab education among Algerians before the occupation. Official French documents stated that education, in general, was thriving and comprised three levels of education, including higher education, which was free. However, primary education was optional and weak, with tuition fees often required. (Saad Allah, 2007)

The Algerian state did not provide any assistance to all forms of education. It was entirely independent, with schools often connected to mosques and overseen by religious authorities. These educational institutions benefited from charitable endowments. (Saad Allah, 2007)

The educational program was designed to build upon itself. In primary school, children memorize parts or the entirety of the Holy Quran, master reading and writing, learn the principles of religion, memorize essential texts, and continue reading, jurisprudence, monotheism, grammar, morphology, interpretation, Hadith, and the Prophet's biography. The higher studies encompassed jurisprudence, the fundamentals of religion, monotheism, Islamic history, and some elements of mathematics, astronomy, geography, medicine, and history. (Saad Allah, 2007)

Furthermore, the teachers enjoyed autonomy, unaffected by any promotions, and their reputation spoke for them. This reputation was based on their knowledge, noble ethics, and good conduct. They would receive certification (Ijazah) from renowned scholars, and their salaries were ensured from the revenues of the mosques (endowments). Famous teachers would attract students from distant places, leading to nearby zawaya to accommodate these seekers of knowledge. (Saad Allah, 2007)

The number of zawayas in Algiers alone was six for the Easterners and three for the Westerners, with one specifically designated for the locals. However, all of them vanished, and only one remained after 1846. (Saad Allah, 2007)

In addition to the devastation, destruction, injustice, and aggression that occurred during the scorched-earth policy implemented by the colonial powers, which Tahar Zerhouni referred to as (devastation).

The latter decided to eradicate the thriving educational and cultural activities before 1830, an acknowledgement made even by some French writers and historians, including Marcel Emiret and Dumas. The colonial regime sought to undermine the esteemed status of education. (Zahrouni, 1993)

The schools only disappeared in stages. There were around 100 schools in the capital in 1830, but by 1840, only 24 schools remained, attended by 600 students. By 1846, the number of schools had further declined to only 14. (Saad Allah, 2007)

The number of students in each classroom ranged from twenty to thirty, depending on the neighbourhood's population density and the teacher's reputation and success.

Tlemcen contained approximately one thousand students, and there were around ninety primary schools in Constantine with about one thousand three hundred and fifty students. In the primary schools of Algiers, there were two thousand students, and the residents were keen on educating their children at the primary cycle. (Saad Allah, 2007)

However, Said Al-Maqri, Said Kedoura, Omar Al-Wazan, and Ahmed Al-Abbasi, whose teaching reputation extended far and wide. Furthermore, the arrival of Ali Al-Ansari Al-Sajelmassi, accompanied by his family, bestowed upon them a remarkable and uncommon opportunity.

Al-Ansari Al-Sajelmassi had a close connection with Youcef Pasha. For scholars, establishing a relationship with rulers was an adventure, as stability in governance existed. Despite being of Turkish descent, Youcef Pasha was a friend of scholars who appreciated them, brought them closer to him, and understood their goals. (Saad Allah, 2007)

1. Science and scholars in the Ottoman period:

Certain Ottoman scholars continued to venture into Algeria even amidst the heightening of the reign. In the latter half of the 11th century, Judge Al-Mawla Ali returned to Algeria, renowned for his extensive religious reputation. Similarly, Sheikh Mustafa Khodja arrived, his spiritual fame preceding him. Upon his arrival, he assumed a prominent position in front of the mosque of Khadar Pasha, where he resided for several years before undertaking administrative responsibilities. (Saad Allah, 2007)

Since their arrival in Algeria, the Ottoman embraced the Islamic faith and fostered the development of Sufism within the land. Furthermore, the educational organization of their institutions, which was already established before the Ottoman entry, continued to fulfill their mission. This was accomplished by relying on local efforts and endowed assets. (Ghayath, 2002)

Alongside mosques, Quranic and traditional schools prevalent during this era, the emergence of zawaya and associations left a lasting imprint on the cultural fabric of Algeria.

2. The educational status of zawaya and mosques from an educational perspective

Regarding the educational situation of zawaya (Sufi lodges) and mosques, each operated independently from one another in terms of educational curricula and other technicalities. Furthermore, they maintained separate administrative structures, lacking coordination throughout the entire study period, except for a general framework focused on preserving the Quran and religious and linguistic sciences to the best of their abilities. (Turki, 1976)

As for teaching methods in the zawayas, the overall approach was that of rote memorization and recitation, with the teachers being responsible for lesson preparation, explanation, and analysis, while the learners were expected to accept and submit to the teacher's teachings unquestioningly. (Turki, 1976)

In contrast, modern schools primarily employ dynamic and participatory teaching methods, emphasizing learner engagement. Learners were encouraged to contribute to the lesson from beginning to end actively. (Turki, 1976)

In rural Zawaya and Maamurat (rural religious centers), the educational system was left relatively unchanged, with the program and teachers being monitored to prevent them from becoming centers for French customs. (Saad Allah, 2007)

Zawiyas were widespread throughout the Algerian territory, particularly in the central regions such as Kabyle and the southern areas of Tuab and Ouadi Mizab. They played a crucial role in disseminating knowledge, education, and preserving the Holy Quran. They also succeeded in safeguarding Islam. The early leaders of these zawiyas were devoted to educating the youth, spreading knowledge, preserving Arab culture, and promoting education across Algeria. Moreover, Zawiyas played a significant role in spreading Arabic-Islamic education before and during the occupation.

Furthermore, Zawiyas amid Kabyle and rural areas also vanished due to the French's brutal wars and military campaigns. This resulted in the dispersion of teachers and students and the loss of manuscripts. (Saad Allah, 2007)

The number of teachers in urban areas decreased due to low salaries, irregular lessons, and the need for more stability in the academic realm. However, eradicating existing Arabic educational institutions and prohibiting teaching in official French schools did not prevent

parents from establishing their institutes, madrasas, and zawiyas through their efforts. This was particularly evident in various regions, especially in remote mountainous areas. Consequently, the colonial administration employed several methods to gradually eliminate and eradicate the Arabic language from the Algerian reality. (Ben Naaman, 1981)

Thus, individuals who were literate in Arabic and illiterate in any other language faced the French administration's policies. The primary intention behind these actions was to hinder the populace from learning the Arabic language and compel them to learn French. (Ben Naaman, 1981)

III. Education during the era of the French occupation:

One direct consequence of the French occupation of Algeria was the decline in income and living standards for the vast majority of Algerians. Many of them were deprived of public services such as healthcare and education, which were readily available to European immigrants. The colonial administration's sole focus was providing services to the settlers, even if it meant neglecting the education of tax-paying Algerians.

The French administration neglected education after the Mokrani rebellion and the spread of anti-Algerian sentiments among the settlers. The deterioration of Algerian education can be attributed not only to limited funding but also to resistance from settlers and local council members against the idea of educating the natives. This phenomenon was not confined to a specific region or period but echoed the European colonization process and its resulting control over the country.

After the seizure of endowments, the exile of numerous scholars, and the intimidation of the remaining ones, the French allowed education to languish without officially declaring it. They focused on seizing land, resettling their people, combating the resistance, and neglecting all matters related to Algerian education. (Saad Allah, 2007)

Some French sources have noted that the disappearance or failure of Arabic-Islamic education, is attributed to the destruction of numerous schools and zawiyas during the late revolutions such as 1857, 1864, and 1871. Zawiyas used to rely on endowments (awqaf) until 1863, when the famous decree on land ownership was issued, which also abolished its endowments. (Saad Allah, 2007)

Consequently, since many zawiyas depended on the endowed land, they were left with limited resources, mainly relying on occasional visits from their followers during specific seasons. (Saad Allah, 2007)

However, the economic factor alone was not the sole reason for the zawiyas' failure to fulfill their role in education. One of the notable reasons was the almost nonexistent employment opportunities for their graduates. (Saad Allah, 2007)

Despite their decline, some zawiyas continued fulfilling (Saad Allah, 2007) their mission in certain regions, such as the South, Zouaoua, and Aurès. Some contented themselves with providing the minimum level of education, which focused on Quranic memorization and religious principles.

However, all of this did not lead Zawiyas to retreat. Instead, they remained shrouded in secrecy, and from these secrets emerged a generation influenced by Arab-Islamic culture and the general French atmosphere, with a determination for future reforms.

The rural Zawiyas, known for over fifty years as centres of Jihad preaching and Arab-Islamic education, experienced the merciless wrath of colonization. Some were demolished and burned due to uprisings, leading to the exile or migration of their scholars, much like what transpired for most Zawiyas, such as Zouaoua and Ouled Sidi El Sheikh. As a result, books and scholarly life were victims of such arbitrariness, among Zawiyas which were affected: Quitana, Shlata, and Yalouli. (Saad Allah, 2007)

Subsequently, new Zawiyas emerged from the ruins in various locations, with education, rather than Sufism, as their symbol. These Zawiyas managed to procure books and used copying to preserve their cultural heritage. (Saad Allah, 2007)

The Arab-Islamic education, (Saad Allah, 2007) encompassing Arabic language and culture and Islamic teachings in content and spirit, sometimes referred to as

traditional education, was viewed as a continuation of the prevailing educational system during the Ottoman period. It only experienced progress with the emergence of the reformist movement, despite the influence exerted by certain official French schools.

It is the original education, representing an educational method practised by generations of learners. Furthermore, it served as a preserver of the national heritage in the face of the French invasion. Regardless of its name, this education parallels the French school and influences. (Saad Allah, 2007) Its adherents used it as a means of resistance after their armed struggle against colonization and occupation proved unsuccessful.

Several Algerians also took it upon themselves to advocate for and critique this education, calling for its reform and development. While some Algerians, imposed upon by the French authorities, exclusively called for French education. However, most Algerians did not renounce their educational heritage. Instead, they called for its enhancement to align it with the spirit of Islam and the zeitgeist. (Turki, 1976)

Noteworthy are the names of certain scholars who epitomized this form of spiritual Islamic nationalism, including (Farhat, 2005) Sheikh Abdelkader El Madjaoui, Sheikh Said Ben Zakri, Sheikh Abdelhalim Ben Smaia, and Sheikh Mohammed Ben Lounisi. These esteemed scholars were contemporaries of Sheikh Mohammed Abdou and were active around 1900. Lounisi left Algeria and died in Medina.

The colonial administration failed to achieve any notable results in the field of the French language if it had maintained the official and private educational institutions that thrived in the country during the occupation. Consequently, it was (Ben Naaman, 1981) incumbent upon them to undertake a dual mission to fulfil their desired objective of promoting the French language. They actively opposed teaching Arabic, considering it a competitor to the French language. The French administration restricted Arabic language education among the population while simultaneously presenting French as an alternative, thereby placing Algerians in a position where they had to choose between French or ignorance. In line with this policy, the colonial administration began eliminating centres of culture and the Arabic language, including official schools, institutes, and religious centres throughout the country.

In this regard, Rabah Turki states, "...some of these [religious sites] were converted into institutes for French culture, while others were handed over to Christian missionary organizations that used them as centres to undermine the Algerians' beliefs. Some were demolished under the pretext of urban planning in Algerian cities. For example, a school, six institutes, and three hundred Zawiyas were reduced to only thirty schools after the occupation." (Turki, 1976) Soon after, the French authorities seized control of most mosques in Algeria and subjected the Islamic religion and its leaders to their decisions. They later gained control over Islamic endowments, which served as the primary source of funding for mosques and the establishment of private schools for religious and Arabic language education. These decisions were issued (Turki, 1976) on 8-9-1830, 22-2-1843, and 3-10-1846, leading to the transfer of several mosques to non-Muslim sects. Some of them were converted into monasteries by the White Fathers, such as the Mosque of Ali Pasha, which was transformed into a monastery in 1870 by the order of Cardinal Lavigerie, the leader of the Crusade. Similarly, Ketchaoua Mosque, one of the grandest mosques in the capital, was converted into a church in 1836, as well as the Great Mosque of Casbah, which was transformed into a church.

1. The situation of education in Algeria from 1830 to 1900:

Was characterized by the establishment of government schools (Halouche, 2010) to bring the education of *Tolbas* teachers and their independent institutions under the influence and administration of the French authorities, ensuring that they did not escape their grasp, especially if they continued to graduate from free Islamic schools.

Since the occupation, the French authorities have considered seizing this vital system of educating Algerians to control the fate of its men and institutions to avoid their enmity.

The French authorities attempted (Halouche, 2010) to take over these schools to show Algerians that they intended to serve Islam and Muslims, claiming that only they could provide them with the Salafist Islam distorted by religious and sectarian movements, as per their claims. Simultaneously, they sought to involve Muslim religious leaders in their influence to weaken them by diverting the attention of Algerians away from them. The Islamic schools established by the French administration focused more on French studies than Islamic ones.

1-1. Decree 06/02/1876 :

Experiments have proven that (Halouche, 2010) it is not in France's favour to leave this crucial education sector in the hands of Algerian teachers and students because they were incapable of meeting the needs of the newly established system in Algeria, according to the claims of the French administration. However, the reality was that the purpose was to express dissatisfaction with this education and steer them towards the French direction, as these Islamic schools' administration and supervision held clear political significance.

The programs of these Islamic schools, as stated in Article 4 of the 1876 decree, included the following: (Halouche, 2010) Teaching the French language, history, geography, mathematics, some principles of French law, civil law, and administrative taxation.

- Teaching the Arabic language, the science of monotheism, and Islamic law.

As evident, the Arabic language and religious education were placed in a secondary position within these programs, highlighting and strengthening the French inclinations in this education. The duration of study in these schools was set at three years. Upon completion, the student would graduate with a certificate bearing the name "Brevets d'études musulmanes" (Certificate of Islamic Studies).

1-2. Decree 1883 :

Wherein stipulated the obligation of municipalities to establish free schools for European children, benefiting both residents and locals alike. The year 1883 represents a significant event in the history of colonial education in Algeria and undoubtedly in the history of colonization. The period between 1883 (Bennoune, 2000) and 1898.

For the first time since the occupation, and after half a century, we notice establishing of a regulated educational system aimed at Algerians, breaking away from the previous educational policies with their fragmented and experimental transformations, such as the 1850 decrees and others.

1-3. Decree 1887 :

The Public Education Law (Bennoune, 2000) in Algeria, completed by a second decree on 01/02/1885, also inspired the establishment of primary schools and incentive schools in various municipalities and districts.

1-4. Decree 23/07/1895 :

This was issued following the submission of a report on the attitude of Algerian education by a member of the Senate to the Senate Council in Paris. (Bennoune, 2000) Before this, there had been a national proposal to save the existence of these Islamic schools from decline. This project was put forth by a prominent figure from the city of Nedrouma in western Algeria, Mr. Ben Rahal, who, in 1891 called for the reorganization of these educational institutions, including an increase in the number of teachers and their roles in schools.

Prominent scholars, including highly experienced French educators, assisted in this endeavour... and so on.

Despite the commitments made by Ben Rahal and the subsequent changes introduced by Decree 1895 (Bennoune, 2000) in the system of government Islamic schools, aiming to improve their educational and academic standards and increase student enrollment, these changes were not effectively implemented, and the schools remained essentially unchanged.

The settlers insisted on their positions and rejected all endeavors to establish specialized schools for the country's children. However, they were supporters of the founders of vocational education. (Zahrouni, 1993) Technical and agricultural education, or instead vocational education, primarily aimed to impart knowledge to the parents in fields that enabled them to engage in predominantly manual work for the benefit of the community.

Moreover, in 186, they also established a school for traditional industries. Then 1896, similar centers were opened in Ghardaia, Oran, and Constantine. In 1900, schools were established in Tlemcen and Medea, and the centers opened for girls in weaving carpets fabric. In 1914, it was annexed to the fortress in Oran, Algeria, Constantine, or an agricultural practical

work center for training personnel to serve their interests. They set about transforming existing schools into tent schools (*Ecoles gourbies*) or auxiliary annexes (*Ecoles Auxiliaires*) managed by Algerian trainers under the authority of French directors of main schools. (Zahrouni, 1993) The acceptance rate was equivalent to 4.3% of the total number of children aged between two years in 1908: only 397 students, and 5% in 1914, which is 263 out of 8,500 students, and 6% in 1929, which is 644 out of 9,000 students.

From 1830 to 1914, (Bennoune, 2000) Algerian society, as a whole, interrupted from pursuing education or schooling. However, by the end of World War I, all involved parties in society began demanding education for their children, whether in Arabic or French, emphasizing the importance of the educational process. (Bennoune, 2000) As for secondary education, the annual enrollment rate for Algerians was limited to an average of 84 students before 1900 and 150 students before 1914. In that year, 34 Algerians succeeded in the baccalaureate and 12 in the bachelor's degree, numbers that speak for themselves.

Furthermore, the emergence (Bennoune, 2000) of the North African Star in 1927, which denounced Algerian independence, called for the education of Algerians at all levels, the establishment of schools, and the teaching of the Arabic language. In 1933, this party adopted a new political program in which it emphasized the following:

- Free and compulsory education at all levels in the Arabic language.
- Highlighting or incorporating the Arabic language as an official language.
- Publishing official documents in both Arabic and French.

The advancement of Algerian education was characterized by plodding progress due to the policy of intellectual suppression adopted by the colonial administration toward educating Algerian children. This is evidence of the French administration's ignorance of Algerian education, despite the passage of a long period approaching a century of occupation.

On the other hand, it was not easy for them to surrender to this situation, especially since this stage is considered one of the critical phases in the history of modern Algeria. It marks the beginnings of political resistance. If we consider the 19th century as the resistance era, it was named the Algerian National Movement, influenced by the ideas of the Renaissance and reform advocated by reformers such as Djamal al-Din al-Afghani and Muhammad Abdou in the Arab East. They influenced most of Algeria's scholars and religious leaders to promote the reform and education movement.

2. Badisian movement :

The entire struggle of the Algerian people during the period of occupation from 1830 to 1962, was an unwavering resistance. (Zahrouni, 1993) Despite the oppressive rule imposed upon our land, Algeria played an active role in the Arab-Islamic world. It supported the national justice movement, as seen in its support for Egypt's struggle after its occupation by Britain in 1882, the colonization of Tunisia by France in 1881, and the blessed Bouamama Revolution in April 1881 in western Algeria. It is worth mentioning the visits made by the leader of the Egyptian National Party in 1902 to Tunisia and Algeria, as well as the significant role played by Sheikh Muhammad Abdou (1849-1905), the eminent scholar, in the Arab-Islamic Renaissance in Algeria since 1903.

All these events, along with the activities of reformists and other Muslim scholars (Zahrouni, 1993) who advocated renewal and reform, were like an uprising for the Algerian people, strengthening their determination and courage and instilling greater confidence in the future to reclaim their sovereignty, freedom, and restore the dignity of their national language.

With the onset of the 1930s, and even long before, this cultural and national enlightenment began to manifest itself as a magnificent renaissance, showcased in the establishment of modern Quranic schools (Mahdid, 2011) and the construction of public clubs in various cities. As a result, most Algerian cities became part of this new religious and political-cultural awakening.

The image of this religious and cultural renaissance encompasses several aspects, such as (Mahdid, 2011) the phenomenon of the spread of free Quranic schools, the opening of Arabic education schools, the proliferation of cultural clubs, the emergence of some scouting groups, and the spirit of national journalism internally.

The Badisian reformist movement, once established, aimed to spread its message within the Algerian territory, seeking to uplift society ideologically, culturally, and politically. They sensed that the Algerian people were on the verge (Mahdid, 2011) of losing their fundamental

pillars, namely religion, and language, due to the prevailing phenomenon of "francization" embraced by the Muslim community and the prevalent social ills of ignorance regarding their religious and cultural identity.

As Ibn Badis called (Talbi, 1984) for establishing associations or their branches throughout the territory, he emphasized their indispensability to Islam and its survival will be only through education and learning.

There were also other efforts made by individuals who contributed to promoting Arabic education and disseminating Arab culture in Algeria since the beginning of the last century. They emerged from specific schools and mosques, carrying the torch of awareness and paving the way for other leaders of the Arab educational movement. This occurred after the end of World War I. (Turki, 1976) Among these figures were the Islamic Youth School, the Peace School, and the Kittania School.

In addition to these associations and schools, there were other active organizations outside the capital in cities such as Tlemcen, Constantine, Bejaia, and Ouargla.

3. Efforts of educational charities in Ouadi Mizab:

The region of Wadi Mizab, located in the southern Algerian Sahara, is among the areas where an educational renaissance in Arabic took place. This development began after World War I and resulted from the concerted efforts of reform-minded scholars.

The charitable associations formed by these scholars played a crucial role in promoting Arabic education and fostering religious, social, and cultural reforms. These associations emerged in the late 1920s.

Thus, in 1928, (Turki, 1976) the Charitable Reform Association was established in the city of Ghardaia, the capital of the region. It opened a two-classroom school in some tiny houses. In the same year, another school was established in Bérian, and a third school was founded in El Atteuf in 1932.

Subsequently, the establishment of schools continued under the auspices of other organizations, each with its system. However, these schools did not possess official authorization (Turki, 1976) from the occupying forces, except for the Charitable Reform Association. Therefore, they faced numerous obstacles imposed by the occupation in establishing, managing, and sustaining the dissemination of free Arabic education among the youth.

In 1937, the Society of Life was established in El Guerrara, followed by the Renaissance Society in El Atteuf in 1944, the Nour Society in Benoura in 1954, and the Fateh Society in Bérian in 1947.

The purpose behind forming these charitable associations in various cities of Ouadi Mizab region was to establish schools, clubs, and mosques to promote education. Therefore, they actively engaged in school formation, library establishment, assisting needy students to continue their studies within and outside Mizab, and sending scientific missions to Al Zitouna University in Tunisia and universities in the Arab orient such as Cairo, Damascus, and Baghdad.

The scholarly movement in Ouadi Mizab (Fadla, 1999) was widespread that rivalled the Association of Scholars regarding the influence, reach, and preservation of Islam, Arabic, and Algerian nationalism. The people of Mizab established numerous schools, diligently maintained them, generously invested in them, and entrusted responsible individuals to ensure their preservation.

The schools in the North differed from those in the South, (Fadla, 1999) as they needed more architectural structure, distinct departments, and adequate equipment, unlike the well-constructed and spacious schools in the South. Standing before a primary school gives the impression of a secondary school or university branch.

These schools were not primarily intended for the children of the Mizab people alone; they were open to all individuals who wished to enroll, regardless of their religious sects.

These schools often carried an aura (Fadla, 1999) of secrecy before independence, as the administrators faced numerous challenges imposed by the colonial regime, which aimed to detach this Arab Muslim nation from its religion, language, and cultural heritage.

It is worth noting that the charitable associations in Ouadi Mizab, seeking to promote free Arab education, coincided with the educational endeavours of Ibn Badis in the northern part of the country (Turki, 1976) (1913-1940) and complemented the efforts of the Association of

Muslim Scholars (1931-1956). There was a close and cohesive collaboration among all parties, driven by their shared objective of preserving the Arab-Islamic essence of Algeria.

4. Educational Institutions of the People's Party:

The Algerian People's Party is one of the national parties that shaped the political landscape of Algeria during the colonial era, characterized by its national revolutionary spirit. It significantly emphasized promoting Arabic education, using it as a weapon to drive the nationalist movement. This captured the attention of citizens during that period, fostering their national identity and advocating for Arabic to be recognized as the official language in public education.

The People's Party sought to disseminate education among its members and established many primary schools in the capital and several cities. Additionally, they were responsible for sending (Turki, 1976) selected students to institutions such as Al-Zitouna University in Tunisia and Al-Qarawiyyin University in Morocco.

Thus, the Association of Scholars Serving Islam in Algeria, which emerged under challenging circumstances in May 1931 but had its roots in 1913 after the meeting of the esteemed scholar Sheikh El-Ibrahimi (14/06/1889 - 24/05/1965) and Sheikh Ben Badis (1889-1940) in the holy lands, accomplished the establishment of numerous schools.

The Honourable Sheikh El-Bachir El-Ibrahimi mentioned the founding circumstances of the Arabization issue in Algeria. He stated, "The dual role of the Association of Scholars emerged, which focused on Islamic education and free primary Arabic education based on the principles of the Arabic language, its literature, Islamic history, and moral Islamic upbringing. This role entailed a fierce struggle against the colonial authority and its unjust laws. The Association relied on faith and determination and disregarded the colonial laws, devoting itself to the disliked practice imposed by those laws in teaching religion and Arabic". (Zahrouni, 1993)

Furthermore, he elaborated by saying, "Currently, the Association, or rather the Algerian nation, has more than one hundred and fifty free primary schools, despite French colonization. These schools are attended by over fifty thousand boys and girls who study the principles of their language, literature, religious foundations, and their nation's history." (Zahrouni, 1993)

It is worth noting that the first educational endeavour documented by Ben Badis in Constantine occurred in 1332 (1914). Initially, he taught young children in Quranic schools, and after a few years, he established a school with a group of distinguished individuals associated with him. This school was initially located in the Sidi Boumezrag Mosque and later moved to the building of the Islamic Charitable Society, which was founded in 1914. Eventually, the organization evolved into the Association of Islamic Education and Teaching, where Ben Badis drafted its constitution. The government approved the constitution on March 80, 1931, and recognized the Association through an official publication. The Association consisted of ten members, with Sheikh Ben Badis as its president, and its central focus (Talbi, 1984) was on the importance of establishing an educational and learning system.

The students who (Talbi, 1984) are studying represent various regions of Algeria.

In 1934, some students from Oran came, completing the representation of the entire country. Ibn Badis considers these students a crucial nucleus that aspires to a great goal.

The number of students (Talbi, 1984) and education development at the Green Mosque has increased. 1933 there were 100 students, and by 1935, the number reached 200. In 1936, it further increased to 300 students, in addition to those who travelled to Al-Zitouna University to continue their studies, totalling 300 students.

Ben Badis sought the necessity for his institute to be practically connected to Al-Zitouna University, aiming to achieve a grand objective that remains unique in Arab-Islamic institutes within the Arab world.

The leadership of Al-Zitouna University responded to the association's desire and agreed for Ben Badis' institute to become a branch of Al-Zitouna University.

The association should have noticed the Algerian community residing in France. (Turki, 1976) It established dozens of clubs and provided them with numerous scholars and teachers. Ibn Badis sent Sheikh Said Salhi as an envoy to France in 1938, along with many prominent figures, including Sheikh Fadil Al-Wertilani, to conduct a series of lectures in the association's clubs in various French cities. These lectures aimed to educate Arab community members about the essentials of their religion and worldly matters. Additionally, their children learned to speak and write the Arabic language and were raised with a sense of religious and national values.

It becomes evident that Ibn Badis (Tahari, 2010) sought to bridge the gap between the political and educational aspects, encompassing religion, science, and society. He emphasized the fundamental components of the Algerian nation: Islam as our religion, Arabic as our language, and Algeria as our homeland. Ibn Badis undertook a comprehensive magnanimous effort, embracing religious, political, and social dimensions, focusing on the educational aspect.

Abdelhamid Ibn Badis justified his pivotal and distinctive role as a pedagogical philosophy derived from the essence and pillars of Algerian society. Hence, in 1937, he invited (Tahari, 2010) all teachers working in the Association of Scholars' schools to convene a special conference on educational curricula and learning. The conference occurred at the Progress Club in the capital on 22-23 September 1937. Ibn Badis specified the conference's objective as achieving the standardization of free Arabic education curricula in Algeria.

However, Sheikh Ibn Badis, who had struggled for them, weakened the Association after these activities. It effectively ceased its invitations with the onset of the war due to the decree issuance on 27 August 1939, which led to the confiscation and cancellation of publications that could potentially harm national defence, making the publication of Islamic newspapers difficult.

The French administration did not stop at this oppressive act, as demonstrated by the resignation of Sheikh Al-Aqubi and the house arrest of Bashir Al-Ibrahim in Aflou. Additionally, Ibn Badis fell ill at the beginning of 1940. As a result, the schools established by the Association continued to operate, but their activities were limited to education only, awaiting further opportunities.

IV. Results :

Through an analysis of the most significant French educational policies in Algeria, we have reached a set of results:

- The level of education and learning witnessed a remarkable rise. This was acknowledged by General Valéry in 1834, who admitted that the state of education was flourishing during this period. Deschiens, the responsible official for public education in Algeria, also echoed this recognition. Consequently, the state of education was thriving.
- Meanwhile, the French occupation succeeded in seizing endowments and marginalizing the Arabic language and its key institutions.
- Pressures were exerted against Quranic schools, aiming to curtail their activities.
- Special decrees were enacted by the French authorities to highlight and establish their educational policies. They sought to combat Algerian educational curricula, attempting to alter their educational objectives and shape the French school in Algeria to achieve their colonial goals.
- Prominent reactions emerged from scholars and reformers such as Ibn Badis, El Bachir El Ibrahimi, El Tayeb El Okbi, and others from various regions of Algeria. Likewise, renowned clubs and associations gained widespread reputations and were mentioned in the study.

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