



The barbaric crisis as a colonial scheme to strike the Algerian national identity during the 20th century AD

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Abstract:

The Barbaric ideas appeared since the second half of the 19th century AD with French studies of Algerian society, especially in non-Arabic speaking regions. In its barbaric thesis, France focused on striking the Arab-Islamic identity and national unity by stirring up ethnic tribal strife, and dismantling the social structure by seizing tribal lands, thrones, and endowment lands. It also worked to spread education in the French language, and to create a generation saturated with French culture and the culture of separation from the Arabs in thought and substance. The majority of them joined the parties of the national movement, especially the Algerian People's Party. After the end of World War II, specifically in 1945, they began to show their ideological backgrounds and openly express their barbaric tendency in France.

Keywords: barbarism, social structure, people's party, party federation

1. Introduction:

Since its occupation of Algeria in 1830, France has created a series of political systems for the conduct of Algerian people, There were organizations on the side of naturalization and integration, on the side of Arab Islamic education and French education and on other aspects affecting national identity. The French colonial administration did not confine itself to this. It took another form of beating the Algerian individual and plunging its Arab-Islamic identity. It created the idea of barbarism to create an evil in Algerian society and to provoke segregation and tribal and ethnic prejudices between Arabs and Amazighs, which was the same as the French administration and its general resident General L  ut  t   in Morocco, after the imposition of protection in 1912 which created a barbaric policy and subsequent promulgation in 1930. Most of the French sources during the 19th century focused their studies on the demographic composition of Algerian society and on their customs, traditions, differences of accents and nature, and on the tribes region. In particular, there were many French studies that had given special attention to the region, its geography and its inhabitants, which had subsequently benefited from the creation of a barbaric sculpture, thus building French schools in the Amazigh region and making education a contribution to the Amazigh. This is where we raise our following issues: how did the barbarians embody from an idea to an ethnic tendency to strike national identity? And how did the national movement react to this colonial scheme? In response to these questions, it was based on the analytical descriptive approach to characterizing the barbaric issue and tracking its developments as a gesture, analysing the motivations that had emerged within the triumph movement, and addressed the following four themes:

- Algerian society and its Arab Islamic identity.
- Attempts by France to strike national identity.
- Barbarian as a theory to dismantle social structure.
- The barbarians against the national movement

2. Algerian society and its Islamic Arab identity:

the French have not been able to fight Islam and the Muslims of Algeria since the first days of occupation, as the cement of the Algerian unit and the establishment of their national identity, since they have decided to erase Islam in all its places and to remove it from a nation that has lived for over 13 centuries¹(Ibrir, 2021, p 63). In view of the importance of religion to the Algerian nation, the Association of Algerian Muslim Scholars has focused on it in its literature, defended and constitutionally adopted it. Article 66 of the Assembly ' s domestic law states that The Algerian nation is an ancient Muslim nation in its Islam. Islam is its proud religion and its immortal heritage²(Al-Ibrahimi, 1997, p84). Abdelhamid bin Pades further asserts that there is no denying that the Algerian nation was an Amazigh of its age, that all the nations that contacted it could not change its existence, have not removed its abstracts or incorporated it into its element, but have affected them. It determines the barbaric origin of Algeria without trying to deny or ignore it, However, he did not yet recognized another fact that these barbarians have embraced Islam and learned the language of Islam Arabic, they mixed with Arabs and encroached in Islamic society, becoming one people, and Arabic is the language of the entire Algerian nation, used in writing, speech and education. He reiterates Algeria ' s national personality and that it is the origin of the Amazigh element, which he kept before Islam, and the element of Arabs who blend in Amazigh under Islam. All of this qualities have been met in the composition of the Algerian nation and there is no scope to challenge or attempt to distinguish between Arabs and Amazighs, or to question and challenge their past history³(Al-Milli, 2007, pp 47-50). Thus, since the first years of occupation, French colonist syllabus has focused on the study of the social structure of Algerian society, and Islamic religion has been a fundamental focus of these studies, as one of the main elements of society and one of the most important ties of each other, thus obtaining a degree of research and exploration⁴(Khalfawi, 2014, p 328).

3. Attempts by France to strike national identity:

France has adopted a series of colonization methods in its attempts to blur the features of Algerian Islamic character. In addition to the Islamic religion, it fought the Arabic language and the Arab-Muslim free education. Abu Qasim Sa' adullah states that: The French administration has also pursued that policy in the field of justice, taxation, administrative division and prosecution. The latest is the replacement of Islamic law by the French judiciary, the replacement by French judges of Muslim judges in the so-called Barbarians, the creation of two Arab and barbaric sections in the 1898⁵ (Saad Allah, 1998, pp 30-31). National Assembly. That is, it is a policy of confiscating Muslims and destroying their mosques, transforming the rest of them into churches, offices, departments and military barracks. They tried to encircumvent the Islamic judiciary to which Algerians were invoked in favour of French legislation, and to release the hands of the missionaries, which was strengthened during the third Napoleon Judgment in the third quarter of the nineteenth century⁶ (Ibrir, 2021, p 63). On the side of language and education, France has sought to acquire the barbaric element of its party through education and cyclones. The White Parents' Organization has been tasked with proselytizing the barbarians in Algeria by publishing the French language. This scheme is a constant of French policy in Algeria since its occupation of 1830⁷ (Al-Jabri, 1988, p 109).

In addition, France promoted the Amazigh language, through which it sought to preserve its various dialects to eradicate Arabic, so that it could not become a language of speech and culture among members of Algerian society. Among its initiatives in this area are the establishment of the Barbarians accents in 1885⁸ (Resler, 2016, p 218).

In addition, Arabic teaching in French schools was not encouraged in kabil region in that period. The planners of Algeria's colonial policy in areas whose inhabitants use their barbaric dialects such as Uras, Misab, Hakat and Tribes have thus found an appropriate situation to achieve what they aspire.

Their attention is clearly focused on the tribe region, because it is understood to be more weighty and influenced by the rest of Algeria, a region close to Algiers City and a densely populated environment with limited resources that does not accept large European settlement and does not allow capital economic exploitation, as well as being a region with its own characteristics in terms of population language, customs and traditions, which, in their view, have made the individual tribes selfless. Thus, the barbaric idea was linked to the French colonial project and its tireless effort to strike the unity of the Algerian people and to destroy the foundations of its Islamic Arab identity. The founding idea of the question of barbarism in Algeria is also part of the French colonial scheme through the achievement of an important strategic objective, namely, the abolition of the historical existence of the Algerian people, in terms of its physical foundations and civilization⁹ (Saidouni, 2004, p 143).

The Society of Muslim Scientists, through its newspapers and speeches, has therefore continued to call upon Algerian youth to address all of the problems affecting the national identity, social privacy of the Algerian people, adherence to the national identity and stability of the Algerian nation. In response to the integration policy, in the 1936 Shahab magazine, the Algerian nation is not France, does not want to become France, and it is impossible for France to become even if it has sex¹⁰ (Issawi, 2012, pp 67-68).

4. Barbarian as a theory of disintegration of the social structure:

once the French invaders arrived in Algeria, the structure of Algerian society was compromised. It is composed of the French, the rule-of-rule group in Algeria, and the colonies who are a mixture of French, European and even African naturalized races, The Arabs and the barbarians are Algerian people. who are the majority of Algerian society. After France's colonial policy focused on striking religious and moral values as an essential part of the

Algerians' identity, and their attempts to eliminate Islam and Arab education, they tended to work to dismantle their social structure, by focusing on dismantling the system of land ownership and exploitation in villages and rural areas, and limiting the influence of the sheikhs. Tribes and spiritual leaders, playing the chord of ethnicity and division between the population of the country's regions. Where the rule of "divide and rule" was one of the basic rules on which colonialism was built, by distinguishing between its members and races, in order to ensure their exploitation and the imposition of control over them, and the colonial scheme in Algeria did not deviate from this rule, and the seriousness of this scheme was manifested in dividing the Algerian population into indigenous people who are Berbers, and intruder invaders claiming to be the Arabs.

and the spread of division among them and the Minister of War, Marshal Niel, who was known as a monarchist in 1864, said: "We have great hopes for this barbaric sex, more than we do for the other sex." politicians worked to fuel ideas that would differentiate between the Berber and Arab races in Algeria, as they researched the origin of the population, especially in the Kabylie region after its occupation in 1857, and various researches and dissertations mixed the tribal origin with the Romanian to facilitate its separation from the Arabs. This proposition is supported by many French studies that support the call for ethnic segregation in Algeria, the segregation between Algeria and the Kabylie region, and dealing with it as a separate region in terms of its location, population, dialect, customs and traditions. In addition to all this, he encouraged the general rulers in Algeria, such as MacMahon¹¹(B.n.f,1808-1893) and Randon, to differentiate between members of Algerian society, and they were issuing special instructions to separate tribes from other Algerians in dealings and laws, especially since tribal laws particularly help French politics because they differ from Islamic law, and by using them they deepen The gap between Arabs and Berbers. Racial politics began to be applied effectively in 1859. Where the French authorities announced, through the law of expelling the tribes, the provisions of Islamic law after the formulation of the tribal custom in the form of applicable laws, thanks to some officers and advisors eager to replace the provisions of Islamic law in the tribal countries, such as Colonel Bicho, who stressed the need to formulate all tribal norms in the form of provisions. Likewise, Chancellor Letourno, who also confirmed in his letter dated November 14, 1869 to the French authorities that the idea of reviving the tribal custom had imposed itself and made its way to implementation in the form of unified and documented provisions on half a million Berbers. Of course, all this linguistic and ideological discrimination is nothing but an embodiment of the colonial scheme hostile to the Algerian identity, and targeting the elements of ethnic national unity¹²(Ibrir, 2021, pp 66-68). But the tribal region did not succumb to these attempts by the colonizer, as the rejection of these practices and projects was categorical from its roots. On the high social status enjoyed by a large part of them, represented by the status of the honorable, these notables with their angles refused to rule this custom, as they longed in a petition to use Muslim judges in the Kabylie region, as in all parts of Algeria, because Islam is one in the entire Algerian country. Petitions were also raised from these angles to the French authorities, demanding the preservation of the Islamic personal status without naturalization¹³(Saadi, 2011, p 734)

5. Barbarism in the face of the national movement:

The barbaric crisis was considered one of the crises that paved the way for the major crisis that pertained to the Victory Movement party, and left deep effects on the path of the movement. Regardless of the initial precipitations of this trend¹⁴(Shabout, 2016, p 139). which were initiated by the French shining and missionaries and then by some of those who were influenced by their ideas from the French culture, this tendency as a movement of a political nature dates back to the thirties specifically in the year 1936, between Messali Al-Hajj and one of his assistants named Ammar Imach, Messali presented the idea of an Algerian parliament, while Imach insisted on the traditional program of the North African star, i.e. independence. As for the reason that made Messali Al-Hajj present the idea of parliament, it was his desire to empty the criticisms of the Popular Front parties and their allies within the Islamic Conference, and although the difference between the two men was political, it led to a

re-assembly on a regional basis. While solidarity with Messali activists from all regions, and we will find the same chaos during the Second World War when the leaders of Paris were expelled because they wanted to plunge the Algerian People's Party into the war on the side of Germany¹⁵ (Harbi, 1983, p 62), where a group of young students rushed to join the national movement specifically to the Algerian People's Party In order to resist the French occupation, especially after the events of May 8, 1945, they were hiding an ideology that was different from the ideology and principles of the national movement, as this group was calling for the barbarism of Algeria, while rejecting the Arab-Islamic affiliation of the Algerian people, and thus they were not only influenced by French ideas and theses, but They were also greatly influenced by the communist ideology that was at the height of its era at the time. It had a profound impact among students imbued with French culture, who were opposed to the concept of the Algerian nation that existed and was originally formed before the existence of the French nation itself, and defended the slogan of the Algerian nation in the process of formation¹⁶ (Aouamri, 2016, pp 460-459), rejecting the basic constants unanimously endorsed by the parties of the national movement, as sacred principles recruited from The Algerian people throughout the years of resistance and struggle against the occupier in all parts of the country turned it into two pillars of Arabism and Islam. Supporters of barbarism tried to recruit among the students, and at the grassroots level they did not begin to spread their ideas, but they did not give up insulting the leadership in order to destroy its authority.

And questioning the party's Arab-Islamic political approach, and their ideas were rejected during the discussions by the overwhelming majority of the party's activists because of their doctrine that leads the party and the people to division and dispersion. Among the factors that led to the formation of this kind of barbaric awareness is that the supporters of the barbaric movement are themselves of pure French composition, citing the fact that they speak the Kabyle dialect only in the family circle, and their almost total ignorance of the Arab-Islamic culture¹⁷ (Ben Naaman, 1997, pp 41-42).

The Mujahid Ahmed Bouda¹⁸ (Harbi, 1983, p 331) was the first to report the spread of barbarism in the party. He was a member of the Central Committee of the Movement for the Victory of Democratic Freedoms during the meeting that took place in December 1948¹⁹ (Douida, 2016, pp 205-213). This tendency that went beyond ideas to actions and tried to structure within the party itself²⁰ (Ben Naaman, 1997, pp 27-30), and during this period the party collided with a serious internal dilemma, which is barbarism, and it is not possible now to narrate the history of this fanatical deviation colored by racism and communist tendency, and this tendency appeared in the university of the party in France and then in the Algerian country with the work of Sectarian aims to sabotage and open rebellion against the party²¹ (Boaziz, p 92).

This barbaric idea was transmitted from inside Algeria to the expatriate community in France, where the fighter Benay Waali²² (Harbi, 1983, p333) called on the Algerian People's Party Organizing Committee to unify all the Zawawa region, the "kabyle" that speak the Berber language, in one region, and to support his proposal by referring to the existing human and linguistic ties between the population. However, the party leadership rejected his proposal. In the year 1947, the parties that adopted the ethnic tendency put forward the issue of identity to the party conference, but it was rejected because it was matters that had been decided by the party that was adopting the Arab-Islamic identity. . Later, the leadership of the party came to know a message sent by Omar or Siddik²³ (Harbi, 1983, p331) from prison to Banai, so he discovered a secret organization called the Algerian Kabyle People's Party, which led the party's leadership in 1949 to:

- The dissolution of the party federation in France and the dismissal of Rachid Ali Yahya from the editor-in-chief of the Algerian newspaper, which he used as a platform to disavow Arab and Islamic Algeria.
- A special organized commando squad was sent to restore the headquarters of the Movement for the Victory of Democratic Liberties in Paris, France, and other cities on French soil.

- The party leadership also appointed three patriotic personalities who speak Kabyle²⁴ (Bouhouche, 2000, p 319), who were tasked with reorganizing the party's cells in France²⁵ (Ben Fatma, 2017/2018, p 103).
- It was also decided to isolate the leaders of the barbaric movement and remove them from the central committee of the party, and it was fought by the same kabyle members, "Imran, Karim, Hanafi, Captain Al-Saeed..."²⁶ (Mahsas, 2003, p 326) Among those involved in the conspiracy from the party and who were dismissed, we mention: Banai Wa Ali, Ammar Ould Hammouda²⁷ (Harbi, 1983, p333), Omar Ausidik, Sadiq Hajris²⁸ (Harbi, 1983, p336), Ali Aymesh, Mabrouk bin Al-Hassan, Yahya Hanin, Al-Saeed Obuzar and Belaid Ait Medri. Concerning the purge of the party members because of their barbaric tendencies, Messali Al-Hajj confirms in his report to the Horno conference in this regard, "I still believe that the barbarism was a product of colonialism with the aim of destroying the Arab tendency as a force of resistance and permanent struggle." He also noted that the purges went too far and hit Elements that had nothing to do with the barbaric current.²⁹ (Harbi, 1983, p 336)

Messali Al-Hajj benefited from the barbaric crisis indirectly, as the process of liquidating the elements that caused the crisis was taking place in his favour, because these elements posed a threat to his leadership future and his sole leadership of the party.

Based on the foregoing, the barbaric crisis revealed the weakness of the ideological formation of the militants, and this is confirmed by Al-Arabi Al-Zubairi by saying: "The party leaders at all levels contented themselves with ruminating some principles and goals without resorting from time to time to the process of enrichment, which takes into account the development of the reality of society and the possibility of work." in order to improve it."³⁰ (Osmani, 2017, p 177)

The goals of barbarism were:

- The elimination of the most important element in achieving cultural harmony that forms the fabric of the national character of any nation in the world, which is the element of language because of its organic relationship to thought, feeling and culture in all its material, intellectual, spiritual, behavioral and scientific aspects.

- The elimination of the national unity of the Algerian Arab Muslim community by creating a second language with total or partial sovereignty on the national territory, competing with the only national and official Arabic language in the constitution.³¹ (Ben Naaman, 1997, pp 41-42)

Accordingly, it can be said that whoever created the idea of barbarism and planted it in Algerian society is colonialism itself, an idea that was planted over the years of occupation, fueled by those laws and policies approved by the colonial administration known as the tribal custom, all of this was within the framework of a policy of divide and rule between Arabs and Berbers. To create a generation imbued with separatist ideas, glorifying its barbaric origin and sanctifying its dialect, a generation that calls for barbarism and a single region for them, a generation that infiltrated the People's Party / Movement for the Victory of Democratic Freedoms, so that the barbaric idea turned into a crisis within the party and its federalism, a policy whose goal was to strike at the Algerian Arab-Islamic identity, and to question it. A policy that would destroy national unity between the Arab, Islamic and tribal elements

Conclusion:

What can be learned through my study on the subject of the barbaric crisis as a colonial scheme to strike national identity during the 20th century.

The efforts of the Association of Algerian Muslim Scholars to prove the Arab-Islamic identity of the Algerian nation, and to defend its national unity were in full swing, and most of his press articles glorified the Arabism of Algeria and its Islamic religion.

- The spread of French studies on the Kabyle region, which was encouraged by the French government itself in Algeria at the time, has directly contributed to understanding the geography of the region, the nature of the population and their tribal fanaticism, and their adherence to their local Kabyle dialects, customs and traditions, which the French government

exploited to its advantage and spread the distinction between Arabs and tribes, by establishing special rules and regulations that guide their daily lives, known as the tribal custom.

- The policy of France to dismantle the structure of Algerian society, the process of appropriating lands that was proceeding at a high pace, teaching the people a limited education, spreading education in the French language in the mountainous regions, urging to send organizations to Christianize them, fighting the Arabic language and the Islamic religion, and spreading heresies and superstitions, all of them. They were factors that undermined the identity and unity of Algerian society.

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