



***The dangers of establishing colonial associations in Oran
under the slogan of colonial social welfare
1901-1939***

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Abstract:

This study attempts to investigate the European colonial associations in Oran and their dangerous role in serving the occupation, stabilizing settlement and integrating the city into the colonial project. The goal is to reveal that social welfare was used as a cover to penetrate Algerian society and destroy its identity. Through these associations, French policy in the field of culture, science, religion, sports... has brought about radical changes. The historical research method and the case study method, which is the city of Oran, were employed in this study by focusing on collecting historical material, criticizing it, then synthesizing it into a historical chronological formulation and drawing conclusions. The most important of which is that the colonial authority introduced this dangerous policy after the law of July 1, 1901 was issued. These associations continued to provide great services to the colonial regime and give a misleading picture of social reality, especially since they were only active on religious occasions for Christians, such as Easter and the Nativity of Christ at the end of the Christian year.

Keywords: *the social welfare; the french politics; the oran; associations; the andina*

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Introduction:

Oran is the largest city in western Algeria. We chose her as a small sample in the case study curriculum due to her dense population and also her place in colonial policy. After the city was subjected to a long Spanish occupation. Then the French settler invasion in 1830, where the administration encouraged the establishment of associations in various fields due to the presence of a large number of European settlers inside and outside it. European associations have varied according to their specializations since the issuance of the law of July 1, 1901, which opened the door wide for the establishment of associations of a non-profit nature by the general government in Algeria.

In this study, we try to answer the following problem: What are the real roles of the density of European associations in Oran between 1901 and 1930? Why are these associations so much interested in social welfare? Were these associations really looking after the interests of Algerian society and providing their services with the slogan of caring for the people of Algerians, as colonial writings always claimed? Social welfare has been focusing on the dangerous social triumvirate: education, health, housing and sports. Which made these associations directly relate

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The colonial local administration imposed its arbitrary methods on the Algerians in the countryside and the city as well, especially when it officially began to apply the fragmentation of tribes and the destruction of the social structure. The misfortunes of the Algerians did not stop there, so colonialism employs its administrative arsenal with a local municipal administrative organization since 1866 and made matters worse when fires, diseases and epidemics such as cholera, typhus and drought appeared between the years 1868-1865. And crawled on the hill waves of locusts from the south, came on the green and dry, and livestock were exposed to perishing, and reduced grain in many of the areas resulting in a high price.

The standard of living of Algerians has fallen to an unbearable degree. They have become in a state of despair and misery, thinking of emigrating and moving away from a "country where the Jew and the Faori" have become masters. In these circumstances, the "Algerian" began to feel threatened in his life, land and destiny. The Algerian scholar Mustapha Achraf (Al-Ashraf, Ummah wa Society, 1983, p. 468) states that this awareness was born of a sense of danger that threatens the fate of the nation. (Harbi, FLN, mirage et réalité, 1993, p178)

The colonial administration officially recognized that "seventy-five percent of the local population was undernourished" (ADDI, 1885, p74). Oran, 1928) It seems that this "temporary" humanitarian action, which lasted four days, came about because Europeans celebrated the birth of Christ (peace be upon him).

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The press confirmed these events when it wrote: "The economic and social situation has deteriorated and about four million hungry people roam the streets of cities in shabby robes, walking over mud and snow with barefoot legs that portend a dark future" (La Voix Indigène, 1934).

The formation of associations and various organizations, or what is now known as civil society in general and in the normal or familiar situation (Abdelhamid Omar 2006), generally aims to serve society and help individuals by legitimate means, excluding the principle of profit and return.

1.1.. The colonial authorities brought about a radical change in Algerian society, teaching to study and understand it (Abou Kassem Saadallah, 2011, p. 29). Not only that, but she also used this study to control the structure of Algerian society. (Amal Maoush, 2020). After the policy of repression against traditional organizations, such as mosques, zawiyas and endowments, the French authorities tried to find alternative organizations and associations for each other as a kind of compensation. (Abu Qasim Saadallah, 2011). The so-called Charitable Offices (1868), the Charitable Aid Office (1843), the Standby Relief Societies (1884) and the Information Charity Office (1857) appear. All of them sought to lend a helping hand, assistance and support from the point of view of the French to the poor, the needy and the peasants... Let us also not forget that the old regime was also compensated for cultural and sports associations... The endowment system taken over by the colonial authorities replaced this new system because it supplied society. (Amal Maoush, p. 36) Among the associations that left their mark on the Algerian scene during the colonial era, we mention:

- The Archaeological Society of Constantine, founded in December 1852.
- The Algerian Historical Society, founded in 1856 in Algiers, through which the famous magazine "The African Magazine" is published.

Scientific societies have continued, including:

- The Society for Scientific Research in Annaba in 1863, which later took the name (Hippon Academy)
- The Geographical Society of the Province of Oran in 1879, which was later renamed the Algerian and Archaeological Society of the Province of Oran.
- Geographical and Archaeological Society in Algiers in 1896. Other lesser-known and scientific associations, including the Archaeological and Tourism Association of Souk Ahras and the Archaeological Society of the Setif region.
- Association of Friends of Old Tlemcen.
- La bouchée de pain (S.B.A)

With the increase in the settlement process in Algeria, other associations emerged founded by the expatriate element of immigrants of different origins, and these associations were mostly cultural and charitable in nature, for example:

- Association of Horticulture and Afforestation of Oran, July 23, 1909.
- Association of Free Thought of Oran, November 12, 1929. (Karima Ben Hassine, 2009, p. 101)

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- Society of Friends of the Tree "founded by decree of June 30, 1886.
- Association of the Institute for the Protection of Children and Girls, April 14, 1931.
- French Scout Association in 1911. (Zohra Khadar. pp. 121.120)

At the beginning of the twentieth century, on July 1, 1901, the French authorities recognized the freedom to establish associations after a great political and social movement. This coincided with the efforts of Waldacrosier (1846-1904) (Abdelwahab Kayyali, 1990) to enshrine in law the right of citizens to organize their freedom in associations without prior permission from the administration, a victory in the field of public freedoms in France. (Khaled Bousaffan, 2011). In fact, France's Freedom of Association Act emerged after a series of efforts by politicians and free intellectuals. (Amal Maoush, p. 37).

.. The formation of associations and various organizations, or what is known as civil society today (Abdelhamid Omar, 2006), generally aims to serve society and help its members by legitimate means, excluding the principle of profit and return.

The term association corresponds to it in French. It has been translated in Arabic into different words that are similar in meaning, such as a bond, a club or a wadiyya. In this sense, it means: an organized formal group with a specific goal according to existing rules, as well as a common pattern and interests among its members, and its membership is based on the free choice of individuals. Nor is its goal for profit.

The word association has also been translated into an optional group composed of several people for a specific purpose other than obtaining material profit. An association shall have legal personality as soon as it is established. The term association was first used by Albion Small (1854-1929) as an alternative to the term *société* in his innovative works on the grounds that the word *société* suggests a static outlook while association implies a dynamic outlook.

An association is an agreement between two or more persons who permanently put their knowledge and activities for a specific purpose away from making any personal profit. From this, we see that the association relies on two basic principles: management and the freedom of people who choose to work collectively in order to achieve certain goals (Bousmaha Seifeddine, 2020, p. 58). The French legislature enacted a law on non-governmental organizations, promulgated on July 1, 1901, using the term associations in the context of so-called voluntary work. This law showed the first detailed legal definition of the association in the national framework, a law that has never been seen before in France and regulated the organizations that existed in France and also the colony of Algeria in 1901.

European Welfare Associations of Oran.

1.2.. European associations in the educational field.

1.1.2.. Society of Friends of the Tree. (Société des amis de l'arbre de l'oranie).

This latter association was founded by decree of June 30, 1886, based in Dar al-Zara – Place de Gergueta – Oran. It focused in its objectives on raising young people and instilling in them a love of nature and care for it. It also focused on modern methods and methods on how to preserve nature, in

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addition to contributing to the dissemination of the idea of interest in the forest and vegetation cover in order to contribute to the growth of the regional and national economy because the search for scientific solutions to the problem of forests and the intensification of production with regard to forest wealth. (President de la Société "les amis de l'arbre de l'Oranie", Bulletin N122. 1886.P1)

The association took a series of measures, including propaganda in favour of the colonial regime, by appealing to the population and in all neighbourhoods to make them aware of the importance of this area, especially to environmental specialists (Khdar Zahra, p. 114).

2.1.2.. - Association des Anciens élèves de l'école (Association des Anciens élèves de l'école) was founded in 1910 in Oran, and among the activities offered by this association was the organization of artistic and cultural concerts. The proceeds of these concerts go to the library of the School of Commerce for the acquisition of books for the students. The association also offered privileges to those involved in a range of arts such as painting, sculpture, theatre and music. But this has not gone beyond European society.

3.1.2.. Association of the Institute of Child Protection and Protection of Girls.

Painted on April 14, 1931, and was located on Marfal Street in Oran, (Khadar, reference in the race, p. 115). This association has set a set of goals within the community, especially since it is a sensitive group within it. Most of these activities were focused on the European component, of course. She was interested in approaching the youth by practicing sports and artistic activities that relied on music and theater, and focused on the artistic aspect, especially for girls who work in various institutions, with their consent in solving their problems. (- A.W.O - 4 F-21 Rap. Maraval Berttourin à M. préfet d'Oran)

This association also worked to develop the technical skills of European children, especially girls, who are in schools and clinics.

This association was interested in training because of its importance in society at the time, because man is the engine of work within social institutions (Zohra khadar, p. 135).

As for the physical aspect, the association has invested in playing several outdoor games, participating in a range of summer activities and taking trips. It is also not forgotten that there were music lessons and songs related to the youth training program of the association. There was also a focus on intellectual activities by instilling in the minds and souls of young people good behaviors that achieve discipline by providing lessons on patriotism Oran, rap. Bulletin n°122.1934) In the midst of the reports received by the Governor-General, we find that the Assembly was well received in continuing its work after 1931. It paid more attention to the educational aspect, so it began to educate children, in order to form a base for them in the first stage of education, and this focus was especially on the children of primary sections. These departments succeeded in obtaining good results for European pupils because they were working regularly.

2.2.. Association of Engineers in the field of urbanism in Oran.

The science of architecture in the colonial period was linked to the architectural development taking place in France. To serve the interests of centenarians coming to Oran, especially from Western

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Europe, specifically from Spain. The French authorities have paid attention to this area, as this was a very active concentration by engineers, as the governor-general, Charles Gunnard (1903-1911), called on engineers to use the neo-Morscan style to face the developments of modern European architecture, and among the most famous achievements of these architects: We mention the central post office in Algiers and also many other buildings (Alami, 2013, p. 58).

3.2.. Theatrical and film associations in the revival of culture in Oran.

1.3.2.. Association of Friends of the Theater (Europeans) in Oran.

Founded on September 1, 1936, it is based on Avenue Alsace and Lorraine Oran. She focused on cultural and intellectual activities in her program and was able to win letters of thanks to donors and philanthropists. The association's activity expanded throughout the neighborhoods of Oran, focusing on the development of the educational and artistic field. (Bulletin. Statut de l'association "les amis de théâtre", oran 1934) especially dealing with social issues such as begging... And other educational ones such as perseverance in knowing the truth... It also used the means of social and individual propaganda by holding a series of forums aimed at spreading the culture of theater of all kinds.

2.3.2.. Association of the Amateur Cinema Club (Europeans) in Oran.

It appeared in 1947, and was considered the most connected and influential medium for the masses. Because cinema at that time was a tool of creative artistic expression. It expressed the lived reality in a special creative way, especially after the end of the Second World War, which the national movement considered as a means of disseminating its programs (the Muslim elite with its rights) (Donnie, Sebastian, 2013, p. 36). Among the most famous topics discussed related to Algeria are: propaganda films such as Joe El Haggar, prayer time, Hajj Issawi, watering oases in the south, and this association also presented several cultural activities in the field of cinema with film screenings and seminars.

3.3.2.. Joy Association (La Société Joyeuse).

It was founded on December 1, 1913, in the city of Oran. Its goal is to provide sports and musical sponsorship within the community. Her most notable work was to invite young people to learn to taste music, train them to play with musical instruments and train their voices to sing. Gymnastics was connected to this music because it performs rhythmic movements, and this is what the association was interested in and sought creativity in. The special law of the association stipulated in its first clause that the association aimed to train young people in music and sports.

This association specializes in teaching artistic and cultural activities for the benefit of Europeans living in Oran. It provided the necessary facilities and assistance to young people so that they could study and learn music. This association also contained branches, including:

- ☐ - Joy branch of the Sports Federation.
- ☐ - Cheerful branch of the Navy Federation.
- ☐ - Cheerful branch of the school.
- ☐ - The joy of the Theater Union. (La société " la joyeuse")

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4.2.. European religious associations and their interest in the Algerian people.

These associations are perhaps considered one of the most dangerous in Europe, because they were supervised by Christian and Jewish clergy. She worked in clinics and schools in particular (Ould Nabia Karim, The Hospital in the Colonial Project, Journal of Civilization, 2013, p. 525).

1.4.2.. San Savorian Litor Association.

This association was established at the request of the religious diocese of the Missionary Sisters on March 22, 1928, and included 10 girl sisters and consists of a workshop and a dispensary in order to help the population.

The activity of this association expanded from health to social after it received the green light from the government when it amended its organic law under the name of the "Medical Social Association of Oran" in 1901, based in the rue "Toubenokto" in the city of Oran. (A.W.O./4 F-21). Rap. Église Evengélique, Oran. 1951)

In its objectives, the association focused on the following:

- - General Medicine.
- - Pediatrics or preventive medicine.
- - Obstetrics and Gynecology.
- -Ophthalmology.

In addition to various social interests:

- - Child custody.
- - Summer holiday camps (Flower Vegetables, 2020, p. 123.)
- Distribution of foodstuffs, clothing and all medical and social services

We obtained some documents about the activities provided, which showed that the number of medical examinations increased, but infectious diseases in particular were not controlled or even reduced in the development of civil society despite this health care. We have also noticed the interest in the education of a large number of children from schools located in the neighborhoods of Lambert and Mediouni, in addition to the fact that some historical sources of the archives of the province of Oran indicate that a large number of residents of the people flocked to the treatment centers. But this did not prevent illiteracy and ignorance from rising.

Within the framework of the activity of this Christian association in 1957, on the occasion of the election of new members of the civil society. Dr. Ross Adrian addressed the audience, promising to establish health and education centers to alleviate the suffering of Algerians in the slums of La Mer

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and Mediouni, but it seems that it was just propaganda to eliminate the advance of the Algerian revolution. (A.W.O, L'ÉCHO D'ORAN .1957

- Achieved the dissemination and expansion of education and education among Europeans in the villages of the prefecture of Oran.
- Medical and therapeutic examinations on some Muslim patients about 51.289 This is a noticeable change towards the Muslim population.
- Established an annex of the Social Medical Center of Oran due to the large number of patients in the poor neighborhood of Mediouni.

2.4.2.. Religious Association of the Methodist Church of Oran.

This association emerged after the 1905 law of separation of church and state, a religious current that brings together many Protestant churches. Its activity focused on caring for the poor and orphans, especially children, and one of the most famous between 1847 and 1849 was the establishment of a charity office for le bureau de bienfaisance. (Flower vegetables, op. cit., p. 242). In this context, the priests of the Church sent a series of letters to the Minister of Religious Affairs and Education on the need to provide financial assistance for the construction of churches and spending on the poor and orphans in shelters.

One of the most famous missions was the one that supervised the Daly Brahim children's orphanage in Algiers, and documents indicate that its officials were receiving financial assistance to care for the orphans of Daly Brahim. (A.W.O. 4F -21, Rap. association de l'église Évangélique.1951)

This association is considered one of the associations that used to provide charitable services only, similar to the political parties, which also paid great attention to activities close to the Christian sect of all kinds. It also radiated on the construction of churches.

3.4.2.. Jesuit Association. (Les jésuites)

They called themselves Jesuit fathers and ran a shelter for European orphanages in Ben Aknoun in 1842. They provided charitable activities such as treatment, counseling and education until the number of their students from the Algerian parents, for example in the city of Oran, reached 1500 students. The association is also famous for building the Jesuit Institute in Algiers. (Muhammad al-Taher wali, 1997, p. 71).

3.. Conclusion.

This study has drawn many conclusions, which can be summed up in one idea: these associations were an integral part of Algeria's hateful colonial system. But we can determine the following results:

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- Although these associations were active in the colonial regime, they went beyond this proposition, especially in providing charitable work during the days they organized them, without the knowledge of the authorities, as well as carrying out activities outside the religious framework for which they were founded.
- The French Law of Associations in 1901 opened the door for Algerians to establish their own associations and parties, provided that one of the Europeans was a member. This is what happened in the field of journalism and Islamic scouting later.
- The adoption of this law, i.e. the 1901 law, made the associative movement in Algeria know a kind of ethnic mixing through the emergence of three types of associations, associations of European ethnicity, Algerian civil associations for Muslims and mixed associations, although they included the European element more than the civil society.
- The colonial authorities, after the adoption of this law, allowed Algerian workers to enter trade unions as affiliates only until the thirties of the twentieth century, when Algerians tried to become independent with their unions, especially agricultural workers.
- These associations allowed the Christian clergy by providing free doctor treatment to gain the trust of the Muslim population, which is a double-edged sword.
- The treatment of the Muslim population by these associations caused the phenomenon of contact with European civilization and French ideas.
- The military cinema of the foreign group showed an ideal picture of France that suggests the establishment of security and the success of the French invasion of Algeria. It also marginalized the suffering of Algerians from the colonial regime, and even always showed Algerians on the cinema screen in a folkloric and funny way.
- In the field of cinema as well, the colonial regime focused its efforts to equip the European population with an extensive network of cinema halls, and considered cinema as a weapon of colonial propaganda.
- Cinema was a means of solidarity and support for the French colonial policy, so professionals tried to invent advantages and benefits for the works carried out by France in Algeria.
- The focus of film production on helping associations to create "heroes" in the collective memory of Algerians.
- These associations never fought colonialism, although it was the root cause of the problem of poverty and ignorance in the city of Oran and elsewhere.
- The activities of these associations have sought to obliterate the specificity of Algerian Muslim society by giving priority to the culture of Christianity over that of the indigenous population.
- These associations, despite the apparent intentions, but they have hidden inner intentions that do not depart from the scope of French colonial thought and remain in their depths going according to the requests of the racist colonial system and remained the preference of the European element over the indigenous people with the slogan of civilization.

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- Through periodicals, pamphlets and publications created by these associations to put forward ideas about their orientations, on the other hand, they talked about the beauty of the Algerian country in all respects, but they excluded the indigenous population.
- These associations were based in the city of Oran, and this is due to the fact that they are the most important civilized cities and the center of settlement, like other centers, meaning that their activity increases as the number of Europeans increases.
- Despite the lack of sources about the relationship of these associations with each other, we concluded that they continued to serve their interests and the interests of the colonial public authorities in Oran.
- The colonial authorities have employed the studies and research carried out by the Society regarding the population, its customs, traditions, daily activities and needs for its benefit with the aim of subjugating the indigenous people and obliterating all features of their Islamic identity.
- Cultural activities, film performances and music This civilizational momentum led to the establishment of Western culture and its terrible replacement of Islamic culture had it not been for the emergence of social reform within the currents of the Algerian national movement.
- We conclude by saying that these associations, regardless of their nature, purpose and form, were in the orbit of French colonialism. The latter employed it to serve his political, economic, military and cultural interests. No matter how diverse its positive appearance, its hidden interior was bringing new privileges to the French authorities in the city of Oran, and therefore we can generalize the results of the city of Oran to the rest of the Algerian cities, given the danger of settler colonialism in Algeria.

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