

## Algerian Immigrants and French Society in the 20th Century

PhD Stud Mokhtar Rabouh<sup>1</sup>, Dr. Rachid Miad <sup>2</sup>

<sup>1</sup> Yahia Fares University of Medea, rabouh.mokhtar@univ-medea.dz

<sup>2</sup> Yahia Fares University of Medea, rachidmiad@yahoo.fr

Laboratory of Mediterranean Historical Studies Across the Ages, Yahya Fares  
University of Medea

*Received:31./10/2025*

*Accepted: 21./12/2025*

*Published:26./01/2026*

### **Abstract:**

This article sheds light on Algerian immigrants in France and the various challenges they faced within French society during the 20th century, which differed significantly in terms of social, cultural, and religious aspects from Algerian society. In addition to the policies pursued by the French authorities towards Algerian immigrants, which were characterized by racism. At the same time, it reviews the reasons that prompted Algerians to immigrate to France during that period, and the changes that occurred in their social, cultural, religious, and even political conditions, with a focus on the relationship between Algerian immigrants to French society and the extent of their interaction with the components of this society.

**Keywords:** Immigration , Algerian immigrant, French society, French politics, challenges.

## **1. INTRODUCTION**

Migration is an ancient human phenomenon that reflects the desire of individuals and societies to seek a better life, whether for economic, social, or political reasons. The twentieth century witnessed large waves of Algerian immigration to France under colonial domination, which imposed a harsh economic and social reality on Algerians, prompting many Algerians to leave their homeland in search of better opportunities. However, this immigration was not just a geographical transfer, but rather a complex experience in which multiple and different factors overlapped. These include the policy of racial discrimination practiced by the French occupation authorities against Algerians through unjust legislation and laws restricting Algerian immigrants within France, in addition to the difficulty of their integration into a society that differs culturally and religiously from Algerian society. Despite these difficulties faced by Algerian immigrants within French society, they did not prevent them from playing a pivotal and important role in shaping the national awareness of Algerians and contributing to supporting the Algerian cause, especially during the liberation war.

## **2. Definition of immigration:**

It was stated in the book *Lisan al-Arab* by Ibn Manzur that migration means moving from one land to another. The immigrants who accompanied the Prophet -May Allah's peace and blessings be upon him- derived their name from this concept. It is said that So-and-so emigrated, if he resembles immigrants. The origin of the word migration among the Arabs refers to the movement of Bedouins from the desert to the cities. The immigrants were given this name because they left their homes and dwellings in which they grew up and moved to a land where they had no family or money. Thus, the term "immigrant" is given to anyone who leaves his homeland, whether Bedouin or urban, to settle elsewhere, and the name derived from that is migration (Ibn Manzūr, n.d., p. 4617).

In the Concise Dictionary, migration means the movement of people from one homeland to another. Therefore, the verb "migrated" means to

leave one homeland, i.e. , to leave it and go from it to another (Majma' al-lughah al-‘Arabīyah, 1989, pp. 44 – 45).

The term migration in Arabic refers to three related terms in English: migration, immigration, and emigration. Although they are related to the general concept of migration, each term has its own meaning. The term migration is used to refer to the process of transition or migration movement in general, without specifying a specific destination or direction. The term emigration focuses on the movement of migration from the perspective of the country of origin, as it refers to the process of individuals leaving their countries of origin abroad. In contrast, the term immigration is used to describe this movement from the perspective of the host society, as it refers to the entry and settlement of migrants in the receiving countries (Ibn Fāṭimah, 2018, p. 11).

It should also be noted that the term immigration, derived from emigration abroad, was used in 1852 to refer to the act of leaving a country of origin. The term originates from the Latin word *immigrare*, meaning to enter, a word composed of the syllable *im* and the verb *migrare*, which refers to a change of one's original place of residence. The verb *immigrare* which means to enter a foreign country, is a relatively recent usage in French, derived in meaning from its relationship to the verb "*émigrer*" (Ibn Fāṭimah, 2018, pp. 11-12).

In the context of his studies on migration, the Algerian sociologist Abdelmalek Sayyad used two different terms to express the phenomenon: *émigration* and *immigration*. The first term translates to "migration" and refers to the process of moving from the country of origin to another country, while the second term, which can be translated as "exile," expresses the state of being and living in the receiving country. According to Sayyad, migration is understood as a transitional movement that begins from the country of origin towards the receiving country, while alienation refers to the living situation of the individual in the receiving country; thus, the individual becomes an immigrant from his country of origin, and an

expatriate in the country that received him (Bal'abbās, 2013, p. 25).

Migration is defined as the process of individuals or groups moving from one geographical area to another with the aim of improving economic conditions, fleeing political and cultural persecution, or avoiding the effects of devastating wars. Migration also includes changing place of residence, including cognitive dimensions and historical, social, economic, and cultural impacts. This move is often accompanied by a change in the ethnic and social environment, especially when moving to a foreign country (Ḥammūdah, 2018, p. 54).

According to Gunnar's definition, it is the process by which an individual leaves his or her country of origin to settle permanently in another country, whether from birth or after a long period of residence in the first country, with the aim of permanent stability. The primary motivation behind migration is often to improve living conditions, particularly through access to better employment opportunities (Zūzū, 1985, p. 12).

Migration is defined in some historical studies as a form of silent resistance. For example, the mass migration that took place in the Tlemcen region and a number of Algerian cities is a natural reaction by Algerians to the French authorities' decision to impose a compulsory military service law. The press at the time covered this event as clear evidence of the Algerians' rejection of the law that required them to send their children to defend France during World War I (Qalīl, 2009, p. 13).

According to the International Conference held in Rome in 1924, an "immigrant" was defined as any foreigner who arrives in a particular country for the purpose of work and permanent residence, distinguishing him from a worker who moves to a country to work for a temporary period. An investigation by the World Employment Office into the development of a legal definition of migrants showed that this definition varies from one country to another based on its own criteria. However, most countries agree

that one of two conditions must be met to determine the status of an immigrant: that the individual leaves his country permanently, or that he settles in the country to which he immigrated for the purpose of living and working. These two conditions constitute the basic feature of defining an immigrant (Zūzū, 1985, pp. 11-12).

Displacement, in its strict sense, involves forcing prominent figures and political leaders to leave their homeland by force. This process began from the first moments of the occupation, as it began with accusing influential elements in the religious and political fields of conspiring against the French authorities, which led to their direct targeting (Sa'd Allāh, 1996, p. 193).

From the above, migration patterns change according to the different factors driving them, the circumstances surrounding them, and the consequences resulting from them. However, they can generally be classified into two main types: voluntary migration and forced migration. Based on an analysis of the various definitions of migration, it becomes clear that individuals will play a fundamental role in distinguishing these two types. Voluntary migration occurs purely by individual choice, driven by specific goals such as seeking employment opportunities to complete education, or achieving personal aspirations such as the pursuit of freedom. Forced migration is a forced movement imposed on individuals as a result of policies, of forced displacement or exile, which forces them to leave their homeland against their desire (bwzbrh, 2023, p. 1213).

Based on the previous definitions and the many concepts associated with the term migration, a comprehensive concept of migration can be developed. While linguists and grammarians believe that migration means moving from one land to another or from one country to another, sociologists approach it from a deeper angle of a social nature, as they define migration as a person moving from their original homeland and local environment to another place for the purpose of earning and making a living or for various other reasons. Migration is also linked to people,

whether individual or collective, and to place as well, as it is divided into internal migration that falls within the borders of the homeland, and external migration that transcends them. Legal scholars approach it from a legal perspective, distinguishing between legal immigration and illegal immigration, noting that the concept of immigration is also related to the factor of time, given the change in its circumstances and motives across different historical stages (Zayn al-‘Ābidīn, 2017, p. 7).

### **3. Reasons for Algerian migration to France**

The course of historical relations between colonized Algeria and metropolitan France was characterized by the transformation of the geography of the occupier into a major destination for the Algerian immigration movement since the beginning of the twentieth century. The Algerian, who in the logic of colonialism had become merely a number in the service of the colonizer, found himself seeking to change the reality of social misery and economic deterioration that had become an inherent feature of his life. In this context, waves of migration to Paris and other French cities have provided a last resort for tens of thousands of Algerians, seeking to improve their living conditions and escape their painful reality (Khalīfī, 2018, p. 195).

The beginning of Algerian immigration to France is a topic that is difficult to define precisely, but most studies on the phenomenon of Algerian immigration to France indicate that this phenomenon began before 1874, the year that witnessed the issuance of a decree restricting the immigration process by requiring prior permission to travel to France (Daḥmān & ‘mrwny, 2022, p. 1000).

A historian who traces the course of Algerian history since 1830 will not be surprised by the phenomenon of mass migration of Algerians in 1911, as happened with the French writer Victor Demonti, who described the phenomenon of mass migration of Algerians in 1911 as representing "a real panic that almost turned into a moral epidemic" (Sa‘d Allāh A. a.-Q., 1992, p. 119).

Based on theoretical data related to migration, it becomes clear to us that migration in humans is not a biological instinct as is the case in animals, but rather a behavior driven primarily by social and cultural factors. The psychological characteristics of the immigrant individual also play a prominent role that cannot be ignored in understanding and explaining the phenomenon of immigration and its motives (bwzbrh, 2023, p. 1214).

There have been many explanations about the motives for Algerian immigration, as writer Andre Michel points out that the economic factor is one of the main factors for this phenomenon. She explains that Algerian immigration arose primarily as a result of poverty and hunger, as the French colonial authorities imposed high taxes that burdened the local population. Settler colonialism also contributed to the colonists seizing most agricultural lands, forcing many Algerians to work as agricultural workers or lose their sources of livelihood (Daḥmān & ‘mrwny, 2022, p. 998).

In addition, high unemployment rates, seasonal work, a sharp decline in grain and livestock prices, land confiscation, and social and economic marginalization policies have contributed to worsening economic conditions. Harsh climatic conditions, such as frequent droughts, also played an additional role in pushing Algerians to migrate in search of better opportunities (Daḥmān & ‘mrwny, 2022, p. 998).

The French policy of strengthening its military industrial capabilities also made it move towards benefiting from Algerian labor, as the French government issued a decision on June 18, 1913, according to which the decree of May 16, 1874 was cancelled, and confirmed by a supplementary decree on July 15, 1914, through which the French occupation authorities cancelled the requirement for Algerians to travel to France. The aim of these decrees was to facilitate the migration of Algerian workers to France. However, these measures were not sufficient to meet the urgent need for labor to compensate for the absence of French workers recruited on the

fronts. As a result, about 78,560 Algerian workers were brought to France to work in military factories (ibn Fāṭimah, 2017, p. 126).

In the Algerian Arab press in the 1920s, it was reported that colonial policies played a pivotal role in pushing Algerians to emigrate to France. These policies relied on strengthening European settlement hegemony and excluding indigenous Algerians in various fields, which led to settlers controlling administrative positions and economic resources. In return, Algerians suffered from harsh living conditions that included extreme poverty, the spread of diseases, high rates of illiteracy, homelessness, begging, and unemployment. They were also exploited as low-wage labor by settlers, as documented by *Al-Najah* newspaper in 1925. These conditions forced many Algerians to migrate to Europe in search of job opportunities that provided the minimum necessities of life, especially in light of the shortage of jobs inside Algeria and low wages that were not sufficient to meet their basic needs, in addition to the financial burdens imposed on them by the colonial authorities (sbyh, 2022, p. 402).

Social and political motives also played a major role in the migration of Algerians to France during the 20th century. This was due to the policies pursued by the French occupation against Algerians, including the racism pursued by the occupation administration through the Arab Bureau, with the aim of subjugating Algerians and exploiting them in the face of the occupation and settlers. To embody this policy, the French administration worked to place Europeans under an advanced civil administration inspired by European systems. As for the Algerians, they were placed under a central military administration in addition to many unjust legislations and laws enacted by the French occupation, including the Senate Law "Senates Consult" in 1863, the Residents Law in 1871, the establishment of persecution courts in 1902, as well as the Compulsory Conscription Law in 1912 (ibn Fāṭimah, 2017, p. 34).

In general, population migration from Algeria to France witnessed a complex interaction between factors of expulsion and attraction. The factors

of expulsion were the seizure of agricultural land and the spread of famine in rural Algeria during the colonial period, while the factors of attraction were linked to the growing need in France for a workforce with simple skills to support the growth of its economy (mtyjh, 2016, p. 360).

The migrations that Algeria witnessed during the colonial period (1930-1962) were distinguished by their diversity and differences according to the political, economic, and social conditions prevailing at that time. These factors were a major motivation for Algerians to move to other regions in search of better living opportunities. Therefore, the nature and forms of these migrations were governed by the general context imposed by the colonial conditions and their effects on Algerian society.

#### **4. Geographical distribution of Algerian immigrants in France**

The poorest regions of Algeria were the main source of Algerian immigrants abroad during the French occupation (Zūzū, 1985, p. 27). The regions that were attractive to Algerian immigrants inside France were industrial regions (Qalīl, 2009, p. 149). The purpose of Algerians going to these regions was to obtain job positions, because these regions witnessed great industrial development during this period, as Algerian immigrants were concentrated in five main cities. Statistics for 1918 also indicate that Algerian immigrant communities were concentrated in four main areas in varying proportions; the Southwest Complex (16.7%), the Northwest Complex (18.7%), and the Southeast Complex (23.7%), while the Northeast was a major attraction area for Algerian immigrants at a rate of (40.7%), and it is an area for poor communities. Studies indicate that the Paris region and its suburbs were among the largest centers that attracted Algerians in France before and after World War II (Ibn Fāṭimah, 2018, pp. 54–56).

The number of Algerian immigrants to France was constantly increasing. In 1923, France witnessed a widespread presence of the Algerian community in most of its states, including Lyon, Marseille, and Saint-Etienne, except for six states out of 89 French states at that time. In 1928, the number of Algerians residing in the Paris region and its suburbs

was estimated at about 60,000 Algerians (Zūzū, 1985, pp. 27-28), and this number later reached about 150,000 Algerian immigrants. Of these, 40% were concentrated in the center of Paris While 60% of them settled in the suburbs of Paris, and in the French city of Seine, the number of Algerian immigrants in 1923 did not exceed 15,526 immigrants, bringing their number in 1937 to 28,000 immigrants, while in the city of Lebusch-de-Rhône their number was 2,028 immigrants in 1923, while in 1937 the number of Algerian immigrants became 11,000 immigrants The mines in France have also known the establishment of clusters around them since the beginning of 1946, including the potash mine located in the Melioz region and the Chouchou Meneliar mine. As for the total number of Algerian immigrants who were present in France during 1939, their number ranged between 73,000 and 74,000 (Ibn Fāṭimah, 2018, p. 55).

In this context, Colonial Koch pointed out in his study on the phenomenon of Algerian immigration that since April 1946, French cities have witnessed a noticeable increase in the density of Algerian immigrants, as their spread expanded to reach remote rural areas in western France, where Algerian immigrants had not previously settled (Ibn Fāṭimah, 2018, p. 56)

It can be said that the geographical distribution of immigrants in France is greatly influenced by their ethnic and national origins. For example, Algerian immigrants tend to settle close to family members or acquaintances from the same country, region, or even village, in search of social and psychological support to overcome feelings of alienation and isolation. In addition, they often resort to economic cooperation with members of their immigrant community, leading to the formation of cohesive residential and economic clusters. They also tend to professionalize the professions and trades practiced by members of their community abroad, reflecting the role of social networks in guiding career choices and facilitating the process of economic integration (Ibn Fāṭimah, 2018, p. 57).

The Algerian immigrants' gathering in this way is due to the hardship of immigration and the cruelty of exile, contrary to what Massinho aims to do in highlighting the tribal spirit among the immigrants and their political disintegration. The national readiness among the immigrants was present despite their difficult conditions, and perhaps the workers' willingness to embrace the principles of the star as soon as he appears and support him with their regularity in sections in the areas mentioned in the investigation is the best response to Massinho (Qalīl, 2009, p. 156)

The Algerian immigrant in France used to go to industrial centers that were witnessing great industrial development and economic development projects, and to the mines, so that he could obtain job positions amidst the circumstances he was living in while abroad. We point out here that France's policy in distributing Algerian immigrants within its territory was subject to the needs of the industrial zones for the Algerian currency (Ibn Fāṭimah, 2018, p. 56).

We also mention here that the type of Algerian immigrant had a clear impact on their geographical distribution within French territory during that period. Students, for example, were concentrated in major cities where prestigious universities were located, such as Paris, Lyon, and Marseille, where they found spaces for cultural exchange and political activity. As for workers, most of them settled in industrial areas and mining centers in northern and eastern France, such as Lille and Lorraine, where manual labor opportunities were available. While merchants chose economically active coastal cities and urban centers to carry out their commercial activities, taking advantage of the old trade links between Algerian and French ports. Thus, social and professional differences between immigrant groups contributed to the formation of a diverse population map within France in the twentieth century.

## **5. Marginalization of Algerian Immigrants and Identity Preservation Mechanisms**

Algerian immigrants in France continued to suffer from

marginalization despite their long history of immigration. This was due to their exposure to racism and other factors that reinforced their isolation. Algerian immigrants had previously interacted with the French in Algeria before arriving in France, but this interaction was conditional on colonial control, which was characterized by exploitation and persecution. Algerian immigrants were characterized by cultural and religious backgrounds different from the immigration environment, and they had no previous experience with urban life and its complexities. Upon arriving in the cities, they faced difficulties in dealing with modern infrastructure such as mass transportation, trains, and reading metro maps, which presented them with a new cultural and cognitive challenge. The process of integration into the host society was not easy, as families and expatriate workers in large numbers were forced to settle in marginal residential complexes on the outskirts of major cities that lacked the minimum requirements for a decent life, which made living conditions there extremely harsh (mtyjh, 2016, p. 371).

This residence in France provided immigrants with the opportunity to interact with French society and interact, whether in terms of lifestyle or daily habits such as food and clothing. This interaction also enabled them to understand the mentality of the French and European working classes and to become familiar with prevailing political trends, in an environment characterized by a degree of freedom that had been lacking in their countries of origin. This new reality prompted them to interact and participate, as communication with the French required a basic understanding of the French language, and defending their rights forced them to join French trade union organizations. Moreover, they had to follow political and social developments, including gatherings and protests, to understand the nature of public life in French society at that time. As immigrants were influenced by the prevailing concepts and organizations within France, the events taking place outside it, especially in North Africa and the Arab and Islamic East, left a deep resonance in their souls, as they followed its developments with great interest (Zūzū, 1985, pp. 16 – 17).

Algerian immigrants in France also faced significant religious challenges as they found themselves in an environment very different from their culture, where widespread drinking, excessive drunkenness, and moral decadence were common. However, Algerians sought to adhere to their Islamic values by avoiding these manifestations. Most of them were keen to fast during the month of Ramadan, with the exception of those who worked hard, as they would break their fast during working days and make up for their fast during weekly or monthly vacations. In addition, they put pressure on the French administration, leading to the establishment of the Paris Mosque in 1927. Despite the influence of the surrounding environment, some Algerians resorted to drinking alcohol, but without excess, which leads to loss of consciousness (Ibn Fāṭimah, 2018, p. 72).

As a result, the Algerian community has adopted defensive strategies to preserve its national identity, which include keeping social and cultural boundaries clearly defined compared to French society. One of the most prominent indicators of this is the limited number of mixed marriages between Algerians and French, reflecting their commitment to preserving the cohesion of their identity. The periodic nature of migration also contributed to strengthening this separation, as Algerians continued to move between France and their original villages without considering their migration permanent, while the idea of inevitable return to the homeland was entrenched in the consciousness of subsequent generations (mtyjh, 2016, p. 371).

The political class believes that the difficulties faced by immigrants in social and economic integration within French society, which lead to psychological problems and a feeling of alienation, are due to their adherence to their cultural heritage and their inability to adapt to local reality in its various ideological and cultural dimensions. This interpretation is used as a pretext to justify the systematic exclusionary policies practiced against them by the French authorities (La'raj, 2019, p. 47).

Despite the marginalization and exclusion that immigrants suffered

within French society due to the policies of the French authorities, this did not prevent them from growing their political awareness and strengthening their sense of belonging to their homeland. Their interaction with various groups, especially labor and leftist movements, contributed to strengthening this awareness, which was clearly evident in their prominent role in supporting the liberation revolution through military financing and provision and transferring the battle to the occupied territory (mzāry, 2012, p. 4).

Support for Algerian immigrants in France was not limited to material and human aspects only, but extended to include unprecedented political and cultural activity, which sparked great concern and tension within the French administration. The Algerian community has exploited its position as a workforce in France to develop its knowledge, establish anti-colonial parties and associations, and seek to internationalize the Algerian cause and gain the support of world public opinion. This was embodied by the establishment of the North African Star Party, the North African Students Union, the National Liberation Front Federation, and others, in addition to its effective contribution to organizing the liberation revolution since its outbreak inside and outside Algeria (Zayn al-‘Ābidīn, 2017, p. 85).

Many migrants are constantly thinking about returning to their homeland, as some of them believe that their migration is only a temporary stage, which makes them live in a state of hesitation and difficult adaptation to the culture of the host country until the dream of returning comes true. On the other hand, there are those who chose permanent stability based on different reasons and motives (mtyjh, 2016, p. 371).

## **6. CONCLUSION**

In conclusion, we can say that the migration of Algerians to France during the twentieth century was a complex interaction between factors of expulsion and attraction, as the harsh economic and social conditions that Algerians experienced under the French occupation prompted many to search for better opportunities on the other side of the Mediterranean, but

they faced major challenges related to integration into a social environment that was completely different from their society culturally and religiously. In addition to the policies of marginalization and racism practiced against them by the French authorities through the legislation and laws they issued during that period, French society thus became an arena of conflict for the Algerian immigrant, because at the same time that he was searching for job opportunities, he was in conflict and resistance to preserve his identity. The migration of these people to France was a profound historical phenomenon that revealed a complex overlap between colonialism, identity, and resistance, and its impact on the formation of Algerian identity at home and abroad. Despite these challenges that the Algerian immigrant experienced in France during the twentieth century, he was able to preserve his Algerian identity despite attempts at forced dissolution, in addition to his ability to provide support for the liberation revolution through economic and political struggle within French society.

## **Bibliography List**

### **1– Books**

- Majma‘ al-lughah al-‘Arabīyah. (1989). al-Mu‘jam al-Wajīz. Maṭābi‘ Sharikat al-I‘lānāt al-Sharqīyah, Dār al-Taḥrīr lil-Ṭab‘ wa-al-Tawzī‘. Cairo.
- Ibn manẓūr (n.d.), lysān al-‘Arab, Vol. 6, Dār al-Ma‘ārif, Cairo.
- Sa‘d Allāh Abū al-Qāsim (1992), al-Ḥarakah al-Waṭaniyah al-Jazā’irīyah 1900 –1930, Vol 2, 4th ed, Dār al-Gharb al-Islāmī, Beirut.
- Sa‘d Allāh Abū al-Qāsim (1996), Abḥāth wa-ārā’ fī Tārīkh al-Jazā’ir, Vol 4, Dār al-Gharb al-Islāmī, Beirut.
- Zūzū, ‘Abd al-Ḥamīd (1985), al-Hijrah wa-dawruhā fī al-Ḥarakah al-Waṭaniyah al-Jazā’irīyah bayna al-ḥarbayn (1919 – 1939), al-Mu’assasah al-Waṭaniyah lil-Kitāb, Algeria.

### **2– Theses**

- Ibn Fāṭimah, Sāmiyah (2018), al-Muhājirūn al-Jazā’irīyūn wa-al-thawrah al-taḥrīrīyah 1954 – 1962 : al-Muhājirūn ilā Faransā unamūdhajan, PhD Thesis, Kulliyat al-‘Ulūm al-Insānīyah wa-al-Ijtimā‘īyah, University of

Tebessa, Algeria.

– Qalīl, Malīkah (2009), *Hijrat al-Jazā'irīyīn min al-Ūrās ilā Faransā* (1900 – 1939), Master's thesis, Kullīyat al-Ādāb wa-al-'Ulūm al-Insānīyah, University of Batna, Algeria.

### **3- Journal Articles :**

– Bal'abbās 'Abd Allāh (2013), *Zāhirat al-Hijrah 'inda 'Abd al-Mālik Ṣayyād : min al-siyāq al-tārīkhī ilā al-namūdhaj al-sūsiyūlūjī*, Majallat Insānīyāt, Markaz al-Baḥth fī al-anthrūbūlūjīyā al-ijtimā'īyah wa-al-thaqāfīyah, , Oran , Algeria, Vol. 17, No. 4

– Bwzbrh Sawsan (2023), *Sūsiyūlūjīyā al-Hijrah al-Jazā'irīyah ilā Faransā – qirā'ah taḥlīlīyah*, Majallat al-Mi'yār, University of Tissemsilt, Algeria, Vol.14, No. 1,

– Daḥmān Ṣabrīnah, Bahījah 'mrwny (2022), *al-Hijrah al-Jazā'irīyah al-khārijīyah : qirā'ah fī al-asbāb wa-al-natā'ij*, Majallat al-Mi'yār, Kullīyat uṣūl al-Dīn, al-Amīr 'Abd al-Qādir University of Constantine, Algeria. Vol. 26, No. 5

– Hammūdah Yāsīn (2018), *al-Hijrah al-Jazā'irīyah Naḥwa Faransā (al-dawāfi' wālmrāḥl) 1914 – 1962*, Majallat Dirāsāt, Kullīyat al-'Ulūm al-Insānīyah wa-al-Ijtimā'īyah, Constantine University 2, Algeria, Vol. 8, No. 7

– Ibn Fāṭimah Sāmiyah (2017), *al-Hijrah al-Jazā'irīyah ilā Faransā khilāl fatrat al-iḥtilāl al-Faransī 1830 – 1962 : qirā'ah fī al-asbāb wa-al-dawāfi'*, Majallat al-'Ulūm al-ijtimā'īyah, Kullīyat al-'Ulūm al-ijtimā'īyah, 'Ammār thlyjy University - Laghouat, Algeria, Vol. 11, No. 6,

– Khalīfī 'Abd al-Qādir (2018), *al-Jāliyah al-Jazā'irīyah bi-Faransā wa-mu'āzarat al-thawrah al-tahrīrīyah : Rihān al-Istiḳṭāb wḥywyh al-musāhamah*, al-Majallah al-tārīkhīyah al-Jazā'irīyah, Mukhtabar al-Dirāsāt wa-al-Buḥūth ḥawla al-thawrah al-Jazā'irīyah , Muḥammad Būḍyāf University - M'Sila, Algeria, Vol. 2, No. 3

– La'raj Shaykh (2019), *Hijrat al-Jazā'irīyīn ilā Faransā khilāl al-'ahd al-isti'mārī min khilāl al-kitābāt al-Faransīyah (1830 – 1962)*, Majallat al-

mawāqif lil-Buḥūth wa-al-Dirāsāt fī al-mujtama‘ wa-al-tārīkh, , University of Biskra, Algeria, Vol. 14, No.2

– Mtyjh Bashīr (2016), Azmat al-Thaqāfah ‘inda al-muhājirīn al-Jazā’irīyīn bi-Faransā ‘abra al-ajyāl al-thalāthah, Majallat al-Khaldūnīyah, Kullīyat al-‘Ulūm al-ijtimā‘īyah, Ibn Khaldūn University - Tiaret, Algeria, Vol. 9 No. 2

– Mzāry ‘Abd al-Ṣamad, Tawfīq (2012), al-Hijrah Nawāt Thawrat al-Taḥrīr, Majallat al-Buḥūth wa-al-Dirāsāt al-‘Ilmīyah, Kullīyat al-Ādāb wa-al-lughāt wa-al-‘Ulūm al-ijtimā‘īyah wa-al-insānīyah, Yaḥyá Fāris University – Medea, Algeria, Vol. 6, No. 2

– Sbyḥy ‘Ā’ishah (2022), al-Hijrah al-Jazā’irīyah ilá Faransā bayna al-ḥarbayn al-‘ālamīyatayn (1919 – 1939) fī al-Ṣiḥāfah al-‘Arabīyah al-Jazā’irīyah, Majallat al-Ḥiwār al-Mutawassiṭī, Jilālī lyābs University - Sidi Bel Abbes, Algeria, Vol. 13, No. 2

– Zayn al-‘Ābidīn ‘Alī (2019), al-Hijrah Naḥwa Faransā wa-in‘ikāsātuhā al-siyāsīyah al-iqtisādīyah wālswsywthqāfyh ‘alá al-mujtama‘ al-Jazā’irī (qirā’ah fī wāqi‘ al-Hijrah fī al-fatrah mā bayna 1914 – 1962), al-Majallah al-Maghāribīyah lil-Dirāsāt al-tārīkhīyah wa-al-Ijtimā‘īyah, Jilālī lyābs University - Sidi Bel Abbes, Algeria, Vol. 9, No. 2