

The Psychological Impact of Immigration of the university Community

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ملخص:

سنتكلم في هذا المقال على مشكلة حديثة تتعلق بهجرة الأدمغة الجزائرية نحو فرنسا والدول الأوروبية الأخرى، لذا سنحاول تسليط الضوء على معرفة تفكير الكثير من المثقفين الجامعيين الجزائريين في الهجرة إلى الدول الغربية، وخاصة فرنسا. لذا تم التركيز على الميول النفسية لهؤلاء الباحثين المثقفين الجزائريين نحو فكرة العيش خارج التراب الجزائري. لقد خصص الباحثان عينة من الأساتذة الجامعيين متكونة من 55 أستاذا جامعيًا بجامعة محمد خيضر- بسكرة، وتم إجراء معهم حوارات خاصة أستنتج منها الكثير من المؤشرات التي تدل على أن معظمهم يرغبون في الهجرة بالرغم من توفرهم على مناصب محترمة. إذن الهجرة هي هاجس يحتل حيز كبير في أذهان الكثير من المثقفين الجزائريين، وهذا أمر لابد من أخذه بعين الاعتبار وإعطائه أولوية خاصة لكي تتجنب الجزائر نقصا كبيرا في إطاراتها.

Abstract:

In this article we will discuss a recent problem of Algerian brain drain towards France and other European countries, so we

will try to highlight the thinking of many Algerian university intellectuals about emigrating to Western countries, especially France. The psychological tendencies of these Algerian intellectuals were focused on the idea of living outside Algerian territory.

The researchers assigned a sample of university professors consisting of 55 university professors at the University of Mohammed Khiedr-Biskra, and they were conducted special dialogues with them to conclude a lot of indicators that indicate that most of them want to migrate despite the availability of respectable positions.

Immigration is an obsession that occupies a large part of the minds of many Algerian intellectuals. This is something that must be taken into consideration and given special priority so that Algeria will avoid a great shortage of professors.

Introduction:

According to many scholars, Algerian migration to France has deep roots. It is imperative to remind the reader that the roots of this migration lay, as *Neil MacMaster* describes it, in a complex interaction between 'push factors', created by the poor of rural misery and famine in Algeria and 'pull factors', caused by the growing demand for a supply of unskilled labour in metropolitan France.¹ Therefore, the beginning of the Algerian migration to France was the direct result of the process of proletarianisation of Algerian peasants created by the development of colonisation

¹ According to Neil MacMaster, France suffered from a severe shortage of manpower, notably from 1900 to 1939. This shortage resulted from the policy of birth control which was practised on a wide scale in France, and its huge losses of men during the First World War. See Neil MacMaster, *Colonial Migrants and Racism, Algerians in France? 1900-1962*, (Basingstoke: MacMillan, 1997), page 3.

and the increase in the native population (2,125,100 in 1872 and 4,923,200 in 1921 and 5,588,300 in 1931).² The brutality of the colonisation' process of Algeria and the unfair French policies which accompanied it resulted in the huge confiscation of land, notably after the failure of attempts by native Algerians (in particular the *Al-Mokrani insurrection of 1871*) to fight to get their land back. This confiscation of land according to *Charles-Henri Favrod* reached 500,000 hectares of fertile land in 1871.³ According to *Gilbert Beaugé*, this process of confiscation of land and harsh practices of the French was also characterised by real lack of availability of the needed workforce in the agricultural fields, to the extent that the settlers began to recruit workers from outside Algeria. According to *Beaugé*, this lack of workforce affected even seasonal workers. *Beaugé* reports also, that in 1870 for instance, the settlers complained before a commission of enquiries:

“...The Arab work force is not free; the freedom of work does not exist for the Arab workers. Amass of formalities must be carried out for those who want to work for us... If one Arab leaves the territory of his tribe, without permission, he is sought-after, reintegrated, and punished by a fine...”⁴

² Source : 1850-1966, *Bulletin Statistique G n rales*, No.01, (Alger : Minist re des Finances, 1967).

³ Charles-Henri Favrod, *La R volution Alg rienne*, Paris, France : Editions Plon, 1959). Page.15.

⁴ Gilbert Beaug , *Migrations Internes et Migrations Externes : exode rural et offre de travail Alg rienne en France entre 1840 et 1940*, in : Jacqueline Costa-Lascoux and Emile Temime (eds), *Les Alg riens en France. Gen se et devenir d'une migration*, (Paris, France, Editions : Publisud, 1985), page.112.

Up to 1880, these practices were maintained with the result that the settlers started to recruit important contingents of immigrants from Spain and Morocco, as well as mobilising workers from the military sector and from penitentiaries.⁵

By 1880, the volume of the fertile land confiscated by the French settlers meant that native Algerians became almost totally landless. Deprivation, hunger and poverty led dispossessed natives to look for other ways and means to earn their living.⁶ They began by looking for jobs somewhere else in Algeria, many were quickly transformed into a mass of unskilled agricultural wage-labourers or as they were called as “*Khemmesses*” cultivating the seized land.⁷ Many others attempted to make their living by farming wooded land, despite the fact that this was not very profitable.⁸ Algerian peasants who lost their land and became simple employees under the new land-owners constituted 42.1 percent of the total active population in 1901. Such harsh conditions and the increasingly poverty amongst native Algerians finally led many of them to seek employment in France where, in addition to the availability of

⁵Beaugé, *Ibid.*, pp.112-113.

⁶ According to *Beaugé*, the pain and the severe unemployment in which the native Algerian peasants found themselves in was also caused by the inclusion by the settlers of modern work techniques and machinery in the agricultural sectors, which therefore caused the alienation of many of these peasants and exposed them to unemployment and despair. It is therefore the result of this despair that led later many of these Algerian peasants to look for jobs elsewhere in Algeria and later in France. See: *Ibid.*, pp.113-115

⁷*Ibid.* pp.114-115.

⁸Abdelatif Benachenhou, *Formation du Sous-Développement en Algérie : Essai sur les limites du développement du capitalisme en Algérie 1830-1962*, (Alger : SNED, 1978), p.19.

jobs, there was also higher wages.⁹ This first external migration to France was not without difficulties. For instance, the settlers' fear of losing cheap labour led them to introduce in May 1876 a special permit before they were allowed to go to France.¹⁰ Despite the introduction of these travelling restrictions, many Algerians went to France although their number in the nineteenth century was still small compared to the overall immigrant population in France.¹¹

The Algerian migration, which numbered in 1912, a mere 4000 to 5000 individuals in France, notably in the city of Marseilles¹² had rapidly increased. This was because of French governmental policies such as the forced recruitment of young Algerians into its army (for instance in 1916, 17,000 Algerians were recruited by force in the French Army). By 1924, their number had reached 100,000 workers who, were needed in the

⁹Louis Chevalier, *Le Problème Démographique Nord-Africain*, (Paris: France: Presses Universitaire de France, 1947), p.134. According to Luis Chevalier, these seasonal jobs were not enough for many. However, for the employers 'the settlers', using these seasonal peasants represented an important means for saving money since the cost of employing them was very low. For instance, the average annual pay for an Algerian peasant was about Fr.16, 000 (old Francs) compared to Fr.450, 000 for settlers. The work of these seasonal Algerian peasants was associated mostly with seasonal work harvesting the crops of settlers. Moreover, Chevalier states that Algerian peasants used to leave their villages in April and come back in July of each year, thereby gaining several bushels of free crops at the end of the harvest season, in addition to their wages. *Ibid.*, p.134.

¹⁰Mahfoud Bennoune, *The Making of Contemporary Algeria, 1830-1987, Colonial upheavals and post-independence development*, Cambridge University Press, 1988), p.76.

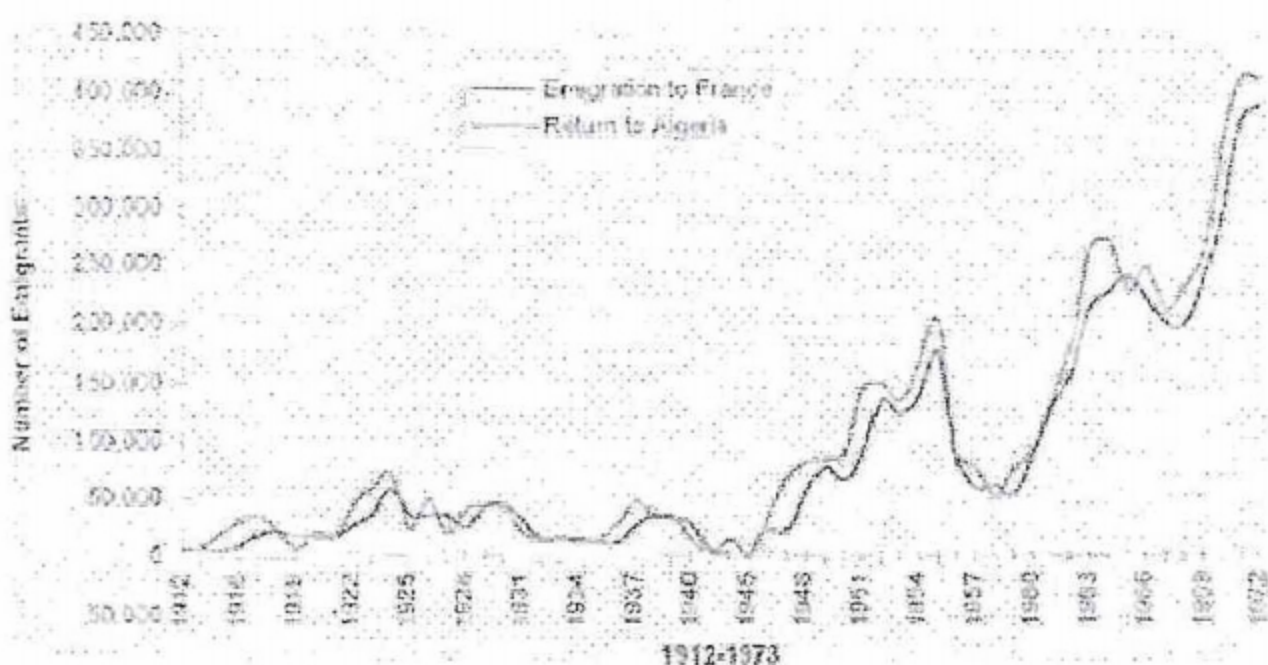
¹¹ In 1886, there were more than a million immigrants in France of which 23% were Italians, 43% Belgians, 9% Germans, 7% Spanish, and 7% Swiss. See: Bennoune, *Ibid.*, p.77.

¹²MacMaster, *Colonial Migrants and Racism, Algerians in France, 1900-1962*, *Op.Cit.*, p.54.

task of reconstructing the devastated France. In 1947, another 67,200 Algerians went to France, and 80,700 in the following year. Even the Algerian War of Liberation, which was fought in order to get the French out of Algeria, did not prevent Algerian migration to France, (201,828 in 1955 alone). After independence was finally achieved, this migration continued to grow, (262,075 in 1963) although it became managed by the governments of two independent states, and not by the coloniser as it used to be.

However, Algerian migration has also witnessed a very high level of returns. In most instances, when Algerian emigrants decided to go to France, it was not for the purpose of remaining there permanently. Indeed, what is perhaps special about the nature of Algerian emigration to France, notably during the period 1912-1973, was that the number of Algerian emigrants who returned to Algeria was almost as great as the number who went to France (see Figure 01 below):

Figure 01. Migratory movements between France and Algeria, 1912-1973



Despite the high level of returns during the period 1912 to 1973, the cumulative effect indicates the presence of Algerians in France throughout the years. Many of those Algerians who immigrated to France in 1950s and 1960s and remained in France have given birth to another new generation of Algerian: the *Beurs*¹³, or (the second and third generation members of the Algerian minority) in France. The presence of these generations is now a fact that must be recognised by all members of French society.

An increase of racism against Algerian migrant workers and the decrease of job offers in France coincided with a high demand from the Algerian economy for skilled manpower, and led the late Algerian president *Boumedienne* to declare officially the suspension of Algerian emigration to France in September 1973. In principle, this suspension should have led to the progressive diminution of the number of Algerian migrant workers in France, since those who returned home were not replaced by new ones.¹⁴ However, the number of Algerians in

¹³ The word « *Beurs* » has been applied primarily to second-generation members of the Maghrebi (including Algerian) population in France and, in addition, is being extended to include the third generation. The *Beurs'* contribution to French society should no longer be measured by the quantity of hard labour that their grand fathers and fathers used to produce when working in the various *chantiers de travail*, (building sites, road works etc.), but by the number of votes that they provide to France political parties, and by the sportive and artistic efficiencies and talents such as that of Zineddine Zidane, Samir Nasri, Karim Benzema, Djamel Bouras, Isabelle Adjani, Faudel, Rachid Taha, and many others. France should now realise that the presence of this generation and of those which will follow is a presence for ever.

¹⁴ Throughout history of migration between Algeria and France, there has been always a return movement. This has been more or less important according to the economies of both countries, and to administrative=

France has continued to grow since 1973. This is explained partly by the large number of Algerian children (*Beurs*) who were born in France, and by the number of illegal immigrants who either arrived in France since the doors were closed, or have not been able to renew residency documents.

Because the focus of the present article is about the existing dilemma (vis-à-vis the idea of leaving Algeria, or continue to feel unhappy in it) in which way many young Algerian intellectuals in the present day Algeria have found themselves in, we are, therefore, obliged to mainly concentrate on the psychological tendencies of this category of Algerians towards the ideas of emigrating abroad. We shall explain to a certain extent the state of mind in which these Algerian intellectuals have constructed and amassed throughout the years.

We believe very strongly that there are some incredible historical, economical and psychological parallels--as previously mentioned-- between those first hundreds of Algerians who immigrated to France in the beginning of the twentieth century, and between those who emigrated, or attempted to emigrate, and still are, to Western countries, and notably to France. On the one

=decisions which regulated the migratory flow. Some returns are explained by particular social family conditions, such as the death of a parent, especially when the migrant worker is the oldest in his family, or after a work accident that resulted in the total or partial handicap of the migrant. The migrant's presence in the land of migration means employment, stable income, comfortable housing and the enhanced possibility of raising a family. When all his material needs are achieved, the migrant will be very keen to preserve and even improve them. When this is also achieved, the migrant suddenly finds himself confronted with grown-up children and a well settled wife. The latter factor has been undoubtedly the secret, or the reason behind which thousands of Algerian migrants could not make their way back home.

hand, for those Algerians who immigrated to France under the harsh conditions of French colonialism had to do so because of the real economic hardship and severe misery in which they have lived.

However, as far as those intellectuals who live in the present day Algeria, and who are seeking to make their way to France have in fact a very different set of reasons and motivations. Amongst these reasons, Algeria is an independent country; there are no settlers any more, and the country controls its own destiny. Therefore, it is important to stress that, the present possible candidates for emigration to France are motivated entirely by the need to escape their own psychological maladjustment, or their lack of real opportunities in today's' Algeria.

Many of these candidates for emigration, as we have mentioned earlier, are intellectuals, university lecturers, future graduates and high level scientific researchers. The high professional status enjoyed by these candidates makes them, in fact, a plausible and a real target for many western universities and research centres. According to the statements of many of these intellectuals to whom we have been able to speak to, the idea of emigrating abroad is related to their lack of adjustment and the bleak horizon they see in front of them while still living in Algeria:

"...I have no future in this country at all. I have been studying all my life, and at the end of the road you are told that there are no jobs in the speciality you were prepared for. Even when you find a job, you still have great difficulties in having

where to live; and the salary is a joke..I have been trying to make some contacts via the internet with some institutions in Europe, and my hope is to get out of this mess..Our country is rich, but, we the honest intellectuals are the poorest amongst all..Perhaps, If I was a drug dealer, I would have been very rich..It is a pity to say all that, but it is the truth...".¹⁵

Stated one.

"...I am prepared to do anything, just to be there in France. There is no hope here at all.. Even if I fail to get a visa to France, I will look always for other means to travel, the main thing for me is to escape, 'un aller sans retour'...".¹⁶

Said another.

It is for this particular reason that the present article will tackle the issue of emigration of Algerian intellectuals not only from the economical prospective, but it will try to emphasise the psychological reasons and tendencies behind the idea of leaving the country. The idea of immigrating altogether is, to a certain extent, a difficult decision to take. Leaving their loved-ones behind, and adventuring somewhere else culturally different is a

¹⁵ This statement belongs to a second year master student in psychology in the University of Biskra. This kind of statements has been repeatedly mentioned by many of these Algerian intellectuals.

¹⁶ This candidate is a civil engineer graduated from Biskra University in 2005, and up to the date we met him on, he was still looking for stable and convenient job.

tricky business. For some of the intellectuals we have spoken to have never left Algeria before, a fact that makes them feel more thirsty and enthusiastic vis-à-vis the idea of exploring other countries, and therefore trying to get a stable and a well paid job outside Algeria.

Amongst the main reasons that made us choose to tackle the present topic is related to the frequent ignorance of most Algerian young intellectuals about the history of Algerian migrants to France in particular. For these young Algerian intellectuals, France is a paradise where they can get a brilliant economical status, a beautiful blonde, a sports car and, a wardrobe full of expensive clothes. It is almost a childish dream. These young intellectuals ignore completely the history of Algerian migration to France. They have absolutely no idea of the kind of suffering through which millions of their Algerian compatriots had to endure during the French colonisation of Algeria.¹⁷

I. Present' day tendencies of immigrating: statement of the issue

In this article, we have tried to gather a maximum number of opinions of Algerian intellectuals, notably university's teachers and future graduates. We believe that most of the reasons behind the desire's of these intellectuals to leave Algeria are, to a large extent, connected. They have the same thoughts, dreams, aspirations, and hunger of creating the sort of world they have always wanted to live in. For many, Algeria is not the right place

¹⁷ Our conclusion to this lack of knowledge and awareness about the terrible experiences of Algerian migration to France perhaps due to the fact that the majority of these future candidates were either unaware of the facts, or were not interested in history all together.

for them to realise their dreams. Indeed, they consider that staying longer in Algeria is a great waste of time and opportunities.

For these reasons, we have established two hypotheses:

- *A university teacher-researcher in Algeria emigrates for pecuniary reasons alone.*
- *A university teacher-researcher in Algeria emigrates for other reasons notably lack of suitable life conditions.*

For that matter of fact, we would endeavour to take account of these hypotheses in order to seek a feedback to the main core of the article which is the following question: *Why do you want to emigrate to France or to the West in general?*

The total number we have been able to interview is 55 university teachers and future Doctoral' graduates at the University of Mohamed Kheider, Biskra: (26 from the Faculty of Sciences and Technology): 07 from the Department of Physics, 11 from the Department of Mathematics, and 08 from the Department of Civil Engineering); And: (11 from the Faculty of Letters and Languages: 04 from the Foreign Language Department, branch of English, and 07 from the branch of French. And: (18 from the Faculty of Human and Social Sciences): 13 from Psychology's Section; 04 from the Communication's Sections; and 01 from the Sport's Section, see Table 01.below):

Table 01. Number of Respondents According to Speciality

Faculty	Sciences and Technology			Letters and Languages		Human and Social Sciences		
Dpt.	Phys	math s	C.E	Eng.	Fren	Ps y.	Com.	sport s
Number	07	11	08	04	07	13	04	01

Our main reason behind selecting these varieties of intellectuals is their ability to speak and write French and English. These two languages are in our opinion, a vital tool that would facilitate the process of emigration. Because, these intellectuals have expressed their willingness to emigrate, and therefore, to work in the West, and in France in particular, it was crucial for us to emphasise the importance of foreign languages in making the option of these candidates being easily absorbed in Western societies.

As shown in Table 01 above, the majority (26) of the interviewees belong to the Faculty of Sciences and Technology. Indeed, what it makes these particular candidates interesting to speak to is their specialities, and the sort of scientific projects they were engaged into at the university. Throughout the interviews, we have noticed that most of these candidates had a high level of confidence that they would succeed in making their way to any Western country, and finding a job easily there:

“...I am engaged at the moment in the technologies of the sun energy, a speciality that is still ineffective in Algeria..I have been able to apply to few organisations in France and Germany, and they have promised me something in the

near future. If I get the right reply, I won't stay any more in this country... ”.

At this point, we followed by wondering whether or not the salary he was getting in Algeria was the reason for him wishing to leave?

He replied:

“...Not exactly. The question of salary is a secondary one. My problem is that I do not feel that I belong here anymore. I am well paid compared to many, but money has no importance for me at all. I want to live in a society where I am respected and well appreciated...I am fed up of being in a society where some ignorant individuals are on the top of everything. I hate being treated as a mere teacher who still lives in a three-bedroom apartment in the middle of drug dealers, noise and rubbish..Where is our dignity, our place, the consideration which we deserve from all? Look how many rich illiterates out there who happen to have all the respect of this stupid society? Our society has lost its main land marks; the intellectual is becoming the last to look at, and the least respected. This is the reality, and I will not tolerate myself to be like that. It is a matter of principle. To be honest, I feel that I do not represent the ideal image of a citizen in the eyes of my children, who will grow up hating being like me. For them,

sacrificing their entire life studying, having high degrees would mean nothing at all, and that is a disaster in my opinion... ”.

Considering this particular statement, it was obvious that the interviewee's discourse was more focused on the lack of adjustment. He was not interested in higher salary since money was not foremost to him. What this candidate has tried to express is his feeling of being neglected by the policies of the Algerian authorities. He has in many instances expressed a real frustration of being prisoner within a society that makes his life not worthy living as he aspired. The elements such as freedom, respectable housing, appreciation, encouragement, respect, were the key factors that made this candidate looking for an opportunity to leave Algeria. In fact, this opinion was not a unique one. Many other interviewees have declared that they would prefer to live somewhere else even with less money, rather than remaining socially unappreciated in their own country:

“...Recognition and respect are the two factors that make a good citizen. When you do not find those two, you will become a mere number in a list of other numbers, you receive your salary every end of the month, you spend it on food, and on other necessities, but at the same time you have nothing else to look forward to..Over there, in France, or in any other Western country, you have a least the sensation of being appreciated, you have plenty of things you can do with your salary, with your children

etc, you feel that people are honest with you, so you do not have to calculate several times a day every move you make like you do here in this society."¹⁸

II. The dream, the paradox:

When contemplating into the immigrating dream, the causes and reasons have become striking and paradoxical: on the one hand, at times of colonization, people started to emigrate because of life hardship and material needs; they wanted to better their life conditions and realize some of their pecuniary aspirations via a systematic exodus to cosmopolitan European cities, and France in particular. Nonetheless, their life conditions remained hard because other elements were on the cue: they led a miserable life in the foreign country to gain so-called new social status in their so-called country: that was the first paradox. On the other hand, in contemporary Algeria, immigrating is no longer a matter of pecuniary reasons, or reasons alone; the dream has taken new dimensions: if we focus on the category of people being at first a social layer, among others, and the elite of the country, being the themselves the 'grey matter' of the Algerian society, these embraced an equivocal situation for immigration opposite to their forefathers: they want to flee bad conditions of work, to the very deep meaning of the word.

Actually, the daily life of would-like-to-be immigrants is at stake on various levels, and the daily activities examples are caricatural: they start their day with a measured optimism, but

¹⁸ This statement belongs to a lecturer in the department of physics. This respondent have in fact used some terms which I qualify abusive when describing his deep frustration and malaise vis-à-vis society and the daily behaviour of the peoples he encounter in his daily routine.

alas reality takes other turns for them. They start queuing up at the baker's, at the post-office to withdraw their money, and most of the time they do not find enough time or enough money; they 'struggle' properly speaking to pay the telephone or the Internet or electricity and gas bills, because the other technical means of payment do no work or are mostly out of work.

At work, the situation is not so different: if they teach, they are daily facing problems of overcrowded classes, or sudden changes in the timetables, or a systematic absenteeism of students, in addition to the syllabus 'gloominess' they teach: they should, most of the time, concoct items to include. In addition to all these reasons that seem elementary at the professional scale, come the bureaucratic management of departments and faculties by way of 'dictatorship' treatment.

According to the majority of the university teachers interviewed, the situation is worsening: they feel that they work under a military regime, not because of disciplinary measures, but rather because of injustice and oppression exerted by administrators who believe that the institution is a personal property: it yields an atmosphere of boredom and disgust, leading to scattered but latent rebellion against the established creed and practice. Therefore, most of the teachers-researchers aspire for better life and work conditions; they want to be treated for their real value, and this is their dream: this is the second paradox. The morality of the whole story is 'moral'.

When again contemplating at the immigrating dream, we deduce from the preceding account crucial features of above cited paradoxes. Actually, the underlying cause for immigrating seems to be pecuniary at one time of colonized Algeria, with some conjectural, historical, and geographical helping features

that had led to flows of immigrants to Europe and France in particular. What is eventually most striking is that many underlying causes for immigrating have changed into the quest for an overall peaceful life, with all the shades of meaning of the word 'peaceful'. Out of the investigation carried out among university teachers, there emerge the values of self-respect and consideration of the self; of regard for the contribution to the institution and, therefore, to the country, and not a biased neglect of individual participation for education and research; of the global interviewees (55), a rate of 43.7% equivalent to (24) respondents who expressed their in satisfaction about the working conditions. When it comes to the value of the salary gained, the rate of 23.6%, equivalent to (13) respondents declared insufficient financial support to life necessities. As far as social conditions are concerned, the rate of 20.0%, equivalent to (11) respondents stressed the difficulties and hardship they face in leading a life, devoid of troublesome and awkward social situations. Surprisingly, other reasons with the rate of 12.7% equivalent to (07) respondents, adopted a strange behaviour that would detach them from everyday life reality due to constant exposition to mass-media and social networking. They would imagine themselves elsewhere, living with overseas standards, untied from their cultural and social reality standards. It would seem, at first sight that this category of respondents was using a defensive psychological mechanism allowing them to escape reality, or to lighten the weight of the malaise they live daily (see Table 02) below:

Table 02.Global Results to the question: *why do you want to emigrate?*

	<u>Reasons Expressed</u>	<u>Number of Respondents</u>	<u>Percentage</u>
A	Conditions of Work	24	43.7
B	Salary Reasons	13	23.6
C	Social Reasons	11	20.0
D	Other Reasons	07	12.7
	<u>Total</u> =	<u>55</u>	<u>100%</u>

After this general presentation of the outcomes of our investigation, we are going to demonstrate through the following results the divergent views emitted by the respondents according to the faculty they belong to.

Starting with the faculty of Sciences and Technology, the results have indicated that out of the (26) respondents interviewed, a rate of 53.9%, representing (14) respondents, thought that the conditions of work were unbearable, that's why they were wholeheartedly ready for immigration. The other result concerned those who expressed the salary reason as their main source of willing for immigration. They represented 11.5% equivalent to (03) respondents. This striking figure would reflect the priority of conditions of work over the salary reason, which is a bit unusual, for the main reason for emigration, known universally, would be money. So, how come that these respondents (or candidates for immigration, so to speak) were not first interested in money? The obvious underlying detectable reason would have been the establishment in the foreign country, with all following facets and beneficial conditions for life and work, which would entail a better, higher salary!

The next result putting forward the social reasons revealed a rate of 15.4 % equivalent to (04) respondents. This percentage was to a far extent reflecting the above mentioned reasons expressed by the respondents, namely the daily troublesome tribulations, from the bakery to the post-office to other various daily tasks.

The last result in this faculty concerned the other reasons for immigration. A rate of 19.2% representing 05 respondents claimed that, what they watch in the mass-media (TV) and what was discovered throughout social networking, and what they discovered themselves via recurrent training periods for research in the foreign countries (notably western countries), all in all gave them an inferiority complex feeling, therefore they thought that were rather eligible for immigration.

Table 03. Results by Faculty: the case of the Faculty of Sciences and Technology.

	<u>Reasons Expressed</u>	<u>Number of Respondents</u>	<u>Percentage</u>
A	Conditions of Work	14	53.9
B	Salary Reasons	03	11.5
C	Social Reasons	04	15.4
D	Other Reasons	05	19.2
	<u>Total</u> =	<u>26</u>	<u>100%</u>

In the faculty of Letters and Languages, the views gathered from the respondents were more biased towards bettering conditions of life and work by means of gaining higher salaries compared to those gained at the period of investigation.

As far as the conditions at work reason is concerned, only (03) out of the total (11) respondents, representing 27.3% claimed

emigration for this reason. Of all (11) respondents, more than half of them, that is (06), representing 54.5% manifested the will to emigrate for salary reasons. The last reason, namely social reason, was identified by (02) respondents, equivalent to 18.2%.

The respondents of this faculty, being less exposed to scientific setting, and hence scientific reasoning, preferred to emigrate for pecuniary reasons which seemed to be their main priority. As deduced from the interview, their conditions of work and life would be assured by gaining a good salary, contrary to respondents of the previous faculty (of sciences and technology), who gave priority importance for better living, to providing the conditions before pecuniary motives.

Table 04. Results by Faculty: the case of the Faculty of Letters and Languages.

	<u>Reasons Expressed</u>	<u>Number of Respondents</u>	<u>Percentage</u>
A	Conditions of Work	03	27.3
B	Salary Reasons	06	54.5
C	Social Reasons	02	18.2
D	Other Reasons	00	00
	<u>Total</u> =	<u>11</u>	<u>100%</u>

The last faculty respondents were those of the faculty of the Human and Social Sciences. Their number was eighteen (18). For (A) reason expressed, (07) of them, representing 38.9% were admittedly biased; for reason (B), four (04) of the respondents population, equivalent to 22.2% were favourable; for reason (C), five (05) of the respondents representing 27.8% choosed this option; the last reason of the interview, that is (D), only two (02)

of the whole respondents population, equivalent to 11.1% were more inclined towards it.

Table 05. Results by Faculty: the case of the Faculty of the Human and Social Sciences.

	<u>Reasons Expressed</u>	<u>Number of Respondents</u>	<u>Percentage</u>
A	Conditions of Work	07	38.9
B	Salary Reasons	04	22.2
C	Social Reasons	05	27.8
D	Other Reasons	02	11.1
	<u>Total</u> =	<u>18</u>	<u>100%</u>

From the data gathered and the results at hand, we may infer that the attitude of both last faculties respondents were not too far from each other; rather, they did have preferences in relation to opposite priorities to those of the first faculty, namely the Faculty of Sciences and Technology. We have noticed that in this faculty the respondents aimed at proposing to emigrate for pecuniary reasons, even if they would accept other employments' status different from that of their specialisms. They would do anything as long as it brings about better money accounts. There were those under the category of (B) reasons who claimed that they would emigrate because they wanted to 'save' their children from the gloomy future they would face when growing up in their country. The remaining respondents opted for an immigration status because of social and work phenomena they face daily: bad individual behaviours at every level of social and administrative hierarchy; lack of respect as individual and '*man of knowledge*'; strangling traffic-jams in the streets; overcrowded spaces everywhere you go; bad

neighbouring and dirt in the cities and suburbs; absence of decent leisure facilities, and above all the '*blind law*' exerted in everyday situation!

We, as carrier of the investigation, have found out that all the expressed reasons are easily identified by us and deeply felt and perceived because we make part of this society and we were and still are feeling ourselves a deep frustration from what was, and is going on, and may be, will continue to exist in the coming years.

We may infer throughout this bitter situation we live in, that the '*pitiful mediocrity that thrusts Algeria today is closely linked to orchestrated ideas 'bloodshed', exile, exclusion, and voluntary dismissal*' to quote *Nadjla. Bouaricha* (*El-Watan newspaper*, Jan., 13, 2014, p. 02). To her, it is a situation of the reluctant dismiss of the intellectual elite: it is a fight of the master-thinkers against the master-censors!

We may, also, come up to the conscious state of being that the investigation under hand has proved, to a far extent, that the interviewees have, disguisedly and plainly, that they were very conscious of their day-to-day reality; what they were afraid of was the future of their children, a future they were sure of: it would be uncertain, gloomy, bleak, given to the established societal, cultural, political forerunners.

III. 'To pee in the hot sand': Algeria's paradoxical figures!

To take account of the popular, cultural patrimony, the metaphorical setting expressed by a series of given accounts and figures, by means of various mass-media sources, reproducing the image into vivid and lively statistics that would draw the actual picture of the Algerian university graduates, being the '*elite of the nation*'. According to diverse sources, the numbers

provided would frighten more than one and push oneself to think over the prevailing situation:

- 300.000 highly qualified managers and company bosses have settled abroad; 80% of them are living in France;
- Between 1994 and 2006, more than 80.000 researchers have left Algeria towards new horizons more open to intelligence;
- Between 1970 and 1990, 50.000 Algerian students had received governmental grants to study abroad, mainly in Europe and North America; less than the half have returned home;
- Around 8.000 Algerian medical doctors work in France;
- During the last two decades, training highly skilled managers had cost the government treasury almost half a billion US Dollars.¹⁹

When we do look at these frightening and serious figures, we wonder whether our decision-makers were conscious about the prevailing situation, and would take appropriate measures to tackle the emerging haemorrhage the country is suffering from. With all the Godly tributes we are offered, in terms of natural resources, of human intellect and skill in all walks of life, and this immenseness in the territory, in all directions, how come that we still live in a cocoon, of oppressed present and future clairvoyance, of crippled will to think, or to act, due to social, cultural, regional, and policy phenomena. In this picture, as if, we *'pee in the hot sand'*.

¹⁹ Source: The Newspaper Al Watan, 30 January, 2014, p.2.

Conclusion:

There are , as may be inferred from the above account, some strong incredible historical, economical and psychological ties between those first hundreds of Algerians who immigrated to France in the beginning of the twentieth century, and between those who emigrated, or attempted to emigrate, and are still doing, to Western countries, notably to France. For those Algerians who immigrated to France under the unbelievable unbearable conditions of French colonialism had to do so because of the real economic hardship and severe misery in which they living. However, as far as those in concern, they have in fact very different sets of reasons and motives. Therefore, as stressed above, those candidates for emigration to France are motivated entirely by the need '*to find oneself*' in their own psychological maladjustment, or their lack of real opportunities in today's' Algeria.

Their high professional status makes them, in fact, a needed and a target for many western institutions. According to them, the state of an immigrant is related to their lack of civil and civic fitting, which have entailed the unsecured life and lack of opportunities in Algeria.

In Algeria post-independence scene,

"The cost for expression is expensive: it is paid by means of repression, of arbitrariness and calumny, isolation, and eventually exile. This arsenal is so robust that it dissuades more than one (...) coercion alone is not enough. Repertoires to soothe the authority order are set likewise co-optation, clientilism, and corruption."

According to the political analyst, *Mohamed Hachemaoui*, the intellectual elites are taken in a matrix gap, which structure the relationship between the governor and the governed. He goes on in his account by referencing the ideals of the great thinker Edward Said. The political analyst considers that such a situation, where are intertwined, alignment, enrolment, avoidance and desertion, all favour the emergence of '*the intellectual of service*'. He is someone who hires or sells his technical competence to the authority's status quo; who is fundamentally occupied to win favours of regime decision-makers. This type of practices denatures the intellectual if it does not kill him! To *Edward Said*, an intellectual must be 'an obstinate force, engaged under the form of a recognized voice implicated into the society; an obstinate voice to light the path, and raise questions linked to the stakes of emancipation and liberty'.²⁰

Actually, we, as elite, have tried to just shed some light onto an enduring situation where most university graduates would identify themselves into one of the pre-cited patterns; where they would speak out all the societal and professional irregularities that push them to 'flee' their national paradise! It is abnormal to possess all this tremendous richness of 'grey matter' and give it away!

For that matter of fact, we do not claim absolute knowledge and wit, but we would propose some sort of adjustments that would help, in accordance with what we inferred from real life work setting and situation. We are forced to admit that it is no easy endeavour to tackle the issue: the intellectual contribution

²⁰ Adopted from : The Newspaper Al Watan, *Ibid.*, p.2.

and self should be valued and rewarded by recognizable consideration by the authorities and the decision-makers of the country. This cast of elite reflects the actual society with all its spheres of life. To guarantee its full implication into the national interest, there should a reconsideration of roles in the society: the intellectual just needs an area to express one's freedom abiding by the society's deontological constraints.

The issue under investigation has demonstrated undoubtedly how far the university graduate and elite would throw one's sight: overseas! They are conscious of the issue at stake, but in their inner self hope to remain home and fully contribute to the prosperity of their country.

The big question which we must ask in this context is, when the Algerian authorities are going to start thinking seriously about the fate of its intellectuals? It is imperative for the Algerian government to establish a real, and a long term strategy, which would permit the country to fully benefit from the mass of its intellectuals, and provide them with all the dignity and consideration they truly deserve. A real economical and scientific development cannot be achieved at all without having a serious and lasting consideration of the intellectual's mass. The haemorrhage of intellectuals from which Algeria has been suffering from must be stopped, and in order to stop it, there must be a quick, a prompt, and a serious political decision. It would be a shame if we keep losing the cream of our people to other developed nations.

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