

Opinions And Thoughts About Arabization In Algeria Among The Writings Of Ellassala Magazine: 1971-1981

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Abstract:

This research paper came to focus on the arabization issue in Algeria that the Ellassala magazine opened his pages for and it was dedicated to its defenders, including writers, thinkers, historians and politicians to expose their opinions and thoughts about it. Being a basic requirement to the majority of Algerian people, so, we treated a sensitive aspect of the matter that is intellectual Arabization which was had by a lot of pens on the pages of the magazine because it is important to link the Algerian human with his language intellectually and originally. We wanted through this research paper to answer the following question: How did the Ellassala magazine treat Arabization issue in Algeria in the intellectual perspective? According to it, we got to that the intellectual Arabization contributes in the protection of the Arabic language status and increases its value in Algeria because of its spiritual, mental and emotional connection with them.

Key Words: Arabization; Arabic language; Ellassala magazine; the national identity; The Algerian state.

Introduction:

Al-Asalah magazine is considered one of the fundamental media outlets used by advocates of Arabization to convey their ideas and aspirations to Algerian society and the authorities within the Algerian power structure. It played a crucial role in addressing the fundamental issue that concerned the Algerian society then and continues to do so. Given its association with its founder, Mouloud Kacem Naït Belkacem, a prominent Algerian intellectual and a member of the political

establishment in Algeria after independence, particularly during his tenure as Minister of Indigenous Education and Religious Affairs, its primary mission was to defend Algeria's cultural heritage and promote it through distinguished writings by scholars, intellectuals, and historians. Consequently, it served as a scientific and cultural beacon to reconnect Algeria with its deep-rooted past without abandoning Western civilization, which benefits and elevates society to the level of advanced civilizations.

Mouloud Kacem Naït Belkacem deliberately chose the name "Al-Asalah" for the magazine, as the term "original" was a prevalent slogan at the beginning of Algeria's independence, symbolizing a return to the source and the revival of Algeria's true heritage, especially the Arabic language, considered the essential component of the Algerian people.

I have chosen the topic of Arabization and the role of Al-Asalah magazine in promoting and defending it through a series of articles published in its issues and the seminars organized with the participation of elite professors, intellectuals, and even politicians who believed in the necessity of placing the Arabic language in its natural position.

The title of my article, labeled "Opinions and Ideas about Arabization in Algeria through the Writings of Al-Asalah Magazine 1971-1981," falls within the scope of introducing the role played by Al-Asalah magazine in defending the Arabic language and confronting its influential adversaries and opponents within the Algerian state. These opponents significantly hindered the Arabization policy and impeded its developmental path with baseless arguments.

The main focus of my study revolves around how Al-Asalah magazine addressed the issue of Arabization in Algeria from an intellectual perspective. Subsequently, several subsidiary questions arise:

- What is Al-Asalah magazine, and who is its founder?
- What is the concept of Arabization based on the writings of the magazine?
- What does the Arabic language represent in the thoughts of some of the magazine's writers?
- How did some intellectuals and politicians view the issue of Arabization in Algeria from an intellectual standpoint?

1-Introduction to Al-Asalah Magazine:

Mouloud Kacem Naït Belkacem founded Al-Asalah magazine in 1971 with the aim of promoting the authentic and diverse Algerian culture and solidifying the Algerian identity rooted in the Arabic language, Islamic religion, and a glorious history. This

issue deeply concerned Mouloud Kacem Naït Belkacem, particularly during his tenure as Minister of Indigenous Education and Religious Affairs. The magazine became a significant media platform documenting the activities of the ministry while simultaneously attracting distinguished Algerian writers in the fields of language, history, and Islamic law to contribute. The editorial board of the magazine also emphasized openness to university students and students of indigenous education institutions, encouraging them to enrich its content with their ideas across various cultural domains. *Al-Asalah* was published every two months, showcasing the commitment to its scheduled release. Mouloud Kacem Naït Belkacem personally funded the magazine and ensured it adhered to its publishing deadlines, even purchasing paper from his personal funds in the event of shortages at the printing press in Constantine. Over time, the magazine expanded its activities, garnering attention from intellectuals worldwide due to its diverse content, including articles covering science, art, and poetry. It became a focal point for intellectuals from all continents, thanks to its commitment to providing a platform for a wide array of ideas and opinions in various cultural fields.ⁱ And it continued to be published until November 1981, covering a wide range of topics such as history, philosophy, and others

2- Introduction to the Magazine's Founder, Mouloud Kacem Naït Belkacem:

Mouloud Kacem Naït Belkacem was born in Akbou, Béjaïa on January 6, 1927. He studied the Arabic language, mastering its various sciences, and memorized the Quran in the mosque of his village, Bélaïal. Subsequently, he enrolled in a French elementary school, but he did not neglect the study of Arabic, Islamic jurisprudence, and various Sharia sciences in traditional Arabic schools in the village of Qal'at Ait Abbas. After World War II, he moved to Tunisia and joined the University of Ez-Zitouna like many Algerian students of that period. He remained in Tunisia until 1950. Later, he moved to Cairo, where he studied philosophy at the Faculty of Arts, Cairo University. He completed his studies in Egypt during the outbreak of the liberation revolution on November 1, 1954.ⁱⁱ

He went to France to continue his higher education but was compelled to abandon his studies due to the challenges of balancing academic pursuits with revolutionary activities within the ranks of the National Liberation Front (FLN). The tightening surveillance policies over the Algerian community in France, particularly students and workers, further motivated Mouloud Kacem to leave France for Eastern Europe, specifically Czechoslovakia, in 1956. However, he did not find higher education appealing in Prague, so he moved to West Germany, precisely to the city of Bonn. There, he enrolled in the university to pursue his doctoral thesis in philosophy with the topic: "Freedom in the Philosophy of Kant." Yet again, his activism

within the FLN compelled him to pause his academic endeavors, focusing instead on advocating for the Algerian cause on the international stageⁱⁱⁱ

“He worked in West Germany, Austria, and the Scandinavian countries, serving as a representative of the National Liberation Front (FLN) in those regions. In this capacity, he was tasked with responsibilities in the FLN office, advocating for the Algerian struggle in Western Europe and the Nordic countries.”^{iv}

after Algeria regained its sovereignty, he returned to his homeland and dedicated himself to serving the country, actively participating in the nation-building and reconstruction efforts. Mouloud Kacem Naït Belkacem took on various roles, whether in the Ministry of Foreign Affairs or within the presidential administration. One of his most significant political positions was serving as the Minister of Indigenous Education and Religious Affairs, where he left a lasting impact through educational and reform projects, as well as overseeing intellectual and scientific symposiums. He passed away in August 1992.

Mouloud Kacem Naït Belkacem was renowned for his encyclopedic knowledge and proficiency in multiple foreign languages, despite his deep love for the Arabic language. His extensive and diverse contributions spanned language, religion, philosophy, and history. Among his most notable legacies are the following:

1. "Algerien - Algerian" (1957): This German-language publication compiles lectures and interventions delivered by Mouloud Kacem during the Algerian Liberation Revolution, particularly in Western Germany, Austria, and the Netherlands. The focus was on correcting misconceptions about Algeria's history, the National Liberation Front (FLN), and shedding light on the crimes committed against the Algerian people by French colonialism.
2. "Inaya Wa Asala" (1975): In this work, the author gathered a series of articles published in Al-Asalah magazine, covering diverse topics in thought, culture, education, history, reform, philosophy, and Arabization. It also includes some of his lectures given at different times and his interventions and comments during sessions of Islamic thought symposiums.
3. "Asala Am Anfisalia?" (1980): This two-part book, published in 1980, represents a collection of his articles in Al-Asalah magazine, along with interventions and comments made during Islamic thought symposiums.
4. "Radud al-Faali al-Awaliya Dakhiliya wa Kharijiya Ala Ghurrat November Aw Baad Mautherat November" (1983): Published in 1983, this important historical book documents the initial reactions to the outbreak of the glorious November Revolution.

It covers local, regional, and international responses, including those from Arab and Islamic regions, as well as European and American perspectives. The book also addresses French reactions from politicians, settlers, and the French government, providing insight into their unified rejection of the revolutionary movement.

5. "Shakhsiya al-Jazair al-Dawliya wa Hiyybataha al-Alamiya Qabl 1830 fi Juz'ain" (1985): This valuable historical study, published in 1985, focuses on the status and prestige Algeria held before the French occupation in 1830. Mouloud Kacem critically refutes distortions about Algeria during the Ottoman period from European, especially French, writings. He supports his arguments with various documents, including treaties, agreements, and diplomatic relations between Algeria and major European kingdoms, the United States, and the Vatican. The book also delves into Algerian-French relations and French aggressive intentions towards Algeria.

In addition to these books, Mouloud Kacem Naït Belkacem contributed numerous articles to Algerian and Arab newspapers such as *Al-Minar*, *Al-Maghreb Al-Arabi*, Tunisian newspapers like *Lissan al-Arab*, *Ath-Thamra*, and others. He also wrote for Syrian newspapers including *Al-Bayan*, *Al-Fayhaa*, *Az-Zaman*, *An-Nasr*, and contributed articles to some German and Swiss newspapers. After independence, he continued to write significant articles in Algerian newspapers like *Ash-Shaab*, *Al-Mujahid*, and *Al-Massa*, as well as in the cultural magazine *Al-Asalah*, which he founded in 1971 after leading the Ministry of Indigenous Education and Religious Affairs^v.

3. The Arabic Language as the Foundation of Algerian Identity According to Al-Asala Magazine:

Since its establishment, *Al-Asala* magazine has focused on a fundamental issue, namely, the defense of Algerian identity in its various Arabic and Islamic dimensions. The magazine aimed to portray the glorious history of Algeria and correct any distortions that French colonialism attempted to associate with it. Due to the intrinsic connection between the Arabic language and Algerian identity, *Al-Asala* magazine consistently emphasized this crucial aspect.

Through its diverse articles, the magazine primarily centered around the defense of the Arabic language and its role in shaping Algerian identity. It went beyond this to dedicate entire issues to the language issue, especially during periods of heightened linguistic conflict in Algeria. This conflict involved the struggle between the Francophone movement, which held influence over various aspects of the Algerian state, and the Arab movement, seeking to empower the Arabic language in official institutions, particularly in education. Arabic was considered the official language of the Algerian state according

to various post-independence constitutions, reflecting its status as a component of national identity.

During this linguistic struggle, *Al-Asala* magazine played a significant role in advocating for the Arabic language and resisting any deviation from the path set by the martyrs of the Algerian revolution. The magazine asserted that Arabic was not only a linguistic element but a crucial component of Algerian nationalism. Any divergence from this perspective, according to the prevailing sentiment, was considered a deviation from the path laid out by the martyrs and, in extreme cases, could be viewed as a betrayal of the national cause^{vi}. And as Abdelhamid Ibn Badis states: "A nation that does not respect its components, including its people, language, religion, and history, is not considered a nation among nations. It is only looked upon with disdain."^{vii} Despite the circumstances imposed by colonial administration, policies of oppression, marginalization, acculturation, and ignorance, the Algerian people remained proud of their Algerian identity, deeply connected to the components of their character, including language, religion, customs, and traditions. They rejected any policy that threatened the sanctity of these components^{viii}. The authenticity of the Algerian people and their attachment to the Arabic language made them culturally and socially independent from French colonization. This independence was almost complete, except for the colonial centers established by the French occupation authority, which were populated by Europeans, such as Sidi Bel Abbès and Oran^{ix}. And the capital, Annaba, Constantine, and others, were influenced by the French language and culture, especially those who attended French schools.

Mouloud Kacem Nait Belkacem says, "The language of a nation is its natural strength... and it should exhaust all the potential, qualities, and natural power within this language to express itself..."^x Therefore, without language, any nation cannot progress, develop towards the better, and compete with other nations. This was the situation of the Algerian nation, which was affected by the colonial policy that aimed to detach it from its identity, deprive it of its language, and impose an alternative language to cut it off from its past. This is similar to what the philosopher Fichte warned about concerning the German people when their nation was threatened in its identity, personality, and authentic German language after Napoleon Bonaparte invaded Germany. Some German philosophers and thinkers, such as the poet Goethe and the philosopher Hegel, welcomed and congratulated Napoleon on his arrival. Fichte responded to them and to the entire German people by saying, "No, Germans, citizens, we do not allow you to indulge in this nonsense, nor do we let you tarnish our language to this extent with your flattery. It is a language created to express the truth... O German nation, continue your sleep until you lose your

language and nationality, and it will be your children who will pay the price for your negligence."^{xi} and this applies to the peoples of the Maghreb, including the Algerian people. Some advocates of identity have called for abandoning the Arabic language and replacing it with the French language, considering it the language of science, civilization, and modernity. They argue that Arabic is a backward language that cannot lead the Algerian nation to levels of progress, prosperity, and development. It's as if Arabic is an alien language imposed on Algerian society as something foreign, despite being the native language according to the laws of the independent Algerian state. Arabic has a deep-rooted history in the Algerian society, being the official language used by the Fatimids, Zirids, Hammadids, Almoravids, Almohads, and Zianids. Unlike the Ottoman Turks who did not oppose and abandon it, the French colonialism tried to erase and eliminate it through various schemes^{xii} The Arabic language preserved Algeria's independence and has continued to exist as its enduring tongue. Therefore, the use of a single language is the foundation for unity and understanding among the people of one nation, ultimately blending them in a shared intellectual framework.^{xiii} The Arabic language is the fundamental spiritual pillar for the Algerian people, given its close association with the Islamic religion. It is the language of the Quran and is used in worship, transactions, social relations, and various religious practices. Consequently, it has managed to influence the Algerian individual profoundly, shaping their thinking, will, perceptions, and emotions^{xiv} and its social values. From this perspective, Algeria has remained committed to the Arabic language, contributing to the enrichment of Arab and Islamic heritage through diverse scientific productions. Arabic has flourished and gained more prominence thanks to schools, centers, and scientific institutions in Tlemcen, Oran, Bejaia, and Constantine^{xv} and Médéa, M'Sila, and Mazouna, among others.

The Arabic language is considered one of the fundamental components of the Algerian identity. It serves as a common means of communication among the people of Algeria, contributing to the strengthening of national bonds. The use of Arabic among individuals in the same society has led to greater unity and harmony^{xvi} This kept the Algerians united, away from division, fragmentation, and discord. Despite the French colonial efforts to implement a policy of marginalization and attempts to influence Algerian minds, they were unable to create significant divisions among the Algerian people^{xvii} They succeeded to a certain extent with some elites who believed in French culture, adopted it, and tried to impose it on Algerian society after independence, claiming to catch up with modernity and civilization. In doing so, they disregarded the cultural, intellectual, and moral values of Algeria, attempting to obliterate the authentic culture of the Algerian people, especially the Arabic language. Regarding these individuals,

derogatorily referred to as "Al-Ahliyin" (those affiliated with the French-speaking cultural circles), Mohamed Aziz El-Habbabi says, "The 'Al-Ahliyin,' disguising their national identity, try to create a new entity for themselves by borrowing some elements from the cultures of the powerful, but they quickly stumble on formidable obstacles."^{xviii}

4-The concept of "Arabization" as portrayed in the magazine "Al-Asala":

The word "Arabic" in the Quran is attributed to the Arabic language itself.^{xix} There are many Qur'anic surahs that indicate this, including the Almighty's saying

«Ha Mim A Revelation from (Allah), Most Gracious, Most Merciful(1) A Book, whereof the verses are explained in detail;- a Quran in Arabic, for people who understand(2)»^{xx} and «Thus have We sent by inspiration to thee an Arabic Quran: that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire»^{xxi} (5)» "And other Quranic verses, thus, the Arabic language became the foundation of the Islamic religion and one of the essential factors in its spread among people. Entering Islam required learning the Arabic language, and the matter went beyond that to the extent that Arabic became synonymous with Islam in its early ages. The Abbasid caliph Abu Ja'far al-Mansur asked Hisham bin Abd al-Malik's freedman about his identity, and he replied: 'If Arabic is a language, then we speak it, and if it is a religion, then we have embraced it.'"^{xxii} It happened that the peoples who embraced Islam mostly adopted Arab and Islamic attire for more than six centuries, then they began to recede^{xxiii} "As a result of factors of weakness and decline and the consequent retreat of Islamic civilization in favor of Western thought, which took the initiative in establishing new foundations in the scientific and economic fields, it managed to exert its authority over the components of Arab and Islamic societies. This led to the decline of Islamic civilization and the rise of Western civilization, with the dominance of its various languages, ideas, and philosophy, especially after the Renaissance and the Industrial Revolution.

Some Arab intellectuals and thinkers associate the concept of Arabization with Arab identity and Islam, meaning the leadership of the Arab nation and its guidance of the Islamic world based on its Arabic language, the language of the Quran revealed to the Prophet Muhammad, peace be upon him. In their opinion, the Arabs are the most suitable to be leaders, setting an example for all Muslims^{xxiv}

In all regions that adhere to Islam, even if their peoples are not Arab, Ahmed Taleb Ibrahim largely agreed with this concept. He defined Arabization as a return to authenticity, and thus, the

concept of Arabization for him is clear without ambiguity, especially when placed in its correct context and connected to history. Algeria is an integral part of the Arab and Islamic world, which has adopted Arabic as a language and Islam as a religion for the majority of its peoples.

Algeria did not deviate from this historical framework, as Arabic was the language of science and communication among various segments of Algerian society. Through it, Algeria contributed to Arab and Islamic civilization in various fields of knowledge, producing scholars, jurists, chemists, doctors, astronomers, and more. However, with the entry of French colonialism and its occupation of Algerian land, things changed over time with the imposition of a new language and culture on the Algerian people. They tried to make Algeria a piece of France, which resulted in the suppression of Islam and, consequently, the Arabic language.

After the victory of the liberation revolution and the departure of French colonialism as a despicable and defeated force, it was necessary to return things to their natural state. This included the restoration of the Arabic language to its rightful place as a language of religion, culture, daily interaction, and the primary language of education^{xxv}

From these foundations, the Arabization process will extend to various governmental, educational, and administrative institutions. In essence, as described by Mohammed El Fassi, Arabization is the effort to make the Arabic language a suitable tool for expressing everything that falls under perception. It encompasses all emotions and thoughts that stir in the conscience of a civilized human in the era of atoms and missiles^{xxvi}. It is noticeable from this definition that its author intends to make the Arabic language a language of science and knowledge, like other global languages. However, there is a need for the speaker and advocate for its advancement to be aware that it is connected to their identity and a part of their personality. Without this awareness, this policy cannot succeed if it is merely a set of decisions and laws aimed at placing the Arabic language in its natural position, while its advocate is detached from it emotionally and identity-wise .

And Arabization, in its simple concept, is a return to authenticity, using the Arabic language, popularizing it, mastering it, and relinquishingAs for the French language,^{xxvii} making it a foreign language like any other languages can be beneficial in various scientific research, despite its decline in favor of the English language. As long as the contemporary history of Algeria is mostly written in French, historians need this language to translate and analyze various documents and criticize them to rewrite the history of Algeria accurately.

Abdelhamid Mehri, on the other hand, was clearer and more

precise in his definition of Arabization. In his view, it is a correction of the artificially created linguistic situation by French colonization, which left it behind after its departure from Algeria. A segment of the Algerian people adopted this situation. Therefore, Arabization is fundamentally establishing a new relationship between the Arabic language, the official national language of Algeria, and the French language, which occupied a prominent position in various aspects of administrative, economic, and cultural life under the colonial system, at the expense of the Arabic language.^{xxviii} Through the magazine, we can say that there is no cultural revolution without Arabization because they are complementary and compatible with each other. Based on this, the independent Algerian state initiated numerous initiatives to Arabize various educational materials in its curricula and books. However, it started modestly in the 1960s, given that Arabization would fill the intellectual void that Algeria suffered during the colonial and post-colonial periods. Therefore, the Arabization of education, including the curriculum and textbooks, will ultimately contribute to the success of the Arabization project.^{xxix} In the rest of the institutions and sectors, Arabization efforts continued

5The importance of intellectual Arabization in the writings of Al-Asalah magazine: Independent Algeria has faced a fundamental dilemma, which is how to rid itself of the cultural remnants of colonization, especially linguistic and intellectual residues. Liberating the Algerian mind from the lingering effects of colonization can only be achieved by establishing a strong, independent Algerian educational system with its own identity and language. However, this challenge is not easily met in the presence of a predominantly illiterate society, and some elites who received their education in colonial schools and were raised in the embrace of French thought, fascinated by its language and civilization. This is mainly because most of them admire French civilization, in particular, and Western civilization in general, being ignorant of Arab history and unfamiliar with Islamic civilization.^{xxx} This has led them to demand the necessity of relying on the French language and prioritizing it over the Arabic language in education. This is due to their proximity to the political decision-making center and their infiltration into the mechanisms of the Algerian state, as the authority depends on them to manage its affairs. This is justified by the alleged absence of qualified individuals capable of taking on the responsibility of managing Algeria's affairs after independence. The Algerian people, who successfully expelled the colonizers and regained their sovereignty, building an independent Algerian state with political autonomy, have been unable to completely rid themselves of the language of the former colonizer.

The issue of Arabization has not received the in-depth study it

deserves, despite its connection to the identity of Algerian society, its existence, and even the foundational texts issued both during the revolution, such as the Charter of Tripoli, and the charters issued after independence. These documents addressed the issue superficially and limited themselves to generalities. While this may be acceptable considering the circumstances under which these charters were issued, discussions about the Arabization issue did not reach the level desired by the Algerian people, given its importance in overcoming the intellectual and cultural colonial legacy^{xxxix}. Therefore, the issue of Arabization in Algeria was never the problem of the Algerian people but rather a problem between some Francophone elites and the Arabized elites within the power structure. It was expected that the Algerian state would return to its national language and place it in its natural position as soon as national sovereignty was regained. Boualem Benhamouda expresses this sentiment, stating, "...Personally, I believe that if we had decided on complete Arabization in 1962, the Algerian people would have considered such a decision natural and adapted to the new situation^{xxxix} .

Based on this, the Algerian state developed a plan for the gradual Arabization of the education system, reflecting the aspirations of the Algerian people to reclaim their full sovereignty, including the components of national identity. This was achieved by constructing an educational system that reflects the historical and cultural dimensions of Algerian society. A committee was established, tasked with reviewing the educational system's goals, programs, schedules, and language of instruction, according to Decree 27/09/1962. This committee focused on the national dimension of the education system, emphasizing its Algerian character, along with the principles of democratic education and its accessibility. The foundation of this reform lies in the Arabization of education^{xxxix}. The Algerian state's policy was not only aimed at Arabizing education but also sought, through this new policy, to empower the Arabic language in various institutions of the Algerian state, especially in its administrative bodies. Boualem Benhamouda emphasizes that complete Arabization was an inevitable necessity that was part of the revolutionary program of the Algerian state.^{xxxix}

Algeria has enacted several laws to formalize the Arabization process, starting with the 1963 Constitution, which, in its third article, stipulated that the Arabic language is the official and national language of Algeria. This set the precedent for subsequent Algerian constitutions, solidifying the status of the Arabic language in the country.^{xxxix} Subsequently, decrees and orders were issued mandating officials and administrators to be proficient in the Arabic language and to command it. One such directive is the decree issued on May 3, 1968, which stipulates the mandatory requirement for employees and their

equivalents to be proficient in the Arabic language^{xxxvi}. The Law No. 20-70, issued on February 19, 1970, mandates the preparation of all civil status documents in the Arabic language. Similarly, Law No. 73-55, issued on October 1, 1973, includes the Arabization of national seals. Furthermore, Law No. 91-5 was enacted to generalize the use of the Arabic language across all institutions of the Algerian state^{xxxvii}.

In the early 1970s, the political leadership in Algeria strongly embraced the issue of Arabization through the formulation of a cultural and national policy. This policy directly addressed matters related to national identity within the framework of what became known as the "Cultural Revolution," declared by President Houari Boumediene as part of the plan for the three major revolutions to build the Algerian state.

Among its key objectives was the enhancement of the value of the national cultural heritage in all its dimensions. Additionally, it aimed to reclaim the status of the Arabic language and strengthen its position in Algerian society. This cultural revolution sought to solidify Algeria's identity and reinforce the Arabic language as an integral part of the nation's cultural fabric.

Through the formulation of a cultural strategy that prioritizes Arabization, President Houari Boumediene emphasized the significance of Arabization as a national demand and a major objective for the masses. In one of his speeches addressing the goal of Arabization, he stated, "...Arabization, for us, is a national requirement. It is one of the great objectives for the masses... In such a case, I believe that the elite must consult the people, especially regarding this matter, because the people have embraced over the years everything that represents a fundamental element of what we now call personal components... Therefore, the issue of complete and absolute Arabization is a strategic goal that must be achieved, as we have no choice but to walk down this path^{xxxviii}.

It appears from this statement that President Boumediene was fully aware of the challenges facing the Algerian state regarding this sensitive issue related to a fundamental element of national identity. This element is considered a demand for the majority of the Algerian people and a strategic goal of the liberation revolution, essential for giving Algeria meaning in its independence and completing the national construction approved by the president through the revolutions he initiated. Among these revolutions, the Cultural Revolution, where Arabization is considered one of its essential components.

As a result, Arabization is no longer perceived merely as a political phenomenon in the social imagination of the Algerians. For many, it transcends being a political issue; it is seen as a means to reclaim their cultural identity, which was dismantled during the period of French colonization. With the passage^{xxxix}

of the years following independence and the challenges faced by the Algerian state due to political, social, economic, and cultural changes, coupled with the significant impact of the colonial legacy on the social fabric, Arabization has become a natural necessity imposed by the social reality of Algeria. It is no longer a political choice among various options adopted by the country. The evolving circumstances and the complex socio-political landscape have made Arabization an inherent and essential part of addressing the challenges and shaping the cultural identity of Algeria^{x/i}

After regaining national sovereignty, Mohammed Sherif Msaadia states: "Arabization is a national demand because it puts an end to the terrible colonization that our identity suffered, becoming a barrier preventing Algerian society from naturally opening up. Indeed, if an individual belongs to a linguistic group unfamiliar to them, they cannot connect with the masses surrounding them. They are unable to understand or express their thoughts except in a foreign language borrowed from others."^{x/ii} Mohammed Sherif Msaadia has clarified the main objective of Arabization, which is to fully connect Algerian society with its social surroundings by interacting in its national language. This includes various institutions and administrations, communicating directly in their language with those around them. This linguistic integration extends to all aspects of life, with Algerians living their language in their surroundings, proudly showcasing it in neighborhood names, streets, institutions, and more.

Msaadia asserts that the primary goal is to make Algerians feel proud of belonging to nations that speak their language without any reservations. The language becomes a means through which they earn respect among other nations, especially the more developed ones. This perspective was never far from the thoughts of Mouloud Kacem Nait Belkacem, who strongly believed in the necessity of learning the Arabic language and giving it full recognition in all aspects of Algerians' public and private life.

Msaadia emphasizes the sacred duty of each individual to contribute to this national duty by applying the principle to themselves, their families, convincing their friends and colleagues of the necessity of learning the national language. He urges people not to use lack of time and numerous responsibilities as excuses, encouraging everyone who can contribute to mobilize towards this national goal. He calls for practical action in this direction, treating the achievement of this great national goal as a shared responsibility^{x/iii}

Through this collective effort, everyone can contribute to filling the intellectual gap inherited from the colonial exclusion of the Arabic language by expressing themselves in Arabic through their writings. Therefore, linguistic Arabization is not sufficient

unless accompanied by intellectual Arabization, where individuals believe that the Arabic language is not merely a tool for communication but an integral part of their thoughts. The essence is to create individuals who advocate for the Arabic language, even if they are not fluent in it ^{xliii} well.

Hence, the required Arabization in Algeria should not be limited to linguistic Arabization but should also infiltrate minds and thoughts ^{xliiv}. On this basis, it can be said that the goal of Arabization is not merely to replace the colonial language with Arabic in education and various transactions through a series of decrees and decisions. Instead, it aims to make Arabic more than just a tool for communication and interaction. This idea was expressed by Mouloud Kacem Nait Belkacem, who said: "Language is not just a form or a tool; it is also content, as it is the mold in which our thoughts and feelings are shaped" ^{xliv}. This is the issue that the French colonization failed to impose on the Algerian people as a whole. France couldn't Frenchify the minds, thoughts, and feelings of Algerians despite the legal arsenal it established to Frenchify Algerian society, marginalize Arabic, and prohibit Algerians from learning and using it. Nevertheless, the Arabic language remained in the consciousness of the Algerian people as a symbol of their national life, something they held onto even in the darkest and most challenging circumstances, reflecting their determination to preserve it. ^{xlvi} How can one be satisfied with an Arabization that doesn't restore its rightful status, considering it a part of the national identity, if not an element of religious beliefs? Some might think that it's the responsibility of the school alone to undertake the Arabization process in compulsory educational stages, as it is part of its fundamental mission. However, if the Arabic language doesn't enter the daily life of Algerian society and isn't integrated into what the school is doing, we cannot claim that the Arabization process has achieved its goals.

Needless to say, we can confirm that Arabization is no longer, in the eyes of many intellectuals, merely an invitation to learn the Arabic language for the eradication of illiteracy, the preservation of the Quran, or for its universalization in various educational stages and as a tool for interaction in public and private institutions, as sought by the Algerian state. It has become a call to embrace it as part of a profound philosophy that requires Algerian youth to pay attention to it, prioritize it, and be convinced that the Arabic language shields them from various external currents and ideologies that are far from the thoughts and orientations of the Algerian people

Conclusion: The Algerian state has attempted to restore the status of the Arabic language as a national language through a series of decrees and laws, implementing it in various stages of education and making it the language of communication in Algerian state institutions. However, this policy has faced

natural obstacles due to widespread illiteracy in Algerian society, a consequence of the lingering effects of French colonial policies, as well as deliberate challenges. Many of those in control of cultural policies in Algeria belong to the French-speaking elite, which has exerted its influence to hinder the Arabization movement initiated by the state after gaining independence.

Mouloud Kacem Nait Belkacem, in his prominent role as Minister of Original Education and Religious Affairs in the Algerian government, played a crucial part in advancing this sensitive issue. However, he encountered fierce media opposition from the Francophone elements controlling public media and embedded in Algerian state institutions. These elements sought to obstruct the Arabization movement, which had experienced a qualitative leap in the late 1960s and early 1970s. In response, Nait Belkacem adopted a counter-media strategy, establishing the magazine "Al-Asala" to defend the Arabic language and elevate its status as a pillar of national identity.

This research has yielded several key findings:

- 1.The philosophy of Arabization goes beyond the mere substitution of Arabic for French as the official language in Algeria; it is integral to the identity and essence of the Algerian people.
- 2.Linguistic Arabization alone is insufficient to restore the prominence of the Arabic language; it must be accompanied by intellectual Arabization that strengthens the Algerian individual's connection to and pride in their language.
- 3.While curriculum Arabization is considered the backbone of the Arabization policy by intellectuals and researchers, its success hinges on the Algerian people embracing their national language as a part of their identity.
- 4.Many intellectuals view Arabization as a means to fill the intellectual void resulting from deliberate colonial exclusion of the Arabic language over more than a century.
- 5.Genuine Arabization involves instilling in Algerians the belief that the Arabic language is a part of their religious creed, leading them to defend it even if they are not fluent speakers.

The study of the Arabization movement in Algeria, despite numerous academic investigations into its reality, objectives, obstacles, and prospects, requires further research. This is due to its continued relevance as a political issue, with various parties attempting to obstruct it using different pretexts. Some perceive Arabization superficially as the replacement of French with Arabic in state institutions, including educational institutions. However, we argue that the issue goes deeper, as Arabization is a philosophical endeavor delving into the

emotional, spiritual, and even religious dimensions of the Algerian individual. This has been evident in the analysis of intellectual articles addressing Arabization in "Al-Asala" magazine.

Footnotes :

ⁱYahia Bouaziz, *Icons of Thought and Culture in Occupied Algeria*, Vol. 1, Dar Al-Gharb Al-Islami, Beirut, 1995, p. 274-275

ⁱⁱIbid, p267.

ⁱⁱⁱ Ahmed bin Noman, Mouloud Qasim Nait Belqasim, *his life and works, testimonies and positions*, 2nd edition, Dar Al-Umma, Algeria, 1997, p12

^{iv} Ahmed Bouzbouja, Ibid, p 221.

^v Ismail Tahi, Mouloud Kacem Nait Belkacem, *his political struggle and his view of Algerian identity 1927-1992*, a memorandum submitted to obtain a master's degree in history, specialization: National Movement, Department of History, Mentouri University of Constantine (Algeria), 2007, pp. 19-20.

See also:

-Masoud Flossi and others, Mouloud Kacem Nait Belkacem: the encyclopedic thinker and revolutionary nationalist, Prince Abdelkader University of Islamic Sciences, Algeria, 2007, pp. 155

^{vi} Rabah Turki, "Education and the Algerian Personality," *Journal of Authenticity*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 1, Issue 4, October 1971, p. 25

^{vii} Ibid, p71.

^{viii} Mouloud Kacem Nait Belkacem, "Al-Inayah and Authenticity," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 1, Issue 1, March 1971, p. 10

^{ix} Abdelmalek Martad, "The Conflict Between Arabic and French in Algeria Before the Revolution," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 1, Issue 4, October 1971, p. 40.

^x Mouloud Kacem Nait Belkacem, "Language and Personality in the Life of Nations," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 53.

^{xi} Ibid, p.57.

^{xii} Mohamed Zeniber, "Arabization between Yesterday and Tomorrow," *Al-Asala Magazine*, Publications of the Ministry of

Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 94.

^{xiii} Rabah Turki ; op.cit, p.24-29.

^{xiv} Mouloud Kacem Nait Belkacem ;op.cit, p.52.

^{xv} Editorial Board, "The Role of the Arabic Language in Preserving Nationalism Throughout History," Al-Asala Magazine, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 71

^{xvi} Rabah Turki ; op.cit, p.29

^{xvii} Abdelmalek Martad; op.cit, p.37.

^{xviii} Mohamed Aziz Al-Habbabi, "Concealed Colonialism," Al-Asala Magazine, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 1, Issue 4, October 1971, p. 64.

^{xix} Ahmed Nazli Mawoud, "Arabization and Arab Nationalism in the Arab Maghreb," 1st edition, Center for Arab Unity Studies, Beirut, Lebanon, 1986, p. 16.

^{xx} Surah Fussilat, Verse 1.2.

^{xxi} Surah Ash-Shura, Verse 5.

^{xxii} ^{xxii} Ahmed Nazli Mawoud; op.cit, p.16.

^{xxiii} Chokri Faisal, "The Arabization Movement: Linking the Past and the Future," Al-Asala Magazine, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 120

^{xxiv} Ahmed Nazli Mawoud; op.cit, p.44

^{xxv} Ahmed Taleb Al-Ibrahimi, "The Cultural Revolution: Arabization and Arabization Cultural Revolution," Al-Asala Magazine, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 34

^{xxvi} Mohamed El Fassi, "Arabization and Its Means of Achievement," Al-Asala Magazine, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 109

^{xxvii} Ahmed Taleb Al-Ibrahimi ; op.cit, p.34.

^{xxviii} Abdelhamid Mehri, "Arabization is a Condition for the Economic, Cultural, and Social Revolution," Al-Asala Magazine, (Algeria), Vol. 1, Issue 5, November 1971, p. 6

^{xxix} Mohamed Zeniber; op.cit, p.98-99.

^{xxx} Abdelmalek Martad; op.cit, p.39

^{xxxi} Abdelhamid Mehri ; op.cit, p6-7.

^{xxxii} Boualem Ben Hamouda, "Arabization: A Matter of Will," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 18

^{xxxiii} Hassani Hinnia, "Language Policy in Algerian Society: An Analytical Critical Study of the Algerian Educational System," a doctoral thesis submitted to obtain a Ph.D. in Sociology, specializing in Educational Science, Mohamed Khider University of Biskra (Algeria), 2017, p. 169

^{xxxiv} Boualem Ben Hamouda, *op.cit.* p.18.

^{xxxv} Masouda Khalaf, "Education and the Problem of Arabization in Algeria: The Economic Sciences as a Model," a doctoral thesis submitted to obtain a Ph.D. in Linguistics, specializing in Language Education, Mentouri University Constantine (Algeria), 2011, p. 257

^{xxxvi} Editorial Board, "One of the State's Decisions Regarding the Mandatory Use of the National Language in Administration," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 12

^{xxxvii} Masouda Khalaf, *op.cit.* p.257.

^{xxxviii} Editorial Board, "From President Boumediene's Speech on June 19, 1970," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 74

³ Abdelmajid Mazyane, "Arabization from Social and Political Perspectives," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 27

^{xi} *Ibid*, p.27.

^{xli} Mohammed Asharif Msaadia, "The University and Arabization," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 47

^{xlii} Mouloud Kacem Nait Belkacem, *op.cit.* p.67-68.

^{xliii} *Ibid*, p.104.

^{xliv} Yahya Bouaziz, "The Reality and Future of the Arabization Movement in Algeria," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973 / January-February 1974, p. 126.

^{xlv} Editorial Board, "Our Authenticity," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 1, Issue 4, October 1971, p. 10

^{xlvi} Mohamed Msaïef, "Arabization and National Personality," *Al-Asala Magazine*, Publications of the Ministry of Original Education and Religious Affairs (Algeria), Vol. 4, Issues 17-18, November-December 1973/January-February 1974, p. 190.

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