

# The Daily Life Of Algerian Exiles In Caledonia In The Interests Of Contemporary Algerian Studies

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## **Abstract:**

The article deals with the subject of exile and forced displacement in Algeria during the period of the French occupation, a study through contemporary Algerian historical writings 1871-1900, which dealt with the subject of exile and forced displacement at intervals, especially after the end of the Mokrani revolution and the beginning of those unfair trials to deport them from their original homeland to eliminate popular resistances and on the one hand to facilitate the settlement of centenarians in their place, and the intervention also addresses the subject of exile and forced displacement from a legal perspective in order to prove the French crime against the Algerians, then the reasons and objectives of exile and displacement outside the homeland after the resistance of Mokrani, followed by the presentation of selected models of Algerian historical writings that dealt with the subject, and this by describing the version, its owner, then its content, and then the historical addition provided by these writings to the subject of exile and displacement. The intervention stems from a major problem: How did contemporary Algerian historical writings deal with the issue of Algerian exiles and forcibly displaced persons? The intervention aims to reveal the daily life of the exiled Algerians through these writings, and to know their sizes and suffering outside the motherland due to the policy of the French occupation, and the intervention depends on the critical analytical approach due to the nature of the subject.

**Key words:** Exiles, Caledonia, Characterization, Displacement, Writing.

### **Introduction:**

The French occupation administration followed all arbitrary methods and enacted various injunctive laws in order to silence the voice of the Algerian resistance that it faced since the first beginnings of the invasion and occupation, it used all policies that would subject Algerians to its authority, including mass murder, terrorizing the population, burning and confiscating land, alienating them from religion, language, identity and other shameful acts that contradict the principles of civilization and humanity.

When it became clear that the Algerians are determined to continue resistance inside Algerian territory and in all geographical areas here, the French occupation administration thought of exile and forced displacement inside or outside the homeland in order to get rid of them permanently, and perhaps the law of exile and deportation outside the homeland is what left a great impact on the psyche of the Algerians, as they were separated from the homeland, parents and children while they are alive and their suffering, especially psychological, increased with this forced exile and were deported to the farthest areas that were French colonies. Similar to New Caledonia or Guyana, places that require months to reach by ship, the line towards Caledonia was called by arbitrary France as a six-month journey, and the fate of those who died on the way was to be thrown away as food for fish.

The intervention aims to reveal the daily life of the exiled Algerians through these writings, and to know their sizes and suffering outside the motherland due to the policy of the French occupation, and the intervention depends on the critical analytical approach due to the nature of the topic.

From this standpoint, we can pose the following research problem: How did Algerian historical writings portray the tragedy of Algerian exiles abroad? Sub-problems fall under it, including: How did the various international laws view the process of exile and displacement? What are the real reasons behind this arbitrariness? What is the addition made by these historical writings to the subject of Algerian exiles outside the homeland?

### **2. Exile and displacement from a legal perspective:**

International law in its humanitarian aspect and in all countries of the world strictly prohibits any country that has occupied another country to displace them and forcibly remove them from their places of origin and whatever the reason for that, and this law also applies to all protected persons, whatever their position or apostasy, whether they are under penalty of

punishment in prison or they are detained and sentenced to varying sentences in terms of the duration of the sentence or even they are not in custody and all this according to Article 49 of the Fourth Geneva Convention stipulates that: "The collective or individual forcible transfer or exile of protected persons from occupied territory to the territory of the occupying power and to the territory of any other state, occupied or not, for whatever reasons."

From here, it seems to us that the authorities of the French occupation administration have flouted the principles of international law and appeared as if they were indifferent and not interested in it, thus striking the human values that the law wanted in random policies that have emerged from them positions that highlight their will to respect and apply this law, and if they had the intention to do so, they would not have displaced and exiled the inhabitants of the colonies to the fullest extent and under difficult and compelling conditions<sup>1</sup>.

Based on the text of the Geneva Convention, the French occupation administration here has committed international legal violations and was supposed to be held accountable for this crime committed against the Algerians unjustly and aggressively, and imposed on them to live and coexist with citizens completely far from their original homeland and have no relationship with it or with its inhabitants and their traditions. Perhaps this is what is meant by these brutal and criminal French acts of deportation and the Westernization of the penal and ending their positions rejecting them and demanding at the same time emancipation and liberation<sup>2</sup>.

At the same time, we find him calling in the United Nations to protect and maintain human rights in other countries, and among some other countries that took upon themselves a commitment to protect these rights and the application of its articles No. 1, 2, 3, which stipulated that the dignity and freedom of individuals and groups must be respected, and it is also the state that signed the Universal Declaration of Human Rights document with roots that date back to the era after the French Revolution, where it was stated in the first article The second of it is "that all human beings are born free and equal in dignity, and rights" in addition to signing all international conventions and international law, and despite all this, the French occupation did not abide by what was stated in these

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<sup>1</sup> - Meziane Saidi: French colonial policy in Kabylie and the attitudes of the population towards it 1871-1914, Algeria, Sanjak al-Din Book House, 2010.

<sup>2</sup> - Saad Allah Omar: International Humanitarian Law and the French Occupation of Algeria, Dar Houma, 2014.

agreements and treaties and not applied in Algeria, but worked to bring about the opposite, and therefore it can be said that it actually committed crimes against Algerians, perhaps including crimes of exile and arbitrary displacement<sup>3</sup>.

### **1.2 Causes and objectives of exile outside the homeland**

The colonial France applied the harshest penalties to Algerians, and perhaps the harshest punishment is exile and forced deportation from home, especially to New Caledonia in the Pacific Islands, for several reasons and in order to achieve several purposes behind the exile, we can summarize them as follows:

In terms of reasons, we find that the revolution of Mokrani and Sheikh Haddad<sup>4</sup> were sufficient starting points to be taken as a pretext by the occupation since 1871, where some French writers described the leaders of this revolution as "extremism" and anti-Semitism, but what can be focused on as reasons here is the results of the Mokrani revolution in itself, which was in its interactions and effects on the colonizer dire and therefore took France a number of strict and harsh measures against them, including land confiscation. And the practice of torture, imprisonment and exile, headed by the leaders of the revolution Boumerzak, brother of Ahmed Mokrani<sup>5</sup>.

The French insistence on the application of the penalty of exile is conclusive evidence of this hidden hatred towards the Algerians, who were deported to distances of more than 22,000 km from French ports towards New Caledonia as physical and moral punishment through separation from the original community and from their parents, and this after the confiscation of their lands in Algeria<sup>6</sup> On charges of participating in the uprising, on this basis, one of the French army officers demanded that the most severe penalties should be applied to them by disarming them, confiscating their land, and exile their leaders outside the homeland, which almost happened with the rest of the other leaders, all with the aim of providing more fertile land for European immigrants to Algeria and working to settle them<sup>7</sup>.

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<sup>3</sup> - Ibid.

<sup>4</sup> - Yahya Bouaziz: Revolutions of Algeria in the 19th and 20th Centuries, Algeria, Mujahid Museum Publications, 1996.

<sup>5</sup> - Seddiq Tauti: deportees to New Caledonia, the tragedy of an exiled identity, the results and dimensions of the Mokrani revolution.

<sup>6</sup> - Nasser El-Din Saidouni: Studies in Real Estate Ownership, Algeria, National Company for Publishing and Distribution, 1984.

<sup>7</sup> - Yahya Bouaziz: Recommendations of Sheikh Al-Haddad and the memoirs of his son Si Aziz, Algeria, 1989.

After the confiscation of land and property came those unfair trials to punish the revolutionaries in a period of time of nearly two years and distributed to several courts, including Algeria the capital, Constantine, Blida and was sentenced to the revolutionaries as murderers, villains and thieves and due to the large number we find that the France was limited to the trial of leaders only and the number of about 213 people, headed by Boumerzak Mokrani and Sheikh Haddad and his sons<sup>8</sup>.

Whether in absentia or in presence, his son Si M'hamed and Si Aziz were sentenced to exile to Caledonia, and the harshest sentence was against Boumerzak Mokrani, who was sentenced to death on March 27, 1873 along with about 15 family members, but the sentence was not applied and he was compensated by the sentence of exile also to New Caledonia on August 19, 1873<sup>9</sup>.

After the issuance of the trial decisions, it was the turn to deport them outside the homeland by transferring them first to French prisons and then to New Caledonia, and the first voyage on board the ship "Laloire" was on June 5, 1874 from France to reach Caledonia on October 16, 1874, with 39 Algerian exiles, 5 of whom died, followed by cruises in very harsh conditions, which caused the death of many Algerians over the course of 150 days of travel across the seas and oceans<sup>10</sup>. Among the other reasons for exile after the revolution of Mokrani was the policy of repression and intimidation practiced on the population was the repression was terrible and exceeded the limit of criminality and was similar to revenge and call for the extermination of the people genocide<sup>11</sup>, and therefore the French considered that the revolution of Mokrani was a threat to them and threatened their future in Algeria so all the provisions were to exile the revolutionaries and kill them and this represents a stain on the forehead France Civilization<sup>12</sup>.

As for the objectives of negation, we can limit them to the following points:

- Destroying the popular constituent out of fear for the colonial entity of France, and destroying popular cooperation and solidarity with the revolutionaries.

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<sup>8</sup> - Same, p. 127.

<sup>9</sup> - Louis vignon : la France en Algérie , paris , 1893, p343.

<sup>10</sup> - Seddiq Tauti: Deportees to New Caledonia, the tragedy of an exiled identity, the results and dimensions of the revolution of Mokrani and Haddad, Algeria, Dar Al-Ummah for Printing, Publishing and Distribution, 2007. p. 125.

<sup>11</sup> - Abu al-Qasim Saad Allah: Lectures in the History of Modern Algeria, Algeria, National Company for Publishing and Distribution, 1982, p. 102.

<sup>12</sup> - Siddiq Tauti, previous reference.

- Dismantling tribes and social unity for fear of repeating the uprising.
  - Work to take revenge on the tribes that supported Mokrani by displacing and exile them.
  - Getting rid of the leaders of the revolution as a result of fear of repeating other revolutions under their leadership.
- Creating appropriate conditions to receive more European immigrants and work to settle them safely.

## **2.2 Selected examples of Algerian historical writings on the subject of exile and displacement:**

Studies are almost scarce in this subject compared to what foreigners wrote in it, and this is what constituted one of the difficulties facing researchers on the subject of Algerians exiled abroad, although serious studies have found the following:

### **2.2.1. Study of Professor Mohamed Al-Qurso, which bears the title:**

Elmanfiyun el djazairun déracinement et traumatisme (XIXe – XXe siècles) colonialisme et résistance des algériens

In it, the professor poses several problems on the subject of exiles and considers that the Algeria Caledonia are two countries historically linked to each other and formed a common history made by colonial France, in Algeria beginning in 1830 and in Caledonia since the beginning of 1853, and the professor acknowledges that the Algerian resisters sentenced to death after not submitting to the French administration in the second half of the 19th century AD that they are very distinguished exiles who were displaced from their original homeland Algeria to French colonies as punishment for them, such as the island of New Caledonia.

Professor El-Korso insists on continuing to deal with the term exiles, who were called by France different names, including: criminals, murderers, bandits, so the word exile was used instead of the word: déportés, a term that gives us more depth of meaning, as the author of this study tries to determine the difference between the term "exiles" and the term "displaced" so that he says that the displaced are those who were deported by the French authorities, but to an Islamic land, in return for the term exile, so it is to a land other than Therefore, the size of the punishment is not equal between the two operations, so that the exile feels more strange than the diaspora.

Professor El-Korso argues that the goal behind the expulsion of Algerians from their homeland is to destroy those ties that bind them with their tribe and then the goal of eliminating their identity and culture by throwing them into societies that are

completely different from their original societies, and he must reach the ultimate goal, which is to eliminate the Algerianization of these exiles permanently<sup>13</sup>.

We feel the admiration of the author of the study of the Algerian exiles by highlighting their ability to adapt after exile and trying to build a new social fabric in the areas of exile exactly similar to that found in their communities of origin a social, cultural and religious fabric that helps them to preserve their identity and continue their sexual, ethnic and religious affiliation, and considers that these attitudes of the exiled Algerians are only a continuation of the constituent and the struggle against the French occupation and the continuation of their identity and transfer it to the children and this is what can be said about him that the exiles were able to produce Good identity in unusual and difficult circumstances .

Professor Corso cites Mohamed stop France in 2001 that put slavery and abuse of blacks in the category of crimes committed against all humanity and forgot that it did so in cold blood in Algeria, and denounces Corso exception Algerians exiled from the amnesty law issued in 1881 AD, and as an answer to the lack of studies on the subject of exiles Professor Corso says that the issue of exiles is a forgotten history and has become a thing of the past because the French colonial writings, led by the writings of Louis Reynnes, are only Representatives of the authority is the one that denied the Algerian resistance and therefore inevitably they will promote the idea of their country and try to direct the rest of the other writings in this regard towards the French orientation and from it obliterate the truth of the subject, this with no denial of the existence of some writings, including writings Balam Bassayeh, Yahya Bouaziz, Djilali Sari, Abu al-Qasim Saad Allah and others, despite the lack of these writings, but they tried to give us even a limited Algerian view on the subject and the author of the study attributed the reasons for this to the policy and orientation of universities that She did not pay much attention to this topic .

Al-Qurso wondered about the reason for this stagnation in academic studies of the subject of exiles among university circles and dates back to the first beginnings on the subject to the newspaper Al-Mujahid in 1983, where he visited its newspapers Tayeb Belqish New Caledonia, then followed by the visit of Seddiq Tauti in 1984 and put it in the form of a book printed in 1997, as Al-Corso talked about the visit of some exiles

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<sup>13</sup> - Mohammed ould sikaddour El korso : El menfiyun el djaziiroun d racinement et traumatisme (XIXe – XX le si cles ) colonialisme et r sistance des alg riens du colloque, 2011.

to Algeria in 1986 and the visits rolled after until the last visit in 2011, says Mohamed Corso: "Ibrahim Ben Mohamed was the first exile to Caledonia on May 9, 1864, followed by other expulsions in a journey that lasted 150 days until the number in 1885 reached 1822 exiles"<sup>14</sup>.

In fact, this number is much more than the reality of the exile at the time because it contains the names of Algerians that were not originally recorded in the records of the trips, and in which many of them died on the way and threw as bait for fish, and that the number 1822 exiled, including 1702 Algerians, meaning that the percentage of Algerian exiles represents approximately 93.40% and their average age is from 30 to 50 years, meaning that it represents a very large percentage of the arms of the Algerian nation, which is able to carry weapons.

El-Korso wonders why there are children at the age of 16, who are the category of minors who cannot carry weapons as long as the reason for exile is to put down the resistance, but the biggest issue that El-Korso addresses is the attempt to uproot the exiled Algerians from their original identity and try to melt them into societies different from their own. He also questioned a very important point, which is the policy of eradicating these exiles from their identity through forced deportation, as he stated that on May 4, 1848, a law was issued by the Second French Republic stipulating that death is in political crimes, and this law was replaced by the exile procedure on June 25, 1848, where it approved the exile of every person who carries arms against the French colonial government.

The French administration at the time chose Algeria as a home of exile due to several reasons, including the availability of wealth and low transportation costs, where the prison "Lombaz" Batna starting from the date of January 31, 1850 was a penal prison and other prisons similar to it were added, including El Harrach prison, Constantine, Djelfa, Douira and others, these prisons received at the beginning opponents of the French authority there in France, where they were sent to the Algerian desert.

As for the Algerian resisters, they were exiled to New Caledonia immediately after the failure of the Mokrani revolution, these Algerians are accustomed to El-Korso says injustice and the dispossession of their lands, and they are accustomed to the major prisons in Algeria and they have acquaintances and relatives in exiles on the island of Corsica and on the island of

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<sup>14</sup> - Mohammedould sikaddour El korso : El menfiyun el djaziiroun déracinement et traumatisme (XIXe – XX le siècles ) colonialisme et résistance des algériens du colloque, 2011.



Calvi, but for the exile to the island of Caledonia and the island of Guiana was something new for them and they did not have the simplest data about this new destination of exile, so they had positions rejecting the policy of displacement towards these areas and there He preferred to starve to death to be exiled there and deported to Caledonia.

Due to the factor of distance, loneliness and alienation from family and homeland, Boumezrag sent a letter dated October 22, 1873 to the French authorities, begging them to complete his sentence in El Harrach prison, which is the same request made by Si Aziz as well, where a letter during May 1874 to complete the sentence in Midi prison in France and after refusal demanded to bring his family, but after the audit and the difficulty of reaching him, he retracted his request and wrote to the French authorities not to bring it.

The biggest concern that worries the Algerian exiles is death in a Christian land and the fear of burial in a non-Islamic way, which clarifies and indicates their attachment to the Islamic faith despite forced exile to a Christian land, especially since most of their requests were rejected, as they signed in 1884 a collective petition sent to the Chamber of Deputies in France, demanding the application of the amnesty law issued on July 11, 1880 on the forcibly displaced penalists.

The author of the study also talked about the issue of uprooting Algerians through the marriage process because most of them were exiled without his family, children and women, and that they were excluded from laws that allow their families to join them, including the law of 1872 and the law of 1873 with all transportation expenses, and accordingly, the temple of Anak known as the "Temple of the Sisters of St. Joseph Chiellini" has been identified as a temple tasked with marrying exiled Algerians, and here Professor El-Korso wondered about the extent of the negatives of this marriage with the French and its negative impact on the exiles in what Especially since these marriages are from the exiles of Paris to Caledonia (El korso, 2011).

In fact, it is clear that this marriage was only a seduced marriage and special to increase the Westernization of the Algerians and was not intended to form a family, so there were many cases of divorce due to the incompatibility in the cultural and intellectual level, and here we find that Professor Corso poses in the last of his study several questions, including: Has the Algerian man maintained his position within the family as the most prestigious person in Algeria? How many women followed their husbands to Algeria after the amnesty law was issued against them? Is Algerians married Indonesians and other races compared to

French women? Indeed, all of these are questions that when we are looking for an answer, it is very possible that serious things have happened to the exiled Algerians in terms of social life (El korso, 2011).

Professor El-Korso raised another problem in the subject of the compulsive exile of Algerians, which is the alienation of identity and its eradication through baptism and anointing on the basis that women are an essential element in the transmission of culture, as they do not transmit "except what they want to convey, especially since the social environment works to distance these exiles every day from their origins, and makes them forget their language, religion and traditions in the sense of their values"<sup>15</sup>.

The alienation of identity of the Algerian exiles increased when it was imposed on them to give Christian names to their children and baptize them when entering the school, and even if they gave them Arabic names within the family, there is no point in that because the society surrounding them predominates in the manifestations of its influence more than the family, and from it the French authorities have worked to raise the children of the exiles Christian education in order to reach them to Christianization and in return prevented the establishment of Arab schools for the Qur'an, despite the presence of many merciful elements in the exile of Caledonia and these were unable to Preserving some of their identity matters is only part of some customs and traditions such as Twiza, fantasy and the Islamic cemetery, despite all the policies of metamorphosis to which the Algerian exiles were subjected, but they were able to be their own entity in the middle of which they live and exist in Caledonia to this day<sup>16</sup>.

### **2.2.2. Study of Professor Mehdi Allawi, which bears the title:**

*Algériens du pacifique, les déportés de la nouvelle Calédonie*, éd Ziryab ,2001.

Mehdi Allawi presented a valuable study on the Algerian exiles to New Caledonia, where he explained in some detail the path taken by these exiles from beginning to end, he linked the reasons for this forced displacement to the revolution of Mokrani and mourning since the beginning of the date of April 8, 1871 AD, where Rahmaniyou called for a revolution against

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<sup>15</sup> - Naima Kanzaz: Algerian exiles to New Caledonia and Guiana after the 1871 revolution, PhD thesis, specialization in sociology, University of Algiers 2 - or Al-Qasim Saad Allah, 2015, p. 58.

<sup>16</sup> - Mohammed ould sikaddour El korso : El menfiyun el djaziiroun déracinement et traumatisme (XIXe – XX le siècles ) colonialisme et résistance des algériens du colloque, 2011.

French tyranny and arbitrariness, and the study focuses on the tragic end of the uprising and the resulting disastrous consequences that were a direct cause of the beginning of trials that ended with the rule of exile and deportation Outside the homeland.

The study indicates that the deportation process started from French ports such as Toulon through large ships to cut the seas and oceans and arrived in New Caledonia, revealing the tragic circumstances in which the Algerians deported and the accompanying diseases, death and malnutrition and cites Allawi the statement of the doctor who accompanied these exiles, who stated the presence of 1405 people in the ship on which he was on and for only one voyage of 320 sentenced to exile and died of 5 people before the arrival of the voyage, referring to the reason for this to Poor food, which is contrary to the doctrine of the Algerians, and they preferred death to living with food that is forbidden by Sharia, as he said: "They let themselves die of their own will"<sup>17</sup>.

The study describes the psychological state and feelings of the exiles while they are in the case of leaving the motherland and they are fully aware that this journey is their last stop in a decent life and that they are coming to a new life after a distance that will travel in more than 150 days approximately to find themselves in Caledonia along with the exiles from Paris and this will force them to reorganize themselves again, as a study of Allawi touched on the role played by the exiles of Paris after the issuance of the general amnesty in Their right and demanded the application of the same amnesty on the exiled Algerians, although this effort was rejected, and from here it becomes clear to us that the French occupation authorities distinguish and differentiate between exiles of French nationality and Algerian nationality, but it seems that this is normal and normal because it aims to get rid of Algerians permanently in Algeria.

The study indicates that Si Aziz bin Al-Haddad was able to escape to the city of Sydney and from there he went to the Saudi city of Jeddah and from there to Paris, where he died there on August 22, 1895, while Boumezrag Mokrani has returned to Algeria within the limits of 1904 and fulfilled in 1905<sup>18</sup>.

### **2.2.3. Malika Wennoghi's study, which is entitled:**

Algériens et maghrébins en nouvelle Calédonie de 1864 a nos jours

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<sup>17</sup> - Mahdi lallaoui : Algériens du pacifique , les déportes de la nouvelle Calédonie , 2001, éd Ziryab.p135.

<sup>18</sup> - Mahdi lallaoui, p 150.

This study is a university academic study in the form of a doctoral thesis in social anthropology presented by its author Wennoghi on Algerian exiles in New Caledonia, and this study came as a new addition on the subject despite the lack of academic studies in this regard.

The study of Wennoghi was based on the definition of New Caledonia in terms of culture, geography and history, as if she wanted us to know the general weather that awaits the Algerians exiled there and try to imagine their situation after deportation, and continued to talk about the arrival of the French to Caledonia and its occupation and exploitation as a punitive colony to receive exiles, especially the Algerians, as well as the conditions of the Algerians in 1870 and 1871, which prompted the Algerians to rise up against the French, who ended this denominator with arbitrary mass trials formality issued by laws Exile and forced deportation, including deportation to French prisons and from there to New Caledonia and Cayenne Island<sup>19</sup>.

This study has given us a comprehensive overview of penal prisons in Caledonia, and the process of transferring prisoners from one prison to another around the island, as well as talking about penal farms, which represented a new system of ridicule and in which the exiles get some partial freedom to work on the land in exchange for paying it from the agricultural crop, which is paid to the French administration there, as it conveyed to us the atmosphere of the work of Algerians in agriculture and how they obtain or buy land and the process of cooperation between them within the framework of The Tewiza system, whether when ploughing or when harvesting, as if they had transferred their agricultural heritage<sup>20</sup>.

The study also indicates that the process of exile that affected the Algerians was carried out without their women and children and did not benefit from the laws of 1872 and 1873 AD to grant the wives of exiles the right to join their husbands in exile and allowed this to French exiles only, and this may be an encouragement and forcing Algerians to marry French women, whether from the exiles of Paris or orphans in churches and monasteries<sup>21</sup>.

Wennoghi also spoke about the establishment of "a miniature Algerian society in Bourai called Little Africa in which Algerian exiles tried to preserve their customs and traditions, and

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<sup>19</sup> - Malika Ouennoughi : Algériens et maghrébins en Nouvelle Calédonie de 1864 a nos jours , 2008 , éd Casbah.p78.

<sup>20</sup> - Samia Mohamed Al-Jaber: Crime, Law and Society, Alexandria, 2007.P58.

<sup>21</sup> - Malika Ouennoughi, p72.

mentioned many examples such as horse breeding, fantasy and prayer"<sup>22</sup>.

The study touched on the relations between the Algerian exiles and the exiles of Paris, which were good relations and generated relations of affinity with each other, and the evidence for this is that the exiles of the municipality of Paris who received amnesty have defended and defended the Algerian exiles in Caledonia before the authorities of their country in the capital, Paris. In another part of the study, Wennoghi talks about the importance of the sheikhs and their role in preserving the customs and traditions of the exiles, introducing some of the customs that they transferred with them, such as Al-Tewiza and the good guardian and provided us with Many examples of some personalities who were distinguished and departed to New Caledonia, in addition to talking about the cultivation of palm trees there, which were transmitted by the Algerians, and also talked about the community system in the city of Borai, the construction of tombs and the corner, the memorization of the Qur'an, the zarda, the visit and other customs and traditions that they revived there.

The study of Wennoghi focuses a lot on the process of palm cultivation in Caledonia and always links it to the Algerian exiles after the resistance of the oasis of Omari in Biskra, a resistance that the writer talked about greatly and considered it a reason for the transfer of palm trees there, which she considered a historical witness to the presence of Algerians on the island of Caledonia. The continuation of some traditions and the beginning of their decline from the third generation, for many reasons, the most important of which is due to the fact that the culture transmitted orally, which is weak resistance to time, especially with the attempts of the colonial administration to Christianize Algerians and their children."<sup>23</sup>.

#### **2.2.4. Rashid Sellal's study entitled:**

*La dramatique histoire des déportés algériennes de la nouvelle Calédonie*

The truth of this study is an article published in Al-Watan newspaper in which its author talked about the resistance in 1871 and the tragic end that ended up and led to the holding of unfair trials that issued negative sentences against the Algerians participating in the resistance, led by its leaders by directing them to New Caledonia as the farthest punitive French colony.

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<sup>22</sup> - Naima Kanzaz: Algerian exiles to New Caledonia and Guiana after the 1871 revolution, PhD thesis, specialization in sociology, University of Algiers 2 - or Al-Qasim Saad Allah, 2015, p. 59.

<sup>23</sup> - Naima Kanzaz: Op. cit, p. 60.

The author of the article talks about the living conditions of the exiles there and their relations with the French exiles coming enabled the municipality of Paris, who ensured their defense before the courts of their country of origin after the issuance of the right of general amnesty and their return to France, as this study described the oppression, injustice and difficult living conditions lived by the exiles there with addressing the death of many of them under poor living conditions and incompatibility with their nature as Muslims.

In the same context, Sellal talked about the resistance of Mokrani and how he led Mohamed Mokrani and his successor from his brother Boumezrag in leadership after his death, as well as the role played by Si Aziz bin Sheikh Haddad in this resistance and his leadership of the followers of the corner Rahmaniya, and from him the French authorities classified him as one of the dangerous people and exiled him as well, as the study of Rashid Sellal also focuses on the living of Algerians and their practice of agriculture in the plains of the city of "Nesadeo", where they developed their agricultural activity and formed families and even entered into a revolution Against the Kanak for survival<sup>24</sup>.

#### **2.2.5. Study of Seddiq Tauti, which bears the title:**

deportees to New Caledonia, the tragedy of an exiled identity, the results and dimensions of the revolution of Mokrani and mourning

It is a study that was printed in the form of a book issued the first edition of it in French in 1997 and the second edition translated into Arabic issued in 2007 and published this study by the Ministry of Mujahideen on the occasion of the 45th anniversary of Independence Day and Youth for Dar Al-Ummah for printing and publishing, and the number of pages of the book to 271 pages, the first section of the book includes the first part and has six chapters from page 29 to page 127, and the second part of it came in seven Chapters from page 131 to page 249 and its content revolved around the main axes:

The first axis revolved around the 1871 revolution in terms of its causes and consequences, and dealt with the following points:

- Colonial politics in Algeria.
- The exposure of the Mokrani family to the reduction of power and property.
- The role of Muhyiddin son of Emir Abdul Qadir in the revolution.

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<sup>24</sup> - Rachid Sellal : la dramatique histoire des déportés algériens de la nouvelle Calédonie, 2004, elwatan .

- Trial and sentencing.

The second axis in which the author of the study dealt with the life of Algerian exiles in New Caledonia and dealt with the following:

The daily lives of Algerian exiles under house arrest, hard labor and ill-treatment in prisons.

- The relationship of Algerian exiles to the exiles of the municipality of Paris.

- The exiles cling to the elements of their identity, their refusal to integrate and the attempt of the French authorities to defame their identity.

The third axis was about the descendants of the Algerian exiles and their most important needs and the most important of which stated the following:

- The attempt of the descendants of the Algerian exiles to resist and withstand the integration .

- Problems and needs of descendants of Algerian exiles in Caledonia.

- The relationship of the descendants of the Algerian exiles with Algeria.

- The integration of descendants into Caledonian society and the factors that contribute to it.

Through this content, we can say that it is a study that went through the definition of the phenomenon of displacement that the Algerians were subjected to after the Mokrani revolution in 1871 with research in the characteristics of that category that was targeted by the French occupation administration in exile while tracking the path taken by these exiles there in New Caledonia and the daily life they lived with their long and bitter struggle with the duality of integration and the metamorphosis of identity and the duality of preserving the Algerian identity, and the study also dealt with a kind of analysis the issue of descendants of Algerian exiles<sup>25</sup>.

### **3. Study Methodology:**

#### **1.3 Sociological method:**

This topic has relied on the socio-cultural approach and dealt with research in the sociology of displacement and forced exile of Algerians after the failure of the revolution of Mokrani and mourning by focusing on the Algerian exiles on the island of New Caledonia, starting from the conditions that the exiles live there

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<sup>25</sup> - Mohamed Al-Husseini Al-Shirazi: Displacement is the Felony of the Age, Beirut, Al-Mujtaba Foundation for Investigation and Publishing, 2012, p. 53.

and addressing their customs and traditions while dealing extensively with the issue of the national identity of the exiles and the problem of preserving it and delivering it to the grandchildren, especially since most of them were oral, and this is what made it difficult for them to adapt and withstand the French counter-policies and purpose. To destroy the Algerian entity.

I have relied on this approach in order to enable us to look at the lived reality, to search for the real sociological causes of the policy of displacement and exile, and to know the daily lives of the exiles there and the material effects that indicate their identity and the extent to which they adhere to it and their descendants on the other hand for fear of extinction and dissolution.

### **2.3 Historical, analytical and critical method:**

It also followed the critical analytical approach when dealing with the phenomenon of exile and forced displacement as a historical phenomenon, in order to present the causes of the real phenomenon, which is summarized in the spirit of hatred and hatred that France had for the Algerians, so it found the opportunity in the failure of the Mokrani revolution to translate that feeling on the Algerians, which is the issuance of criminal judgments that are not compatible at all with the acts committed, and this is what the French themselves have recognized such as Vital, Rennes, Rubin, and others.

The historical, analytical and critical approach gives us the merits of the phenomenon and shows us its consequences and even its future repercussions, and this has a prominent role in helping historical writing by producing new information.

### **4. Results:**

By addressing the subject of the characterization of Algerian exiles in contemporary Algerian historical writings, we can conclude the following conclusions in the form of stations or points, respectively:

- The lack of studies in general on the subject of Algerians exiled abroad and to the island of New Caledonia exactly.
- The deliberate obfuscation of the subject of exiles by certain parties, which contributed to the lack or sometimes superficiality of studies for fear of exposing the scandals of the inhumane France to public opinion.
- The increase in displacement and exile, especially after the revolution of Mokrani and Sheikh Haddad, where arbitrary judicial rulings were made against members of the resistance.



- The exiles were subjected to a policy of systematic defilement and dispossession of their original identity through marriage to Christian women or Christianization and baptism.
- The policy of exile and displacement practiced by the colonial France was against all humanitarian principles and thus flouted all values, including the principles of the French Revolution.
- The policy of displacement and forced exile has specific strategies and objectives.
- Despite the policy of arbitrariness and oppression practiced on the exiled Algerians, they were able to preserve their identity and entity and formed a new social pattern there in New Caledonia.
- Most of the existing studies talked about Algerian exiles to Caledonia extensively compared to exiles from them to other places such as the island of Guiana and others.
- In addition to the lack of studies on this subject, there is also a complete lack of sources that dealt with the subject.
- The route of the exile route from Algeria to France and from there to Caledonia was termed the "six-month journey" because it lasted more than 150 days in the seas and oceans and under squalid living conditions, and the bodies of the deceased were usually thrown into the sea on this trip as bait for fish.
- Professor Mohamed El-Korso's study on the subject of exiles confirms the existence of deliberate marginalization and prevention of academic studies on this subject, and this study also touched on the issue of identity where he gave it great attention
- The studies found on the subject of exiles were mostly historical studies, followed by some anthropological studies and some journalistic and literary writings, with almost no sociological studies on this subject.
- All Algerian studies on the subject of exiles were focused on the exile of Caledonia, although a large number of Algerians were exiled in the same period to other penal areas, including the island of Guiana in Brazil and the island of Calvi in Italy.
- Lack of studies on the subject of exiles to Caledonia and their complete absence towards other logics.

We do not find Western studies on this subject elsewhere, including the exiles to Calvi Island and St. Margaret's Island.

- There are other studies, but modest on the subject of exiles carried out by foreigners from non-Algerians, including Arab studies and other Western studies such as the study of Fanny Colonna, which dealt with the phenomenon of the adherence of Algerian exiles to their religious, cultural and social identity on the island of Caledonia, and the study of "Michel Ronald" on the Algerian exiles to the island of Saint Margaret and the study of

"German" on the Algerian and French exiles together to the island of Caledonia, and as Arab studies such as the study of I Amin Maalouf, in which he also talked about the struggle to cling to identity and deadly identities that he suffered including the exiles.

##### **5. Discussion:**

Almost all the findings concern three main points: the phenomenon of Algerian exile and exiles, the path of the journey of exile to deprivation of amnesty laws, the treatment of Algerian exiles and the attempt to integrate and Christianize them, the issue of children or the generation descended from Algerian exiled families, and finally the issue of historical writings on the subject of exiles.

We find that the lack of studies, especially academic ones, on this subject are really modest or rare studies, and what was found of them was related to exiles to the island of New Caledonia only, with almost deliberate neglect of the rest of the other areas that witnessed the reception of displaced Algerians, such as French Guiana in Brazil, or in the Italian islands or the rest of the Pacific islands, and perhaps this absence of these studies is due to hidden hands seeking in this direction in order to obliterate the French crime committed. Against the peoples of the colonies, the Algerians denied only one model out of dozens of models.

As for the date of the beginning of exile since the date of the end and failure of the Mokrani revolution, this is a reliable date only in announcing the exile publicly and establishing his pro forma trials aimed at transgressive, on the one hand getting rid of the large and ancient families and owners of vast agricultural areas and handing them over to European immigrants coming towards Algeria within the framework of the settlement occupation process, and on the other hand getting rid of the leaders of revolutions and those with heavy social adultery and possessing the power of influence in inciting the French presence in Algeria, so the French authorities found a solution in their exile and deportation to get rid of this influence and thus leave the way for them to extend their control and influence more on Algeria people and land.

In places of exile far from Algeria, the France of exiles have been prosecuted by their injunctive laws if they want to apply a policy of integration to them in order to melt them into the midst of a society that is alien to them by satanic ways and tricks, including the exile of Algerians and depriving them of their wives and children in order to marry them to French women from the exiles of the municipality of Paris or orphans in churches and

monasteries in order to facilitate the extraction of their identity from them and give them a new identity of a Western Christian character<sup>26</sup>.

The policy of forced exile does not differ in which two people are a policy of discrimination and a racist policy devoid of the humanitarian aspect and are not fully consistent with human rights and with international conventions issued in this regard, including the results of the French Revolution through the Human France Rights Document.

Despite the systematic method in the process of exile, and underlining its goals, the exiled Algerians were able to preserve the identity in all its components and pass it even to almost the fourth generation of the sons of exiles, and this is the biggest challenge to the management of the French occupation and the biggest miserable failure of its tendentious policy and this is due to the spirit of cohesion and saturation with the national and religious spirit of the exiles, and more than that, they have established their own entity and created an agricultural system to earn a decent living and even carry out the revolution against the lackeys of France There in exile<sup>27</sup>.

The studies found on the subject of exiles were focused on the exiles on the island of Caledonia and this is possible due to the fact that most Algerians have been directed to this island because of the difficult specifications it contains worthy of the process of punishment, including in particular the different quality of the society receiving the exiles and the distance between them and Algeria, that is, they achieve French reassurance of the non-return of these and thus prevented them even from the amnesty laws that touched the exiles of the municipality of Paris on the same island, and this long journey became He exemplified the punishment and mockery of those who think of breaking obedience to France, as if it had become a journey of intimidation and threat to Algerians.

## **6. Conclusion:**

The issue of Algerians forcibly exiled abroad in the penal islands, which were French colonies, has represented a stain on the forehead of France civilization since the beginning of the implementation of the provisions of exile after the end of the revolution of Mokrani and mourning until today, and its effects are still prominent to this day, which is the killing of all humanity

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<sup>26</sup> - Charles Robert Agron: Algerian Muslims and France 1871-1919, Algeria, Dar Al-Raed for the Book, 2007, p. 69.

<sup>27</sup> - Tahar Oussedik: The Revolutionary Movement in 1871, the Role of the Mokrani and Sheikh Al-Haddad Families, Algeria, National Company for Publishing and Publicity, 1984, p. 83.

while they are alive, and this is what was not called for by the human rights document issued after the end of the French Revolution and not called for by even one organization or body. Most of the historical writings written on this subject focused almost entirely on the miserable aspect that the exiles were living in the French penal colonies and the islands under their protection, and these studies also dealt with those injunctive laws suffered by the exiles, which led them to move between penal prisons with hard labor and talked about the relations between prisoners among themselves and the chastity laws that were issued regarding exemption from punishment, which affected Algerian exiles without the French. These studies also touched on the achievements of the exiles in exile from agricultural and dementia activity, buildings, roads and others, and this is what some consider the positives of exile, but in favor of colonial France.

It can be said that each of these studies has contributed to the definition of the subject of exiles from a certain angle, and this may help researchers in the future to add new knowledge that may be our scientific balance in building historical knowledge with a new perception completely outside the imagination of writers and historians of the colonial movement, who often move away from the essence of the truth in the subject of exile in order to preserve the reputation of their country and avoid criminalization because of acts incompatible with humanitarian principles.

The exile laws issued by the France against the Algerians aim mainly to destroy the structure of Algerian society and eliminate its identity through exile followed by Christianization and Christianization and thus the formation of a new generation of Algerians of a special kind alien to his people and his homeland. We can also say that the group displaced to Caledonia, which included the leaders of the Mokrani revolution, are of high status in Algerian society, and therefore the France aimed to destroy this position for fear of leadership and leadership, and therefore tried to uproot it from the land and the homeland together and at the same time pass through the eradication of social identity, and that the main goal taken in exile is to acquire more fertile lands and vast areas that were owned by these exiles on the basis of being considered large owners. Before the outbreak of the Mokrani revolution.

Finally, we say that the subject of Algerian exiles, whether to Caledonia or others, needs more studies of an academic nature and can have future prospects as specialized studies and each study deals with an aspect of the exiles, such as: the issue of identity among the exiles, the daily life of Algerian exiles in exile

or in the punitive French colonies, the social life of the exiles, the role of Algerian exiles abroad and their contributions there and other titles that deserve study and thus we have We contributed to demystifying this topic, even if only a small part.

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