PATRIMONIAL POLICY DURING THE FRENCH COLONIAL PERIOD IN ALGERIA 1830-1962

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Abstract:
Some heritage specialists consider that France has preserved many monuments in Algeria and that this country owes it the promulgation of laws and the establishment of institutions for the preservation of heritage. To verify this observation, we studied the heritage policy of this period. We have found that France promotes the Christian heritage and paens of Phoenician, Roman, Byzantine and Spanish civilizations to the detriment of the Numidian and Mauritanian monuments. It also favors Sufi religious drift constructions. The Orientalists, for their part, added the Arabic term to the Muslim monuments built by the Amazighs.

Key words: Policy, heritage, colonial period, Algeria.

Introduction
The concept of heritage is a Western creation, imported in the Maghreb, by the colonizers. In the Maghreb, the question of heritage and patrimonialization results, therefore, largely from the view taken by European scholars, to the local culture and the concept of heritage, constructed by this distancing. This exogenous gaze will evolve, at the beginning of the XXth century, towards a consideration, of the local material culture native. This consideration of local heritage presents a policy of discrimination that we will see in the case of Algeria.

Problematic and hypothesis
A large part of the Algerian heritage was destroyed by the French colonizers including the military engineers. The history of this country has been falsified by these occupants. Muslim constructions have become Arab, while the Amazigh Muslim dynasties have built the majority of existing buildings on this soil. The Arabs ruled for a short time and built a few mosques. The Arabs of Banou Hilal on the other hand came to sack. The Numidian and Mauritanian monuments have been downplayed by the French, who want to eradicate the Amazigh identity (Hamma, 2017a, 2017b, 2017c, 2017d, 2017e). After the French colonial administration became civil, the occupiers began to preserve Muslim constructions through institutions and laws. The question that is asked, Does this heritage policy have a good intention to safeguard the native heritage? The hypothesis is that despite the preservations of Algerian monuments, the policy remains discriminatory.
Methodology

To verify this hypothesis we will study the institutions, the laws, the classification, the interventions on the monuments in chronological order. The Policy of each period will be analyzed to detect the good or bad intentions of the colonizers.

Results and discussion

From 1830 to 1962, Algeria is the only country where the French presence has set up a major Westernization policy in the Maghreb. In order to justify its presence, France undertook since 1840 an inventory of the pre-Islamic vestiges until 1956, this form of recognition and patrimonial appropriation is centered on the Roman vestiges. It is important to point out most of the monuments and classified sites were ancient especially those of the Roman period, very few of them were Muslim monuments. This particular interest in Roman remains and ruins had an ideological backdrop. Thus, these remains and constructions were considered historical monuments forming part of the French heritage and thus deserving conservation and restoration in case of need and on which apply the various laws, decree, order and circular applicable in France.

In order to know and understand the characteristics of Algeria in all fields, a scientific mission of exploration of the national territory was entrusted to scientists, academicians and soldiers by the French State. Hence the birth of the first commission of exploration of Algeria, called the scientific commission of Algeria established in 1837 with an effective start in 1840 (Koumas and Nafa, 2003). This commission which had begun to recover the scattered works already undertaken, was postponed to the descriptions and narratives made by various travelers of the XVII and XVIII century, in which the ancient sites are evoked with the advantage of strength and conviction.

So, the first surveys and scientific missions focused on the ancient sites where the architect Amable RAVOISIE and Captain Adolphe DELAMARE were explorers whose mission was to search for ancient monuments and draw them. But the most striking of this commission was Amable RAVOISIE whose drawings were not limited to the survey only, but also proposed forms of restoration of the objects drawn. The monuments are represented graphically but also described in their site, making this document a scientific and historical work, but especially for the time of its development a rich source of information necessary for French troops. There was also, Adrien DAUZATS, a traveling painter who accompanied the Duke of Orleans and the Governor General in the expedition led in 1839 (Cazenave, 2001), as well as Decamps who were the chroniclers of this campaign which resulted in the realization of various remarkable paintings. ancient monuments.

The Numidian remains, meanwhile, have been minimized and avoided, and this despite the many vestiges recognized earlier. The cataloging or dating of all these traces has always been considered difficult to undertake, even by the most eminent specialists. To illustrate this bias, as well as the existence of a substantial heritage other than the one studied (the Roman),
the writing of J.CARCOPINO which explains Berber ruins which one does not dare to specify
the time but which are present in too many numbers so that we do not have the right to bring
them back to an overall destruction, the tidal wave of one of the Arab invasions that, between
the seventh and eleventh century, deferrée on the Maghreb.

As for the Muslim heritage of the existing medinas, a large part of it was destroyed by the war
and then by a vast restructuring operation entrusted to the military engineering that he
conducted on the basis of checkered plan (regularization planning and orthogonal structure).
These operations are supported by the law of 4 April 1984 establishing the municipal plan of
alignment of the buildings. These acts were denounced in metropolis by the Orientalists, by
Arcisse DE CAUMONT who was divisional inspector of monuments of Algeria as well as by
Charles TEXIER (architect, archaeologist, and inspector general of civil buildings of Algeria
in charge of the conservation of historical monuments) who sent a report to the Minister of
War in which he denounced the actions of the French who drew on monuments, building
materials for their news constructions. He also emphasized the richness of Muslim
architecture.

Following these challenges, there was the foundation in Algiers (1850) and Constantine
(1856) of an archaeological society whose mission was the protection of the monuments that
were discovered during the exploration missions and the establishment of the Historic
Monuments Commission in 1880 which was to take charge of the inventory as well as the
restoration of the monuments of the country. The colonial authorities had charged DUTHOIT,
reputed to reproduce on board the Arab monuments considered worthy of interest and
deserving the classification. Only the criteria judged aesthetic by the architect were taken into
account to establish the prototypes of the monuments that would be preserved and maintained.
He was replaced by the architect Albert BALLU in 1889. Even if these operations were
proclaimed as restoration operations, they were only a total transformation of the monument,
so that he could adapt to his new function, while the others were going to be destroyed or
abandoned.

The management of Algerian heritage at the time was done by the Directorate of Fine Arts
which depended on the Ministry of the Interior, it consisted of two services, the first was the
service of antiquities whose main task was to carry out excavations essentially on the ancient
period and the second was the service of historical monuments led by an architect specializing
in ancient monuments. A legal arsenal essential to the action of the French State in favor of
the Algerian heritage materialized at the beginning in applying only the French laws used in
France including the law of 30 March 1887 on the conservation of monuments and works of
art with historical and artistic interest national that has allowed to classify several buildings at
their head Djamaa El Kebir, Djamaa Ejdid , and the mosque of Sidi Abderahamne Etaalibi.
The subsequent promulgation of the law of April 21, 1906 on the protection of sites and natural monuments of artistic character came to complete this French legislation. because it is the first law that protected natural sites. It made it possible to classify numerous sites such as the two villages of Tlela and Sahra in the wilaya of Tlemcen (Hamma and Petrișor, 2017) which are the first to be ranked. Finally, there was the adoption of the law of December 31, 1913 on historical monuments which completed and corrected the law of 1887 by establishing the ranking body and defining the framework and status of historic monuments (Oulebsir, 2004). We note that only a building permit can justify an intervention, previously authorized by the Regional Curator of Historic Monuments (CRMH) working under the authority of the Regional Director of Cultural Affairs (DRAC).

From 1925, France promulgated decrees, orders and ordinances heritage in Algeria that usually came from a minister or a governor general and this because Algeria was considered a department of France, especially the first decree of September 14, 1925 bearing the archaeological remains in Algeria which was inspired by the old French laws especially that of 1913 and which has been corrected by two other decrees, the first dating from March 3, 1938 and the second from June 14, 1947 (Almi, 2002).

After this date, a set of other decrees and laws were promulgated as the law of May 2, 1930 relating to the protection of natural monuments and sites with artistic, historical, scientific, legendary and picturesque as well as the decree of February 9, 1942 carrying the obligation of Algeria to apply the law of September 27 (CARCOPINO law) 1941 completed by the ordinance of September 13, 1945 carrying the prehistoric and historical archaeological excavations. These allowed to widen the ranking list to 68 natural sites and 27 prehistoric sites (De Camille, 2004).

On September 10, 1947, there was the promulgation of a decree on the organization of advertising, the collage of posters and the implantation of plaques in Algeria. It forbade stick or implant any advertising on a listed monument (Hamma et al., 2016). And the closing of the legislative enactment was made by a final decree dated April 26, 1949 corrected and completed on the foundation of territorial departments in Algeria for the surveillance of archaeological centers dating from the prehistoric period. What sinks the disinterestedness vis-à-vis the Muslim heritage.

In 1958, a last ranking was operated by the French on Algerian soil, it concerned the Bey Palace in Oran. Residence of the Ottoman era, it is registered in the modern category grouping both the Turkish monuments and less numerous built by the Spanish occupying some port cities for a while.
Conclusion

The colonial heritage policy remains discriminatory because it favors Roman constructions and marginalizes Amazigh monuments. The Muslim heritage became Arab while the Amazigh they built. Soffit constructions (zaouia and mosque with tomb) are favored over Sunnis.

Références: