

الجمهورية الجزائرية الديمقراطية الشعبية

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

Ministry of Foreign Affairs

Minister of Maghreb Affairs,

The African Union and the League of Arab States



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ALGERIA AND DERADICALIZATION

AN EXPERIENCE TO SHARE

September 2015

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AN EXPERIENCE TO SHARE

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INTRODUCTION

On September 29, 2015, Algeria will celebrate the tenth anniversary of the adoption by referendum of the Charter for Peace and National Reconciliation submitted to it by the President of the Republic, Abdelaziz Bouteflika. This initiative key to the future of the country was approved by an overwhelming majority (97.38% of the votes, with a record voting turnout of 79.76%).

On many occasions, the President of the Republic has declared that "national reconciliation will mark a decisive step in the renewal process of our country" and that this process calls on all Algerian men and women to "forgive without forgetting, and to look resolutely to the future and reinvent a new way of living together in an Algeria that is increasingly prosperous." The President also emphasized the fact that "national reconciliation is a thoughtful choice that gives priority to the supreme interest of the Nation," that it is a "strategic choice that will heal the wounds of an entire nation which will in this way reconcile with itself," and that "national reconciliation is neither surrender nor desertion, but a civilization choice that our people have made."

Thanks to this national reconciliation policy, security, peace, and stability were permanently restored in the country. This policy was implemented with calm, determination, and, above all, profound belief in the ability of the Algerian people to close the painful book of the national tragedy, to reintegrate its lost children, and to work to build a new Algeria founded on equality, justice, and freedom for all, without exclusion.

Security, peace, and stability were also restored through the strong mobilization of the State's political, military, security, and administrative institutions, of the people themselves, and of all the Nation's vital forces around the implementation of this national reconciliation policy.

Algeria has learned a precious lesson from the bitter experience in the fight against violent extremism, terrorism and its roots. As important as it may be defeating terrorism solely by security means will always be incomplete for terrorism will always exploit and use the shortcomings existing in every society for purpose of justifying itself.

Therefore, the Algerian authorities adopted a strategy designed to shield society as a whole and each citizen from any influence or manipulation by the advocates of violent extremism and terrorism. This strategy is implemented at several levels. It is based on permanently strengthening participatory democracy, the rule of law, and social justice, and on promoting development that offers equal opportunities for each and every citizen.

Algeria firmly believes that the battle to be waged against this dreadful scourge has to be on a daily basis and in all areas of activity, whether political, institutional, economic, cultural, religious, educational or social. Any hope of success requires the active involvement of all national institutions, all societal stakeholders, and all citizens.

The Algerian strategy for combating violent extremism is based on two main areas:

First, the maintenance of a high level of mobilization and vigilance by all security forces in the conduct of their mission to protect public order and the safety of people and property. Second, the implementation of a comprehensive deradicalization policy that combines political, economic, social, cultural, and religious measures involving all institutions and citizens, mobilizing important national resources.

Through this approach, Algeria is working to gather all its children around the age-old Algerian values of tolerance, forgiveness, and solidarity, in order to build a future free from the threat of the scourge of terrorism, from its incubator – namely, violent extremism – and from any attempt or temptation toward an extremist drift.

1. POLITICAL MEASURES

Algeria firmly believes that the rule of law and the implementation of participatory democracy included all those who respect the constitutional order and laws of the Republic and who reject violence, are two of the most effective tools in the fight against violent extremism and terrorism. Algeria further believes that development based on social justice and equal opportunity constitutes a stout bulwark against the propaganda of violent extremism and its recruitment campaigns.

In this spirit, Algeria has established republican institutions that function within a pluralistic constitutional framework, based on the primacy of law, the legitimacy of the ballot box, and respect of the will of the people, as freely expressed in periodic elections.

Algeria also believes that the continuous improvements in governance, the battle against bureaucracy and corruption, along with decentralization and partnerships with local stakeholders and members of civil society in managing local affairs are all tools in the fight against violent extremism, marginalization, and injustice. Algeria is therefore a founding member of the African Peer Review Mechanism/ *Mécanisme Africain d'Évaluation par les Pairs*¹, and has submitted to this mechanism its national assessment report and the first two reports on the implementation of its action program for the promotion of good governance.

Algeria has also strengthened its legal battery and its institutions for the promotion and protection of human rights. It is now a party to the main international

instruments and mechanisms for the protection and promotion of human rights, and meets the associated obligations regularly and completely.

The main measures of political nature that have been taken include:

a. Institutional reforms

Convinced of the importance of a capable and strong State, founded on the primacy of law and democracy, with respect for human rights, basic freedoms, and equality and justice for all, Algeria has since, under the leadership of the President of the Republic, kept on its dynamic efforts toward building solid and lasting institutions through the adoption of a new generation of institutional, political, and social economic reforms, that will culminate with the adoption of a new Constitution.

Responding to the qualitative expectations of the Algerian citizens, these reforms are clearly driven by the will to expand and to deepen continuously the democratic spaces and the good practices.

This process led to the adoption by Parliament of four (4) Organic laws relating respectively to electoral regime, political parties, information and representation of women in the elected Assemblies, as well as laws regarding the stimulation of the associative movement and the incompatibility of elective offices at the various levels of representation. These laws are being rapidly and progressively implemented.

Organic law No. 12-01, of February 18, 2012, which governs electoral regime, provides more guarantees for a free and democratic voting process. It states that elections will be supervised by Judges and monitored by representatives of the candidates of the political parties and by the representatives of independent candidates. These monitors will participate within the framework of an Election Supervisory Commission consisting of magistrates, and an independent Election Monitoring Commission consisting of representatives of the parties and of the independent candidates standing for election. This law specifies the use of transparent ballot boxes and indelible ink, as well as the Administration's obligation to provide a proper explanation of any rejections of candidates. The law also contains a number of new provisions, including the immediate delivery to candidates, or to their representatives at the polling places, of reports on the voting results, and a reduction in the number of signatures required to run as a candidate in the presidential election.

Organic law No. 12-04, of January 12, 2012, governing political parties, strengthens democratic pluralism and enhances the provisions governing the creation of political parties and their relationship with the Administration. It strengthens transparency in the financial management of political parties, and regulates the disputes or conflicts that might arise between the Administration and an approved political party. It protects the rights of the national community through provisions aimed at preventing

a recurrence of the national tragedy, through prohibiting challenges to basic freedoms, establishing the democratic and republican character of the State, and preserving national unity, territorial integrity, national independence, and the constituent elements of national identity.

Law No. 12-06 of January 12, 2012, on associations strengthens freedom of association, organizes associative activity, and fills the legal gaps, particularly with respect to foundations, clubs, and foreign associations established in Algeria. It consolidates and improves the right to form associations. It requires that associations meet certain universal standards, including the probity of their officers, transparency in management (including, in particular, financial management), compliance with their statute (including those relating to their own area of activity), and compliance with the Constitution, laws, as well as public order. This law grants "public usefulness" status to associations when their "area of activity is a priority for the community." This legislation enshrines civil society as a fundamental stakeholder in participatory democracy.

Organic law No. 12-05, of January 12, 2012, on information, addresses the new needs and the rights of citizens and society regarding information and freedom of speech. Notable among the advances established by this law are press offense no longer constitutes a crime; better protection of the private lives of the citizens; a guarantee of the citizen's right to information, improvement in the socio-professional status of journalists; the creation of two independent authorities – one for the press and the other for audiovisual media; the creation of a Superior Council on Ethics and Deontology ; the authorization of private capital investment in Algerian media; the establishment of completely unrestricted access to online information for the print and audiovisual media; and the improved distribution of the national press throughout the country. The promulgation of this law also opened the path for the development of specific laws on media, advertising, and polling, as well as the status of journalists.

b. Lifting of the state of emergency

The lifting of the state of emergency in 2011 sent powerful signals about the government's desire to expand the Algerian people's choice of democracy and political pluralism, and to make that choice irrevocable. Although it must be noted that this measure was not intended to interfere with the exercise of public freedoms, it enabled the State to respond quickly and effectively to a threat of unprecedented magnitude, by allowing the public authorities to implement legal measures in derogation of common law, particularly in the fight against terrorism.

c. Joining the main international conventions on the promotion and the protection of human rights

To date, Algeria is party to eight of the nine principal human rights instruments, five regional instruments, and several other conventions relating to human rights. The international treaties ratified by Algeria take precedence over the law, as specified in Article 132 of the Constitution.

Despite the terrorist aggression aimed at it, Algeria has made major advances in expanding the areas of freedom and respect for human rights.

d. The policy of national reconciliation, preceded by the policies of *Rahma* and the Civil Concord

The national reconciliation policy consisted of preserving the cohesion and harmony of Algerian society by promoting successive political initiatives based on the spiritual, moral, and secular values of the Algerian people: values based on tolerance, humanism, and the sanctity of human life. These political initiatives took as a starting point the principle that Islam – which was exploited by terrorist groups and their sponsors – has always been a unifying force and a source of light, peace, freedom, and tolerance. The initiatives in question were also based on the widely shared conviction that a policy focused exclusively on repression alone would never have been enough to eradicate this phenomenon permanently.

This approach was implemented in three stages. The first was the policy of *Rahma* ("mercy"), which was initiated in 1995, followed by the Civil Concord, launched by referendum in 1999, and then the Charter of National Reconciliation, likewise approved by referendum, in 2005.

The overall legal framework of the Charter for Peace and National Reconciliation includes Ordinance No. 06-01 of February 27, 2006, promulgated under the title "Implementation of the Charter for Peace and National Reconciliation"; presidential decree No. 06-93, on the indemnification of victims of the national tragedy; decree No. 06-94, on State assistance to needy families, as attested by the involvement of one of their relatives in the terrorism; and, last, decree No. 06-95, regarding the procedures for the implementation of Article 13 of ordinance No. 06-01. This mechanism completes the legal framework that has existed since 1999, which addressed victims of terrorism through executive decree No. 99-44, of February 13, 1999, regarding the indemnification of individual victims of injuries or property damage suffered as a result of acts of terrorism or due to accidents that occurred during the fight against terrorism, as well as the indemnification of the heirs of those victims.

To facilitate the return to civil harmony, the State enacted clemency measures for terrorists who wished to repent. This approach took the form of a national

stabilization plan, while demonstrating the Nation's solidarity and its compassion toward all victims of the national tragedy and their heirs.

The arrangements established within the scope of these legal documents very effectively contributed toward creating a distance between the individuals implicated in instances of terrorism, on the one hand, and extremist ideas and radical fundamentalist actions, on the other hand, particularly through the following measures:

- ✓ Measures ending state prosecution against individuals implicated in instances of terrorism;
- ✓ Reduced or commuted sentences for individuals condemned and not eligible to release;
- ✓ Care for the families of individuals injured in the battle against terrorism; and
- ✓ Exclusion of individuals who committed rapes, set off explosives in public places, or carried out assassinations from the benefit of those measures.

In a reflection of the national solidarity that is inseparable from any act of national reconciliation, the State resolutely addressed the issue of the victims of the national tragedy, extending its hand to widows, orphans, and all those who had a right to expect from a strong State to help them, allowing them to live with honor and dignity while awaiting the healing of their wounds.

The national reconciliation policy was, and still is, a platform in the service of human rights. It has protected lives, returned hope to the people, and restored the stability without which nothing can be undertaken for the benefit of current and future generations. This policy has allowed the country to regain its political, economic, social, and institutional stability, while returning to tranquility and effectively managing the consequences of the national tragedy.

Thanks to this policy, thousands of repented agreed to surrender of their own free will, thereby allowing the Nation to spare hundreds or even thousands of lives, as well as to enable the return and reintegration into society of a large number of repented. The policy also allowed the State to handle appropriately the various effects of the national tragedy. Notable in particular are the resolution of the overwhelming majority of disputes regarding the sensitive issue of individuals who had disappeared; the return to their workplaces or the indemnification of individuals who had been the subject of administrative dismissal for acts related to the national tragedy; the provision of government assistance (in the form of death benefits and pensions) for families who are "in need" due to the terrorist involvement of a family member (i.e., one who died as a member of a terrorist group); and the recognition of the status, as victims of terrorism, of women raped by terrorists in the hinterlands. In the opinion of many observers, national reconciliation in Algeria is a success and a step forward. It was not imposed in violation of the human rights constitutionally granted to the citizens, or in disregard of Algeria's international commitments. It serves the promotion and protection of human rights, including the first right, namely, the right to life.

It is important to note that only a few people have refused indemnification, without, however, opposing the principle of national reconciliation.

The Algerian government intends to continue implementing national reconciliation and to continue welcoming its lost children with brotherhood, while also pursuing, with determination and with all the strength and rigor of the law, all persons who threaten the integrity of Algeria's citizens and their property, or the stability and security of the country.

e. Modernization of public service

The reform of public service is a major concern of the State. In order to bring the government closer to the public and improve the quality of the services provided to the populace, the State has undertaken a broad program for the modernization, digitization, decentralization, and humanization of public administrative services in various areas, including civil status, travel documents, health, and the postal service, among others. The goal is to implement electronic management within a short period of time. A National Observatory for public service is being created, with a mandate for ongoing tracking and assessment of the effectiveness of public service. This agency will bring together all the affected areas, including government bureaus, civil society, and specialized departments. The many initial concrete results of this program, as documented in recent years, are receiving the approval of the citizens and broad participation by the general population.

2. ECONOMIC MEASURES

The fight against violent extremism and terrorism, and the prevention of extremist violence through economic, social, and cultural approaches, are major elements of the Algerian government's development policy.

The priorities of this governmental policy today are the consolidation of the rule of law, the strengthening of stability, the encouragement of the national dialogue, the consolidation of the economic and financial sphere, the revitalization of the growth of productive activities, the development of basic elements of the infrastructure, the encouragement of harmonious land use that protects the environment, and, finally, attention to the needs of the citizenry.

The last five-year development plan, with a budget of U.S. \$286 billion for the period 2010–2014, included ambitious programs for meeting the country's needs for elements of the infrastructure; for encouraging domestic production; and for meeting the needs of the citizenry. Despite the current less favorable economic environment, this effort will be continued within the scope of the next development plan, which is currently being prepared for the period 2015–2019.

As part of this development strategy, Algeria has set the goal of stimulating new momentum based on strong economic growth, with social transfer payments as a cardinal principle and improved living conditions as an essential component.

Consequently, the management of social needs has improved noticeably, and the State's annual social expenditures on behalf of the disadvantaged and underserved classes now represent nearly 12% of the GDP.

3. JUDICIAL AND PENITENTIARY MEASURES

For the Algerian State, respect for human rights and the rule of law have been the very foundation of the battle against violent extremism and terrorism. The battle was undertaken to strengthen the values of democracy and human rights – not to undermine them. An anti-terrorist fight that respects basic rights makes this battle acceptable and effective. Departing from these values in order to fight those who are attempting specifically to destroy them would give those forces the upper hand and support them in their aversion to the universal standards that form the basis of our societies.

Starting from these considerations, the Algerian State has gradually established a body of laws to frame the action of the security forces, guaranteeing to the individuals involved in terrorist acts their inviolable rights to physical integrity and human dignity during custody, at trial, and throughout the imposition of the penalties.

Notable are following examples of the major measures taken by the Algerian State to establish the rule of law and to provide more assurances to the accused, including the individuals being tried for terrorist acts, in order to bring them back to the right path and reintegrate them durably into society:

a. Cancellation of special courts

The judicial handling of terrorist acts has been governed for many years by the Criminal Law and by the Code of Criminal Procedure, and is wholly subject to the rules of common law. Terrorist acts are judged by specialized judicial branches consisting of ordinary courts that have extensive territorial jurisdiction and that consist of magistrates with additional specialized training. The establishment by law of the exclusive jurisdiction of civil courts, in which the rights to defense are guaranteed, allows a fair trial in the eyes of the charged individuals, including those involved in terrorist acts.

b. Extension of the moratorium on death penalty

Algeria has not imposed the death penalty since 1993. At the legislative level, several crimes (such as economic crimes) for which the death penalty was mandated have been simply eliminated or else have been revised, replacing the death penalty with imprisonment. Moreover, no new laws mandate the death penalty. In addition, several death sentences have been reduced to prison terms, pursuant to presidential pardon. Finally, Algeria is a member of the Support Group of the International Commission against the Death Penalty. It will continue to observe the moratorium on

the death penalty, and is also a co-sponsor of the UN General Assembly resolution on this issue.

c. Repentance and deradicalization in the prisons

For prisoners convicted of terrorist acts, the legal system applies a set of deradicalization measures in the prison environment.

These are appropriate penitentiary responses intended to limit the influence of prisoners who advocate violent extremism or who are involved in terrorist acts, and to ensure their return to society through actions designed to:

- Standardize the tools and methods used with these prisoners, by adopting the same treatment given to other categories of prisoners pursuant to the law, particularly in the area of prison conditions (medical care, hygiene, meals, the preservation of family ties through visits and the rights to correspondence, etc.);
- Thwart any suggestions or plan for recruitment among the prisoners, by separating those involved in terrorist acts from the other categories of prisoners, through their isolation in strictly separated cells or cell blocks;
- Isolate the most dangerous terrorist prisoners (heads of terrorist groups, those condemned to death, and prisoners with life sentences) from the other prisoners in the same category, in order to prevent any negative influences or corruption;
- Grant the right to the benefit of the various programs for rehabilitation and a return to society, such as literacy courses, general education, and professional training, as well as various cultural and sports activities for prisoners involved in terrorist acts, in the same way as for all other types of prisoners, including enjoyment of the right of access to various audio and media programs, the right to reading materials, and the right to receive the written press; and
- Have incarcerated terrorists approached by theologically learned imams: primarily to evoke ideological repentance among the most radical prisoners, but also to encourage these terrorists to benefit from the provisions of the law on the Charter for National Reconciliation that provide for their social reintegration, while also giving them the best religious education within the framework of our Islamic values and tradition, namely, values based on piety, peace, forgiveness, and tolerance.

d. Training in a prison environment

Algerian imprisonment policy is a part of the imprisonment system that advocates the reintegration of prisoners. Thus, law No. 05-04, of February 6, 2005, on the prison organization code and the social reintegration of prisoners, establishes principles and rules for an imprisonment policy based on the idea of social protection, such that the imposition of penalties becomes a way to protect society through the reeducation and social reintegration of the prisoners. Prisoners incarcerated for terrorist acts

benefit from this program.

Incarcerated prisoners thus benefit from the training programs already offered to other prisoners in penitentiaries pursuant to a convention dating from 1987 between the Ministry of Justice and the Ministry of Professional Training, as amended and supplemented in November 1997, regarding professional training for prisoners. The goal of this convention is to provide intensive training in a prison environment. This partnership is reinforced by the establishment of a joint committee composed of members from the two sectors, with the mission of initiating training actions for all prisoners.

e. Other judicial and penitentiary measures

These judicial and penal measures are supplemented by other measures designed to encourage the reestablishment of trust, including the following ones:

- Visits by the International Red Cross Committee (IRCC) and the National Advisory Commission for the Promotion and Protection of Human Rights, which visits include imprisoned terrorists;
- The promotion of social reintegration through the involvement of civil society and the creation of outside services provided by the prison administration; and
- The escalation of criminal penalties for acts of torture, particularly when the torture consists of an act by a government official who performs it, causes it, remains silent about it, or orders it in order to obtain confessions.

4. MEASURES TO MAINTAIN PUBLIC ORDER AND TO PROTECT PERSONS AND PROPERTY

In its fight against terrorism and violent extremism, Algeria maintains a high level of mobilization among its various security services and domestic institutions, and has substantially increased the security of its borders. It is also implementing a policy for the modernization of its police force, particularly by encouraging the training and professionalization of police officers, the development of scientific and technical officers, and the strengthening of internal and external communications, in order to develop and consolidate a relationship of trust with the citizenry.

The Algerian police force is also trained institutionally to respect human rights. It has also developed local police forces, with the goal of improving interactions with local communities and, in particular, shielding young persons from the influence of extremist ideas, while also making efforts, when it is still possible, to rescue individuals who have been influenced by such ideas.

Police action for deradicalization has been taken in multiple ways, including:

- Identification of radicalization centers;
- Isolation of radical groups and advocates of violent extremism;

- Limitation of the settings that allow individuals to develop extremist ideas;
- Combating cybercrime as a vector for terrorism, in order to prevent and halt the use of new information and communications technologies for terrorist purposes;
- Prevention of the use of electronic media, and particularly media related to new technologies, to praise terrorism, without impeding freedom of expression;
- Combating Internet-based radicalization, through the creation of policy units responsible for fighting cybercrime, especially by assigning Internet watch units to monitor online propaganda activities;
- While respecting basic human rights, implementing an approach to young people who advocate radical ideas, in order to dissuade them;
- Eliminating all avenues of contact between terrorists and recruitment environments (neighborhoods, acquaintanceships, and families);
- Removing from reading are as any books dealing with fundamentalist religious subjects that incite violent extremism;
- Drying up the resources and sources of support for the propaganda of violent extremism and terrorist movements;
- Consulting with psychologists in order to understand better, and to influence and rehabilitate, individuals who are vulnerable and receptive to extremist speech.

5. RELIGIOUS MEASURES

As part of its program, the Government is committed to the continued mobilization of all of its resources in order to consolidate the foundations of the national religious tenets through the promotion of the authentic culture of Islam, which consists of humanism, tolerance, and social harmony; to complete the implementation of the national strategy for religious activities; and to combat all forms of extremism.

Algeria's deradicalization effort consists of reestablishing and consolidating the foundations of the national religious tenets. This effort is organized around the following initiatives:

- Protecting our religious heritage from the harmful ideas circulated within our society in recent years, which are contrary to the national religious principles practiced for centuries by our ancestors, which are founded on moderation, openness, and tolerance;
- Improving the training of imams and refining that training, for better management of mosques and more effective transmission of the message of Islam. All of the necessary resources have been made available in order to achieve these goals. For example, at the national level, once there was only one institution that specialized in the training of imams. Today there are twelve, with six others under construction;
- Training *mourchidates* (female imams), who perform the same work as their male colleagues, except for leading prayers. For many years, these women have worked closely with families;

- Requiring training in all functions prior to recruitment, in order to ensure that the following goals are reached:
 - A proper understanding of Islam, so that it is well understood apart from all extremism;
 - The establishment of rules governing the spiritual education that forms the person and enables the progress of society;
 - The preservation of the religious unity and the religious tenets of non-Muslims, and the proper treatment of such persons, within the framework of respect for *Sharia* law, which demands respect for others, their opinions, and their feelings, apart from any considerations of nationality or religion;

- The resumption by mosques of their true religious, cultural, educational and social role in coordination with the actions of the country's other institutions. The mosques must play their role as religious educators in order to eliminate extremist ideas and prevent all radicalization activity within the population in general, and particularly among the young people who may be the targets of propaganda or indoctrination. For this purpose, a new national charter for mosques is being developed;
- Introducing the theme of the prevention of violent extremism into the sermons of the imams, into teaching on the Quran, and into all events involving religious matters in general and mosques in particular;
- Encouraging the participation of religious guides (both men and women) in local actions to raise awareness of the phenomenon consisting of violence and extremism. This action typically forms part of the implementation of the Law on National Reconciliation;
- Reorganization of the institution of *Fatwa* in scientific councils related to local religious affairs, in the mosques, and in the use of media materials. This action is intended to fight the ideas that convey false interpretations of the religious texts and of the Tradition of the Prophet Mohamed (PBUH).
- Creating, in the near future, a National Watch to fight religious extremism. Its primary mission will be to analyze the phenomena related to religious extremism and to propose appropriate solutions. It will bring together different national institutions, scientists in various specialty areas, and the association movement, as well as young persons and women;
- Organizing joint awareness, training, and explanation programs with civil society and the relevant international organizations, such as UNICEF, the World Health Organization, and the International Red Cross;
- Training and educating the imams working in Algerian communities established abroad, within the framework of an agreement signed by Algeria and France. This experience is currently being extended to other countries;
- Launching the League of the Ulemas of the Sahel for a moderate, peaceful, and tolerant Islam;
- Continuing with efforts to promote tolerance, openness, and mutual understanding through the religious training that has been provided for decades

- now in the countries within the region by the University of Adrar and by the Islamic Institute of Tamanrasset, as well as through the annual grant of approximately 100 scholarships for Islamic university studies to their citizens;
- Adapting the legislative and regulatory framework governing religious activity, in order to combat violent extremism more effectively and to meet contemporary challenges;
 - Encouraging moderate religious books, to the detriment of books that urge violence and discrimination and that deal negatively with Islam and other religions;
 - Mobilizing the Algerian Islamic University in the propagation of a moderate and tolerant Islam and in the higher education of imams, particularly through the inclusion of multiple training cycles and a new doctoral specialty for Degree-Master-Doctorate (LMD) training;
 - Expanding collaboration with the academic world to thwart infiltration by sects;
 - Establishing a new Fiqh Academy of Sciences ("*Académie des Sciences du Fiqh*"), which will bring together all of the dogmas of Islam, issue *fatwas*, and consist of Fiqh specialists, physicians, sociologists, and jurists, as well as other national experts in various areas;
 - Creating religious associations by presidential decree, so that religious activities can be managed both within and outside the mosques and places of worship; and
 - Implementing the project currently under review for the creation of the institution of the Mufti of the Republic.

6. MEASURES AIMED AT THE IMMEDIATE ENVIRONMENT: FAMILIES, CIVIL SOCIETY, ZAOUÏAS AND OTHER TRADITIONAL ORGANIZATIONS

The State's actions against violent extremism and for deradicalization have also incorporated the many other groups and organizations that can affect human behavior and help push back extremist ideas. These vectors include:

- **Families:** The goal is to increase their awareness, in order to prevent the radicalization of their children and to encourage the repentance of family members involved in extremist or terrorist activities. If families have terrorist members who have been arrested or killed, then a desire for vengeance and a sense of belonging to a fundamentalist sphere can often lead their young relatives to join active terrorist groups. Local actions with families have often been successful.

- **The civilian population:** The actions that have been taken are designed to raise awareness of the dangers posed by violent extremism and terrorism in terms of the people's own safety, property, and honor. Relationships with the citizenry are of paramount importance, because they can contribute substantially to the success of the anti-terrorist fight, to the effort to fight violent extremism, and to the work of deradicalization. The management of

these relationships is viewed as a major component of the psychological action that can promote participation by the population.

- **The Zaouïas¹ and the Quranic schools:** The *Zaouïas* and the Quranic schools welcome different groups among the Algerian population from all parts of the country. They have been, and still are, important platforms for the dissemination of positive and constructive ideas and beliefs about Islam, and form a bulwark against violent extremism and radicalization.

- **The system of alms, *zakat*², and *wakfs*³:** The actions by the Algerian State include regulating the funds that circulate for alms, the annual *zakat* tax, and the *waqf* endowments, while ensuring that this activity is controlled by mechanisms that ensure transparency in the collection and distribution of the revenues from these sources. Accordingly, the *zakat* funds are collected by the Ministry of Religious Affairs and used to assist those in need, while also helping young people to engage in productive activities by making loans for micro-businesses. The State is planning to create a public financial institution (the *Zakat* Foundation) that will be responsible for collecting the *zakat* funds and donations, and for distributing them fairly among those in need in order to ensure traceability and to prevent the funds from being diverted and used for violent extremism and terrorism.

- **Islamic culture and the religious book:** The actions conducted in this area are designed to:

- Spread the principles of Islamic culture, which are based on free thought, cooperation, and tolerance, doing so through Islamic cultural centers and their affiliates in the *Wilayas*⁴ and at the local level;
- Organize scientific forums and research conferences, in order to highlight moderation and tolerance as core values of Islamic civilization (for example: the International Forum on "Islam and violent extremism"; the International Forum on "Ideological security"; and the International Forum on the "Practice of religious rites for non-Muslims");
- Organize scientific road-shows and tours that show case cultural diversity in Algeria; and,
- As indicated above, support moderate religious books to the detriment of books that urge violence.

¹ Zaouïa is an Islamic religious school or monastery. The term is Maghrebi and West African, roughly corresponding to the Eastern term Madrasa.

² Zakat is an obligatory payment made annually under Islamic law on certain kinds of property and used for charitable and religious purposes.

³ Wakf is an Islamic endowment of property to be held in trust and used for a charitable or religious purpose.

⁴ Wilaya is an administrative division. Algeria is divided into 48 Wilayas (equivalent of provinces).

7. COMMUNICATIONS-RELATED AND MEDIA MEASURES

The battle against violent extremism and terrorism in Algeria has also been waged in the field of communications – a field in which terrorist groups, their ideologues, and their recruiters are heavily invested.

The principal measures taken by the State to counter the extremist rhetoric, to fight terrorism, and to reestablish a proper understanding of authentic Islam – which advocates peace, tolerance, and harmony within society and fraternity among men – include:

- The reworking of the legislative and regulatory framework in order to strengthen political pluralism, freedom of expression, and the liberalization of the media;
- The development of media content that delegitimizes and devalues extremist rhetoric, exposing its opposition to the values and teachings of authentic Islam; explaining the values of unity, forgiveness, and tolerance that are taught by Islam; exhibiting the ravages and atrocities committed by terrorism and its agents; and continuously denouncing the fabricated amalgam of the Muslim religion, terrorism, and violent extremism;
- The marshaling in the media sector of all of the strengths and active resources of the nation in the battle against extreme and violent rhetoric and terrorism. These resources include intellectuals and personalities with influence in the social sphere; individuals known for their religious erudition (as displayed in religious discussions and in debates broadcast or published by the media); specialists in security issues to decode terrorist acts, their supporters, and their devastating effects, doing so on TV and through radio programs and press articles;
- Strong media coverage for the moderate opinions expressed by famous Muslim thinkers in national and international meetings on this subject;
- The development of rhetoric and communications specifically aimed at a young audience, including the “jil FM” radio station, which is dedicated to young people;
- The development of communications aimed at an international audience, in order to expose the reality of the terrorist phenomenon and rally the greatest possible numbers of people to the battle to eradicate it;
- The enshrinement of freedom of speech, through the multiplication of works in the public and private print press, in both Arabic and French, at the national and regional level, in the form of daily newspapers as well as weekly or monthly general or special-interest magazines (which collectively represent nearly 360 publications) and an increase in the number of publishing houses;
- The creation of approximately 50 themed and general-interest radio stations, both national and local, so that each *Wilaya* has at least one local radio station, as well as the international radio station that is also broadcast over the Internet;

- The creation of the Algerian radio station and TV channel on the Quran, whose solid programs will contribute toward the presentation of an Islam of peace, tolerance, humanism, and solidarity, as it has always been lived in Algeria;
- A partnership with the media – in their capacity as vectors for mobilization and awareness to fight this phenomenon – in operations against terrorism and in security-related actions;
- The organization of training sessions for journalists on the ethical principles of responsibility in managing security-related information, and the obligation to ensure a fair balance between the duty to provide information and security-related needs;
- Media assistance and support for the political initiatives of *Rahma*, the Civil Concord, and national reconciliation, with the media world transitioning from the phase of denouncing and confronting the radical trend to the phase of pacifying society as a whole;
- The liberalization of the audiovisual sector, which has led to the emergence of 25 private Algerian television channels. Some of the most positive results have been the shift of the Algerian youth from the extremist rhetoric purveyed by some TV channels; the significant reduction in their audiences within the general Algerian population; and the marginalization of extremist rhetoric and its influence on young viewers;
- The presentation – through media broadcasts, sermons in the mosques, statements by the families of terrorists, and the contents of the Internet sites of various public institutions – of condemnations by the *Ulemas* [Muslim scholars] of *Fatwas* authorizing the so-called “holy war” advocated by terrorist groups, in order to weaken their propaganda and to support the struggle against terrorism and violent extremism;
- Broadcasts on radio and TV stations – especially on those heard and followed by terrorists, such as Channel 1 and the Quran TV channel – designed specifically to counter radical rhetoric, doing so through multiple programs and opinions from renowned religious leaders advocating moderation and tolerance;
- Expansion within the public media, and an ongoing invitation to those in the private sector to do the same, of the unanimous rejection of radical Islam and violent extremism, thus reducing very significantly the possibilities of a resurgence of terrorist capacities.

At the regional level, Algeria is a member of the League of Arab States’ Committee to Fight Terrorism in the Media and the Committee to Fight Terrorism on the Internet.

8. NATIONAL EDUCATION MEASURES

Since its independence, Algeria has allocated an average of 25% of its annual budget to national education. The country’s literacy rate (98.4% in 2014) is among the highest in the world.

Education and training are the most basic and most effective ways to fight obscurantism, starting with violent extremism. Through its fundamental principles, its educational programs, and its national program to fight violence in the school context, as established by the National Education Law (Law No. 08-04, of January 23, 2008), the Algerian school system plays an important role in deradicalization and in the fight against violent extremism.

The goal of the system is to train citizens who have an undeniable national identity and who are deeply attached to the values of Algerian society, but who are also capable of understanding the surrounding world, of adapting to it, and acting on it, such that they are open to the outside world with no fears.

The Algerian school system performs the functions of instruction, socialization, and training. That is, it allows students to acquire the knowledge and skills they need in order to obtain apprenticeships and enter the work world; it educates them in respect for the spiritual, moral, and civic values of Algerian society; it inculcates the rules for living in society in a close relationship with their family, of which the school is the extension. The schools also provide students with essential knowledge and expertise, allowing them to enter higher education or training, or to perform a job, and to continue to learn throughout their lives.

Algerian schools are constitutionally founded on the following basic principles:

- A guaranteed right to education;
- Free education;
- Mandatory education up to the age of 16;
- The role of the State in guaranteeing equal opportunity for obtaining an education; and
- The formulation of the rights and obligations of the students, teachers, and administrators of education institutions.

Moreover, two of the articles of the National Education Law protect educational institutions from ideological, political, or partisan influence or manipulation.

Algeria's educational programs were revised under the National Education Law (Law No. 08-04, of January 23, 2008). These programs play their role, in coordination with the other elements of the system, in embodying the goals for the transmission and integration of the values relating to the following national choices:

- Republican and democratic values: The development of a sense of, and respect for, the law; respect for others, including the ability to listen to others; respect for majority rule; and respect for the rights of minorities;
- Standard national identity values (Muslim, Arab, Berber): The development and strengthening of these values go hand in hand with their universal dimension,

which involves human rights, citizenship, and the preservation of life and of the environment;

- Universal values: The development of scientific thought; the capacity for reasoning and critical reflection; control of the tools of modernity, on the one hand, and, on the other hand, the protection and defense of human rights in all forms, the preservation of the environment, and openness to the cultures and civilizations of the world.

The topics taught in primary, middle and secondary education consist of:

- Islamic education, focused on the human and moral values preached by Islam, namely, tolerance, generosity, a sense of justice, work, and honesty. This education is geared toward reinforcing healthy behavior in the student and learning about the five pillars of Islam, with the possible use of short verses from the Quran and the Hadith;
- Islamic sciences, offered as of the first year of secondary school under the title of "Islamic Sciences." This program is evolving toward a philosophical and civilization study of the various currents of thought and toward an approach to other religions in order to strengthen identity and a sense of belonging, along with the development of tolerance, an acceptance of others, and peaceful co-existence regardless of differences;
- Civil and moral education is designed to train the citizens of tomorrow, not only as the men and women of a country or a nation, but so that the humans of third millennium will be "citizens of the world", strong in their values and national cultural identity, but with well-formed universal values;
- In the Algerian educational system, the human sciences have elevated their purposes and goals in order to meet not only the challenges posed internally by the arrival of political pluralism, the shift to a market economy, and the need to cultivate a sense of civic duty, citizenship, and patriotism, but also the external challenges posed by the unavoidable march toward globalization and the transformations generated by information and communications technologies;
- Philosophy and the various aspects of its teaching are directed toward critical thinking, rather than toward abstract information that students work diligently to memorize in order to regurgitate it on exam day. In order to train students how to think, we teach them epistemology, the philosophy of science, and the historical path that gave birth to the great works of human thought, so that they can penetrate the secrets of philosophical discourse.
- Physical education and sports: a discipline that plays an essential role in the development of both independence and teamwork, as well as the formation of a balanced personality in complete harmony with the surrounding environment.

The National Program Against School Violence: This program is based on the need to ensure the protection, the safety, and the physical, psychological, and moral integrity of students and of all personnel in educational institutions. It contains a broad range of preventive and awareness-raising measures, as well as coercive measures.

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9. THE FIGHT AGAINST ILLITERACY

Violent extremism and its preachers also targeted the weakest members of society – namely, those who were vulnerable and marginalized because of illiteracy, which affected 40% of Algerian citizens in 1990. The supporters of violent extremism thus attempted to instill in these persons religious notions, particularly *jihad*, through propaganda methods that knowingly and abusively played on the passivity of the targeted individuals on the question of *jihad*, which was a true sin. These propaganda efforts sometimes evoked in these citizens feelings of guilt and adherence to the fundamentalist cause.

To deal with this situation, the State paid more attention to its literacy policy and to the fight to eliminate illiteracy that was launched in the early years of the country's independence.

Thanks to these efforts, this policy gradually achieved results, reducing this scourge to 22% in 2008 and an estimated 15.5% in 2014. Various educational methods, adapted to the specific needs and constraints of the target groups, were also used (such as qualification training, training for women in the home, evening courses, and apprenticeships).

10. MEASURES TO PROMOTE PROFESSIONAL TRAINING

Professional training remains an effective way to protect young people leaving the educational system from the influence and temptation of violent extremism, because it gives them a recognized professional qualification that allows them to enter the job market.

In this spirit, the Algerian State has made significant efforts to offer all citizens, particularly young men and women, an opportunity for professional training. In this area, Article 4 of Law No. 08-07, of February 23, 2008, on professional training and education, states: "giving any citizen a recognized professional qualification is a ongoing national objective. The State ensures equal opportunity for access to the public service consisting of professional training and education. Special procedures must be established for training disabled persons and specific groups."

Under this law, the government initiated in-depth measures with the following main objectives:

- Fair distribution of training establishments and centers through the country;
- Rehabilitation and development of traditional crafts;

- Rehabilitation and development of other manual trades, particularly the building, public works, and agricultural trades;
- Opening training activities to the private sector in order to encourage it to participate in the national training effort;
- The availability of professional qualification to all young workers; and
- The social and cultural promotion of individuals and society, by ensuring equal access to the highest qualifications and the encouragement of specific classes of the population, so as to allow them to enter the working world.

This strategy encourages a diversity of training methods (the home training method, training through apprenticeships, online training, and continuing education), leading to an annual work force of more than 600,000 trainees in more than 1,200 public training centers and 760 private establishments, with a total capacity of 45,000 educational positions.

It also promotes accessible training for all population classes. For the thousands of young workers who interrupt their education every year after reaching a level that gives them access to training, the State offers training in 76 of the current 422 specialties and trades that do not require a specific level or qualification. The State also initiated a program to open decentralized training facilities in rural areas for young people, particularly young girls. This measure attracted participation and was favorably received by local officials in the communities and *Wilayas*, which released significant resources for its successful implementation.

The development of partnerships with ministry departments, public institutions, private enterprises and associations has also been encouraged. An average of 100,000 young people regularly enrolls annually in practical training and apprenticeships in public and private institutions (86 framework agreements have been signed and 3,213 special conventions have been signed at the local level).

11. MEASURES TO PROMOTE JOBS AND FIGHT YOUTH UNEMPLOYMENT

Employment is also one of the most effective ways to bring young workers into the working world and remove them from the potential influence of extremist ideas.

This is why the government has expanded its efforts to create a number of public job support programs designed to promote the entry of young people into the marketplace, whether through salaried jobs or through the development of the entrepreneurial spirit in this segment of the population, or by encouraging the creation of micro-businesses.

Two major mechanisms have been established, i.e., the professional employment assistance program [*Dispositif d'aide à l'insertion professionnelle*] (DAIP), and the public programs to support business creation.

The professional employment assistance program (DAIP) is intended primarily to improve the employability of young workers within the framework of a salaried job. It focuses on entry into the production economic sector, which offers more opportunities for permanent employment. Integration into the workplace for first-time job seekers occurs within the framework of three types of contracts provided by the program, i.e.:

- The Graduate Employment Contract (CID), intended for young high-school graduates and high-level technicians from national professional training institutions;
- The Professional Employment Contract (CIP), intended for young people leaving secondary schools that are part of the National Education system or professional training centers, or individuals who have completed a trainee period;
- The Employment Training Contract (CFI), intended for young workers without training or other qualifications; and
- Assisted Work Contracts (CTA).

The National Employment Agency [*Agence Nationale de l'Emploi*] (ANEM) serves as a broker or middleman in the job market.

DAIP has allowed thousands of young first-time job seekers to be hired, to gain their first business experience, and to improve their employability, thereby facilitating their integration into the working world. For the CTA program, the State contributes for three years to the young employee's wages, while the wage supplement is paid by the employer along with several fiscal and parafiscal measures.

The public programs to support business creation are designed to develop an entrepreneurial spirit in young workers and encourage young promoters to move toward the creation of productive businesses in market niches that have a high potential for innovation.

To achieve this goal, the State has set up the following specialized organizations and agencies:

- The National Unemployment Insurance Fund [*Caisse Nationale d'Assurance Chômage*] (CNAC), intended for unemployed promoters between the ages of 30 and 50, who hold professional qualifications and who want to create a micro-business that provides goods or services; and
- The National Employment Support Agency [*Agence Nationale de Soutien à l'Emploi des Jeunes*] (ANSEI), which manages support programs for the projects of young workers between 18 and 35 years of age, who hold professional qualifications related to the proposed business. It involves two types of investment, i.e., investments in the creation of goods and services, and investments in their expansion. Two (2) financing formulas are provided: (1)

triangular financing (promoter / interest-free loan (PNR) from ANSEI / bank loan) and (2) joint financing (promoter / interest-free loan (PNR) from ANSEI).

Thus, the promoters in both the ANSEI and CNAC programs benefit from:

- An interest-free loan (PNR) to create a micro-business, which can be worth up to 10,000,000DA;
- An additional interest-free loan in the amount of 500,000 DA to acquire shop vehicles for businesses run by young graduates of the professional training system;
- An additional interest-free loan to pay the rent on the location to be used by young high-school graduates to create grouped firms;
- An additional interest-free loan in the amount of 500,000 DA to pay the rent on the location to be used for the new business created by young promoters;
- A 100% subsidy on the interest on the bank loans;
- Tax benefits granted to young promoters during the production and operating phases of the micro-businesses; and
- Training and advice on business management and support during the production and operating phases.

The ANSEI and CNAC programs are supported by risk and/or loan guarantee funds in order to back the bank loans made to the promoters.

Results achieved :

The ongoing implementation of the action plan to promote jobs and combat unemployment has had a direct effect on job creation and on the downward trend in the unemployment rate:

- The unemployment rate fell from nearly 30% early in this century to 9.8% in April of 2014. A survey conducted in September of 2014 indicated a total unemployment rate of 10.6%.
- This unemployment rate represents entry-level unemployment, inasmuch as nearly 59% of unemployed individuals are first-time job seekers.
- The unemployment rate for high-school graduates dropped from 21.4% in 2010 to 14.3% in September of 2013 and to 13.0% in April of 2014, then rose to 16.4% in September of 2014.
- The unemployment rate for women is dropping. It fell from 31.4% in 2001 to 19.1% in September of 2010 and 14.2% in April of 2014. However, it rose to 17.1% in September of 2014.
- The Professional Employment Assistance Program (DAIP) has enabled nearly 1,428,334 young workers to enter the workplace, with 179,216 young people being hired under Assisted Work Contracts during the period from 2010 to 2014 alone.

- ANEM, the job-market intermediary, recorded the placement in the economic sector of 1,144,651 job seekers during the same period. In addition, 34,777 placements were made by private organizations authorized to engage in this activity.
- During the sole period from 2010 to 2014, the creation of 316,171 micro-businesses was recorded, representing a potential of 666,765 jobs.

The results are encouraging, in that the job and unemployment indicators have showed a positive trend for the last 15 years.

12. MEASURES TO PROMOTE CULTURE AS AN INSTRUMENT AGAINST EXCLUSION AND VIOLENT EXTREMISM

Culture, as the domain of creation and of freedom of expression, cannot be compatible with intolerance and fanaticism. This is the reason why this area was directly targeted by the terrorist acts suffered by Algeria in the 1990s.

Men and women whose profession consisted of literary or artistic creation were murdered, and others preferred to leave their native land in order to flee the violence. Terrorists also attacked the country's physical and intangible heritage, as well as elements of the cultural infrastructure.

In the area of culture, terrorists wreaked visible devastation in Algeria and devastation whose extent can be evaluated only over the long term.

Faced with this scourge, and in order to offer citizens alternatives that value our national cultural heritage and encourage all forms of cultural creation, the State worked, even during the Black Decade, to intensify cultural activity through a series of measures affecting all dimensions of cultural activity, including the following ones:

- A gradual increase in the number of publicly funded annual festivals, to a current total of 176 international, national, and local festivals (versus 28 in 1998);
- The organization of several major international events that took place without incident, proving that terrorism has been vanquished (*Algiers, Capital of Arab Culture*, in 2007; the *Algiers Pan-African Cultural Festival*, in 2009; *Tiemen, Capital of Islamic Culture*, in 2011; and, this year, *Constantine, Capital of Arab Culture*);
- The creation of libraries, 341 of which were accredited between 2010 and 2014;
- Encouragement of cultural clubs: In 2015, the Ministry of Culture is supporting 507 clubs throughout the country, with a substantial increase in the budget allocated for the support of cultural clubs in recent years;

- Tributes to artists in the various disciplines: These public tributes are a strong signal to the creators of art in all of its diversity, in contrast to the attempts by extremists to shut down the cultural scene and as a rebuttal the censorship that they began to introduce on behalf of an obscurantist ideology;
- Cultural actions in the schools: So-called "suitcase museum" activities, designed to bring our heritage to the students;
- A significant increase in State budget allocations for the cultural sector;

- An increase in Algeria's participation in events organized abroad, in order to demonstrate to the world the resilience of a country and its people. Algeria has once again become a cultural destination for foreign artists. As a result, several week-long cultural events have been organized in Algeria, while several week-long Algerian culture events are scheduled abroad;

- The law on the protection of cultural heritage – a heritage that identifies and retraces the country's path through the ages and tells the story of its contributions to other cultures;

- An increase in the construction of elements of local cultural infrastructure, particularly for young people;

- The institutionalization of music, theater, and poetry festivals, with the encouragement of public readings and film production;

- The restoration of movie theaters destroyed by terrorism, and the creation of the Algerian National Film Center to relaunch film production;

- The promulgation in 2003 of an executive decree establishing the regulatory framework for the distribution of books and other works in Algeria. This decree mandated a permit, to be issued only by the Ministry of Culture, for the introduction of literary works into the country. This legislation was designed primarily to prevent the import of books that encourage extremism and intolerance;

- The relaunch of the international book fair and of annual regional fairs;

- The signing of various UNESCO conventions (i.e., the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, adopted in October 2005, and the Convention for the Safeguard of Intangible Cultural Heritage adopted in 2003, to which Algeria is the first signatory); and

- The organization of a large number of symposia (including one on St. Augustine).

This policy approach has stimulated cultural and artistic production as a way to combat violent extremism and terrorism in a number of fields, including:

The cinematic arts: Thanks to the financial support of the Ministry of Culture, the Film Industry Support Fund has enabled the production of several films that have contributed to greater awareness of fundamentalism and obscurantism. These feature films include *El Manara*, by Belkacem Hadjadi; *Rachida* by Yamina Bachir Chouikhi; *Douar de Femmes*, by Mohamed Chouikhi; *Les Suspects*, by Kamel Dehane ;*Mel Ouatri*, by Fatma Belhadj; *Le Démon au féminin*, by Hafsa Zinai; *Autopsie d'une tragédie*, by Aït Aoudia; *Parfum d'Alger*, by Rachid Belhadj; and *Morituri*, by Okacha Touïfa.

The screenplays for these films, which were directly inspired by the period of violence suffered by Algeria, have been very well received by the public. They all denounce retrograde ideas and intolerance, while illustrating the resistance the Algerians against terrorism. Before focusing directly on terrorism, Algerian filmmakers first produced films on the fundamentalist movements that emerged in Algeria and ended in active physical violence. Mohamed Chouikhi produced *Youcef ou la Légende du septième dormant*; Hafsa Zinai Goudil made *Le Démon au féminin*, which dealt with the phenomenon of charlatanism, and Merzak Allouache made *Bab El Oued City*.

On the dramatic stage: Creativity focused on extremism and violence through the production of a number of plays, including *Hadria Oua El Houou*, *El Bourat*, *Mezghena*, *Arfija*, and *Rehlat Hob*.

Several theatrical works were produced after Algeria's bloody years, including *La danse des innocents* at the national theatre of Algiers. *Hatta El Tam* ("Until the End") describes the mental path and behavior of the fundamentalists. This new production is a good example of consciousness-raising and the fight against retrograde ideas. We must also mention all of the plays that deal with the status of women, and which call for the promotion of their rights by indirectly encouraging the ideas of tolerance and progress.

Literature: The State established a permit system for the entry of works into the country in order to prevent the importation of books that encourage extremism and intolerance. Religious works are subject to approval by the Ministry of Religious Affairs and by the Ministry of Culture. The State also relaunched the annual international and regional book fairs, which are highly successful with the general public.

In order to encourage dialogue among cultures and to protect Algeria's intangible heritage as a bulwark against fundamentalist messages, the government also instituted a symposium entitled "Culture, Music, and Sufism." This symposium is held regularly. It allows researchers from multiple countries to debate various cultural aspects of the worship rituals and spiritual heritage of Islam and other religions.

This symposium is important because knowledge of the *tariquat*, which are based on the Universalist expression of Islam, is extremely important at a time when our societies are faced with confusion between politics and religion. Sufism, because of

its ecumenical character, its tolerance, and its generosity, makes a major contribution to the problem of the close relationships that bind together the nations and cultures of the world.

Still within the context of the contribution to the preservation of Algeria's intangible heritage, the State has encouraged several projects with the *Zaouias*, which have preserved this great cultural heritage. The *Zaouia* is a cultural space *par excellence*, in the sense that it expresses spirituality in the setting of the conviviality and ancestral wisdom of Muslim humanism. The State has also begun to restore several mausoleums which, in the collective imagination, are powerful symbols of our intangible national heritage and of a societal Islam that has been rejected by extremist fundamentalism.

13. MEASURES FOR BILATERAL, REGIONAL, AND INTERNATIONAL COOPERATION

Algeria firmly believes that, as with the fight against terrorism, the fight against violent extremism and the country's efforts toward deradicalization also require greater attention, and must be the subject of sustained bilateral, regional, and international cooperation.

For its part, Algeria is implementing a policy organized around the following elements:

- Inclusion of the issue of deradicalization and the fight against violent extremism in political discussions with various partners, in order to make them aware not only of the importance of attacking the origins of this evil, but also of the need for effective programs, other than security programs, to deal with individuals involved in violent movements or acts of violent extremism;
- Consciousness-raising about the phenomena of xenophobia and Islamophobia, which are also expressions of violent extremism, and which are being suffered by Muslim communities in a growing number of developed countries, and the need to combat these phenomena through institutional measures;
- Inclusion of this issue on the agendas of regional and international organizations;
- Support for, and active participation in, all initiatives and regional and international conferences that fall within the framework of the Dialogue of Civilizations. Algeria's contribution to this dialogue became a reality when the important international seminar on St. Augustine was held in 2001 in Algeria, which by definition is an Islamic country;
- Participation in regional and international conferences on the fight against violent extremism, such as the Washington summit in February of 2015;

- Sustained action to increase international awareness of the close relationship between terrorism and the various forms of violent extremism;
- Encouragement of university conferences in Algeria on the fight against violent extremism and intolerance, particularly under the aegis of the Ministry of Religious Affairs, the Ministry of Higher Education, and the Algerian universities;
- Development of cooperative programs between public and private religious institutions, as well as with similar institutions in the countries of the Sahel region;
- Support for the creation of the League of the Ulemas of the Sahel;
- Implementation of training programs for the Imams located in the countries of the Sahel region;
- Raising the awareness of the countries that host Muslim communities regarding the new forms of violent extremism represented by xenophobia and Islamophobia, and the impact of these phenomena on segments of the youth in these communities in terms of their receptiveness to recruiters for violent extremist and terrorist groups;
- A program to train and assign Algerian imams to work in the foreign countries that welcome large Algerian communities within their borders. This program is currently in progress with France under an agreement signed for this purpose by the two countries;
- Cooperation with the United Nations within the context of a program designed to share the Algerian experience in the battle against terrorism in order to combat incitement to this phenomenon and to violent extremism. This cooperation includes providing to the UN a consistent quantity of documentary material, manuscripts, and audiovisual archives, as well as the joint production of a short film on a penitent in a format appropriate for deradicalization and for gaining understanding so as to counter incitements to terrorism; and
- A commitment to cooperation with the International Red Cross regarding visits to prisoners and the treatment of these individuals, including those incarcerated for terrorist acts. These visits are conducted regularly and comply with the standard procedures of the International Red Cross. In 2013 this organization made 35 visits, covering a total of 18,191 prisoners in all categories, including those imprisoned for terrorist acts.

CONCLUSIONS

As one will gather from the foregoing discussion, Algeria is conducting an in-depth program of deradicalization in all sectors and all segments of the population, particularly its youth. For this purpose, it is mobilizing significant human, physical, and financial resources. This effort represents a long-term challenge for the country. The results obtained to date are encouraging, and invite us to persevere and go further along this avenue. Among these results, the following ones should be mentioned, purely for the sake of illustration:

1. The citizenry's rapid awareness of the importance and impact of the deradicalization program, and popular agreement with, and participation in, the implementation of the measures taken in this context by the public authorities and the country's various institutions.
2. The substantial weakening of extremist rhetoric, its sources, and its influence within the population in general and among young people in particular.
3. Focusing the attention of young people on the many public economic, cultural, and social policies designed for them, which offer them real opportunities to join in the national process for the construction and development of the country.
4. The limited number of young Algerians among the ranks of terrorist groups such as ISIL and others, in comparison with individuals from other countries in the region, which can be counted in the thousands, and the increasingly confirmed absence of Algerian terrorists holding leadership positions in foreign terrorist groups.
5. The sharp reduction in the people's interest in foreign satellite television programs in general, which are known for political and religious programs that are characterized by extremism and verbal violence.
6. The institutional framing of the *Fatwa* and its management by official institutions.
7. The drying up of sources of recruitment for extremist ideas and terrorist groups.
8. The rededication of religious spaces and the gradual general reestablishment of the preaching of a moderate and tolerant Islam, as it has always existed in Algeria.

9. The qualitative and quantitative training of imams and *mourchidates*, and their many interactions with the people within and outside of religious spaces.
10. The creation of new doctrinal training institutions for religious activity (such as the Fiqh Academy of Sciences) and the follow-up of this activity (such as the creation of the National Watch to fight religious extremism).
11. The reform of the education system and its incorporation within a perspective that focuses on anchoring the child (and thus the future citizen) in our ancestral national values, while resolutely encouraging modernity and integration with the rest of the modern world, through the development of a critical, scientific, and rational mind.
12. The revitalization and mobilization of our culture, in order to reestablish and develop the values of tolerance, openness to the world, dialogue, authenticity, respect for others, and coexistence.
13. The growing interest shown by foreign partners in the Algerian experience in deradicalization.

The policy of deradicalization has also contributed toward the return to tranquility and confidence among the Algerian people; toward the heightened vigilance of the people with regard to proponents of extremist rhetoric; toward the strengthening of national cohesion and the reconstruction of the social fabric that was severely disrupted by the national tragedy; and toward the preservation of human lives that might otherwise have been extinguished by the criminal machine of violent extremism and terrorism.
