

Reflections on Ethnic and National Identity of Algerian Immigrants in France

Qiao Qiao¹

¹ Institute for Western Frontier Region of China, Shaanxi Normal University, Xi'an, China

¹Corresponding author. Email: qiao91@snnu.edu.cn

ABSTRACT

This article takes the account of an Algerian landlord whom the author met in France as an introduction to reflect on the issues of ethnic and national identity of Algerian immigrants living in France. By reviewing the history of French colonization of Algeria and the Algerian War of Independence, this article analyzes the reasons why Algerian immigrants have become estranged from the mainstream culture of French society.

Keywords: *Algeria, Algerian immigrants, France, Ethnic identity, National identity.*

1. INTRODUCTION

The report points out that in 1995, the total population of France was about 58.1 million, of which 48.93 million were the main French nationality, accounting for 84.2% of the total population. The composition of ethnic minorities in France is as follows: approximately 1.5 million Alsatians, approximately 3.7 million Bretons, approximately 300,000 Corsicans, etc. Other ethnic and immigrant groups (including Arabs, African Americans, Europeans, Asians, etc.) have a population of approximately 3.34 million.¹ France is undoubtedly a multi-ethnic country. The author lived and studied in France for four years, and felt the uniqueness of France's national conditions. It is not a typical immigrant country, and it is also different from China, a multi-ethnic country. Various ethnic groups live on the French mainland, and they have significant differences in their national and ethnic identity towards France.

The Algerian immigrant community is the largest immigrant group in France, with a population of 805,000 Algerian immigrants in 1982. For a hundred years, France's colonization and rule over Algeria have led to the rise of the country's national independence movement. Although Algeria actually achieved a victory in national independence in 1962, to this day, Algeria and

France are still closely related in terms of economy, culture, and politics, and deeply influenced by France. The term "Pieds-noirs" usually refers to the French who live in Algeria and regard French Algeria as their motherland, or the French from Algeria.² In France, the author met a large number of Algerians who live in France all the year round. They pay taxes to France and have formal jobs and fixed property. However, these Algerians do not recognize themselves as French and still regard Algeria as their motherland. There is relatively little research on them in China, so the author attempted to combine conversations with Algerians he met in France and relevant theories of ethnology to make some reflections and discussions.

2. "THE ETERNAL MOTHERLAND"

The author lived and studied in France for four years from 2013 to 2017. In the first year, the author studied French at the Université Lumière Lyon-II, France. Due to rent reasons, I moved from the third district of the city to Villeurbanne, where the landlord was a 70-year-old Algerian male. At a small gathering on a weekend afternoon, the landlord shared his early experiences and life with the tenants as a topic of conversation, which gave the author the opportunity to learn about the living conditions of Algerians in France.

1. Yu Haifeng, On Contemporary French Ethnic Issues and Policies [J]. Theory Horizon, 2013(11): pp143-145.

2. Paul Robert and Alain Rey, The Great Robert of the French Language, Definition 3 of Pied-noir(Le Grand Robert de la langue française, d'édification 3 de Pied-noir), 1990, tome VII, pp. 390.

Villeurbanne is an industrial satellite city of Lyon, with industries such as steel, textiles, and chemicals. The landlord was once a worker in Lyon (the author is not sure what industry it was). According to the landlord's account, he went to Lyon, France as a laborer during the Algerian War of Independence when he was in his teens (around 1960). In September 1946, the French government signed the Free Immigration Law with Algeria to ensure the rights of Algerian immigrants in France, and since then, the number of Algerian immigrants to France has continued to increase year after year.[At this time, it was the period of the Fourth French Republic, and after the end of World War II, French industry urgently needed to recover, so Paris and the coal mining areas in northern France needed a large amount of cheap labor. These important industrial centers in France have become the first choice for Algerian immigrants. Lyon, as the center of France's textile industry, is also a popular city for immigrant workers. So, the landlord started earning his first bucket of gold at the factory in Lyon, and got married and had children there. His wife was also a Muslim woman. After the landlord left the factory, he opened a thrift store selling various old furniture, handicrafts, etc. (all the furniture in the room I rented came from his thrift store). After years of operation, the landlord now owns the four-story small building rented to tenants, with two households, two bedrooms, and one living room on each floor.

The landlord repeatedly emphasized that he has been in France for more than ten years and is already using a ten-year residence card. Ten years of residency in France is required for foreign immigrants to reside in the country for at least five years, and to have a stable job and tax certificate.³ Although the police station (Préfecture)⁴ has repeatedly advised him that, based on his property and tax status, he can fully change his nationality to French and avoid the annual change of residence permit procedures, he insists on retaining his Algerian nationality. The landlord always regards

Algeria as his homeland, which is the insistence of the first generation of immigrants in Algeria. The French government reintroduced the Nationality Law into the "Civil Code"⁵ in 1993, which amended immigration planning policies and stipulated that newborns born in France after January 1, 1963, would naturally be granted French nationality if one of their parents was born in Algeria before July 3, 1962.⁶ Mr. Landlord's children are French nationals. They were born, grew, studied and worked in France. They have no deep national identity and national identity to Algeria, and are already pure French.

The above is an Algerian person living in France's understanding of their ethnicity and country. There may still be many such people in France, as well as many Algerians who have directly obtained French citizenship. No matter how they decide their nationality, it is their carefully considered choice. The ethnic and national identity of Algerians in France is a complex issue, rooted in France's colonial experience in Algeria.

3. BACKGROUND OF ALGERIAN IMMIGRANTS TO FRANCE

Algeria is located on the Mediterranean coast of North Africa, facing France across the Mediterranean Sea. It is an international gateway to the Mediterranean Sea and the Suez Canal. It borders the Mediterranean Sea to the north, Tunisia and Libya to the east, Niger, Mali and Mauritania to the south, and Morocco and Western Sahara to the west.⁷ The three French colonies in North Africa are Morocco, Tunisia, and Algeria, with the latter being the largest among the three countries, covering an area of approximately 2 million square kilometers.⁸ The capital of Algeria is Alger. The

3. French Republic (République Française), Certificate of Residence of 10 Years - Person of Algerian Nationality (Certificat de résidence de 10 ans - Personne de nationalité algérienne), 2024/10/01, <https://www.service-public.fr/particuliers/vosdroits/F2257>, 2025/05/21.

4. The term "police station" is used in the text, but in reality, the procedures for changing long-term residence are handled at the administrative external window of each province and city. In France, such places are referred to as "préfecture". Taking Paris as an example, each of the 20 districts in Paris Saint Germain has its own préfecture, and the 7 provinces in Paris Saint Germain (excluding Paris Saint Germain) also have their own préfecture.

5. Ministry of the Interior (Ministère de l'Intérieur), History of the Law of French Nationality (Historique du droit de la nationalité française), 2013/05/12, <https://www.immigration.interieur.gouv.fr/Archives/Les-archives-du-site/Archives-Integration/Historique-du-droit-de-la-nationalite-francaise>, 2025/05/21.

6. France Diplomacy (France Diplomatie), , The attribution of French nationality (L'attribution de la nationalité française), 2016/05, <https://www.diplomatie.gouv.fr/fr/services-aux-francais/etat-civil-et-nationalite-francaise/nationalite-francaise/article/l-attribution-de-la-nationalite-francaise>, 2025/05/21.

7. Ministry of Foreign Affairs of the People's Republic of China: "Overview of Algeria", https://www.mfa.gov.cn/web/gjhdq_676201/gj_676203/fz_677316/1206_677318/1206x0_677320, 2023-01-12. September 2022

8. Fan Yong, National Liberation Struggles in Morocco, Tunisia, and Algeria [M]. Shanghai: Shanghai People's Publishing House, 1957, p26.

official language is Arabic, and as it was once a French colony, French is also the lingua franca. Islam is the state religion.⁹ Algeria is a multi-ethnic country with a population of 45.35 million according to 2021 data. In addition to the two main ethnic groups, Arabs and Berbers (accounting for about 20% of the total population), there are also some smaller ethnic groups or ethnic groups, such as the Mzab and Tuareg. Its initial ethnic group was the Berbers, who were ruled by the Roman Empire from 146 BC to 432 AD, and Christianity was introduced as the main religion. From 1516 to 1830 AD, it was incorporated into Türkiye's ruling territory and gradually became Islamized. Nowadays, Algeria is an Arab country dominated by Muslims.¹⁰

The French invasion of Algeria began with the "Slap Incident" in 1827, when Charles X decided to send troops to attack Algeria by force. Until 1830, Algiers Dei signed the "La Convention Franco-algérienne" with France, which was a treaty that ended the regency system in Algiers and heralded the arrival of Algeria's colonial period. It directly determined the fate of the country and also sparked resistance from the people towards colonial policies. By 1905, France gradually conquered the entire territory of Algeria.

Since 1870, a large number of French people have migrated to Algeria. They are the main part of the "Black Foot". In order to better colonize Algeria, France implemented various assimilation policies and made French the first language of instruction, in order to completely conquer Algeria culturally and linguistically. To this day, the common language in the three North African countries is still French, so Algerian laborers and immigrants living and working in France have almost no language barriers.

Although colonization objectively brought a certain degree of modern industry to Algeria, it cannot be denied that the colonizers inflicted devastation and plunder on the indigenous people of Algeria. A few French people have privileged interests in Algeria, while most Algerian people have been completely colonized and oppressed by them, losing their human rights, the right to life and the right to education. As a result, the wealth gap in

Algeria has widened and social division has become increasingly severe.

In the mid-20th century, Algeria's population surged, with a large influx of people into cities. However, due to the crippled industry of long-term colonization, job opportunities in cities were far from sufficient, and the surplus population led to social unrest. During World War II, General de Gaulle promised to grant freedom and self-determination to African colonies after the war. As a result, the Algerian people were inspired to join the anti-fascist army in hopes of achieving national independence after the war. In the 1950s and 1960s after the end of World War II, the international anti-colonial independence struggle movement gradually began. Algeria also hoped that France could fulfill its pre-war promise to have full French citizenship and its own rights, but it ended in failure. This sparked resistance from the Algerian people and led to a long-armed struggle for national independence under the leadership of the Algerian National Liberation Front. Until 1962, Algeria signed the "Accords d'Évian" with France, marking the victory of the Algerian national independence struggle. The Algerian War of Independence, as one of the most intense conflicts in French colonial history, directly shook the foundation of the Fourth French Republic. During the war, France was deeply mired in military, economic, and public opinion quagmires, and anti-war sentiment surged domestically. Different political factions were severely divided on the Algerian issue, and the fragile parliamentary government was unable to form effective decision-making to respond to the crisis. The severe situation ultimately led to the end of the Fourth French Republic in 1958. With his prestige during World War II and commitment to resolving the crisis, Charles de Gaulle took power for the second time and established the Fifth French Republic through a referendum in September of the same year. Approximately 1 million "Pieds-noirs", including 400,000 Algerian refugees, were able to take the opportunity to return to France, and the French government allowed them to legally obtain French citizenship.

In September 1947, France and Algeria signed the Freedom of Immigration Act, which abolished the restriction that Algerian immigrants must obtain approval from the immigration office before entering France and granted them the right to freely migrate to France. After the implementation of the bill, the scale of Algerian immigration to France showed explosive growth: in 1946, there were only 20,000 Algerians living in France, but by the eve of

9. Fan Yong, *National Liberation Struggles in Morocco, Tunisia, and Algeria* [M]. Shanghai: Shanghai People's Publishing House, 1957, p26.

10. Benjamin Stora, *Algeria: 1830-2000 a short story*, trans. by Jane Marie Todd, N.Y.: Cornell University Press, 2006, pp. 4.

the Algerian War of Independence in 1954, this number had skyrocketed to 210,000, with the labor group accounting for more than two-thirds.¹¹ Before Algeria's formal independence in 1962, the number of French immigrants exceeded 500,000.¹² After independence in 1962, due to the unaffected immigration agreement, Algeria's local industry was unable to absorb a large number of young and middle-aged laborers. After World War II, France needed labor again for reconstruction, so thousands of Algerian immigrants continued to seek employment opportunities in France. They can proficiently use French, which enables them to quickly integrate into the industrial production of mainland France. However, due to colonization, a large number of Algerians cannot obtain high-level education, and they can only work as temporary workers in labor-intensive industries such as construction, mining, transportation, and manufacturing factories such as automobile manufacturing, textiles, and chemicals.

In the mid-1970s, the global oil crisis erupted, triggering a systemic economic shock worldwide. France, as an industrialized country, also suffered heavy losses, with industrial production shrinking, fiscal deficits worsening, unemployment rates continuing to rise, and social contradictions becoming increasingly acute. In this context, Algerian immigrants have become the "scapegoat" in economic difficulties, that is, the main target of catharsis of domestic xenophobia. Many French believe that the low wage standard of Algerian workers has led to the lower price of the labor market, which has squeezed out the employment space of domestic workers. The French government suspended the introduction of immigrant labor in 1974 and carried out a large number of layoffs domestically. In fact, policy changes did not completely prevent Algerians from traveling to France, until 1982 when Algerians became the largest immigrant group in France, with a total of over 800,000.¹³ Such a huge population is bound to have a certain impact on French society. In fact, the religious and cultural differences between Algerian immigrants and the French are so great that they are isolated and in conflict with the French to a certain

extent. Algerians in France also have certain special expressions of ethnic and national identity.

4. ETHNIC AND NATIONAL IDENTITY OF ALGERIAN IMMIGRANTS

There are various problems within multi-ethnic countries in the world today. Starting from the narrative and historical background of Algerian immigrants, this article finds that there are issues of ethnic and national identity among immigrants in French society, and this conflict has brought about a certain degree of identity crisis. France has always believed that French culture and the French nation are the core of the country. They are not unaware of the existence of various ethnic groups and immigrants from different countries in France, but deliberately ignore or even suppress the cultures of other ethnic groups.

The term "ethnicity" has two levels of meaning: the first level is the sub national level of ethnic community, which includes ethnic groups that occupy a certain region and have autonomy, ethnic groups that are dispersed within a country and have cultural rights, and tribes with lower levels of social development. The second level refers to transnational or cross-border ethnic groups that are distributed across multiple countries beyond one country's borders.¹⁴ After the Algerian War of Independence, it had already achieved autonomy within its own territory and was a nation with autonomy. Algerian laborers and immigrants are groups scattered within France with their own culture.

Hegel believed that "the nation-state is the highest form of political entity, the political shell of national spirit, and the material embodiment of national will and destiny."¹⁵ As a cultural nation-state, France undoubtedly embodies the national spirit and culture of the French nation to the greatest extent possible. When people talk about France, most people think of the French Revolution, the Napoleonic Wars, and the glory of French art. Few people know that there are still hundreds of thousands of Algerians living in France, and the number of Muslim immigrants in Algeria far

11. Maxim Silverman, *Deconstructing The Nation: immigration racism and citizenship*, New York: Routledge Company, 1992, pp.41.

12. (France) Fernand Braudel, *The Characteristics of France - People and Things*(L'identité de la France) [M]. Beijing: The Commercial Press, 1995, p165.

13. Heinz Fassmann and Rainer Munz, *European Migration In The Late Twentieth Century*, Brookfield: Edward Elgar company, 1994, pp. 138, table 3.1.

14. Gao Yongjiu, Zhu Jun, *On Ethnic Identity and National Identity in Multi ethnic Countries* [J]. *Ethno-National Studies*, 2010(2), p27.

15. George H. Sabine, *A History of Political Theory*, New York: Holt, Rinehart and Winston, 1961, pp. 306.

exceeds that of immigrants from other African countries.

Ethnic identity and national identity refer to the sense of belonging and emotional attachment that members of ethnic society have due to their affiliation with a particular ethnic group or country. This ethnic identity is manifested in social practice as attachment, persistence, and pursuit of ethnic differences or heterogeneity. In order to maintain and continue the cultural characteristics, language, historical traditions, and collective memory of the nation, they may even resort to political means of autonomy or nation building.¹⁶ The Algerian people have already achieved their own ethnic autonomy in Africa, laying the foundation for the continuation of their national culture. They refuse to be completely integrated into French culture and their national identity disappears. In their struggle, they insist on the independence of the Algerian ethnic group. However, the first generation of Algerian immigrants mentioned earlier in mainland France, even after living in France for decades, still did not integrate into the French nation, and even firmly adhered to Algeria's national identity and identity. This is what people need to pay attention to and think about.

The author believes that there are three reasons for the existence of this phenomenon:

4.1 The Impact of Huntington's Advocacy of Anglo-Saxon Racial Nationalism on France

In the Western academic community, Huntington advocated for the Protestant culture of white Americans (Anglo-Saxons) as the mainstay and mainstream of American society. He insisted on using the cultural traits of the white population as the national identity or national identity, and adopted a grand nationalist stance to regard the culture of the host country as the unified standard and value norm for various sub national levels of ethnic identity. This proposition is known as "Anglo-Saxon racial nationalism".¹⁷ This strong cultural integration is necessary to strike and suppress the culture and spirit of other ethnic groups, in order to highlight the core position of the

main ethnic group. Although France is not a part of the Ansar nation, the economic and political ties between Europe and America over the years, as well as the global spread of Ansar culture, have led to the strong influence of Ansar racial nationalism on the French government and people. The author has seen from his own experience that young people in Paris will actively choose to watch American movies and TV plays, and the social activities of French Internet users are also carried out on Twitter, Instagram and other platforms in the United States. Therefore, in today's Internet era, French culture is greatly impacted by the culture of Anglo-Saxon. The construction of national identity in France has long been centered around French culture, specifically the "core culture" of the main French national cultural traits (such as French, Catholic tradition, Enlightenment ideas, etc.). This architectural model essentially implies the neglect of multicultural values, including but not limited to selective disregard and exclusion of Arab culture, African culture, and Asian culture. After many wars, the French people's sense of nation-state identity has become stronger. Although the French cultural national identity has gradually moved towards rationalism after the Cold War, the Algerian Islamic civilization is still excluded from the cultural level. The French recognize the Gaul tradition and Roman civilization, as well as the Capet and Bourbon dynasties, and are more proud of Napoleon. They can rationally view the French Revolution and the Paris Commune, and even accept their own national defeat in the European battlefield of World War II. However, although the French consider Algeria as their territory, they will never consider the Islamic civilization of Algerian Muslims as part of French civilization.

4.2 Changes in French Immigration Policies and Political Decisions by Left-wing Forces

Many people tend to overlook the significant impact of French political decision-making when discussing ethnic conflicts in mainland France. Before suspending the introduction of labor in 1974, the French government also introduced a series of policies to help Algerian workers improve their living conditions. In 1958, the French government established the FAS (Fonds d'Action Social) Foundation to provide funding for Algerian immigrants to improve their living environment. On the one hand, it encouraged them to move out of slums and provided them with housing subsidies, and on the other hand, it urgently renovated their

16. Gao Yongjiu, Zhu Jun, On Ethnic Identity and National Identity in Multi-ethnic Countries [J]. Ethno, 2010(29), p29.

17. Hao Shiyuan, National Identity Crisis or Nationalist Declaration? — Huntington, "Who Are We?" The Dilemma of Inter Ethnic Political Theory in a Book [J]. Journal of World Peoples Studies, 2005(3): p7.

homes to provide a place to live.¹⁸ As mentioned above, the global stone energy crisis in the 1970s had a structural impact on French society. In order to alleviate the financial pressure brought by the crisis, the agency responsible for the supply of migrant housing raised the rent, which led to the dissatisfaction of migrant groups and intensified the social conflict between the native French and immigrants. In 1973, large-scale immigration strikes broke out in many parts of France, lasting nearly a year. The core demands focused on housing equity and economic rights. These strikes highlighted the failure of the French government's housing policy under the impact of the crisis, transforming economic pressure into ethnic conflict and further reinforcing the "otherization" dilemma of Algerian immigrants. The economic crisis also led to a large number of layoffs in enterprises, so there was an exclusion movement against Algerian immigrants in the society. French people believed that Algerian workers stole jobs at a low price. In 1974, the introduction of labor was suspended and layoffs were carried out, leading to various conflicts that made it difficult for Algerian immigrants to integrate into France culturally, and even more difficult to ensure their basic needs and survival. Policy failures and years of social conflict had gradually pushed Algerian immigrants away from France. Adding insult to injury is the rise of right-wing forces in France. The far right political party "Front National" introduced the "repatriation plan" in 1975, distributing repatriation funds to send back surplus labor - Algerian and North African immigrants. Currently, there are many gathering places for Algerian immigrants in mainland France, such as Clichy-sous-Bois in the Seine Saint Denis north of Île-de-France, and especially Marseille in southern France, which is even known as the "last city of Algeria". These Algerian communities are not simply a phenomenon of population settlement, but a product of long-term institutional exclusion and the emergence of "social spatial segregation". Although there is extreme ideological infiltration in some gathering areas, the French simply define it as a factor of social instability and believe that the community is mostly "outsiders who are difficult to assimilate", which will undoubtedly deepen ethnic conflicts. The former "National Front" has been reorganized into the current "Ressemblément National", led by Ms. Marine Le Pen. In recent

years, the party has continued to expand its political influence through the European debt crisis, economic weakness, high unemployment rates, and issues of refugees and terrorism.¹⁹ And by exaggerating false narratives such as "immigrants taking away job opportunities", the economic crisis was transformed into a "national survival crisis", making the exclusionary tendencies in French society increasingly severe, with Algerian immigrants being the first to be excluded from other ethnic groups. The practice of transforming contradictions into binary oppositions will further exacerbate the horizontal division of society.

4.3 The Clash Between French National Culture and Algerian Islamic Culture

People cannot ignore the internal driving force of culture. French national culture and Algerian Islamic culture are two completely different cultures, with completely different written languages, historical traditions, religious beliefs, and even mutually exclusive and contradictory. French culture originated from Gaul and Roman civilizations, and after experiencing the Renaissance and Enlightenment, gradually formed rationalism and liberalism centered on the ideas of Voltaire and Rousseau. In summary, French culture emphasizes putting people first, pursuing freedom and equality, and protecting private property. Moreover, France caught up with two waves of industrial revolution and became a developed country after years of operation. The education level of its citizens is relatively high and their living standards are among the top in the world. However, the good life of the French was based on the exploitation of the colonies from the 19th to the 20th century. The development of France, to a certain extent, was based on the suffering of the colonial people in North Africa. But the French did not realize the colonial people's pursuit of a better life, and still arrogantly suppressed them. Under high pressure, there must be resistance. The brutal colonization led to the rise of Algerian nationalism, and people united to fight for their rights. Islamic civilization also accelerated the integration of Muslims. As is well known, religion can attract and unite people from all walks of life, and Islam has a stronger centripetal force than other religions to unite the Muslim community. Islam, as a

18. Li Guanhui, The Research of Cuban-American's Integration and Comparison with Algerians in France [D]. Master's Thesis of Northeast Normal University, 2005, p27.

19. Ministry of Foreign Affairs of the People's Republic of China: "Overview of France", September 2022, https://www.mfa.gov.cn/web/gjhdq_676201/gj_676203/oz_678770/1206_679134/1206x0_679136/, 2023-01-14.

monotheistic religion, regards Allah as the only true God and the Quran as its core doctrine, which is completely contradictory to the rationalism and liberalism of French culture. In French society, the clash of two conflicting cultures can deepen ethnic barriers and national divisions.

Due to the above reasons, there have always been contradictions and problems in the ethnic identity and national identity of Algerian immigrants in French society. Some Algerian Muslims who have changed their nationality do not identify with the culture and history of the French nation, while another group of immigrants who insist on Algerian nationality have achieved unity in ethnic identity and national identity, believing that they have always been Algerian and refusing to change their nationality.

5. CONCLUSION

The problem can be solved only by facing the problem squarely. The national problem in France is deeply rooted. However, both the French government and the French people are deliberately ignoring this problem, and extreme right-wing groups even try to make trouble with the immigration problem. It is not difficult to see that France always requires immigrants to integrate into French culture and society in one direction, and rarely formulates relevant policies from the perspective of immigration. In China, apart from experts and scholars on related issues, the general public outside the academic community is less aware of the seriousness of the French ethnic issue. The author attempts to answer his long-standing question about Algerian landlords insisting on their nationality in the article, analyzing the ethnic and national identity of Algerian immigrants in France from an ethnographic perspective. The issue of immigration can prompt people to think that since individual ethnic identity is so tenacious and rooted in the identity structure of each ethnic member, it is necessary to face up to the objective ethnic issues that exist in the country and society, and reflect on the loopholes and errors in current ethnic policies. As an ethnologist, it is also necessary to examine the issue of ethnic identity from a dual perspective of historical context and political structure. Under the contemporary governance framework of China, ethnic minorities are equal citizens of the People's Republic of China, rather than "immigrants on the land". The system of regional ethnic autonomy guarantees the cultural rights and participation rights of ethnic minorities in regional governance

through the constitution, forming a diverse symbiotic model guided by the "Chinese national community consciousness". This ethnic relationship based on historical mutual construction and institutional equality is fundamentally different from the identity tearing caused by France's colonial heritage, reflecting the differentiated response paths of different civilization types and political traditions to ethnic issues. There is a must to reflect on ourselves through this, starting from reality and not blindly applying it, and innovate based on Chinese national conditions in theory and methods, in order to solve practical problems more effectively.

REFERENCES

- [1] Yu Haifeng, On Contemporary French Ethnic Issues and Policies [J]. Theory Horizon, 2013(11): pp143-145.
- [2] Paul Robert and Alain Rey, The Great Robert of the French Language, Definition 3 of Pied-noir(Le Grand Robert de la langue française, d éfinition 3 de Pied-noir), 1990, tome VII, pp. 390.
- [3] French Republic (République Française), Certificate of Residence of 10 Years - Person of Algerian Nationality(Certificat de r ésidence de 10 ans - Personne de nationalit é alg érienne), 2024/10/01, <https://www.service-public.fr/particuliers/vosdroits/F2257> , 2025/05/21.
- [4] Ministry of the Interior(Minist ère de l'Intérieur), History of the Law of French Nationality(Historique du droit de la nationalit é française), 2013/05/12, https://www.immigration.interieur.gouv.fr/Arc_hives/Les-archives-du-site/Archives-Integration/Historique-du-droit-de-la-nationalite-francaise, 2025/05/21.
- [5] France Diplomacy(France Diplomatie), , The attribution of French nationality (L'attribution de la nationalit é française), 2016/05, <https://www.diplomatie.gouv.fr/fr/services-aux-francais/etat-civil-et-nationalite-francaise/nationalite-francaise/article/l-attribution-de-la-nationalite-francaise>, 2025/05/21.
- [6] Ministry of Foreign Affairs of the People's Republic of China: "Overview of Algeria", , https://www.mfa.gov.cn/web/gjhdq_676201/gj

_676203/fz_677316/1206_677318/1206x0_67
 7320/, 2023-01-12.September 2022

_676203/oz_678770/1206_679134/1206x0_6
 79136/, 2023-01-14.

- [7] Fan Yong, National Liberation Struggles in Morocco, Tunisia, and Algeria [M]. Shanghai: Shanghai People's Publishing House, 1957, p26.
- [8] Fan Yong, National Liberation Struggles in Morocco, Tunisia, and Algeria [M]. Shanghai: Shanghai People's Publishing House, 1957, p26.
- [9] Benjamin Stora, Algeria: 1830-2000 a short story, trans. by Jane Marie Todd, N.Y.: Cornell University Press, 2006, pp. 4.
- [10] Maxim Silverman, Deconstructing The Nation: immigration racism and citizenship, New York: Routledge Company, 1992, pp.41.
- [11] (France) Fernand Braudel, The Characteristics of France - People and Things (L'identité de la France) [M]. Beijing: The Commercial Press, 1995, p165.
- [12] Heinz Fassmann and Rainer Munz, European Migration In The Late Twentieth Century, Brookfield: Edward Elgar company, 1994, pp. 138, table 3.1.
- [13] Gao Yongjiu, Zhu Jun, On Ethnic Identity and National Identity in Multi ethnic Countries [J]. Ethno-National Studies, 2010(2), p27.
- [14] George H. Sabine, A History of Political Theory, New York: Holt, Rinehart and Winston, 1961, pp. 306.
- [15] Gao Yongjiu, Zhu Jun, On Ethnic Identity and National Identity in Multi-ethnic Countries [J]. Ethno, 2010(29), p29.
- [16] Hao Shiyuan, National Identity Crisis or Nationalist Declaration? — Huntington, "Who Are We?" The Dilemma of Inter Ethnic Political Theory in a Book [J]. Journal of World Peoples Studies, 2005(3): p7.
- [17] Li Guanhui, The Research of Cuban-American's Integration and Comparison with Algerians in France [D]. Master's Thesis of Northeast Normal University, 2005, p27.
- [18] Ministry of Foreign Affairs of the People's Republic of China: "Overview of France", September 2022, https://www.mfa.gov.cn/web/gjhdq_676201/gj