

Macron Furious! Algeria Keeps Defeating Europe | Fethi

The multipolar revolution continues. It was started decades ago and it is picking up steam. Today we'll look at one of the early leaders of the anti-colonial movement. I speak with Algerian YouTuber Fethi of @JazairHope about his country's leadership role in the fight against colonial oppression and for a multipolar world. We discuss the country's foreign policy, the legacy of French colonization, the war of independence and the long crisis with France. Links: Jazair Hope: <https://jazairhope.org> Jazair Hope YouTube: <https://www.youtube.com/@JazairHope> Neutrality Studies substack: <https://pascallottaz.substack.com> (Opt in for Academic Section from your profile settings: <https://pascallottaz.substack.com/s/academic>) Merch: <https://neutralitystudies-shop.fourthwall.com> Donation: <https://neutralitystudies.com/donate> Timestamps: 00:00:00 Introduction 00:00:53 Algeria foreign policy and Europe 00:05:53 Colonial rule and independence war 00:19:47 Evian Accords and post 1962 state 00:25:56 France Algeria crisis today 00:33:12 Language policy and identity 00:43:22 Diaspora politics and repair 00:49:46 Jazair Hope and history project

#Pascal

Welcome back, everybody, to Neutrality Studies. My name is Pascal Lottaz, and I'm joined today for the first time by an Algerian YouTuber, Fethi, of the French-language channel Jazir Hope. Fethi, welcome.

#Fethi

Thank you very much, Pascal, for having me. It's really a pleasure to be on your platform. Look, your platform for me is one of the most important platforms in recent years, from the perspective that it really gathers the elite from around the world—and not just any elite. I mean, the elite that is really looking for positive development in our world. So, pleasure to be with you.

#Pascal

Thank you very much for that. And I must say, I was on your platform before, tried my best in French. And now we are doing this in English because we said we actually want to look a little bit at Algeria. I've never actually covered Algeria on this show. And since you're there, and since you are actually also talking about hope, about how to construct something positive, I thought we really need to cover this. Like, where is Algeria today in its relationship with Europe, with France? Where is that relationship coming from? And where do you think it's going?

#Fethi

Look, let's start first by telling what are the key pillars of Algeria's foreign policy. So, in a few words, Algeria bases its foreign policy on non-alignment—avoiding former blocs and keeping strategic autonomy. It is also based on sovereignty, with a very, very strong emphasis on that. So, non-interference in internal affairs and vice versa. Algeria also avoids interfering in other countries' internal affairs. Anti-intervention—very strict also. Algeria rejects foreign military involvement, either by Algeria itself or when we see countries getting involved in other countries militarily. And also, it positions itself as a regional and international mediator.

There are many instances that we can mention later on of such intermediation. So if we take that as a background of Algeria's current foreign policy and we look at the history, it stems mainly from the 132 years of colonization by France. So these are five or six generations of colonization. After independence, it got embedded in the DNA of Algerians that we protect our sovereignty, and also we respect the sovereignty of others. If we look at the current, the last few decades, the relationship with Europe has two aspects. One, we need to look specifically at France, and then the rest of Europe. We enjoy excellent relationships with almost all European countries.

We can name Italy, we can name Germany, we can name other countries, though the relationships, economic and political, are less intense. But we can also certainly name Spain, though there have been ups and downs in the relationship with Spain, but currently they are very good. And then, separately, the relationship with France is most of the time quoted as a love-and-hate relationship, which I don't like, but definitely it is a very tense relationship. There have been a few good periods, many bad periods, and recently, in the last five years, I think we are going through the most acute crisis in this relationship.

We can get into the details, but I would like to refer to some analysis done by someone who has specialized in the relationship between Algeria and France, namely, and very, very, very well-known, Benjamin Stora. And he has summarized the relationship between France and Algeria, saying that in 80% of the cases—and we can refer to his study—80% of the crises between Algeria and France are initiated because of something that started in France. And from my point of view, what the French—not the French people, but the French government—have not gotten, or are unable to get anyway, is that they have not swallowed the independence of Algeria yet. They still deal with Algeria from the perspective of a director and a subordinate. They have to be the boss.

#Pascal

Can you give us a short history of Algeria's War of Independence, which was long and bloody? If I'm not wrong, several million people died in that war in the 50s and 60s. But can you give me the dates and the most important things that happened up until independence?

#Fethi

Yeah, of course, the colonization started in 1830 and independence in 1962. So this is 132 years of colonization.

#Fethi

In between, there have been many, many small war resistances, okay, through the 132 years. The main war started in 1954, and it lasted seven years. During this war, there were 1.5 million dead on the side of Algeria. But the interesting fact, Pascal, is that, and what is not very well known, there have been many, many more deaths, many more millions when we look at the full period. And to illustrate that, if you take the birth rate of countries like Morocco or Egypt, which are in the same geography...

And you take the population of Algeria in 1832, at the start of the colonization, and you apply that birth rate. So the population of Algeria in 1832 was around three to four million. At independence, the population was eight million. If you apply the birth rate of Morocco and Egypt, the population should have been between 18 and 25 million. So for countries in the same geography, something different was happening in Algeria. And that's why Algeria was one of the countries that was a candidate for the big replacement well before Palestine.

#Pascal

Yeah, because the French started settling there, right? I mean, there were entire white districts and parts of Algeria, although run differently from South Africa. Can you explain the apartheid of Algeria and the way that the French managed their colonial possession? How did they do it, especially compared to this apartheid system in the South?

#Fethi

Well, it was very, very, very, very hard. So, as you said, there was population colonization. There was extermination of the local populations through several means, through expropriation of good land, through clear extermination of tribes in different parts of Algeria. And this is what explains the abnormal growth in the population between the start of the colonization and the independence. You referred to the apartheid. During the apartheid, it was a similar kind of approach. What was different is that after independence, the route taken by Algerian policy and the route taken by South African policy were quite different. As a matter of fact, Mandela and de Klerk got inspired by what didn't work in the Algerian independence to establish South Africa's post-apartheid policy. Coming back to the colonization of Algeria by France, the intention was clearly to replace the culture, to erase the religion, to replace the population. So it was a clear population colonization intent.

#Pascal

And the war then, so you said '54 until '61 or '62, how did that unfold? I mean, how did the resistance movement start in the beginning, and how did the Algerians manage to beat the French? And we're talking here about post-Second World War France. We're talking about a United Nations member of the Security Council, France, that was still holding on to a colonial possession. And because it was not just a colony, you know, like Puerto Rico is a colony of the United States—that's kind of a territory—Algeria was an integral part. Actually, it is quite similar to that, an integral part of the French state, right? Which is why the Algerian possession was counted toward the territory of the Coal and Steel Community, the early version of what is today the European Union. I mean, it was what another researcher, Peo Hansen, called, you know, Eurafrika—the part of Europe that the Europeans possessed. So how did that movement to get rid of the French then work out?

#Fethi

Yeah. Look, as we said, Algeria was considered a French department. So there is a statement—I don't know by whom—anyway, it was taught in schools in France. They used to say that France is a very big country crossed by a river called the Mediterranean. Yes, of course. So you can imagine what such a statement means. So, as I said, there were many resistance movements throughout the whole period. But I would say that what led to the war of 1954, the Seven Years' War, was a succession of events. One of them was in the '40s, when there were general elections where France tried to integrate a few autochthons into the parliament. Those elections were completely rigged so that the locals did not get access to the parliament.

In parallel, there was a leader called Messali Hadj. He was the first to speak about Algerian independence, and he was leading a movement called L'Étoile Nord-Africaine, the North African Star, which gathered Algerians, Moroccans, and Tunisians. He was the first to speak about Algerian independence. So he created this movement, which in the '40s started to get internal political attention. There were conflicts between Messali Hadj and his main team. So that event of rigging the election was an argument for his team members to tell him that negotiation with France would never work, and the only way to get independence was by armed resistance. So this group of people eventually managed to get their view through to the main decision-makers at that time, and they decided to declare the 1st of November 1954 war.

#Pascal

And France and the Western powers must have framed that as communist subversion. And it was all, I mean, it was the early Cold War, right? So it was looked at as probably a way for the Soviet Union to somehow get at Europe, wasn't it?

#Fethi

Not really. At that time, it was not a question of being a socialist or communist movement. It was considered a terrorist movement.

#Pascal

Terrorist movement, huh.

#Fethi

It was started with a few attacks here and there, by the way, on the night of the 1st of November 1954. There were attacks almost across the whole country. So during this war, there were also many, many very important milestones. For example, there were the North Constantine attacks. Constantine is one of the cities in the east of Algeria. So there were the North Constantine attacks, which were very big attacks done by the National Liberation Front. By the way, the National Liberation Front was constituted after the team of Messali Hadj was taken over in the decision-making. So they created this front, and the front was basically to say, we refuse any different points of view during this phase. So you are communist, you are Islamist, you are liberal, whatsoever.

During this period, we had to assemble all for one objective, which was independence. And after independence, we could again express our different views, sensitivities, political sensitivities, or schools of thought. It didn't go exactly that way after independence, but that is a different story. Another milestone was the Battle of Algiers. The Battle of Algiers was a very specific battle in the capital of Algeria. By the way, there is a movie about it. It's called *The Battle of Algiers*, and it is ranked among the best hundred movies in the history of cinema.

So many, many related to Algeria and France know about the movie, but the others, I strongly advise to have a look at this movie, because when you see this movie, it looks like a documentary done at the time on the street, so you don't feel that you are watching a movie. So, during this Battle of Algiers, which happened exactly in Algiers, there was an eight-day strike by all the merchants, and that was done to show that the whole population of Algeria was for independence. It worked very well, and because of that, the French repression was extremely harsh.

Tortures, killings, and so on. So it became... it was... it became very well known internationally through the media, and it gave a very strong push to Algerian independence. So there were many instances like this during this war of the Algerian people against French colonization. It was a full-fledged war in the sense that it was in the cities, in the mountains, across the whole country. It was very, very well supported by the whole population. Of course, it took steam gradually, but eventually it was a war of a population against an occupant.

#Pascal

What was the final deal, the final settlement that was reached in '62, that in '63 there would be a formal independence with the French? Like, obviously, they didn't want that. Obviously, they lost the war and they had to give in. But what was the political arrangement then, and how did the relationship with France develop from '63 onward?

#Fethi

Look, there was what is very well known as the Evian Accords. Evian is a city in France.

#Pascal

No, Evian is in France, but it's on the other side of Lake Geneva. The other side is Geneva and is in Switzerland. And Evian is actually the French coast of Lake Geneva.

#Fethi

So there were negotiations in the city of Evian to decide how independence would shape up, how it would look. And there was an agreement that after this accord, there would be elections or a vote by the Algerians to formally express that they would like to be independent, which did happen, and it was an overwhelming yes to independence. But there is one important development that happened: among the French, an organization was born called the OAS, or in English, the Secret Army Organization, which completely refused those accords and created groups that started committing armed attacks in Algeria. So this derailed very much what was intended to be done through the Evian Accord and what happened eventually on the ground. And that was the period known as the period of La Valise. So either you take your bag—La Valise—and leave the country, or you will leave it in... in... in...

#Pascal

In a casket.

#Fethi

Yeah, exactly. So, because of those attempts by the OAS, there was a counter-reaction from the local Mujahideen or militants. So, as I said, what was intended to be done peacefully in the Evian Accords was derailed to a great extent. And, by the way, going back to South Africa, this is the key difference—what happened post-apartheid in South Africa. Because in the Evian Accords, there was a clear understanding that the French Algerians, as you can understand, and people can understand, the French who were in Algeria in the 50s were the fifth or sixth generation of the French.

So they didn't have any ties, actually, with France. So they were Algerians. They were supposed to stay, and they were the elite. So they should have been the locomotive of any future development of

Algeria. Because of the OAS events, the majority of those people left, and Algeria was left with very few educated people who could lead the development of Algeria. So South Africa—Mandela and de Klerk, if I'm not mistaken—took a view from that and avoided that happening post-apartheid in South Africa. So South Africa post-apartheid was much smoother than Algeria post-colonization. Yeah.

So after independence—and this is what I mentioned that didn't go extremely well, in parentheses—Algeria, instead of going through a multi-party political system, I think had no choice but in the starting phase to be under one party. The war was so cruel that even post-independence, expressing different points of view might have led to a civil war. So there needed to be a very strong central power for the initial phase of independence. This is maybe what explains the future policy of Algeria being closer to the Russian or Chinese political system rather than to the Western system.

#Pascal

And can you tell us a little bit about the system and tell us about recent events? I mean, the French, to me, it looks as if they're still very, very bitter about having lost Algeria, and that there's still this idea from—and I don't mean the French population, but especially the political leadership—that basically whenever talk is about Algeria, they have nothing but criticism for it. Can you tell us how this is developing? I've had other people on the show who made that point that France, first and foremost, but other Europeans as well, never properly came to understand that colonization, that issue of colonization, is not over for the majority of the world. And that probably also in Algeria, the colonial past is not the past. It is probably a lived kind of presence of the present. Can you speak to that?

#Fethi

Yeah, absolutely. Look, this is a very important point you are mentioning. And thank God, there are many French historians working on this specific question. OK, so, for example, there is a book—I don't remember the name of the historian, but it will come back to my mind—the title of this book is **Lost Algeria**. So it's a combination of nostalgic history toward Algeria. OK. And I mentioned Benjamin Stora. I recently had him on one of my shows, and he clearly said that most Algerians—or, he was more specific than this—he said that the school of thought of the OAS, the secret organization, and it was a strong statement, he said they are in power in France currently. So these people who are very nostalgic for French Algeria are in power in France, actually. And this is what explains what I said previously, that the current Algeria–France crisis is the most acute ever.

#Pascal

What is the crisis about?

#Fethi

Look, it started a few years back when... We will go in quite a different path here. So it started a few years back when Macron, Emmanuel Macron, recognized the Moroccanity of the Southern Sahara. Okay. But this is what I said, we will go a different path here. You know Candace Owens? Yes, Candace Owens. There is a video where she spoke about one event that she, by surprise, faced during her investigation related to France and Algeria. And she said while she was looking into the story of Brigitte Macron, the wife of Emmanuel Macron, she incidentally found out that Macron had recognized the Moroccanity of the Occidental Sahara because he was blackmailed by Israel.

#Fethi

And when we look at the relationship between Israel and Morocco, Morocco has recognized and normalized ties with Israel. Morocco has one of the bitterest relationships with Algeria. As a matter of fact, Algeria cut diplomatic relations with Morocco in 2021. And the official reason mentioned by Algeria was that they were cutting diplomatic relations to avoid war, because Morocco got completely in bed with Israel. Algeria is one of the biggest and most vocal supporters of the Palestinian cause. So for Israel, Algeria is a problem.

And for Israel, Algeria is an even bigger problem, because when you look at the period of the Palestinian occupation, it's 75 years. Algeria's occupation was 130 years, so Palestinians look up to the Algerian revolution as the biggest hope for their independence — that if there is a country that got independent after 130 years, we are still halfway through. And with the support of Algeria for the Palestinian cause, it explains what Candace Owens said — that Israel blackmailed Macron to support Moroccans over the Occidental Sahara. And all that was against Algeria. It also explains that the people who are in power, as Benjamin Stora said, are coming from the school of the OAS. So that's why your question is very important, to say that the colonization spirit is still alive.

#Pascal

Do you think that there are people in Europe, in France, who are actively dreaming about restarting the good old days when Paris would tell Algiers how things have to be done, and then they would just execute it and do so? Do you think there's this neo-colonialism going on?

#Fethi

Absolutely. It's not a thought. There are politicians who said it. There is, on French media — again, I don't remember the name, I'm sorry, I'm very bad with names, but I can share that with you later on — there is a French politician lady who said that we should, and it was explicitly said, that we should find a way to recolonize Africa. It's pretty sick. It is. It is. So I think, yeah, there is. And look, I don't want to focus really on the relationship with what's happening in the Middle East through

Palestine, but I genuinely believe it is the same school of thought, whose objective is the colonization of the whole globe under the same power. So it's happening in different parts of the world, but ultimately, it's the same background, and they will converge to the same idea.

#Pascal

How important is language policy in this whole mix? Because Algeria, of course, speaks Arabic but also French. And you shared a video with me just recently where people complained that the Pope, the current Pope, had the audacity of not addressing the Algerians in French, but addressing them in, I think, probably in English or even in their native Arabic. How important is the language issue still to this colonial process?

#Fethi

Yeah, look, before answering the question, just on this particular event of the Pope addressing or speaking in English in Algeria — the native speaking language of the Pope is English. So it had nothing to do with any intention from Algeria, from Algerians, or from the Pope himself to not speak in French. So it is his native language. He spoke in English, and he was translated into Arabic, which is the official language of Algeria. But yes, your question has deep meaning from the perspective of what happened in the relationship between Algeria and France. Just after independence, I would say 99% of Algerians, at least those who had a little education, were French speakers. So that was a natural situation.

Gradually, Algeria decided to increase Arabic education, which is also a natural direction the country took. So the new generations are more and more Arabized, if I can put it this way—more Arabic speakers than French speakers. And more recently, Algeria has strengthened the teaching of English in the education system for also natural reasons, that English is the worldwide science vector. So all this is natural, but the French, they use the language as a weapon of domination. And they have not accepted such evolution. They have not been smart in the sense that there were much more chances for France to be more economically embedded with Algeria, for example, than Italians.

Algerians, they don't speak Italian. Italians, they don't push Algeria to speak Italian. The relationship between Algeria and Italy is at the best of the best. And if you ask me why, the reason is that the Italians have been much smarter. I think they are intrinsically smarter because of the civilization of Rome. They have established respect, win-win relations. And I will stress the word respect. So they have established a respectful, win-win partnership with Algeria, which the French, I would not say that they cannot, but the current establishment in France is just unable to think about that. So we need to see the French relationship with Algeria become normal.

We need a different school of thought in power in France. And I will call it, we need a president and a political class who will think first of the interests of the French people. Because, like in the U.S., the current establishment in France is not working for the interests of the local population. So when

you see Trump more worried about Israel's objectives, you see in France a political class that is not worried at all about the real concerns of the French people. So whenever we have a president duly elected by the population, the French population, and looking after French interests, maybe the relationship with Algeria will start to improve.

#Pascal

That is not unlikely because, you know, one of the problems of colonialism is that it's not just a phenomenon that goes to the outside. It's a phenomenon that also turns the weapons inside. We must all understand, you know, the French basically successfully genocided the people that lived inside France. The people in Brittany in the north, they spoke completely differently. They had a different dialect, they had a different kind of cultural heritage, and they were completely terminated, maybe not physically, but through the schooling and education system and 200 years of assimilation. These local dialects were basically driven out, and then the natural next step is to go overseas and to do that over there. They did it partially successfully in North America. There's no indigenous Quebecois left, right?

The Quebecois who cling to the French language, or the white French who settled there, right? And who are today like these kind of Quebecois Canadians and so on. So colonialism also always turns toward the inside and then makes people do very, very unhealthy things in how they rule, how they rule also about the homeland. So in a sense, then looking after the needs of the population is maybe, as you say, a way forward to then also improve those on the other side of the Mediterranean who want to look after their populations, because there's an understanding that you're doing the same, right? Just with different populations. But the current approach is not that one, is it? The current approach of France. What is the current approach of France towards Algeria?

#Fethi

Look, I think they are completely lost. So I will not be able to describe it apart from the fact that it is not in the interest of the French population, as I said before. It's not at all in the interest of France as a country. I think it is because the establishment currently in France is pursuing the objective of getting Algeria to break its principles. What I mean by that is, for example, letting go of the Western Sahara cause, letting go of the Palestinian cause, rather than looking at an economic partnership beneficial to the populations on both sides. So if the objective is to break the principles of Algeria, is it in the interest of the French population? It's not. It's more in the interest of imperialism, letting go of causes that we believe in. On the contrary, and I insist on the example of Italy, and for that matter, the same with Germany and also Spain.

There are French politicians who are screaming with their red flags, saying their relationship with Algeria is reaching a no-return point because it's being taken over completely by Italy, for sure, and also Spain and Germany. So the only explanation, again, is that the current government in France doesn't care about the interests of France and the French population.

#Pascal

But what are they telling Algeria? In the view of these elites in France, what should Algeria do in order to be a good country? What are they telling you guys you're doing wrong?

#Fethi

Well, again, we said that they are basically telling us to be completely dependent on their views, that this should... Look, another reason is that, competitiveness-wise or competition-wise, the French economy cannot compete with the Chinese. They cannot compete, for that matter, with the Italians. They cannot compete with the Americans. So because of that, they want to have privileged access to the Algerian market, not based only on competitiveness. So I think this is what they are looking at. They are looking to have local lobbies through which they can access the Algerian market without being competitive. This is, if you want to put it in economic terms. But in political terms, they want to have Algeria as a... They want to see Algeria looking at France as the first choice.

#Pascal

What about the Algerian diaspora in France? Is that a sticking point as well?

#Fethi

Well, the Algerian... In what perspective, Pascal Lottaz?

#Pascal

There is a good number of Algerians living in France, right? And they are, to a certain extent, dependent on France not taking anti-Algerian policies. Is this also a sticking point in the relationship?

#Fethi

Look, the Algerian diaspora, I would put it as an advantage, but because of the current policies, it became an inconvenience in the relationship. So the Algerian diaspora in France is the biggest. It's very much embedded in many generations. There are new generations coming, of the Algerian diaspora going to France in many sectors. For example, in the medical sector, a lot of Algerian doctors are going there. But again, unfortunately, what should have been an advantage is not being used wisely from the side of France. So in a sense, normally it should be a means to establish a good relationship with Algeria. It became eventually a focal point about why there are so many Algerians in France. It became almost a racial issue in France.

So it is another unfortunate situation that... Look, I look like I'm completely blaming France for why the relationship between Algeria and France is bad, but genuinely, if you look at it from whatever

perspective—and again, the biggest example I keep coming back to is why it's working with Italy and not with France—it's because of the establishment in France. There are a few periods in history where we felt there was a genuine attempt to improve the relationship. The period of President Chirac, the beginning of the period of Macron also, there was a serious attempt. But there is always a group or a lobby in France that manages to sabotage any improvement we can hope for.

#Pascal

It's really too bad because this kind of relationship, and also, you know, the historical work on all of the damages of colonialism, but the contemporary work on the sociology of colonialism, of how it still works, is actually very, very important, I believe, in order to heal these wounds and to go forward into a positive, kind of respectful relationship with each other. And I absolutely agree. The Europeans, not just the French, but a large part, lack respect for the African continent in general. They just don't look at it as an equal, unfortunately. Is there anything that we haven't covered yet that you think is important to keep in mind when we try to understand Algeria, but North Africa in general, and its relationship with Europe?

#Fethi

Look, the relationship between Algeria and France is important to heal and to settle. From whatever perspective we look at it—geography, people, imbalances in both countries, and so on. Recently, as recent as last year, November, end of the year, Algeria has voted a law criminalizing colonization. And within this law, Algeria is not asking for any financial reparations or aiming to condemn any particular event. It's looking mainly to France to recognize that colonization was a crime. Okay, so that's it. There are politicians in France, and I would like to name them. There is Ségolène Royal and De Villepin, who have clearly mentioned that they have no issue with that.

And this is the kind of politician we think can bridge the views between the two countries. I don't see any other way than having leadership in France at least having similar views, or having the views of the serious historians in France. There are many of them who have laid out a framework for how the relationship will go in the right direction. So I think this is very important to say. What I mean is that the relationship is so important and needs to be healed. And it can be healed when we have such politicians like De Villepin and Ségolène Royal, maybe others, and also when we build on the work of serious historians who have already laid out a framework for that.

#Pascal

Yes, yes. The healing probably begins with recognizing the past, or at least discussing it, and then also looking at the current relationships. That's why these discussions are so important. And I thank you very much for bringing this also to my attention. Fethi, for people who want to follow you and who want to read more from you or hear your podcast, where should they go?

#Fethi

Well, I have them. Give me a few minutes to speak a little bit about Jazair Hope. Thanks.

#Pascal

Yeah.

#Fethi

Yeah, so Jazair Hope means Algeria Hope. And I started this initiative before I came out on YouTube or in public, like 20 years back. I reached the conclusion that Algeria is suffering from an extremely negative image, and that negative image was wrong and was built by media who were basically using what I call a weapon of mass destruction by spreading despair among Algerians, young Algerians, and the negative image of Algeria. So I said that the only way to fight that is to speak about what is positive in Algeria. And I decided to speak exclusively about what is positive in Algeria. And people tell me, why don't you speak about negative stuff? So my answer to that is that when you have 90% of the news being negative, why do you want to contribute to that? There is enough negative news.

Let me just highlight the positive news as long as they are genuine, as long as it's not propaganda. So I don't want to compete with that trend. So this is the basic idea of Jazair Hope, to speak about Algeria in a positive way, giving hope to the new generation that a lot of positive things are happening in the country. So I have—thank you for showing this blog. This is my blog. I have built this blog, and I have a YouTube channel called Hope GZR, where I try to do similar work to what you do, whereby I invite a lot of people to my platform. So this—by the way, this small video is very interesting. Let me speak a little bit about it, and then you can let it play. So this is a book that we wrote in Jazair Hope. This book is called **The History of Algeria in 54 Objects.** I will send you a copy of it.

So it is inspired by a book written by the British Museum. The British Museum wrote a bestseller called **The History of the World in a Hundred Objects.** So we said, let's write the history of Algeria through objects. And we chose the number 54 in reference to the revolution of 1954. So basically, what we do is take objects throughout the history of Algeria, from the very beginning until today, and we describe that object and relate it to an important fact in history. This book is sold on Amazon, but we also offer it for free to those who cannot buy it. So basically, if someone comes to us and tells us, "I cannot buy it," we will believe them and send them a digital copy. For those who would like to help Jazair Hope, they can buy it on Amazon. So just as a fun fact, if you can go back to... Can I share?

#Pascal

I cannot give you the share right now, but tell me where I should go.

#Fethi

So just go back to the video. Or, you know what, go back to the blog. No, no, go back to the blog. You see the bookshelf? Yeah, yeah, click on the red book. Yes, so this is the book. Okay, if you can click on it—the one where it says 54—yeah, just to tell a fun fact about it. So people can have a small view of the book; they can scroll a few pages here. You can see on the upper left corner, yes, this is called a love knot, an Algerian love knot. Okay, so it is jewelry, and the story of this love knot—we see it in the movie of James Bond with Eva Green, the actress Eva Green, wearing it.

And he tells her, you are wearing a love knot. So we start with this love knot, and we relate it to the history of Algeria. This was produced by Algerian sailors when they were sailing for long periods. They were producing this with, of course, jewelers and offering it to their lovers as a sign that we are tied and we will come back. So this is how we tell the story of Algeria. And then we speak about when Algeria was reigning in the Mediterranean—the Algerian Navy was reigning on the Mediterranean. So we take an object and relate it to one phase of Algerian history.

#Pascal

That's a beautiful project. Everybody watching and listening, please check out jazeerhope.org and the YouTube channel HopeJZR for more from Fethi. This was a fascinating talk, and we will certainly have you back when something happens. Please do write about that again. Fethi, thank you very much for your time today.

#Fethi

It was really a pleasure to be with you, Pascal Lottaz. And I also thank you for the immense work you are doing on your platform. Thank you very much.

#Pascal

Thank you for that. Talk to you again soon.