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RRT RESEARCH RESPONSE

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Questions
1. Please provide information about whether musicians in Algeria are currently targeted by Islamic terrorist groups.

RESPONSE

1. Please provide information about whether musicians in Algeria are currently targeted by Islamic terrorist groups.

No reports were found amongst those consulted to indicate that musicians in Algeria are currently targeted by Islamic terrorist groups. A February 2009 *Reuters News* article quoted below states that "Algerian artists are no longer the target of gunmen". Reports on militant Islamic groups in Algeria conclude that the targeted groups are those perceived to be allies of the ruling government, namely, the military, police and security services, government employees and foreign workers. Chaabi music is performed in public in Algeria and is taught to students formally at the Conservatoire de Musique et Declamation Algiers (Conservatory of Music & Dramatic Arts), Algeria.

Some background information on the Chaabi and Andaloussi style of music in Algeria and the Maghreb is provided in the following two *Alarab* Online news articles: 'The Enchanting Music of the Maghreb' 2008, *Alarab* Online, 20 August http://www.alarabonline.org/english/display.asp?fname=2008%5C08%5C08-20%5Czentertainmentz%5C989.htm&dismode=x&ts=20/08/2008%2004:48:57%20ã – Accessed 1 June 2009 – Attachment 1; 'Algerian folk music goes global' 2007, *Alarab* Online, 8 September http://www.alarabonline.org/english/display.asp?fname=2007\09\09-08\zentertainmentz\987.htm&dismode=x&ts=08/09/2007%2011:57:04%20Õ – Accessed 1 June 2009 – Attachment 2.

The latter of these articles from September 2007 states the following on the Chaabi musical tradition:

> Singing tales of love and exile to the trill of mandolins and the heady beat of an Arab percussion, 40 masters of Algerian Chaabi, a century-old folk music tradition, are to be reunited after decades for a four-nation tour starting. Chaabi – which simply means "popular" in Algerian – first appeared in the late 19th century, inspired by vocal traditions of Arab Andalucia, the home of Flamenco music.
>
> …It was first dreamt up by Safinez Bousbia, a young Irish-Algerian woman, after she was introduced to the genre three years ago by a musician in a Casbah in the Algerian capital Algiers.
>
> …A typical song features mournful, Arabic vocals, set against an orchestral backdrop of a dozen musicians, with violins and mandolins swelling and falling to a piano melody and the clap of percussion beats.
>
> …Many of the musicians who flew in from Algiers and Paris for the Marseille concert parted ways four decades ago.
>
> …While it shares many set themes with Flamenco – love, loss, exile, friendship and betrayal – Chaabi is part of a deeply conservative tradition, its lyrics often carrying a strong moral message.
>
> "This music is part of the culture of Algiers, it cannot be separated from everyday life there," said El Hadi Halo, the show's conductor and son of the pioneering Chaabi musician Hadj M'Hamed El Anka.
>
> "Even though it doesn't get a lot of media attention, it is everywhere: weddings, circumcision ceremonies, religious festivals," said Halo, who teaches a younger generation of Chaabi musicians at the Algiers conservatory.
>
> In recent years, Chaabi has been largely overtaken at home by Rai, a spicy North African brand of pop music with often explicit references to sex. The genres overlapped in 1998, when Rai star Rachid Taha scored a hit at home and abroad with a cover version of Ya Rayah, a 1970s song about exile by Chaabi artist Dahmane El Arachi, who died in 1980 ('Algerian folk music goes global' 2007, *Alarab* Online, 8 September http://www.alarabonline.org/english/display.asp?fname=2007\09\09-08\zentertainmentz\987.htm&dismode=x&ts=08/09/2007%2011:57:04%20Õ – Accessed 1 June 2009 – Attachment 2).

A February 2009 *Reuters News* article on the opening of a new modern art museum in Algiers concluded that "Algerian artists are no longer the target of gunmen but some see a new threat from an upsurge in traditionalism and religious conservatism across the Arab world":

> A new modern art museum in Algiers aims to spearhead cultural renewal in a city where only 10 years ago artists were targets for assassins. A state of emergency shoved artistic life to the margins in the 1990s as Islamic insurgents battled government forces and massacres, bombings and murders traumatized the population.

“People went to work then barricaded themselves indoors,” said Mohammed Djehiche, director of Algeria’s National Museum of Modern and Contemporary Art (MAMA).

The violence has mostly subsided but the north African country is still marred by widespread unemployment and insecurity. Many young people say they lack money for artistic pursuits after feeding and clothing themselves.

On a busy street lined with decaying colonial-era tenements, the museum’s fresh white walls and intricate Moorish-style architecture draw the eyes of passers-by. The museum, once a luxury department store for colonists when Algeria was a French province, was inaugurated in late 2007 but opened fully late last year.

On a week-day afternoon, about a dozen visitors strolled through the brightly lit museum showing abstract paintings by Peruvian artist Sergio Silva Cajahuaringa. Staff said hundreds visited the museum at weekends.

“To be honest, I cannot really identify with these paintings, but it is art and it is here,” said IT sales manager Ghomrassane Bouayed. “Art and war cannot co-exist.”

Djehiche said early shows such as International Painters and the Algerian Revolution, contemporary artist Malek Salah and Maghreb Design had drawn hundreds.

“I’m happy to notice that people are increasingly curious towards cultural events,” said Djehiche. “The press also plays a role in telling people what’s on.” For Djehiche, the museum’s very existence shows how far the bustling Mediterranean port city has come in a short time.

In the 1990s, exhibitions were rare and were often held in the lobbies of luxury hotels ringed by tight security. Foreign artists occasionally passed through but the art scene lived on thanks to the determination of Algerian enthusiasts. “It’s what allowed us to keep going,” said Djehiche. “If you let the emptiness take hold, it leads to annihilation.”

GUNNED DOWN

Artists, actors, playwrights and musicians were targeted by Islamic radicals.

The director of Algiers fine art school, Ahmed Asselah, was shot dead inside the school building in 1994, along with his son Rabah, by two Islamic militants posing as art students.

That year, playwright Abdelkader Aloula was killed and Rai musician Chab Hasni, the idol of an entire generation of Algerian teenagers, was gunned down outside his home in Oran.

“Culture was targeted because it represented, in a way, the hope of life and therefore had to be destroyed,” said Djehiche. “Luckily they did not achieve their goal.”

But hundreds of artists, journalists and writers left the country. Most have stayed away and some, like comic Mohamed Fellag in France, have achieved fame far from home.

After 17 years, Algeria’s state of emergency still holds.

Algiers ranked bottom in an Economist Intelligence Unit quality of life survey in 2005, below cities such as Tripoli and Dhaka, due partly to frail infrastructure and poor services.

> The past returned to haunt the capital in 2007 when suicide bombings of U.N. offices and a court building killed 41 people.
>
> Tourism to Algeria, at around half a million people a year, is tiny compared to neighbors Morocco and Tunisia. Many visitors ignore the big northern cities and head to the desert.
>
> Algiers city officials are hoping for a new start after the city of 3.5 million was made Arab Capital of Culture in 2007. That year saw around 40 art exhibitions, 60 films and 30 plays.
>
> Algerian artists are no longer the target of gunmen but some see a new threat from an upsurge in traditionalism and religious conservatism across the Arab world. Djehiche said such fears were exaggerated.
>
> "If some people find serenity in reliving history, then why not?" he said. "As long as the state maintains its support, then I've no reason to be afraid" (Pfieffer, T. 2009, 'New museum brings art to war-weary Algerians', *Reuters News*, 19 February – Attachment 3).

Chaabi music is performed formally and informally in public in Algeria. An August 2008 *NPR News* article reported that Chaabi is "played in a few bars on the weekends and on special occasions such as this open-air Independence Day concert" (Kenyon, P. 2008, 'Chaabi: The 'People's Music' Of North Africa', *NPR News*, 11 August – Attachment 4). A concert of Chaabi music was held at the Algiers' National Theatre in November 2006. The *Associated Press* report quotes several of the musicians, one of whom indicated at the time that "Algeria passed through a dark decade and everything that is culture, art, journalism was chucked out…Now, thank God, we can work, we can express ourselves, we can make music":

> At the foot of the historic Casbah of Algiers where their beat once throbbed through smoky underground cafes, the masters of Chaabi performed again. As the drums, guitars and violins hushed, one solo voice after another struck out, heavy with emotion.
>
> It was an unusual scene in a city where just 10 years ago musicians were targeted by Islamic militants during a civil conflict that left cultural life all but dead.
>
> "There were people who were scared to carry an instrument," said one of the performers, Abdelkader Chercham, referring to the decade after 1992 when the Algerian state was locked in battle with an Islamic insurgency.
>
> The recent concert of Chaabi music -- sometimes called the "Jazz of the East" because it is often improvised -- marked the reunion of a group of elderly musicians who have lived through this North African country's troubled recent history, reflecting and commenting it in their songs.
>
> One of a smattering of cultural events made possible now that the security situation in Algeria has largely stabilized, the performance at Algiers' National Theater is part of a project called "El Gusto" that aims -- with the help of a documentary film and an album -- to bring international recognition to Chaabi's long-suffering elder generation.
>
> It has contributed to a buoyant mood among the musicians.
>
> "Chaabi is making a comeback," said Chercham, 60. "There are lots of young people who are enrolling at the academy."

Chaabi, Arabic for “popular,” and was the name given to a music that grew up in the Casbah, a once-bustling working class quarter of whitewashed houses stacked up the hill that rises from Algiers’ Mediterranean port.

Developed from the classical Andalusian music that the Muslim and Jewish exiles brought with them after the Christian reconquest of Spain in 1492, Chaabi emerged in the 1920s and soon became Algiers’ popular beat, played in bars set up with racketeering profits.

Popular among the dockers and fishermen, it also reflected the traditional diversity of the Casbah, and the first musicians were both Muslim and Jewish.

“It sang about everything -- poverty, women, flowers, money, of everything that is pretty, in a very simple manner,” said one musician, Mustapha Tahmi.

Like many others, Tahmi, 69, learned on the street, though Chaabi was also taught in the musical academy in Algiers after World War II as it gained recognition.

It was at the conservatory that several of the musicians who performed at last week’s concert learned how to play, under Mohammed Idir “El-Ankah,” regarded as Chaabi’s founding father.

In the 1954-1962 war in which Algeria won independence from France Chaabi had its role to play: musicians staged faked weddings as a cover for secret resistance meetings and transported bombs hidden inside instruments to rebel groups.

But the conflict also cut Chaabi’s golden age short. As the Casbah was buffeted by violence, the neighborhood started its long decline, and the Chaabi musicians were uprooted.

The first to leave were the Jews, who fled the country along with other non-Muslim settlers toward the end of the war.

The Casbah was gradually depopulated, a trend that accelerated when violence returned during the Islamist insurgency of the 1990s. “It was finished, there was nothing left,” Tahmi said of the Chaabi scene. “They looked for work but there wasn’t any, so the music wasn’t happening.”

Exiled from their neighborhood, the musicians continued playing in private, singing about the turmoil that they have continued to record in their lyrics.

“Each time there is an event it’s the Chaabi musicians who express themselves first,” said Abdel Hadi Halo, son of Mohammed Idir “El-Ankah” and one of the concert’s lead musicians.

Recent examples of events that have been incorporated into songs include a 2003 earthquake that left some 2,300 Algerians dead and seriously damaged the decaying Casbah, and floods that killed hundreds of others in the capital in 2001, Halo said.

The Algiers concert will be followed next year by a show in Paris, where the Algeria-based players hope to join up with some of the Jewish musicians who left during the independence war. Both concerts will be included in a documentary feature film, backed by Algerian national television and the Irish Film Board and due for release next year.

> In a similar style to Buena Vista Social Club -- a documentary about a group of elderly Cuban musicians that became a global hit in 1998 -- the film aims to promote the work of a forgotten generation.
>
> The "El Gusto" project has the support of Damon Albarn, the former front man of British group Blur and co-creator of Gorillaz, who was in Algiers last week to record the musicians for a Chaabi album also expected to come out in 2007.
>
> Safinez Bousbia, producer and director of the documentary, said the project was aimed at "allowing others to penetrate this world that's always been an underground world." Especially the older generation, they've just been completely forgotten. They live in miserable, miserable conditions," she said.
>
> But the message for now is one of hope. "Algeria passed through a dark decade and everything that is culture, art, journalism was chucked out," said Halo. "Now, thank God, we can work, we can express ourselves, we can make music" (Lewis, A. 2006, 'As violence recedes, masters of Algerian popular music reunite', *Associated Press*, 21 November – Attachment 5).

A March 2006 article in *Algeria Today*, a publication of the Algerian Embassy in Washington, refers to preparations for a National Chaabi festival scheduled for October 2006 ('Preparations underway for a national festival of Chaabi music' 2006, *Algeria Today*, vol. 4, iss. 5, Embassy of Algeria in the United States of America website, p.5 http://www.algeria-us.org/ALGERIA%20TODAY/ALGERIA_TODAY%20MARCH%2003%202006.pdf – Accessed 1 June 2009 – Attachment 6).

On the level of freedom allowed to artistic expression in Algeria, Freedom House stated in September 2007 that:

> The government allows a broad range of cultural expression, despite some limitations designed to placate Islamist sensibilities and restrictions on political cartoonists. In the last five years the government has not imposed significant restrictions on rai music or Berber audiovisual material. Algerian cinema and theater have suffered from lack of public funding, and self-censorship remains a significant constraint in many cultural arenas (Freedom House 2007, 'Accountability and Public Voice', *Countries at the Crossroads Country Report – Algeria*, , 25 September – Attachment 7).

A short, September 2004 report on the Freemuse website stated that the second album of Chaabi musician Abdelazziz Bekhti (also known as Baâziz) was banned in Algeria. Bekhti lived in France and "was forced to leave his homeland due to government disapproval" ('Algeria: Ban on album of artist in exile' 2004, Freemuse website, source: www.propermusic.com, 7 October http://www.freemuse.org/sw11395.asp – Accessed 3 June 2009 – Attachment 8).

Groups currently targeted in Algeria by Islamic terrorist groups:

A number of recent specialist reports and analysis on the operations of Islamic terrorist organisations in Algeria were also consulted for information on those social groups currently targeted with violence. These reports are dated from July 2008 to 29 May 2009, and focus principally on the Al-Qaeda Organisation in the Islamic Maghreb (AQIM) group, the main militant Islamic force in the country. They conclude that targeted groups are those perceived to be allies of the ruling government and have included military, police and security services,

government employees and foreign workers. The analysis on AQIM in *Jane's World Insurgency and Terrorism* states that:

> AQIM continues to pose a daily threat to the lives of Algerian security and government personnel and foreign workers…AQIM's aim is to overthrow the Algerian regime and to replace it with an Islamic state under sharia (Islamic law). It seeks to achieve this by attacking regime targets including the military, police and security services. The attacks in August 2008 show a continuation of this policy and a desire to include operations against economic targets and their associated foreign workers.
>
> …AQIM has maintained a high operational tempo since its emergence under this name in January 2007, targeting the Algerian military and security services in non-suicidal ambushes, kidnappings, and bomb attacks. In addition, the group has claimed responsibility for carrying out a handful of suicide attacks. In August 2008, it was reportedly involved in nine separate attacks on a range of targets which resulted in nearly 80 people being killed and many hundreds injured. This was the highest monthly total of terrorist attacks in Algeria for many years. The three attacks over 19 and 20 August represented a violent escalation of AQIM's activities and this has led some commentators to suggest that insurgents returning from Iraq in the wake of the downturn in Al-Qaeda in Iraq (AQI) operations have provided the capacity to 'surge' to a new level of attacks in Algeria. This suggestion has been dismissed by the Algerian authorities.
>
> In conducting this recent spate of attacks, AQIM has been careful to ensure that the timings and locations of the operations have minimised civilian casualties. AQIM are wary of repeating the mistakes made in Iraq when Abu Musab al-Zaqwari was trying to foster civil war through his protracted series of high profile attacks on the Shia population and their religious centres. AQIM have made reference in their news releases to their efforts to minimise civilian casualties, going so far as to label those killed unbelievers because they were shielding infidels (the implication being that by being where they were, they must have been involved in supporting the Algerian authorities) ('Al-Qaeda Organisation in the Islamic Maghreb (AQIM)' 2009, *Jane's World Insurgency And Terrorism*, 29 May, pp.2-4 – Attachment 9).

The other recently published reports consulted on the issue of targeted groups are:

- Black, A. 2009, 'Mokhtar Belmokhtar: The Algerian Jihad's Southern Amir', *Terrorism Monitor*, vol.7, iss.12, The Jamestown Foundation website, 8 May http://www.jamestown.org/programs/gta/single/?tx_ttnews%5Btt_news%5D=34964&tx_ttnews%5BbackPid%5D=412&no_cache=1 – Accessed 2 June 2009 – Attachment 10;

- Rogan, H. 2008, 'Violent Trends in Algeria since 9/11', *CTC Sentinal*, vol.1, iss.12, Combating Terrorism Center (West Point) website, November, pp.16-19 http://www.ctc.usma.edu/sentinel/CTCSentinel-Vol1Iss12.pdf – Accessed 2 June 2009 – Attachment 11;

- Renard, T. 2008, 'AQIM's Offensive Reveals Shift from Insurgency to Terrorist Tactics in Algeria', *Terrorism Monitor*, vol. 6, iss. 18, The Jamestown Foundation website, 22 September http://www.jamestown.org/programs/gta/single/?tx_ttnews%5Btt_news%5D=5171&tx_ttnews%5BbackPid%5D=167&no_cache=1 – Accessed 2 June 2009 – Attachment 12;

- Hansen, A. & Vriens, L. 2008, 'Al-Qaeda in the Islamic Maghreb (AQIM) or L'Organisation Al-Qaïda au Maghreb Islamique (Formerly Salafist Group for Preaching and Combat or Groupe Salafiste pour la Prédication et le Combat)', Council on Foreign Relations website, 31 July http://www.cfr.org/publication/12717/alqaeda_in_the_islamic_maghreb_aka_salafist_group_for_preaching_and_combat.html?breadcrumb=%2Fissue%2F – Accessed 2 June 2009 – Attachment 13.

In April 2009, Chris Zambelis, writing for The Jamestown Foundation's *Terrorism Monitor*, reported on recent statements by the leader of AQIM Shaykh Abu Musab Abd al-Wadoud. On 6 April 2009 al-Wadoud issued a statement within the context of recent elections, which Zambelis describes as calling on "Algerians to reject…the state's efforts to destroy Islam in Algeria through social, legal, and violent means". Wahoud's actual statement in translation refers to stopping "the aggressor against the sanctity of Islam and Muslims – to stop his tongue or his pen or his gun":

> On April 6, AQIM leader Shaykh Abu Musab Abd al-Wadoud (a.k.a. Abdelmalek Droukdel) joined the fray by issuing an audio statement addressing the Algerian elections entitled "A Statement to the Algerian Muslim People" (almedad.com/vb, April, 6; muslm.net, April 6). In his statement, Wadoud called on Algerians to boycott the elections, a process he deems anathema to Islamic governance. Wadoud described the Algerian electoral process as a ploy designed to provide a sense of false legitimacy to a corrupt and repressive regime whose ultimate aim was to attack Muslims and to further U.S. and Western interests in Algeria; "It is the duty of every Muslim who is devoted to his religion and to his nation to know with certainty that these leaders are apostates and unbelievers…to refrain from helping them in any way, even through participating in elections…[and] to strive [for]…the establishment of an Islamic state…". Wadoud also called on Algerians to reject what he described as the state's efforts to destroy Islam in Algeria through social, legal, and violent means; "We take every opportunity to stop the idols [the Bouteflika regime]… to stop the aggressor against the sanctity of Islam and Muslims – to stop his tongue or his pen or his gun…" (almedad.com/vb, April, 6; muslm.net, April 6) (Zambelis, C. 2009, '"Stopping the Idols": Al-Qaeda in the Islamic Maghreb Calls for Boycott of Algerian Elections', *Terrorism Monitor*, vol.7, iss.10, The Jamestown Foundation website, 24 April http://www.jamestown.org/single/?no_cache=1&tx_ttnews%5Btt_news%5D=34896&tx_ttnews%5BbackPid%5D=13&cHash=10444ba455 – Accessed 2 June 2009 – Attachment 14).

In January 2009, *STRATFOR: Global Intelligence* concluded that AQIM "is still alive, and government pressure appears to have affected its operational ability in recent months":

> The Algerian jihadist franchise, al Qaeda in the Islamic Maghreb (AQIM), will be hard-pressed in 2008, but not eliminated. AQIM succeeded in launching a large number of attacks in the first eight months of 2008, killing as many people as it did in all of 2007. But since then, the Algerian government has been making progress, and the jihadist group has only conducted two attacks since August 2008. The Algerians also are working closely with neighboring countries to combat AQIM, and the group is definitely feeling the heat. On Dec. 23, 2008, the Algerian government reportedly rejected a truce offered by AQIM leader Yahia Djouadi. Djouadi offered that al Qaeda would cease attacks on foreigners operating in oil fields in Algeria and Mauritania if the Algerian security service would cease targeting al Qaeda members in the Sahel region. The group is still alive, and government pressure appears to have affected its operational ability in recent months, but it did take a bit longer than we anticipated for the pressure to make a difference (Burton, F & Stewart, S. 2009, 'Jihadism in 2009: The Trends Continue', *STRATFOR: Global Intelligence*, 7 January

http://www.stratfor.com/weekly/20090107_jihadism_2009_trends_continue – Accessed 29 May 2009 – Attachment 15).

For further information on the nature of the attacks against police/military by Islamic militant groups to January 2008, please see question four of *Research Response DZA32819* (Research & Information 2008, *Research Response DZA32819*, 17 January – Attachment 16).

List of Sources Consulted

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Council on Foreign Relations website http://www.cfr.org/
International News & Politics
Alarab Online http://www.alarabonline.org/english/
Region Specific Links
Algeria-Watch website http://www.algeria-watch.org/index_en.htm
Topic Specific Links
Freemuse website http://www.freemuse.org/
The Jamestown Foundation website http://www.jamestown.org/
Combating Terrorism Center (West Point) website http://www.ctc.usma.edu/
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Google search engine http://www.google.com.au/
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Jane's World Insurgency and Terrorism
STRATFOR: Global Intelligence,

Databases:

FACTIVA (news database)
BACIS (DIAC Country Information database)
REFINFO (IRBDC (Canada) Country Information database)
ISYS (RRT Research & Information database, including Amnesty International, Human Rights Watch, US Department of State Reports)
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List of Attachments

1. 'The Enchanting Music of the Maghreb' 2008, *Alarab* Online, 20 August http://www.alarabonline.org/english/display.asp?fname=2008%5C08%5C08-20%5Czentertainmentz%5C989.htm&dismode=x&ts=20/08/2008%2004:48:57%20ã – Accessed 1 June 2009.

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3. Pfieffer, T. 2009, 'New museum brings art to war-weary Algerians', *Reuters News*, 19 February. (FACTIVA)

4. Kenyon, P. 2008, 'Chaabi: The 'People's Music' Of North Africa', *NPR News*, 11 August. (FACTIVA)

5. Lewis, A. 2006, 'As violence recedes, masters of Algerian popular music reunite', *Associated Press*, 21 November. (FACTIVA)

6. 'Preparations underway for a national festival of Chaabi music' 2006, *Algeria Today*, vol. 4, iss. 5, Embassy of Algeria in the United States of America website, p.5 http://www.algeria-us.org/ALGERIA%20TODAY/ALGERIA_TODAY%20MARCH%2003%202006.pdf – Accessed 1 June 2009.

7. Freedom House 2007, *Countries at the Crossroads Country Report – Algeria*, 25 September.

8. 'Algeria: Ban on album of artist in exile' 2004, Freemuse website, source: www.propermusic.com, 7 October http://www.freemuse.org/sw11395.asp – Accessed 3 June 2009.

9. 'Al-Qaeda Organisation in the Islamic Maghreb (AQIM)' 2009, *Jane's World Insurgency and Terrorism*, 29 May. (MRT-RRT Library Sydney)

10. Black, A. 2009, 'Mokhtar Belmokhtar: The Algerian Jihad's Southern Amir', *Terrorism Monitor*, vol.7, iss.12, The Jamestown Foundation website, 8 May http://www.jamestown.org/programs/gta/single/?tx_ttnews%5Btt_news%5D=34964&tx_ttnews%5BbackPid%5D=412&no_cache=1 – Accessed 2 June 2009.

11. Rogan, H. 2008, 'Violent Trends in Algeria since 9/11', *CTC Sentinal*, vol.1, iss.12, Combating Terrorism Center (West Point) website, November, pp.16-19 http://www.ctc.usma.edu/sentinel/CTCSentinel-Vol1Iss12.pdf – Accessed 2 June 2009.

12. Renard, T. 2008, 'AQIM's Offensive Reveals Shift from Insurgency to Terrorist Tactics in Algeria', *Terrorism Monitor*, vol. 6, iss. 18, The Jamestown Foundation website, 22 September http://www.jamestown.org/programs/gta/single/?tx_ttnews%5Btt_news%5D=5171&tx_ttnews%5BbackPid%5D=167&no_cache=1 – Accessed 2 June 2009.

13. Hansen, A. & Vriens, L. 2008, 'Al-Qaeda in the Islamic Maghreb (AQIM) or L'Organisation Al-Qaïda au Maghreb Islamique (Formerly Salafist Group for Preaching and Combat or Groupe Salafiste pour la Prédication et le Combat)', Council on Foreign Relations website, 31 July http://www.cfr.org/publication/12717/alqaeda_in_the_islamic_maghreb_aka_salafist_group_for_preaching_and_combat.html?breadcrumb=%2Fissue%2F – Accessed 2 June 2009.

14. Zambelis, C. 2009, '"Stopping the Idols": Al-Qaeda in the Islamic Maghreb Calls for Boycott of Algerian Elections', *Terrorism Monitor*, vol.7, iss.10, The Jamestown Foundation website, 24 April

http://www.jamestown.org/single/?no_cache=1&tx_ttnews%5Btt_news%5D=34896&tx_ttnews%5BbackPid%5D=13&cHash=10444ba455 – Accessed 2 June 2009.

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16. Research & Information 2008, *Research Response DZA32819*, 17 January.