

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH

UNIVERSITY OF 8 Mai 1945 / GEULMA

جامعة 8 ماي 1945 / قالمة

FACULTY OF LETTERS, AND FOREIGN LANGUAGES

كلية الاداب و اللغات

DEPARTMENT OF ENGLISH LANGUAGE

قسم الإنجليزية اللغة



The Pursuit of the American Dream in 21th Century: An Algerian Experience

**A Dissertation Submitted to the Department of English in Partial Fulfillment of the
Requirements for the Master Degree in Culture and Civilizations**

Submitted by

Supervisor

Mansouri Hani

Mrs. Amina KRIBES

Mansouri Nadji

Board of Examiners

Chair: Mrs. Rima ZIYAYA

(MMA) University of 8 Mai 1945 GUELMA

Supervisor: Mrs. Amina KRIBES

(MMA) University of 8 Mai 1945 GUELMA

Examiner: Mrs. Radia LAYADA

(MMA) University of 8 Mai 1945 GUELMA

2022/2023

Dedication

We dedicate this humble work to our siblings and to our dear parents. Our special thanks go to our friends and classmates whom we consider our siblings too.

We would also like to dedicate this work to our university teachers who, instead of despising our competencies as students, never hesitated to challenge us and push us beyond our limits, ultimately helping us become who we are today.

Acknowledgment

We are grateful to too many people, both academically and personally, because without this humble task would not have been completed. First of all and foremost, we'd like to thank my dissertation supervisor Mrs. Kribes for her generous help.

We are grateful to all of the teachers who instructed us during our five years of higher education.

We would like to thank the members of the jury for devoting their time to review and assess this dissertation. Their comments are vital for improving the study's content.

Our hearts felt gratitude to our beloved families, who has always inspired us to improve our skills.

Abstract

The dissertation seeks to explore the concept of the American Dream in the twenty first century in relation to the Algerian community in the USA. The research sheds light on the concept of the American dream, its definition, its historical background, and its evolution. It seeks to explore how Algerians, particularly the youth, perceive the American dream and the various perspectives they hold on it. It then provides an overview on the Algerian population in the USA; their experiences, the story of their immigration, settlement and integration. By presenting specific case studies of successful Algerian stories in the USA, the study aligns the theoretical perspective of Algerians on the American Dream with the tangible experiences of Algerians who have achieved its realization. So the study offered insight on the obstacles and possibilities associated with immigration and integration. This study may be used as a jumping-off point for future investigation of the nexus of immigration, cultural belonging, and the pursuit of the American dream.

ملخص

تسعى الأطروحة إلى استكشاف مفهوم الحلم الأمريكي في القرن الحادي والعشرين فيما يتعلق بالجالية الجزائرية في الولايات المتحدة الأمريكية. يسلط البحث الضوء على الحلم الأمريكي نظرياً. تعريفه وخلفيته التاريخية وتطوره. يكتشف الطريقة التي ينظر بها الجزائريون ، وخاصة الشباب ، إلى الحلم الأمريكي وطرقهم للهجرة إلى الولايات المتحدة. ثم يقدم لمحة عامة عن السكان الجزائريين في الولايات المتحدة. تجاربهم وقصة هجرتهم واستقرارهم واندماجهم. من خلال عرض خصوصيات بعض دراسات الحالة لقصص نجاح جزائرية في الولايات المتحدة ، تطابق الدراسة مع الرؤية النظرية للجزائريين و الحلم الأمريكي من خلال التجارب الملموسة للجزائريين التي نجحوا فيها وحولت أحلامهم الى حقيقة. لذلك قدمت الدراسة نظرة حول العقبات والإمكانيات المرتبطة بالهجرة والاندماج. لدينا معرفة أكثر دقة حول كيفية متابعة الجزائريين وتحقيق نسختهم الفريدة من الحلم الأمريكي من خلال تقديم دراسات الحالة. يمكن استخدام هذه الدراسة كنقطة انطلاق للتحقيق المستقبلي في العلاقة بين الهجرة والانتماء الثقافي والسعي وراء الحلم الأمريكي.

List of Abbreviation and Acronyms

ADC	American Arab Anti-discrimination Committee
EMBO	European Molecular Biology Organization
FDR	Franklin Delano Roosevelt
NAR	National Association of Realtors
NIAID	National Institute of Allergy and Infectious Diseases
USTHB	University of Science and Technology Haouari Boumedienne

Table of Contents

Introduction	1
1. Chapter One: The American Dream; theoretical perspectives	8
1. 1. The Definition of the American Dream.....	9
1.2. How to Measure the American Dream.....	11
1.3. The American Dream Origin.....	12
1.4. The American Dream in Literature.....	13
1.5. Historical Background and The Evolution of the American Dream.....	15
1.5.1 Before The Civil War.....	15
1.5.2. After the Civil War.....	16
1.5.3. During the 1920's.....	16
1.5.4. After WW2.....	17
1.5.5. After The Mortgage Crisis.....	18
1.5.6. In the Recent Time.....	19
1.5.6.1. Six Figures Cannot Buy a House.....	19
1.5.6.2. Six Figures Cannot Cover College Tuition.....	20
1.5.6.3. Six Figures Cannot Cover Childcare.....	21
2. Chapter Two: The Algerian community in the USA	23

2.1. US Algerian Relationships.....	23
2.2. Immigration Waves and Demography of The Algerian Immigrants	26
2.3. The Acculturation and Assimilation of The Algerian Immigrants.....	29
2.4. Employment	31
2.5. Algerians' Organizations in the US.....	32
2.5.1. The Influence of The Organization on Politics.....	33
3. Chapter Three: Chapter three: Algerians Who Achieved the American dream.....	35
3.1. In The Artistic Fields.....	35
3.1.1. Sofia Boutella.....	35
3.1.2. Djalloul Mabrook.....	37
3.1.3. Honorable Mentioning.....	38
3.2. In science and technology.....	39
3.2.1. Yasmine Belkaid	39
3.2.2. Belgasem Habba	40
3.2.3. Honorable Mentioning.....	41
3.3 Honorable mentioning to another notable Algerian figures in USA.....	41
Conclusion.....	43
Works Cited.....	46

Introduction

The USA is the most powerful country in the world. It is the land of freedom, democracy, and diversity. The USA is a target country for many immigrants from all around the world for its strong economy, opportunities, and most importantly the American dream. Regardless of all the social, cultural, and financial difficulties and obstacles, the American dream is still the inspiration that pushes immigrants to abandon their home countries and seek to achieve it.

The American Dream is a national spirit in the United States that provides everyone, including immigrants, with an opportunity to confidently pursue happiness and attain financial stability and success. The USA gives a hope of living fair, equal, and prosperous life for the comers despite their ethnicities or their country of origin.

Furthermore, The United State of America is known as a multiculturalist society characterized by the diversity in its social structure. The American society is composed by people from many different ethnicities, and cultural backgrounds. The Algerian community in the US is one of the smallest communities compared to other communities or even to the Algerian community in France. So the Algerian community is considered as a minority group in the US society. Many Algerians left their homeland to pursuit the American dream and to seek for a better life in the land of uncle Sam. In relation to the main objective, this research sheds light on the American dream through the Algerians' experiences in a land whose people are better known for their beliefs that encourage the population to put more hard work and to realize happiness and success.

The American dream which was a subject of study of different fields was an inspirational theme for many writers in the literary field too; however it is very unique to take

the concept of the American dream and relate it to the minority group of the Algerian Americans. This specific emphasis and this precise tackling itself makes the research topic highly valuable and worthy to study and analyses. This study is significant because it is considered a starting point and reliable guide for the future researchers who tend to look deeper in the Algerian community in the USA. This study delves deep into the Algerian immigrant community in the USA and examines their integration into American society. It gives a bigger picture about Algerian Americans and their situation there whether financially or socially.

The primary objective that has emerged in this work is to emphasize the evolution of the American Dream and underscore its attainability in the contemporary era. Then it sheds a light on the American Dream with a direct relation to the Algerian community in the USA. The current study seeks to explore and describe the American dream which was successfully achieved by Algerians. The research focuses on the financial and the social side as it aims to measure the success of the Algerians as individuals and as community members in the USA. The research values the quality of life that the Algerian immigrants have in the US. Additionally, it introduces the successful stories of Algerians in the USA.

This study explores deeply the American dream and the Algerian community in USA. The present research paper attempts to answer the following questions; What is the American dream? How to measure the American Dream? How did the American dream develop through history? How is it the relationships between the USA and Algeria? Is the American Dream attainable for a minority community such as the Algerian community? Does the Algerian Imigrants realize the American dream? Did they achieve the financial stability which allows them to live a good life there?

According to Zimmermann, the American Dream is being able to get a good living, purchase a home, send your children to school, and construct a life in the United States regardless of socioeconomic status or place of birth. Ash and Wilson claim that most people who immigrate to the United States have this aspiration. While new immigrants are fleeing violence, poverty, and persecution, they are also drawn by the prospect of a better life for themselves and their children. Some immigrants arrive in the United States well-off, well-educated, and English-speaking. Many immigrants, even those who arrive with only a few dollars in their pockets, struggle to communicate in English. The USA gives a hope of living a happy and well-heeled life for every immigrant regardless to his origin. This hope led to many waves of immigration to the American lands; it motivated those immigrants to leave their home countries and build a new life. And as a result many communities were formed within the United States.

According to James Truslow Adams, the greatest contribution that the USA has made to the world's thought and welfare is providing a better, richer, and happier life for all of their citizens, regardless of rank. Since the beginning, that dream or aspiration has been present. Every generation became an independent nation has seen an uprising of ordinary Americans working hard to be able to achieve the American dream. In his book *The Epic of America*, Adams stated that the American dream wasn't only the story of a successful immigrant, but it is also the story of a self-made man who rose from poverty to power, or the renowned mansion with the white picket fence.

As a result, many communities were formed within the United States. The Algerian community is a vivid example, which will be studied in this research. According to Porter's work "Algerians," sourced from the online encyclopaedia "Encyclopedia of Chicago," in the 1990s, Algerian immigration side-tracked to the USA after the European Union significantly

restricted the number of immigrants to enter its countries' lands. For many political and economic reasons, many Algerian intellectuals also immigrated to the USA to start a new life there.

Miller stated that Algerian immigrants have created communities in the United States in many different parts of the country. Numerous of Algerian Americans came pursuing a better schooling and education or to escape insecurity and religious oppression. Algerian Americans from many associations, such as the Algerian American Association of Houston, a local organization that sponsors activities and promotes Algerian heritage within the American fabric. Financially, Algerian American workers earn more and have more prospects for promotion. The marketplace in the United States, particularly for women, is more responsive to entrepreneurs.

According to the Algerian embassy in the United States of America which stated on its website that the Algerians are well integrated into American society. They act respectfully in accordance with the American laws and contribute significantly to the United States of America prosperity and development. Many Algerian intellectuals like scientists and doctors have possessed significant positions in many different well-known American institutions and universities.

The research necessitates the use of many different research methods; The historical and the descriptive methods are applied in parallel since the study can cover the American dream and its evolution in one hand and the immigration of Algerians to the USA in the past and during the current contemporary time in the other hand. The historical method entails investigating historical documents, literature, and other pertinent sources in order to comprehend the origins and evolution of the American Dream. This method allows researchers to track the concept's evolution across time, including how it has been affected by

cultural, social, and economic variables. The research gives a full grasp of the American Dream and its relevance in American culture by employing this method of study. The descriptive method, on the other hand, is utilized to obtain information regarding Algerian immigration to the United States. It entails gathering and evaluating data on Algerian immigrants, as well as their families, experiences, problems, and contributions.

In addition to the previously mentioned methods, the case study method is also put in an application in order to validate the research and to give examples of Algerian successful figures and their successful stories during their journey to achieve the dream of living a thriving life in the USA. The research can present intriguing stories that highlight Algerians' quest and realization of the American Dream by conducting in-depth analyses of chosen individuals, their journeys, and their successes. These case studies can give significant insights into the elements that lead to success as well as the obstacles that Algerian immigrants confront in their pursuit of the American Dream.

The dissertation is divided into three sections. The first chapter delves into the notion of the American Dream. It dives into several meanings of the American Dream and how they have developed through time. This chapter might include an examination of significant historical events, cultural upheavals, and socioeconomic changes that shaped the American Dream.

The second chapter focuses on the Algerian community in the United States. It gives an overview and outline of Algerian immigration, including demographic information, settlement trends, and cultural characteristics. To offer a thorough overview of the Algerian immigrant community in the United States, this chapter may include statistics on population size, geographic distribution, and socioeconomic variables.

The third chapter is a reference that highlights successful Algerians who have accomplished the American Dream. It may include case studies of noteworthy persons, highlighting their personal experiences, accomplishments, and the paths they followed to success. The purpose of this chapter is to inspire and present real-life examples that support the notion of Algerian immigrants seeking and achieving the American Dream.

This study offers a thorough examination of the American Dream, concentrating on its growth and attainability among the Algerian immigrant population in the United States. It dives into the dream's historical backdrop, its importance to Algerian immigration, and includes case studies of successful Algerians who have realized it. We obtain a better grasp of the value of the American Dream and the experiences of Algerian Americans seeking it in a varied and multicultural society as a result of this research.

Chapter one

The American Dream; theoretical perspectives

For many years, the American Dream has been greatly admired and pursued. Waves of immigrants have arrived to America's shores in the hope of meeting their dreams. It has a huge impact on the American beliefs and notion. The United States of America is known worldwide of this dream which is undoubtedly considered as a heavy motivational factor that keeps and pushes the people to put more effort and work hard to achieve the comfortable life that they are hoping of. The USA is well-known as the land of the free and the land of opportunity which attracted tens of thousands of people migrate every year to its lands.

The American Dream is the ability for each and every individual to pursue his/her aspirations, thoughts, and the pursuit of happiness, regardless of the barriers that hold them back. The American dream is the concept that everyone, despite of where they were grown or even what class they were born into, may achieve their own goals. It is also a thought to be attained through devotion, risk-taking, and hard work (Barone).

This present chapter is dedicated to main elements which include the definition of the American Dream, how to measure it, and its evolution. The chapter provides various definitions of the concept of the American Dream by many intellectuals and from many different sources. It gives general information about the American dream and how the "American dream" has become such a universal concept that no universally accepted definition can encompass all of its facets and implications. Nonetheless, a group of scholars attempted to provide a widely accepted definition to the American Dream. Moreover, this chapter sheds light on the American dream in literature and it exemplifies with the most famous works in which the American dream was explored. Moreover, a very detailed

background history about the American dream and its evolution is provided in this chapter which traces its evolution from one generation to another.

1.1. The Definition of the American Dream

Early on, in his Letters from an American Farmer, Jean de Crevecoeur, a French American writer, one of the delegates and true fathers of frontier literature, formed the very concept of the American Dream, the concept of success, and praised hard work, dedication, and commitment as the inner qualities, regarded by the Puritans as the 'goodness' virtues, through which the hopes of wonderland were realized (Steinberg 181).

The concept "American Dream" was not used until the publication of historian James Truslow Adams' book *The Epic of America* in 1931, in which he stated: "The American Dream is that dream of a land in which life should be better, richer, and fuller for everyone, with opportunity for each according to ability or achievement" (Adam 404). Adams' dream encompassed the belief in hard work, chance, and fairness for everyone. Since then, the concept of opportunity and equality has been an important aspect of American society, helping to form the country into what it is today.

Adams' concept of the American ideal reflects the positive, forward-thinking spirit of the time. The concept that all individuals may achieve success if they work hard is one of the factors that make America appealing to many people. The equality that is part of the American dream indicates that no one is automatically granted an advantage over another.

This early recognition opened the way for successive efforts to learn as much about the concept of the American dream. Adams observes that the concept of the "American dream" can also be interpreted in two ways. In its broad sense, it is a dream of fairness, liberty, and democracy in the United States. A narrower understanding of the American

dream suggests that it is a kind of belief that everyone on the American continent, regardless of nationality or circumstances will achieve through hard work. That is to tell, rather than relying on a single social class, Americans should rely on their own efforts and creativity to achieve success and prosperity. Adam also added "It is not a dream of motor cars and high wages merely, but a dream of social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position." (63). This is a very different message from what is commonly heard in other nations, where certain individuals are seen to be innately superior than others. The concept of opportunity and equality is also central to the American ideal. Adams argued that these ideals are what distinguishes America from other nations and make it a desirable choice for many people. The potential for everyone to realize their objectives is a vital component of the American ideal that has never been forgotten. This is the reason why America has always been a country that welcomes new people and ideas, and where anybody can achieve success if they work hard.

Roger L. Pearson elaborated on this recently coined notion in 1970, claiming that it is the belief that every man, whatever his roots, may seek and acquire his chosen goals, be they ideological, financial, or social." It is the literary affirmation of the American concept of "land of opportunity." (638). This description also embodies the essence of what the American Dream symbolizes: the conviction that anybody can attain their desired results through hard effort, commitment, and patience. However, the American Dream is more than just individual prosperity. It is a communal ideal that expresses the conviction in the principles of liberty, democracy, and equal chance for all. It is the belief that every

individual, no matter their color, gender, or socioeconomic background, ought to get a fair shot at success in life.

According to Merriam-Webster The American dream is an American social aspiration that emphasizes on the equality of rights and especially material flourishing, but it can also mean life prosperity; that is the realization of this ideal ("The American Dream").

According to oxford the American dream is the ideal by which equality of opportunity is available to any American, allowing the highest aspirations and goals to be achieved ("The American Dream").

Finally, the American Dream is a multifaceted and broad notion that has had a profound impact on American history and society. The significance and meaning of the American Dream will surely be disputed as society evolves, but its effect on American society will undoubtedly stay strong.

1.2. How to Measure the American Dream

Mortgage lending is commonly given as an example of achieving the American dream today. It represents financial prosperity and independence, as well as the ability to govern one's own living space rather than being completely at the mercy of a homeowner. (Barone).

Buying a home in the United States has continuously expanded throughout time, highlighting a crucial feature of having your personal home as a symbol of accomplishing the American Dream. For instance, the homeownership percentage at the end of 2020 was 65.8 percent, a 0.7 percent rise over the prior year ([Quarterly residential vacancies and homeownership, fourth quarter 2020](#)).

Entrepreneurialism has been always vital to the American economy. Small enterprises solely produced 1.6 million net employments in 2019 ([2020 Small Business Profile](#)).

Entrepreneurs are the foundation of the United States of America. The electric light bulb, automobiles, aircraft, personal computers, chocolate chip cookies, cotton candy, and disposable diapers were all invented by notable Americans. Over the course of the history of the United States, American entrepreneurs have developed firms that capitalize on the ideas of these inventors in order to expand the economy and assist our nation thrive (“Entrepreneurs Inspire the American Dream | the Entrepreneur’s Source”).

"Entrepreneurship helps build the wealth of individual owners, drives innovation and improves our nation’s economy." (Powel, Entrepreneurs Inspire the American Dream). Powell, Terry Powell's remark is a widely held opinion in the field of entrepreneurship. Entrepreneurship has been demonstrated to be a potent instrument for creating wealth, fostering creativity, and boosting a country's economy.

According to a Babson College research issued last year, 27 million Americans are establishing or operating new enterprises. According to the survey, nearly a third of U.S. startup business owners are minorities, and 86 percent of U.S. business activity is driven by opportunity. Entrepreneurs generate chances for all Americans; 20% of new enterprises in the United States are predicted to hire 20 or more individuals. 75 percent of adults in the United States feel that entrepreneurs have high social standing, contributing to a culture that recognizes and encourages entrepreneurs. (“Entrepreneurs Inspire the American Dream | the Entrepreneur’s Source”). So, running a business is a noticeable symbol of realizing the American dream.

1.3. The American Dream Origin

The American Dream is founded on the Declaration of Independence of the United States of America. That text, written by America's founding fathers, states two fundamental

points that have mainly shaped what the classic American Dream is. The declaration says that “all men are created equal” and that each man/woman has the right to “life, liberty, and the pursuit of happiness.” (“Declaration of Independence”). It's worth mentioning that the Preamble to the United States Constitution reaffirms this notion, stating that its mission is to "secure the blessings of liberty to ourselves and our posterity." (National Archives).

1.4. The American Dream in Literature

The American Dream is a literary theme that has been studied for centuries, embodying the idea that anybody may attain wealth and success through hard work and dedication. Smith writes, "The American Dream is a powerful cultural myth that has been perpetuated through literature and other media," (56). This idea has been addressed in a number of literary works, including novels, poetry, and essays.

Franklin's "Autobiography" (1791) is one of the earliest writings that looks at the American Dream, chronicling his journey from poverty to fortune through hard labor and determination. The Autobiography epitomizes the American Dream, emphasizing autonomy, hard labor, and upward mobility (Franklin 57).

Twain's "Adventures of Huckleberry Finn" (1884) is another great book that illustrates the American Dream. Twain criticizes the dishonesty and limits of the American Dream by means of the figure of Huck, notably in terms of race and socioeconomic class (Twain 44).

Fitzgerald's "The Great Gatsby" (1925) is one of the most renowned books that tackles the American Dream, with the main character, Jay Gatsby, pursuing riches and power in an attempt to reclaim his lost love. As the narrative develops, nevertheless, it becomes

evident that Gatsby's search is eventually useless, and his goal is unachievable (Fitzgerald 178).

Miller's "Death of a Salesman" (1949) is another notable piece that tackles the American Dream. Willy Loman, a salesman who believes in and strives for the American Dream, is the protagonist of the drama. Willy's chase of the Dream, yet, leads him to a life of disappointment and sorrow as the play develops (Miller 96).

The American Dream has been portrayed in current writing as well as to these classic classics. Cisneros' "The House on Mango Street" (1984) is a good example. It follows the narrative of Esperanza, a young Latina girl who dreams of fleeing her underprivileged surroundings and attaining prosperity. Cisneros discusses the problems faced by underprivileged populations in following their ambitions via the narrative of Esperanza (Cisneros 11).

The American Dream is also a common topic in poetry. Hughes's "Harlem" (1951) is one illustration, in which he questions what occurs to a postponed desire, implying that unfulfilled dreams might lead to rage, dissatisfaction and sorrow (Hughes lines 1-3).

Brooks' "We Real Cool" (1960) is another example of the exploring of the American dream in poetry. Brooks criticizes the American Dream by telling the narrative of young black males who were kicked out of school and are seeking a life of disobedience and rebellion. (Brooks lines 1-8).

The American Dream remained an increasingly common literary theme. Ellison's "Invisible Man" (1952), portrays the narrative of a young black man seeking for his identity in a culture that rejects his humanity. Ellison challenges the boundaries of the American Dream for underrepresented populations via the protagonist's tribulations (Ellison 98).

The American Dream has been addressed in current writing also. Diaz's "The Brief Wondrous Life of Oscar Wao" (2007), for example, portrays the experience of a young Dominican-American man navigating his cultural identity in the United States. Diaz highlights the difficulties that immigrants encounter in seeking the American Dream via Oscar's experience (Diaz 235).

The American ideal has been a reoccurring topic in literature throughout history, investigated and analyzed by various authors. Writers have tackled the difficulties and paradoxes involved in the pursuit of such a goal in their works. They have investigated the difficulties and sacrifices necessary for success, as well as the real essence of the American dream itself. Literature has provided as an opportunity to critically assess and approach the notion of the American dream, allowing readers a clearer grasp of its attractiveness and influence on society, whether emphasizing on its promises or revealing its flaws.

1.5. Historical Background and the Evolution of The American Dream

The American Dream evolved throughout the history of the USA prior to as well as after it gained its independence and became an independent nation. It took on several shapes and meanings but retaining the underlying principles of liberty and fulfillment.

1.5.1. Before the Civil War

Between the 18th and 19th centuries, the American dream was known as "the original gold dream." For its unequal distribution of wealth, severe religious discrimination, and extreme social class system, the United States was viewed as a magical land by many Europeans. In furthermore to the immigrants who came to America in the 18th century, the majority of them were European vulnerable populations seeking fairness and equality. In other words, the early "American dream" was a vision of European immigrants ("The

Introduction of the American Dream"). The illusion was marred by reality like the uneven income distribution, religious prejudice, and a rigid social class system. Considering these obstacles, European immigrants perceived America as a mystical destination with the promise of a better future.

1.5.2. After the Civil War

The civil war was a phase of economic flourishing during which the American people have started to pursue a wide variety of business and manufacturing achievements. As a result, a significant group of European immigrants landed in United States in hopes of improving their status and escape the extreme conditions imposed by their stringent governments, but they eventually established their big career through hard labor and became a legend; at the time, the United States was experiencing dramatic economic boom. In that era, the American dream could be defined as a dream of democracy and expansion. ("The Beginning of the American Dream."). So, the Civil War heralded a time of economic boom. This era encapsulated the core of the American ideal, with hopes for democracy and advancement.

1.5.3. During 1920's

America made important progress following World War I in the 1920s. Due in part to the acceleration of industrialization and the invention of the automobile, as well as its widespread application, the American lifestyle drastically altered. This period was recognized as "the Roaring Twenties," a period of material wealth and spiritual poverty when money-making and corrupt practices were at the heart of the American Dream. "America had been new, green, and unique, having 'pandered to the last and brightest of all human dreams' and pledged something like 'the orgiastic future' for humanity" ("The Introduction of the

American Dream"). While the 1920s saw substantial economic development and innovations in technology, they also saw vital social and economic challenges, as well as a sense of a decline in morality. This era's impact remains to impact American culture and society to the present day.

The American dream is seen as a motivating factor in human behavior and activities. It stimulates the population to work harder to earn more fortune. Unfortunately, the socioeconomic situation took a turn as a result of catastrophic conditions during the Great Depression following World War I, when the dream changed the entire country into a horror show and became a fantasy. Millions of people suffered poverty, homelessness, joblessness, farm losses, and food insecurity as a result of the Great Depression. (Bakri).

1.5.4. After WWII

During WWII, American ideology was on showcase for the entire world to see. Getting involved in the military conflict allowed Americans to demonstrate their national notion of idealism. Numerous people who motivated Americans to participate in WWII did so because they believed that people from around the world should get a chance to live the American Dream. ("How the American Dream Has Changed Over Time").

FDR's view of the American Dream was encapsulated in four words: freedom of speech, freedom of religion, freedom from want, and freedom from fear. Individuals, who could support their children, keep them safe, worship as they liked, and say whatever they wanted were living the American ideal. ("How the American Dream Has Changed Over Time").

Men came back from World War II with a new American Dream in mind. Americans fantasized about summer luxury homes full of happy families. The GI Bill enabled veterans

to obtain low-interest mortgage loans on households, resulting in a construction boom. The American Dream became inextricably linked to home ownership, and the American market became flooded with goods ("How the American Dream Has Changed Over Time").

1.5.5. After the Mortgage Crisis

Americans spent a huge amount of debt as more people utilized credit to buy products. People still aspired to live lives identical to the ones they saw on television. Those broadcast live lives became more lavish and unachievable. Besides that, it was no longer required to save. The American Dream was available on credit. After the mortgage crisis, President Barack Obama mentioned the American Dream in his inaugural address. He claimed that many young people no longer assume they can live much better than their parents. But the American Dream actually existed, and the issue was in our interpretation of it. As shown in a survey conducted by the Center for a New American Dream, 78 % regarded personal liberty as absolutely essential in their perception of the American Dream. On the other hand, 23% thought attaining economic success was very necessary. However, according to the Washington Post which reported that as a result of the grave shrinkage of the American middle class, 48 percent of young people (those aged eighteen to twenty-nine) in 2015 believe that the American dream is dead and the future is bleak, and that it is now so tough for them to go forward. The young people claimed that exceeding their parents' accomplishment has become much more challenging. According to the center, the income gap between middle- and upper-income families has widened dramatically over the last thirty to forty years. Many people believe that the American Dream has become a pipe dream for only a few. Many people aim to own the most luxurious cars, the most spacious homes, the most fashionable clothes, and so on. According to this description, only very few citizens can have the American Dream. Having a good life or owning land, home, are no longer the

dreams. As a result of this new definition, it is much more challenging to see the American Dream in action. Numerous Americans have found it difficult to meet their basic needs as a result of the financial crisis. Besides that, the top schools and other facilities appear to be available only to the most affluent community members. Many Americans should first prioritize their necessities since they can no longer be able to afford as much as they used to ("How the American Dream Has Changed Over Time.").

1.5.6. In the Recent Time

A \$100,000 income has traditionally been considered ideal of prosperity. But in current economy, it's not enough to acquire the American Dream. It's a goal that millions of people have sought for years, looking for the postwar model that arose in the 1950s: receiving a degree, securing a solid job, and raising a family in a pleasant suburban house. However, 70 years later, America's middle class is diminishing due to rising living costs for everything from university tuition to health insurance. Earnings growth has just not kept pace with the expected rise in living expenditures, and the pandemic has added job losses and wage cutbacks to the equation. It simply implies that the six-figure wage is no longer what it once was. Even on \$100k a year, owning a house, funding for education, and having children is difficult ([Hoffower](#)).

1.5.6.1. Six Figures Cannot Buy a House

A six-figure wage is no longer enough to afford the true essence of the American Dream: a home. For years, household prices have been rising at a fast pace than they were before to the Great Recession. By 2018, first-time homebuyers were spending 39% more than first-time purchasers did roughly 40 years ago. According to the Wall Street Journal, a rising number of six-figure earners are renting rather than owning because they cannot afford a

deposit for a house. In June, the cost of housing in America reached a new high of \$386,888. A lack of available properties for sale has further aggravated the housing problem (Hoffower).

According to US Census data, the average house price in 1950 was \$7,354 and \$11,900 in 1960. When taking inflation into account, such amounts are approximately \$85,000 and \$111,000 in 2021 dollars, accordingly (Historical Census of Housing Tables).

According to the National Association of Realtors (NAR), housing availability and accessibility for households earning \$100,000 has decreased since 2019. In October, real estate prices increased by 13% year on year, while housing inventories declined by 12% over the same period (Evangelou). Overall, the belief that six figures cannot afford a house grows more prevalent as housing prices keep increasing and salary growth in many places stays static.

1.5.6.2. Six Figures Cannot Cover College Tuition

A university degree offered a long, steady job with a consistent wage that might assist purchase a house in the 'burbs in the postwar era. Conversely, schooling has become the factor that many Americans are unable to buy a property. According to the College Board, the yearly cost of a four-year bachelor's degree at a private university, including room and board, was \$28,000 during the 1991-1992 academic year, accounting for inflation. The identical degree would cost \$10,760 per year in a public university. For the 2021-2022 academic year, the yearly costs were \$51,690 and \$22,690, correspondingly. Because of these rising costs, the average American college graduate now owes \$32,000 in student debt. Because of student debt, certain occupations are no longer the road to prosperity that they once were. Although dentists, surgeons, and attorneys earn six-figure salaries, many are

saddled with college debt that exceeds their earnings (Hoffower). To summarize, the cost of college fees has skyrocketed in recent decades, making it harder and harder for many families to pay for higher education. While six-figure wages used to be regarded an adequate salary, they may no longer be sufficient to support the expense of tuition, particularly at private colleges. As a consequence, many students are compelled to take out huge student loans, that can have a lasting effect on their financial standing. Solving the issue of college accessibility will clearly need a diversified strategy, including higher financial assistance, more affordable tuition rates, and new strategies to alleviate the burden of student loan debt.

1.5.6.3. Six Figures Cannot Cover the Childcare

The US birth rate declined by 4% between 2019 and 2020, the largest single-year drop in over 50 years. Having even one kid, much alone two, has become a significant financial burden. Economic crises have the greatest financial consequences on childbirth and fertility levels. Money is significant causes why many millennials, who have long faced a financial dilemma, have stop having children. It's simply become harder to come up with the \$233,610 it takes to raise a kid to the age of 18 in the United States (Hamilton et al., *Births: Provisional Data for 2020*).

A six-figure wage is now quite the norm. An employee earning \$100,000 per year is likely to have a more tough time buying goods like a property than someone making \$900,000 per year. It really would be inaccurate to say that the American Dream is out of grasp for the whole six-figure class. And the dream remains elusive: 40% of higher income earners, and 60% of millennials with high salaries, believe they are surviving near the poverty line (“U.S. Consumers Living Paycheck-To-Paycheck”). In short, childcare is a considerable cost for many families, and even a six-figure salary may not be sufficient to fully cover these costs. Finding inexpensive and excellent child care may be difficult with growing childcare

prices and increased expectations on working parents. This problem is exacerbated for low-income families, who may have barely any means to afford these fees.

Throughout history, the notion of the American Dream has been a motivating factor that has influenced and motivated numerous people. It represents the notion that everyone, whatever their origins, has the ability to achieve great achievement and success in life. This concept has been ingrained in American culture from its inception, and it has even served as a key motif in art and literature.

The notion that those who could provide for their families, ensure that they were secure, worship as they wished, and express themselves freely were enjoying the American Dream is also widespread. The American Dream is frequently connected with the concept of upward mobility, and the notion that with hard work and persistence, anybody may attain prosperity. It is crucial to highlight, however, that this kind of life has not always been available to all Americans, especially those from marginalized communities. Despite its flaws, the American Dream stays an influential notion that has formed American society and its cultural heritage. It embodies the hopes of millions of people who have worked for a better life for themselves and their families, and it has motivated countless more individuals to put in effort for a better future.

Chapter Two

The Algerian Community in USA

The Algerian community in USA can be described as a small community in comparison to other communities in USA. The Algerians migrate to the USA seeking better life looking for better education and more opportunities which the United states guarantees to new immigrants in condition of working hard.

This chapter explores the Algerian community in the United States which is less known compared to other communities. This current chapter sheds light on the Algerian immigrants and their waves of immigration to the United States. It tackles the acculturation and assimilation of the Algerian society in the US fabric in terms of religion, family, and employment, and it shows to what extend did the Algerians integrate as a conservative Muslim Arab-Berber community into a western one. Moreover, the Algerian immigrants formed many associations and organizations across the United State of America in order to support and promote their heritage and to support other community members or the new arrived immigrants. So, it is highly significant to introduce the major Algerian organizations and how they affected Algerians in the United states.

2.1. US-Algerian Relationships

The relationship between the United States and Algeria has a long and complicated history. The US and Algeria have collaborated on a variety of problems, including the fight against terrorism economic growth and regional stability as both nations negotiate a shifting global landscape. The US-Algeria relationship is evolving bringing both possibilities and challenges for mutual collaboration.

The History between the United States of America goes back to the late 1700's, where they signed their treaty of amity and Peace and Algeria has been one of the first supporters of American Independence. From then until now both parties have had a strong and friendly relationship. The evidence for that is the city of Elkader in Iowa which was named after the great Algerian icon 'Emir Abd-el-Kader'; the legendary hero who has saved thousands of American diplomats and their families who were hiding in the American general consulate in Damascus back in 1860. Abdelkader's actions has earned him a great deal of respect from the American nation and from Abraham Lincoln himself who Honored him. Another example of this great relationship is the city of Santa Monica; the city is named after Monica of Hippo, the mother of St. Augustine, one of the most influential figures in the history of Christianity, who was born and lived in Algeria ("Algerian-American Relations"1).

After his installation in 1961, President John F. Kennedy had formal guidelines to assist for Algerian independence, and high-level talks between American and Algerian authorities grew as Algeria preceded closer autonomy. Assistant Secretary of State G. Mennen Williams met with Saad Dahlab and M'Hammed Yazid, the Temporary Government of the Algerian Republic's ministers of foreign affairs and information in Tunis in October 1961 (Ross 24).

In preparation for independence, the United States established consulates in Constantine on June 7, 1962, and Oran on June 11, 1962. By the end of 1963, US Cultural Institutes were also established in both cities (24). Algeria and the United States maintained rival foreign policy agendas. Algeria's dedication to absolute socialism, as well as Islamists' dedication to a mass movement over Western capitalism and imperialism strained ties with the US. After the War of Independence, the United States maintained cordial relations with France rather than Algeria (Miller).

After the June 1967 conflict with Israel, Algeria cut diplomatic relations with the United States, and ties between the two countries stayed antagonistic into the 1970s. A series of instances strained the two countries' already strained ties. These included American interference in Vietnam and other developing nations, Algerian backing of guerrilla and extremist revolutionary organizations, American sympathy for Morocco in Western Sahara, and the US ongoing support for Israel. The United States was enraged by Algeria's policy of granting terrorists help and landings permission at Algerian airports (Ross 26).

On November 12th, 1974, the United States and Algeria restored bilateral agreements, and their embassies in Algiers and Washington reopened ("Algeria - Countries - Office of the Historian"). On many occasions, the two countries shared common history in supporting each other. On January 20th, 1981, Algerian diplomats helped gain freedom for 52 Americans held hostage in Iran (Ross 30-31).

Increasing US energy consumption and a rising Algerian necessity financial and technical help led in increased contact with the US in the 1980s. In 1980, the United States purchased over than \$2.8 billion in oil from Algeria, making it the country's biggest export marketplace ("Algeria - the United States"). Algeria got \$25.8 million in financial aid and imported \$1.0 billion from the United States in 1990, demonstrating that the United States has emerged as a major international partner. Following the military takeover that upended Algeria's fledgling democratic government on January 13th, 1992, the United States made a formal but low-key statement criticizing the military coup. But shortly after, The United States has recognized Algeria's military regime ("Algeria - the United States").

On July 13th, 2001, both countries signed The Trade and Investment Framework agreement. In 2012 Algeria and The US established a strategic dialogue, they also signed a foreign account tax compliance act agreement in October 2015 ("Algeria"). They signed a

memorandum of understanding concerning the imposition of import restrictions on categories of cultural property of Algerian in August 15th, 2019, and the list goes on. These mutual agreements showed the cooperation and the shared values between the two countries, and they are still taking action to strengthen their bounds (“U.S. Relations with Algeria”).

Algeria’s relationship with the United States has been characterized by an intricate combination of obstacles and collaboration. The Algerian-American connections demonstrate the complexities of international relations from common historical battles to political interaction. As both countries negotiate modern global concerns, their continuous engagement has the opportunity for mutual growth and alliance strengthening.

2.2. Immigration Waves and Demography of The Algerian Immigrants

In 1892, the first Algerian immigrant to the United States of America arrived (“Algerian Embassy in the United States of America”). Only 16 African immigrants came to the United States between 1821 and 1830, 55 more landed between 1841 and 1850. All Arabs were documented together in a category known as “Turkey in Asia” in immigration records until 1899 and in population data until 1920. North African Arabs were classified as “other African” until the 1960s. Muslims did not migrate in large numbers to the U.S because they were afraid of being denied the right to practice their faith. According to demographic data, only just few hundred Muslim men resettled between 1900 and 1914 (Miller).

The 1965 Immigration and Nationality Act marked the beginning of the third wave of immigration from the Middle East and North Africa to the United States. The measure abolished the strict national-origin points based system, which heavily favored migrants from Western Europe. The Middle Eastern and the North African immigrants migrated for a myriad of purposes including; family reunion, socioeconomic advantages, as well as the need

for humanitarian assistance. In comparison to previous eras of considerable migration from this region to the United States, a greater percentage was Muslim (Batalova and Harjanto).

In the 1990 United States Census, 45 percent of “other Arabs” were married, 40 percent were female, and 60 percent were male (Miller). Work visas for Algerians to the European Union were limited during the 1990s, whereas the percentage of work permits for Algerians and other North Africans rose in the United States. This encouraged Algerians to migrate to Chicago in search of jobs and safety from political oppression. They accommodated in a wide area on the city’s near Northwest Side (Porter).

The United States was home to over one million Arabs. According to the 1990 U.S Census Bureau, there were roughly 3,215 residents of Algerian descent in the country. In this subgroup, 2,537 people claimed Algerian origin as their primary ancestry, while 678 claimed Algerian ancestry as their second ancestry (Miller). Algeria was added to the immigrant record classification in 1975, and 72 Algerians arrived that year. Immigrant numbers steadily increased until there were 197 immigrants in 1984. Fourteen were family members of US citizens, and 31 were conceded based on work - related orientation. The DV-99 diversity lottery was won by 1,378 Algerians in 1998. The diversity lottery is run in accordance with Section 203(c) of the Immigration and Nationality Act, and it awards 50,000 permanent resident visas each year to people from countries with low rates of immigration to the United States (Miller).

Algerian Americans have established themselves in cities such as New York City, Miami, Washington, and Los Angeles. According to the 1990 United States Census, New York City was the entry point for 2,038 Algerians followed by Washington with 357 Algerians and Los Angeles with 309 Algerians. Twelve Algerians became citizens of the United States in 1984, eight in Florida, four in New York, three in Texas, and 24 elsewhere.

Many Algerian Americans came to the United States in searching for a better schooling or to escape insecurity and religious persecution. Opportunities for experts including researchers, healthcare professionals, and academics result in a geographically diverse sequence of immigrant establishment, often in societies without any other Algerian Americans (Miller).

Nonetheless, Algerian Americans have established communities in university towns and cities such as Dallas, Austin, and Houston, Texas, Boston, Massachusetts, and North California. In the late 1990s, for instance, there were an approximated 12,500 African immigrants from various nations living in the Dallas area. Algerian Americans frequently form associations, such as the Algerian American Association of Houston, their community members sponsor events and provides a setting to uphold and advertise Algerian traditions and culture inside the American fabric. Several of these associations work to strengthen relationship and partnership between the US and Algeria (Miller).

Algerian Americans frequently collaborate and establish organizations. The Algerian American Association of Houston, for example, is a community that organizes events and works to maintain and celebrate Algerian culture within the American fabric. Most of these organizations seek to strengthen companionship and partnership between the US and Algeria. By the early 2000s, the Algerian inhabitants in Chicago were estimated to be close to 1,000 people. Many men have worked as cab drivers, mechanics, and in restaurants, whereas the majority of women have either joined domestic labor or raised the kids. Few members of the Algerian community have registered in community universities to pursue advanced degrees (Porter).

On November 1st, 2009, an accord between the US and Algerian authorities came into operation extending the maximum duration of 24 months for which many types of visas given to Algerians reaching the US (Baali).

Between 2000 and 2019, the Middle Eastern and North African region's immigrant population more than doubled, from 596,000 to 1.2 million, accounting for slightly less than 3% of the 44.9 million foreign-born population in the United States as of 2019. Around 68% of immigrants are from the Middle East, while 32% are from Northern Africa. Egypt and Morocco account for 13.5 percent, while Algeria, Tunisia, and a few other North African nations account for the remaining 3.9 percent and that's roughly 46,000 immigrants (Batalova and Harjanto).

Despite the fact that there are fewer than 50,000 Algerian citizens in the United States of America, Algerians are really well assimilated into American society. They are primarily concentrated in Los Angeles, San Diego, Washington, D.C., Orlando, Miami, Houston, the Carolinas, Virginia, Indianapolis, Ohio, Boston, New York City, San Francisco, and Denver ("Algerian Embassy in the United States of America").

2.3. The Acculturation and Assimilation of The Algerian Immigrants

Algerian integration in the United States is a difficult issue that necessitates a comprehensive knowledge of the experiences of Algerian immigrants and their communities. Algerians have been moving to the United States since the nineteenth century, however, most of them arrived in the twentieth century.

Assimilation is a complicated process that entails adjusting to a new cultural setting while keeping aspects of one's native culture. A number of issues have affected Algerian integration in the United States, namely language obstacles, prejudice, and cultural disparities. The Migration Policy Institute estimates that there are around 24,000 Algerian immigrants in the United States with a majority that entered after the 1990s. Assimilation in American society has presented a variety of problems for these immigrants; including

accessing the healthcare system and obtaining work. They have, nevertheless, made substantial contributions to American culture in sectors such as engineering, science, and medicine.

Many Algerian Americans are Berbers with academic qualifications who work in professional fields. Once they come, most Algerian American women remove their Hidjab. They typically have fewer children, prepare fewer meals, and progressively adapt to American social norms. (Miller). Apart from among the most traditional Muslims, there is no gender separation at social gatherings in homes and churches. Algerian Americans struggled to get acceptance among American-born African Americans. Algerian Americans who practice Islam actively oppose many factors of integration as an affirmation of their religious beliefs. Their children, on the other hand, learn English and adjust to the new way of life, and by the second and third generations, Algerian Americans were highly integrated and highly educated than their parents (Miller). Dr. Muzammil H. Siddiqi's study of Muslim immigrant communities in the West discovered that second generation Muslims compete for university spots with aspirations of becoming doctors and engineers (Miller).

The new generation of Algerians intends to own houses, apartments, and automobiles. The vast majority of the Western Muslims do not feel bad about drinking, dancing, or dating. Most western couples choose their own spouses, however most Muslim weddings are organized in Algeria. Algerian Americans carry on Muslim cultural traditions. The term "community" does not distinguish between a community member of a specific nation and the global Muslim community. On Fridays, Algerian Muslims pray at a mosque, and an American city's Arab society comes together to share culture and identity. (Porter). Most Algerian Americans witness Ramadan and fast during this wholly month, and they practice other religious practices regularly. Throughout the entire month of Ramadan, Algerians

accompany Moroccans and Tunisians in mosques, homes, and restaurants nearly every single night to break the fast throughout the day. Since 2000, a café on Chicago's Lincoln Avenue has supplied meals to the dozens of North Africans regularly witness the Ramadan feast and Eid Al-Fitr. Coffee shops functioned as unofficial gathering spots for North African men before and after labor throughout the remainder of each year (Porter).

Algerian American families are typically smaller and more educated. They would rather live in different rooms, have smaller families, and live independently. Devotion and reverence among family members have weakened, and family relationships have been restructured in terms of lifestyle and life choices (Miller).

Overall, Algerian integration in the United States is a continuing process that demands continual work and comprehension on the part of both Algerians and Americans. They can strive toward a more open and accepting society for everyone by acknowledging and resolving the obstacles experienced by Algerian immigrants, as well as appreciating the contributions and diversity of Algerian-Americans..

2.4. Employment

In 1984, 116 of the 197 Algerian immigrants were professionals, while the remaining 81 were unemployed. This very same group included 133 Algerian American spouses. Several more Algerian Americans work as doctors, professors, and technicians. They have university degrees than the ordinary Algerian. Algerian Americans are paid more and have more job opportunities. The business world in the U.s is more welcoming to business owners, particularly women (Miller).

Many Algerians, especially young, illegally migrate to the United States and distribute throughout the body. Many end up working in restaurants, bars, fast food joints,

and gas stations at first, but the majority are ascertained to get an academic achievement and come back to their nation as the main source of income for their families.

2.5. Algerian Organizations in the USA

Other similar organizations include the Algerian-American Association of New England, the Algerian-American Association of Northern California, the Algerian-American National Association (Miller). The Algerian Association of Northern California (“The Algerian Association of Northern California”). The Algerian-American Association of Greater Washington DC (“Algerian-American Association of Greater Washington”). The Algerian American Scientists Association and the Algerian-American Foundation for Culture, Education, Science, and Technology.

There are also notable organizations in Chicago founded primarily by Algerian and Moroccan Americans to assist new immigrant to the United States. These entities which emerged in the 1990s, place a premium on the Maghreb Assembly. This assembly guides new North African immigrants in adjusting to American life while upholding Sunni Islamic principles. Since most North African immigrants in Chicago have had little contact with the Muslim Middle East, they prefer to band together as a community. Frequently, the organization has coached and educated newly arrived immigrant many essential things to keep with the pace in the USA such as English language which is highly important, work skills, the relevance of Sirat al-Mustaqim, and restraint, besides other things, in close proximity to the mosque. They have also taught women how to manage full time work with conventional domestic duties (Porter). The United Amazigh Algerian, a nonreligious organization founded in the San Francisco bay area, has a similar goal of promoting Berber heritage in North America and even beyond (“United Amazigh Algerian in America, Inc - Home”).

2.5.1 The Algerian Organizations and Politics

The National Association of Arab Americans, a foreign policy pressure groups activist group of the Arab American community, was established in 1971 to develop and execute a politically neutral US legislative agenda in the Middle East and Arab nations. The creation of the American Arab Anti-discrimination Committee (ADC) in 1980 provided Algerian Americans with a chance for governmental political involvement. The ADC is a non-sectarian, non-partisan civil rights group dedicated to preserving the rights of individuals of Arab descent and celebrating their rich cultural legacy. Former Senator James Abourezk launched the ADC, namely the largest Arab-American community advocacy group, and it has episodes across the country.

The ADC is at the heart of the crisis against slander and negative stereotyping of Arab Americans in the press and elsewhere. As a result, it serves as a structured method through which Arab Americans could direct their resources toward united, collaborative, and productive lobbying. It also encourages a more equitable US Middle East policy and works as a trustworthy source for the mainstream press and teachers. The ADC has made significant progress in changing anti-Arab stereotypical views and uplifting the picture of the Arab people by introducing cultural activities and engaging in community events. The ADC cooperates with other civil rights and human rights organizations on matters of common interest in all of these initiatives (Miller).

In brief, the Algerian community in the United States is a diversified and lively community with a rich cultural legacy. Despite numerous difficulties and barriers such as integration and prejudice, Algerian Americans made significant contributions to American society. Algerian Americans have founded successful enterprises, sought further education, and became active members of their local communities as a result of their hard work and

devotion. They have maintained deep links to their hometown while simultaneously embracing their new home and working to foster understanding and cultural interchange between Algeria and the United States. In general, the Algerian population in the United States exemplifies the perseverance and power of the human spirit, and their involvement enhances American society's variety.

Chapter Three

Algerians who Achieved the American Dream

Many Algerians in the United States became widely famous in many various fields. They left their special print whether in academia or in the cultural domains. This stance has greatly honored Algerians in the United States. The Algerian community impacted the United States especially with its valuable members from scientists, artists, and professors while in promoting to Algeria and its rich cultural heritage in very positive and thriving way.

In this current chapter, many Algerian intellectuals and talented individuals' successful stories in the USA is provided. This chapter is specified to mention and introduce as case studies the Algerian individuals who managed to achieve the American dream and attain fame success. These notable Algerians are always honoring Algerian and the North African region with their discoveries, writings, and other academic or cultural achievements which may serve as a source of inspiration for future generations. Their achievements are proof of the American dream's boundless potential and prospects, especially for a minority population like the Algerian community. As we close this chapter, we honor these great people' tenacity, drive, and remarkable successes, demonstrating that the American dream is a possibility for those who pursue it with passion and endurance.

3. 1. In the Artistic fields

3.1.1. Sofia Boutella

Sofia Boutella is an Algerian actress, dancer, and model. She was born on April 2th 1982, in Bab El Oued, Algiers. Sofia grew up in a fairly secular Home that encouraged artistic expression and creativity. Her mother is an architect, whereas her father is a Jazz musician, and her brother Seif works in the entertainment sector as a video production artist.

She and her family escaped Algeria. In the midst of the Algerian Civil War in 1992, and moved to France, growing up in Paris. Boutella was influenced by a range of dance styles, notably Hip Hop and Street Dance. At the age of 18, she joined the French National Team (“Sofia Boutella”).

She was a part of a group called the Vagabond crew, who won battle of the year in 2006, and participated in a group called Chiemme De Vie and Aphrodites She has been choreographing with Spanish choreographer Blanca Li since the age of 17, and has danced in many movie advertisements and live shows. Her turning point came in 2007, when she was chosen for the Jamie King choreography for Nike as a role model of femininity and Hip Hop, which was a huge contribution to her professional life and helped lead to more work alongside celebrities such as Madonna in her testimonies road trip, and Rihanna. Sofia was a qualified auditionee for Michael Jackson's 'This is it' tour, but she was unable to go owing to the extension of Madonna's tour, which conflicted with Jackson's residence days. In February 2011 She was the main character in Michael’s last Music Video ‘Michael Jackson: Hollywood Tonight’, her first acting role was in Street Dance 2 (2012). In 2014, she chose to build a career in acting. Initially, she eschewed competing for major parts on intentionally, choosing to portray secondary characters in order to learn from them. Her first important movie, starring more professional performers, was Kingsman: *The Secret Service* which was released in 2015 (Gus).

In October 2019, She appeared in episode 5 of Amazon Prime's Modern Love Boutella was cast in Zack Snyder's Sci-Fi thriller Rebel Moon for Netflix in November 2021, her acting roles include: The Mummy, Atomic Blonde, Climax, Kingsman, Star Trek Beyond, Hotel Artemis, Prisoners Of The Ghostland Settlers and others, Sofia also has a

successful modeling career, She appeared in popular magazine covers, such as : Technik art, Bazaar, Empire, Basic, As If, Vogue, Cleo, The Edit, Céné Télé Revue (“Sofia Boutella”).

Her net worth is estimated to be over \$4 million, and she is active on a variety of social media platforms. She has an Instagram account with 460k followers, and 66k followers on Twitter, in terms of awards. She was nominated for the UK best supporting actress for Kingsman, and She was named Female Star Of Tomorrow by Cinema Con (“Sofia Boutella”).

3.1.2 Djalloul Mabrook

Djelloul Mabrook is a modern English writer, poet, journalist, and photographer from the United States. He was born in Algiers, Algeria, on August 12, 1934 .He is the son of an Algerian father and an American mother, and several members of his family are well-known artists.

He was raised in Brooklyn, West Islip, and Manhattan, where he went to Dwight Prep and Columbia University. He labored as a soda jerk, newspaper seller, mailman, theater and nightclub franchisee, and joined in the United States Navy and Merchant Marine, where he acquired and practiced photography and became a reporter photographer (“Djalloul Mabrook”).

Before embarking on a career in journalism. He was a reporter for The Providence Journal and an editor for the Elmira Star-Gazette, The Baltimore Sun, The Winston-Salem Journal, The Washington Star, and Media newspapers in northeast Ohio and northern New Jersey, among others. Djelloul started composing poetry at the age of fourteen in Manhattan., In his thirties, he was publishing poems in small journals, but He abandoned poetry in the early 1970s, but he returned to poetry after September 11, 2001, writing observations as He

walked around Manhattan, these poems emerge in the prize-winning 'Far From Algiers,' His voice in 'Far From Algiers' speaks to anyone who has ever had strong suspicions about belonging, He has seriously considered this matter throughout his life (“Djalloul Mabrook”).

His poetry books also include: Brushstrokes and Glances, Brash Ice, Shadow of The Heron, Riding Thermals to Winter Grounds, Nothing True Has a Name, Even Now The Embers, Other Risks Include, Air Tea With Dolores, He wrote fiction books too, like: Alice Miller's Room, Artemisia's Wolf, Saraceno, Guest Boy, Mean Bastards Making Nice, A Warding Circle: New York Stories, Making Room: Baltimore Stories, His poems have been published by many journals, such as: American Poetry Review, Barrow Street, Toas Poetry Journal, Orbis, Le Zaporogue, Oberon, The Same, Reed, Fledgling Rag, Poets Against The War, Poemeleon, He has received several literary honors, including the 2007 Stan and Tom Wick Poetry Prize for "Far From Algiers" and the 2008 Literal Lattè Fiction Award for "Artist's Hill."- An Excerpt From Crowds Of One, and the 2010 International Book Award in poetry, Now, Marbrook is retired , and He resides in New York's Hudson Valley with his spouse Marilyn, and he keeps literary and cultural websites where he frequently publishes gratitude of fellow writers, as well as a famous and colorful engagement on Facebook, Twitter, and Flickr (“Djalloul Mabrook”).

3.1.3. Honorable mention

Saheb Sarbib, an American jazz double-bassist and bandleader.

Cherif Sidiali, an Algerian-American author

Nader Boulberhane, writer, broadcaster, domestic policy analyst

Zaida Ben-Yusuf, an English-born Algerian-American portrait photographer.

Adam Bahriz, an Algerian-American YouTuber

3.2. In science and technology

3.2.1. Yasmine Belkaid

Yasmine Belkaid is an immunologist from Algeria. She is a senior scientist at the National Institute of Allergy and Infectious Diseases (NIAID) and an associate professor at the University of Pennsylvania. Belkaid is well recognized for her research on host-microbe interactions in tissues and immune modulation of microorganisms. She is presently the head of the NIAID's Microbiome project. she was born in 1968 in Algiers, Algeria, Yasmine lived a happy childhood, she has always been curious and loved nature, her grandmother had a scientific degree and had a laboratory in her pharmacy, her passion for science is attributed to her family, who supported her and encouraged her to read and learn, She earned her Undergraduate and Graduate degrees in Biochemistry from the University of Sciences and Technology Houari Boumediene, as well as a Masters of Advanced Studies from the University of Paris-Sud. In 1996, she got her Doctorate in Immunology from the Pasteur Institute, where she studied innate immunity to Leishmania infection. (“Yasmine Belkaid (Immunologist) Wiki, Biography, Age, Husband, Family, Net Worth”)

She then came to the United States for a post - doctoral fellow at the NIAID's research lab of parasitic diseases., in 2002 She enrolled at faculty of the branch of Molecular immunology at Cincinnati Children's Hospital Medical Center before rejoining to NIAID in 2005 as a tenancy scientist in the research lab of parasitic diseases, where she was promoted to associate researcher in 2008. Belkaid's study makes a significant contribution to the comprehension of how the host immune system can differentiate between good and bad microbial species. Her investigation has also resulted in the discovery of certain skin microbes that play a key role in immune defense. Her team has also discovered that advantageous bacteria living on the surface of skin can also speed up healing of wounds in

mice. Belkaid's lab also investigates what occurs when our microbiome is out of balance. Belkaid has contributed to expanding scientific understanding of how variations in microbiota might lead to illness, particularly chronic inflammatory disorders such as Crohn's disease and psoriasis. Dr. Belkaid has published over 200 peer review manuscripts and She is a member of the National Academy of sciences, Belkaid has received numerous awards, including several MIAID merit awards, The AAI-Thermo Fisher Meritorious Career Award, the Laurie Prize in Biomedical Sciences She is a member of the American Academy of Arts and Sciences, the National Academy of Medicine, and The Henry Kunkel Society, as well as the European Molecular Biology Organization (EMBO) and the American Association for the Advancement of Science. She was awarded the Gold Medal from the international union of biochemistry and molecular biology in 2013, the Sanofi-Pasteur international mid-career award in 2016, she won the Emil von Behring Prize in 2017, and she won the Robert Koch Prize in 2021, Today, Yasmine Belkaid is considered a pioneer and an important figure in the field of microbiome, She has an estimated net worth of 5 million, The Belkaid Lab Twitter page has over 4000 followers. (“Yasmine Belkaid”)

3.2.2. Belgacem Haba

Dr. Belgacem Haba, son of Bouhafis and Khadidja Boudershem was born in El-Meghaier, d'El-Oued, Algeria in 1957.

In 1980, he earned his D.E.S. in physics from the University of USTHB in Algeria. He received two master's degrees in applied physics and materials science and engineering from Stanford University. In 1988 Dr. Haba Received a Ph.D. in materials science and engineering from the same University in the field of solar energy. Dr. Haba is the holder of over 500 issued US patents as well as over 1600 patents and patent claims globally. He is ranked among the top 100 most prolific inventors in the world. He founded the Haba Institute

in Algeria in 2017 to assist young entrepreneurs. Dr. Haba's work has been published and presented at conferences all over the world, and he has received numerous awards. To mention just some, Kuwait Informatics Badge of Honor in 2019, Wissam-el-3alam Aljazairi in 2015, R&D100 award for most highly regarded innovation in 2003, and the Nasdaq in 2007. Dr. Haba joined Xperi (formerly Tessera) in 1996 and is now Senior Technical Fellow and Vice President of the company. He is now in charge of the path finding team in the company's electronic R&D division. His most recent projects include the creation of 3D advanced technology for the advancement of microelectronic devices. Dr. Haba previously served as a senior staff member for Google's data center platform division. Prior to that, he co-founded Silicon Pipe Inc. in 2002, a Silicon Valley-based high-speed interconnects tech company that was obtained by Samsung. He also oversaw Rambus' ("Belgasem Haba")

3.2.3. Honorable Mentioning

Elias Zerhouni, an Algerian-born radiologist and medical researcher.

Florent Ahmed Groberg, a medically retired military officer and civilian employee of the U.S. Department of Defense.

3.3. Honorable mentioning to Other Algerian notable Figures in USA

Malcolm Shabazz, the son of Qubilah Shabazz and first male descendant of Malcolm X.

Hocine Khalfi, an Algerian-American boxer.

Djalal Bousmina, an economic expert.

Ali Bekki, A translator in the United Nations

Algerians in the United States have had a complicated connection with the American Dream. Although many people accomplished success via perseverance and sacrifice, some

encountered major obstacles to advancement, such as discrimination and a lack of resources. Despite these obstacles Algerian Americans have persevered and contributed significantly to their communities and to American society overall. They provide a distinct perspective on the American Dream, showcasing both its capacity for success and its drawbacks, as a result of their various experiences. As a whole, the Algerian community in the United States functions as an indicator that the American Dream is certainly not a standardized idea, and that it is critical to identify and overcome structural hurdles that keep certain people from reaching the heights of their potential.

Conclusion

The phrase "American Dream" is commonly used to define the American way of life. Life for Americans has been portrayed as an opportunity for prosperity and freedom achieved through hard work, determination and innovation. The American Dream is largely related to materialistic success, in which one accumulates wealth and fulfills their dreams before death.

According to historical figures, this perception of success was largely constructed upon European ideals. In the 18th century Jefferson wrote in a letter that he has "always considered myself among the foremost citizens of America". He also felt that he deserved what he could get from his labor due to his high socio-economic status as a wealthy landowner. To realize the American ideal, economic and political independence, as well as the legal system and private ownership, are required. Folks cannot make the decisions that will allow them to succeed without them, nor can they have trust that their successes would not be forcibly removed from them via unjustified power.

The American dream offers liberty and equality. It provides the autonomy to make major and minor choices that impact one's life, the liberty to strive to greater achievements with the potential to reach them, the freedom to maximize profits, the chance to live a prosperous life, and the right to act in full compliance with one's qualities if those qualities are not broadly accepted. The American dream likewise guarantees that a person's birth circumstances, particularly whether they were born an American citizen or an immigrant, do not totally influence their destiny. However, the word "dream" implies that these objectives are really not exactly what have carried out in the reality of many real Americans as well as those who aspire to be Americans. The charge that truth fails miserably of the American dream is as ancient as the concept itself. The encroachment of Europeans onto Native American territories, enslavement, the early limiting of the vote to white male landlords, and

a long number of other inequities and hurdles have hampered the fulfillment of the goal for many Americans. The American dream conspicuously changed throughout the history of the united states, during the roaring twenties when America witnessed a significant economic boom, people started chasing their dreams of achieving the financial and the materialistic success. However, the Great Depression left millions of American jobless, homeless, and in extreme poverty. After World War II and under the impact of the GI Bill many veterans were able to purchase proprieties. Different kinds of goods were available and affordable. However, in the modern time and as result of many crucial factors as the shrinkage of the middle class, the American dreams become hard to be achieved especially by the millennials. The six figures now cannot guarantee the ideal life that Americans dream to live because they are not enough to cover college tuitions, child care, and a house.

The American dream is a motivating and an inspiring cause for many immigrants to migrate and resist and hustle through all the hard conditions in the land of uncle Sam for a brighter future. So, as many immigrants from all around the world, the Algerian immigrants arrive into the USA seeking for better and successful life, and looking for professional carriers overseas or to enhance the existent ones. Some migrates pursuing higher education and high-quality schooling in the US's top universities and colleges. Others flee once away from the harsh economic conditions in Algeria and more opportunities.

The Algerian community is considered a minority group in USA, in comparison to other communities like the Chinese or Mexican community or over other Arab communities like Egyptian, Syrian or Iraqi communities, that's why the research process was hard and sometimes even impossible because the size of the Algerian community which do not allow it to be well recognizable inside the multicultural US society. However Algerian managed to establish and unify themselves well and they formed many organizations and associations in

the USA in order to support themselves and promote their traditions and cultural heritage. The Algerians are well integrated in the American society at the level of the family, religion, education, and freedom but with preserving a lot of Algerian heritage and cultural legacy from the homeland.

Nevertheless, all the barriers and life hardship in the new world and the social, economic and cultural differences between Algeria and The United States, the Algerian immigrants managed to achieve success, and they proved themselves as hard workers and disciplined individuals. Many Algerian intellectual made it and achieved the financial stability and even gained international fame in many various fields. Algerians possesses high positions in the USA, they are doctors, university professors, writers, artists and athletes who have huge and noticeable contribution in promoting to Algeria and give a very positive and good picture on their country of origin. The successful stories of the Algerians are considerably a huge clue that the Algerian community is a successful community and it is improving through time. We can say that the Algerian experience with the American dream was hard but the dream was achievable for many of the community members.

The possible was done in order to provide information about the research topic which is considered very unique one. The Algerian community in USA got explored in this current study as much as possibly could. The lack of information and sources hindered the searching process, but this research is likely to be more improved by highlighting many other aspect such as the ways Algerians use to migrate to the USA etc.

Works Cited

- "Algerian Embassy in the United States of America." [Www.algerianembassy.org](http://www.algerianembassy.org),
www.algerianembassy.org/alg-us-relations/news/algerians-united-states-america.html.
- "Algerian Embassy in the United States of America." [Www.algerianembassy.org](http://www.algerianembassy.org),
www.algerianembassy.org/alg-us-relations/news/algerians-united-states-america.html.
Accessed 16 Jan. 2022.
- "Algerian-American Association of Greater Washington." [Www.aaagw.org](http://www.aaagw.org),
www.aaagw.org/. Accessed 13 June 2022.
- "Algerian-American Relations." [Www.algerianembassy.org](http://www.algerianembassy.org),
www.algerianembassy.org/document/Algeria-USA-relations-bilaterales.pdf.
- "Algeria." United States Department of State, www.state.gov/reports/2020-investment-climate-statements/algeria/.
- "Algeria - the United States." Countrystudies.us, U.S. Library of Congress,
countrystudies.us/algeria/152.htm. Accessed 11 June 2022.
- "Algeria - Countries - Office of the Historian." History.state.gov,
history.state.gov/countries/algeria. Accessed 10 June 2022.
- BAKRI, ASSIA. "Disillusionment with the American Dream in F. Scott Fitzgerald's The Great Gatsby: Analysis of Characters." 25 June 2019, archives.univ-biskra.dz/bitstream/123456789/14793/1/Disillusionment%20with%20the%20American%20Dream%20in%20F.%20Scott.pdf.
- Barone, Adam. "What Is the American Dream?" Investopedia, 1 Aug. 2022, www.investopedia.com/terms/a/american-dream.asp.

Batalova, Jeanne, and Laura Harjanto. "Middle Eastern and North African Immigrants in the United States." Migrationpolicy.org, 3 May 2019,

www.migrationpolicy.org/article/middle-eastern-and-north-african-immigrants-united-states.

Belgasem Haba." Jetjournal.org, jetjournal.org/index.php/ajet/belgacem_haba. Blackwell publisher's ltd, 2000.

Benali, Arezki. "Belkacem Haba Obtient Son 1500e Brevet D'invention." 27 June 2020,

www.algerie-eco.com/2020/06/27/belkacem-haba-obtient-son-1500e-brevet-dinvention/.

Bloom, Harold. The American Dream. Sterling Professor of the Humanities Harold Bloom, Blake Hobby, 2009

Brooks, Gwendolyn. "We Real Cool." The Norton Anthology of Poetry, edited by Margaret Ferguson et al., 5th ed., W.W. Norton & Company, 2005, p. 1286

Ferguson, Margaret et al. 5th ed. W.W. Norton & Company, 2005, p. 1286.

Bureau, US Census. "Historical Census of Housing Tables: Home Values."

Census.gov, 2000, www.census.gov/data/tables/time-series/dec/coh-values.html. Accessed 8 Oct. 2021.

Cisneros, Sandra. The House on Mango Street. Vintage, 1991.

Cullen, Jim. The American Dream: A Short History of an Idea that Shaped a Nation. New York: Oxford University Press, 2003.

"Declaration of Independence." National Archives, The U.S. National Archives and Records Administration, 4 July 1776, www.archives.gov/founding-docs/declaration-transcript.

"Djelloul Mabrook." Djelloulmarbrook.org, djelloulmarbrook.org/index.php/about. Accessed 13 June 2022.

"Djelloul Marbrook." Poets & Writers, 12 June 2016, www.pw.org/directory/writers/djelloul_marbrook. Accessed 13 June 2022.

Diaz, Junot. *The Brief Wondrous Life of Oscar Wao*. Riverhead Books, 2007.

Ellison, Ralph. *Invisible Man*. Vintage International, 1995.

"Entrepreneurs Inspire the American Dream | the Entrepreneur's Source."

Entrepreneurssource.com, entrepreneurssource.com/blog/e-source-says/entrepreneurs-inspire-the-american-dream/.

Evangelou, Nadia. "Instant Reaction: Mortgage Rates, December 9, 2021." [Www.nar.realtor](http://www.nar.realtor), 9 Dec. 2021, www.nar.realtor/blogs/economists-outlook/instant-reaction-mortgage-rates-december-9-2021.

Fitzgerald, F. Scott. *The Great Gatsby*. Scribner, 2004.

Franklin, Benjamin. "The Autobiography of Benjamin Franklin". Signet Classics, 2005.

Hamilton, Brady E, et al. Births: Provisional Data for 2020. National Vital Statistics System, May 2021.

Hoffower, Hillary. "Earning 6 Figures Isn't Enough to Buy the American Dream Anymore."

Business Insider, www.businessinsider.com/how-far-does-six-figure-salary-go-house-college-kids-2021-12.

"The Algerian Association of Northern California." Aaa-Nc, www.aaa-nc.org/. Accessed 13 June 2022.

"How the American Dream Has Changed Over Time." Gale Student Resources in Context, Gale, 2016. Student Resources in Context, link.galegroup.com/apps/doc/.

- Hughes, Langston. "Harlem." *The Norton Anthology of African American Literature*, edited by Henry Louis Gates Jr. and Valerie A. Smith, 3rd ed., vol. 2, W.W. Norton & Company, 2014, pp. 1331-32.
- Kohn, Margaret. "The American Dream: A Cultural History." *The American Scholar*, vol. 75, no. 2, Spring 2006, pp. 1-10.
- James, Truslow. *The Epic of America*. Boston: Little Brown, 1959.
- "Migrants from Algeria." Migration Policy Institute, 29 April 2021, www.migrationpolicy.org/article/algerian-immigrants-united-states.
- Miller, Arthur. *Death of a Salesman*. Penguin Books, 1976.
- Miller, Olivia. "Algerian Americans - History, Modern Era, the First Algerians in America." EveryCulture.com, www.everyculture.com/multi/A-Br/Algerian-Americans.html.
- National Archives. "The Constitution of the United States." National Archives, 16 Nov. 2018, www.archives.gov/founding-docs/constitution.
- Porter, Stephen R. "Algerians." *Encyclopedia of Chicago*, www.encyclopedia.chicagohistory.org/pages/2489.html. Accessed 16 Jan. 2022.
- Pearson, Roger L. "Gatsby: False Prophet of the American Dream." *The English Journal*, vol. 59, no. 5, 1970, pp. 638-645. JSTOR, www.jstor.org/stable/813939.
- Ross, Christopher. *The United States Mission in Algeria: A Historical Sketch*. 1991.
- Sherman, Augustus Frederick. "Algerian Man, Ellis Island, New York." *Metmuseum.org*, 1905, www.metmuseum.org/art/collection/search/654484.
- Smith, Jim. "Djelloul Marbrook." *Fekt.org*, 13 Mar. 2017, www.fekt.org/djelloul-marbrook/#.
- "Sofia Boutella (Actress) Bio, Wiki, Age, Height, Parents, Husband, Married, Movies, and Net Worth." *Bio-Pedia*, 19 May 2022, bio-pedia.com/sofia-boutella/.
- "Sofia Boutella Bio: Career, Affair, Family & Net Worth - ZGR.net." www.zgr.net, www.zgr.net/en/wiki/sofia-boutella-bio-career-affair-family-net-worth.

"Sofia Boutella." IMDb, www.imdb.com/name/nm1154749/bio?ref=nm_ov_bio_sm.

Smith, Valerie A. "The American Dream and Literature." *The Cambridge Companion to the Literature of the American West*, edited by Steven Frye, Cambridge UP, 2016, pp. 56-72.

Steinberg, Stephen. *Race and Ethnicity in the United States: Issues and Debates*. UK.

"The Introduction of American Dream English Literature Essay." UKEssay.com, 11 200 .All. <http://www.uniassingment.com/essay-sample/English-literature/the-introduction-of-american-dream-english-literature-essay.php?vref=1>

"The-American-Dream Noun - Definition, Pictures, Pronunciation and Usage Notes | Oxford Advanced Learner's Dictionary at OxfordLearnersDictionaries.com."
Oxfordlearnersdictionaries.com, 2019,
www.oxfordlearnersdictionaries.com/definition/english/the-american-dream.

Twain, Mark. *Adventures of Huckleberry Finn*. Norton Critical Edition, 1998.

U.S. Census Bureau. "QUARTERLY RESIDENTIAL VACANCIES AND HOMEOWNERSHIP, FOURTH QUARTER 2020."
www.census.gov/housing/hvs/files/currenthvspress.pdf. Accessed March 7, 2021.

"U.S. Consumers Living Paycheck-To-Paycheck." www.pymnts.com,
www.pymnts.com/study/paycheck-to-paycheck-consumer-finances-american-households/. Accessed 10 June 2022.

"U.S. Relations with Algeria." United States Department of State, 20 Jan. 2022
www.state.gov/u-s-relations-with-algeria/.

U.S. Small Business Administration. "2020 Small Business Profile."

<https://cdn.advocacy.sba.gov/wp-content/uploads/2020/06/04144224/2020-Small-Business-Economic-Profile-US.pdf>. Accessed Jan. 3, 2021.

"United Amazigh Algerian in America, Inc - Home." Web.archive.org, 24 Dec. 2013,

web.archive.org/web/20131224115320/www.u-a-a-a.org/. Accessed 13 June 2022.

"Yasmine Belkaid (Immunologist) Wiki, Biography, Age, Husband, Family, Net Worth."

Wiki: Biography & Celebrity Profiles as Wikipedia, 24 Sept. 2021,
profilesinfo.com/yasmine-belkaid-wiki-networth-age/.

"Yasmine Belkaid." Wikiwand, www.wikiwand.com/en/Yasmine_Belkaid. Accessed 13 June 2022.

Zimmermann, Lori. "How to Achieve the American Dream on an Immigrant's Income." The Journeys Project, 30 Apr. 2019, [sites.tufts.edu/journeys-project/how-to-achieve-the-American-dream-on-an-immigrants-income/](http://sites.tufts.edu/journeys-project/how-to-achieve-the-american-dream-on-an-immigrants-income/). Accessed 6 Dec. 2021.