

## Summaries

### **Gilbert MEYNIER : *The FLN “Revolution” (1954-62)***

*Official Algerian history teaches that the national Liberation Front was revolutionary. It is a fact, it incarnates the refusal of foreign domination in a final paroxysm and it leads to a popular rural warfare. But really, the plans that it draws up for after independence were practically limited to national freedom with a return to cultural origins often enough involving traditional references, with recourse to industrialization and to a greater extent to investment in technical modernism well distant from a modernity going back to deep cultural changes which were never decisively promised. There were however analyses and plans of revolutionary nature, but they were always marginal and produced behind closed doors. The FLN revolution didn't separate itself from traditional communal reactions. It was scanned at the summit especially by virtue of instrumental rhetoric in the final triumphant military section, the General Headquarters, directed by colonel Boumediene in the conquest of power. In all, the FLN was hardly revolutionary if one wants to go beyond the simple acceptance of an anti colonial revolution even if one considers the differences of meaning between 'thawra' in Arabic and Revolution in French. The FLN was not a National Revolutionary front. It was a resistance front.*

**Key Words:** national movement - colonization - FLN - revolution - thawra - communitarism - resistance front - general headquarters.

### **Mustapha HADDAB : *Violence and history in Frantz Fanon's thought***

*Starting from experience and analysis, first psychological then sociological and political, the mechanisms by which violence accumulates, among dominated individuals and peoples, to become a freedom instrument, Fanon finally widens his thought to the conditions in which well balanced societies can be built around an efficient State. At the end of his life Fanon saw the threats weighing on numerous third world societies clearly.*

**Key words :** violence - history - middle classes - intellectuals - peasantry.

### **Ouanassa STARI-TENGOUR : *Adjel Adjoul 1922-1993.***

#### ***An unfinished combat***

*Adjel Adjoul, a companion to Mostapha Ben Boulaid, interrupted his route as a veteran for the national cause, by giving himself up to the French military authorities in the autumn of 1956.*

*In the perspective of a new historical approach of the national liberation war, the paradoxical path taken by Adjel Adjoul is a pretext to orientate thought on the build up of political engagement and its opposite.*

*In other words, the theme of the "making of heroes" which was the matrix of traditional national history can only be enriched by analyses of anti heroes. In fact, the example of Adjel Adjoul outlines the two contradictory profiles of heroes and anti heroes at the same time. His story, with the ambiguity it emphasises, enables us to go beyond the limits of classical monograph, and to understand such political procedures written in a given social dynamic.*

**Key Words :** history - war - National liberation war history - Algeria - Aures - memory - Adjel Adjoul - heroes - anti heroes - political engagement - micro history - national disenchantment - rallying.

### **Kamel KATEB : *Scholastic separation in colonial Algeria***

*Colonial Algeria knew several educative systems among which certain co-existed.*

*Alongside a metropolitan system for Europeans living in Algeria and including a minority of natives, there were the remains of a pre-colonial system which was differentiated by finality, language in teaching and after by program. This separation had a religious and linguistic basis inside the metropolitan system was another scholastic separation which developed on an ethnical basis this time; natives during three quarters of a century received an education in French considered as a "discount education in shanty schools". The aim of this research is to analyze the conditions and modalities giving rise to these inequalities in the third republic with an egalitarian and universal vocation.*

**Key Words :** (traditional) koranic teaching - native school - scholarisation - public education - midrashim - french arab school - madrassas - zaouia.

### **Didier GUINARD : *The Beni Urjin affair : an example of resistance to land seizure in colonial Algeria***

*In the plain of Bone (Annaba) the Beni Urjin territory is reduced to a sorrowful skeleton in the 19<sup>th</sup> century. The 1846 ordinance is applied there, the senatorial advisor of 1863 and the Warnier law of 1873 favouring legal dispossession advantaging the domain and French settlers. The administration alone understands and remains silent about an eventual resistance to this procedure.*

*From 1811 to 1907, the Beni Urjin dossier increases in volume and smells scandal. Against the transfer of 1000 supplementary hectares, the complaints of important Algerians are heard by a part of the French power. The press echoes the opinions, the law courts are distracted and investigators sent on the spot; the veil is partially lifted on a complex resistance, but it also keeps it up. The liquidation of the affair happens thus in 1907 in a more coherent logic of domination and by a return to a monopoly of what is written.*

**Key Words :** resistance - seizure - law - scandal - documentation.

**Nahas M. MAHIEDDINE : *Mustapha Kemal Attaturk's political thought and the Algerian National Movement***

*Algeria's adherence to the Ottoman Empire for more than three centuries created a complex feeling towards Turkey. A feeling which is not easy to qualify because of the circumstances which brought the latter into the country and the evolution of Regency authorities' politics towards the local population. Nevertheless the colonial invasion encourages the forming of a picture of post Turkish power and the Turkish state at the beginning of the 20<sup>th</sup> century to the level of collective Algerian imagery where reality and fantasy intermingle at the same time. This psychological attitude, in fact translates the conscious or unconscious idea of privileged communal adherence to better stand out politically and culturally with regards to the French colonial power.*

*While realism and evolution of the situation in the country and also its ideas lead the Algerians to build a national movement defining Algerianity from rational political discourse while leading a cultural and social action preparing the society itself to liberate itself from colonial power, the elite and the leaders who extol this liberation nevertheless continuing to look towards those that they feel the nearest not only from a social point of view but also, politically, notably when political action expresses a nationalism led against those who did their utmost to deny it.*

*It is in this perspective and in this sense that we can observe among the main Algerian leaders at least for a moment, if not an admiration for Mustapha Kemal Attaturk, at least an example whose aspects deserve a special glance.*

*This study is therefore an attempt to answer the question that it seems appropriate to raise, about the relationship between the Algerian national movement and Mustapha Kemal Attaturk's political thought, that liberated the Turks from the sclerosed Ottoman power and from the domination of the foreign power's hegemonic pretensions, by trying to show how from the privileged link between the founder of modern Turkey's politics and some personalities of the Algerian national movement.*

**Key Words :** Algeria - nationalism - Ottoman - turkey - politics.

**René GALLISSOT : *Two accounts from the Biographical Dictionary of the workers Movement in Algeria***

*The first account focuses on the National Revolutionary Party, told by Sid-Ahmed Belarbi/Boualem, a worker cobbler in Algiers, then tramway driver, CGTU militant and Young Communist since the campaign against the war for the Rif... After the Arab Workers Congress in Algiers (1930), he starts a tentative for a National Revolutionary Party. Its success in the Belcourt district remains a point of political encounter and a place bearing witness until the years of the national liberation war.*

*The second account is devoted to Emilie Busquant (1901-1953), a companion of Messali Hadj, whose political action she shared. Exile, repeated arrests, periods of imprisonment, the long forced residence of the nationalist leader gave her a difficult role as intermediary in the ups and downs of the Messaliste Party,*

notably while living at Bouzareah, above Algiers after the Second World War until her death, while Messali was held aloof and challenged in his own party.

**Key Words :** Biographies - Sid Ahmed Belarbi/Boualem - Emilie Busquant - Messali - National Revolutionary Party - ENA (North African Star) - PPA (Algerian People's Party) - MTLD (Movement for Democratic Triumph) - communist party - workers movement - Algeria.

### **Daho DJERBAL : *The Democratic question in the Algerian National Movement***

*The democratic question in a colonial country such as Algeria before 1962 has this in particular that isn't asked only in institutional terms (system of representation, freedom, and constitutional rights). It is also raised especially in a radical way in affirming the nation as a fact and the Algerian peoples' political sovereign. What distinguishes the different sections of the national movement is the definition and priority that some and others of these constituents establish between the social class strata that they represent and more essentially the appeal for national independence, for a State constitution endowed with political sovereign attributes.*

**Key words :** representation system - freedom - rights - constitutional laws - political sovereignty - people - citizenship.

### **Saddek BENKADA : *Public liberty appeals in Algerian political nationalism and French anti-colonialism discourse***

*In this contribution we have tried to follow through political discourse stemming from Algerian nationalist parties as well as progressive French political organizations and anti-colonial appeals within the frame of a colonial protection for access to public liberty. By trying to give a glance at the idea of public liberty among the Algerian political elite before the first war beforehand ; and the different historical stages, during which appeals have become more and more radical until total rupture happening with the start of the Algerian Liberation war.*

**Key Word :** colonial Algeria - public liberty - appeals - political discourse - Algerian nationalism - anti-colonialism.

### **Zineb ALI BENALI : *Founder Elders. A symbolic elaboration of the Algerian intellectual (1945-1954)***

*May 8<sup>th</sup> 1945, at Setif in the region of Constantine is a closing and opening date in the political field. In the field of literature it's a question of seeing how the texts, in this case essays or "discourse with ideas" are going to be the place for elaborating symbolic figures.*

*those of "Founder Elders", emblematical figures who make the idea of resistance take root in a history which is outlined from the destruction of colonial history on; These essays don't really aim at rigour, but rather poetic truth and collective memory. Jugurtha, and Emir Abdelkader, in the Jean*

*Amrouche, Kateb Yacine and M.C. Sahli texts, will be the two “model heroes”. The history of independent Algeria will keep only one!*

*Within the same period (1945-1954) Malek Bennabi’s texts suggest another reading of history. Far from hero like and legendary figures, it’s a matter of asking the question about Man’s transformation, in one word a question of civilization.*

**Key Words :** Jean Amrouche - Kateb Yacine - M.C. Sahli - Malek Bennabi - Jugurtha - Emir Abdelkader - founder elders.

### **Abdelkader KHELIFI : “El gaoul”, Women and the liberation war**

*“El gaoul” is a popular kind of poetry It is sung collectively by women in the southern Oran region, on the occasion of religious and familial festivities. These songs are accompanied by a traditional instrument (the bendor).*

*This artistic type took on a new sense during the Algerian liberation war; that of becoming a variant of literature about revolutionary combat which marked the history of Algerian people in their struggle against occupation.(1830-1962) The different topics of this poetry concerned popular mobilization, identity roots, they express their misery and encouragement for freedom.*

*These songs glorify moudjahidines’ heroism and by humbling their enemies and collaborators, they even treat the role of women in the fight for freedom alongside men.*

**Key Words :** “el gaoul” - Revolution - people - djihad - France - arms - emancipation - maquis - women.

### **Benjamin STORA : The history of Algeria, origins, problems, writings**

*This work first considers the problem of “history loss” of modern Algeria, from thoughts on the closing of records, the silence of actors on both sides of the Mediterranean, the over falsification of history in Algeria, and the refusal to recognize the cruelty of the colonial war by the French society. Since the author examines the general historiographers’ tendencies, insisting on the weight of colonial heritage in France, and the forgotten silences in Algeria, but the stage necessary for a “historical decolonisation” henceforth gives way to a period of time for scientific and objective criticism. This passing to history can help the making of a memory less emotional between France and Algeria.*

**Key Words :** Algeria – records - sources - problems - writings.

### **Rabah LOUNISSI : Internal conflicts of the Algerian revolution within Algerian historical discourse**

*The Algerian revolution, after the fashion of all revolutions, has known several internal conflicts. But do all Algerians acknowledge conflict in their discourse and assume them? To what degree? Do they treat them clearly? And how? If not, in the opposite case, a study of reasons and factors motivating the silence becomes essential. To reply to all these questions, one must before all, proceed to a classification of different internal conflicts within the Algerian*

*revolution, examine the use to which historical discourse was made, then treat the central problem with our thematic by considering the factors which have produced it and the reasons which have led certain conflicts to be mentioned and others to be passed over in silence.*

**Key Words :** conflict - Algerian revolution - historical discourse - crisis - elimination - memory - witnesses - military - political - historical legitimacy - nature - the psychology of the Algerian - sacralization.

### **Hassan REMAOUN : Algerian Historians stemming from the National Movement**

*Accompanying the emerging national movement, national history in Algeria is formed in the 1920's, as anti-discourse to that given by the dominant colonial historiography associated notably with the Algiers School. While this tried to justify colonialism, the latter fixed for objective to justify the existence of a nation and its own right to be a State, going back as far as possible in the past; militant history at first, it progressively associated itself with positive methods of historiographical approach to earn academic status and enter university in the days following the countries independence (in 1962).*

*The political changes induced in the country following the events of October 1988, on the other hand were accompanied by new demands expressed by society giving rise to a greater liberty of expression in debates and writing.*

*It is this movement of cohesion that we try to determine by considering the different generation of historians stemming from the national movement and those following after from the origins to our time.*

**Key Words :** colonial historiography - national history - Algeria - memory - national movement - elite - intellectual - generation.

### **Hartmut ELSENHANS : Algeria- Economic Investor: continuation and discontinuity. Perspectives**

*By its pre-colonial, colonial and post colonial history Algeria forms the most diversified example of economic investor. The Ottoman conquest stopped its transition to the method of tributary production, but enabled it to keep its extremely efficient community structures for a long resistance kept up against the French colonisation. France avoided a Latin- American independence solution, but neither could it accept equal rights and duties. In its revolution Algeria makes herself as leader of the third world liberation movement. The discovery of petrol in the Sahara gives her the economic elements for this role in the state investment strategy, which grows in the north South conflict. However Algeria doesn't escape from the inefficiency of a state class which is formed as the basis of this investment. The economic and political liberalisation is pursued in the frame of an acute conflict between lay forces and a rising Islamism. Through its strategy failures for developing investment Algeria keeps a potential know how which adapts to other more efficient development strategies. By means of the serious conflicts between the various political movements for liberation, Algeria*

*ends up at a necessity for concensus opening up the way to modernity for her more than for other third world countries.*

**Key Words :** national liberation movement in Algeria - investment - pre-capitalistic way of production -development strategy - cultural identity movement.

**Abdelnasser DJABI : *Myth, generation and social movement in Algeria***

*The aim of this study is to examine the social movements which Algeria has known these last two decades, the finality to succeed in interpreting by reading which brings into contrast political myth with generation, the growing role of urban youth and popular class matters.*

**Key Words :** Social movements - political myth - generation - radical Islamism.