

Dirassat & Abhath
The Arabic Journal of Human
and Social Sciences



مجلة دراسات وأبحاث
المجلة العربية في العلوم الإنسانية
والاجتماعية

EISSN: 2253-0363
ISSN : 1112-9751

Translation as a Challenge to French Denial of Colonial Crimes and Violence during the Algerian War (1954–1962) : Historiographical and Political Stakes

الترجمة في مواجهة الإنكار الفرنسي لجرائم وعنف الاستعمار خلال حرب التحرير
الجزائرية (1954–1962): رهانات هستغرافية وسياسية

Menouer Amine Benbrinis ¹, Mouloud Grine ²

¹ PhD Student, Dr. Yahia Fares University of Médéa, Faculty of Human and Social Sciences, Department of History and Archaeology, Laboratory of Mediterranean Historical Studies in the Middle Ages and Modern Times, E-Mail: benbrinis.menouer@univ-medea.dz

² Professor of History, Dr. Yahia Fares University of Médéa, Faculty of Human and Social Sciences, Department of History and Archaeology, Laboratory of Mediterranean Historical Studies in the Middle Ages and Modern Times, E-Mail: guerine.mouloud@univ-medea.dz:

منور أمين بن برينيس ¹، مولود قرين ²

¹ طالب دكتوراه، جامعة الدكتور يحيى فارس، المدينة، كلية العلوم الإنسانية والاجتماعية، قسم التاريخ والآثار، مخبر الدراسات التاريخية المتوسطية عبر العصور، البريد الإلكتروني: benbrinis.menouer@univ-medea.dz

² أستاذ دكتور، جامعة الدكتور يحيى فارس، المدينة، كلية العلوم الإنسانية والاجتماعية، قسم التاريخ والآثار، مخبر الدراسات التاريخية المتوسطية عبر العصور، البريد الإلكتروني: guerine.mouloud@univ-medea.dz

Corresponding author: Menouer Amine Benbrinis,

benbrinis.menouer@univ-medea.dz

تاريخ النشر: 2026/10/15

تاريخ القبول: 2026/03/16

تاريخ الاستلام: 2026/01/21

Abstract:

The Algerian War (1954–1962) involved systemic colonial violence, including torture, mass killings, summary executions, forced displacements, and regroupment camps, all justified under the rhetoric of “pacification” and law-and-order operations. These practices formed the backbone of France’s counter-insurgency strategy. Despite this, the memory of such crimes remains largely confined to the Francophone world, constrained by ongoing denial and limited international circulation. This study argues that translation into English is essential for Algerian historians seeking to liberate and globalize this memory. Translation is not a neutral linguistic process but an ethical and political act, enabling testimonies, archives, and confessions to reach a wider audience. By facilitating international circulation, translation allows colonial violence to be recognized beyond France and Algeria, situating it within a global history of colonial crimes and anti-colonial struggles, and contributing to historiographical justice and collective remembrance.

Keywords: Algerian war; translation; colonial violence; regroupment camps; memory

المخلص:

تمثل حرب التحرير الجزائرية (1954-1962) نموذجًا مُكثَّفًا للعنف الاستعماري الممنهج، في سياق سياسي يبلغ فيه إنكار النخبة الفرنسية ذروته حول الجرائم التي ارتكبتها جيشها والذي ارتكز في إستراتيجيته المضادة للثورة تحت خطاب التهذنة وحفظ النظام، على ممارسات: التعذيب، والاعدام، وفرض للمناطق المحظورة، والتهجير القسري للأهالي نحو المحتشدات. إلا أن الذاكرة الجماعية ظلت حبيسة الفضاء الفرنكفوني لتقيدها بهستغرافية مكتوبة بلغة المستعمر السابق، أصبحت عرضة لإخفاء مصادرها أو لمحاولة مراجعتها التاريخية. إذ ينطلق هذا البحث من اعتبار الترجمة إلى اللغة الإنجليزية؛ إشكالية منهجية ومطلبًا علميًا ملحقًا لفكّ العزلة عن الذاكرة وإدماجها في الحقل المعرفي العالمي بوصفها فعلاً معرفيًا وسياسيًا، وأداة لإدراج العنف الذي عانت منه الجزائر ضمن تاريخ عالمي للجرائم الكولونيالية. الكلمات المفتاحية: الثورة الجزائرية؛ الترجمة؛ الذاكرة؛ جرائم الاستعمار؛ المحتشدات.

1. INTRODUCTION

Between 1957 and 1962, 253 anticolonialist books were published in France on the Algerian question. Their publication reflected the sustained commitment of certain publishers to reveal what was happening in Algeria at a time when official discourse sought to conceal it. These works played a crucial role in drawing public attention to the Algerian revolution and in alerting opinion to the abuses committed by the colonial army. Above all, they exposed the contradictions of the so-called policy of “pacification”, which served to justify practices such as summary executions, systematic torture, the creation of forbidden zones, and the forced displacement of civilians into regroupment camps. Produced on the margins of official narratives, these texts made it possible to

question the logic of colonial domination, the mechanisms of institutionalized violence, and the silence that surrounded them. This critical function largely explains the administrative and judicial repression directed against their authors and publishers by both civil and military authorities .

In this context, translation emerged as a means of circumvention and dissemination beyond national borders. A notable example is that of the writer Italo Calvino, who published a series of articles in support of the Algerian revolution in *l'Unità* in 1958. Two years later, he recommended to his publisher the Italian translation of *Le désert à l'aube*, written by a French officer who had deserted to join the national liberation army. Calvino described the book as “one of the best war narratives” he had ever read. More broadly, the rapid translation of censored or

marginalized works into english, german, spanish, and italian contributed significantly to their circulation among a wider international readership. This dynamic can be illustrated by Mohamed Dib's trilogy, translated into german by Eva Rechel-Mertens for the east German publishing house Verlag Volk und Welt. *La Grande Maison* (1952) appeared as *Das große Haus* in 1959, followed by *L'incendie* (1954) as *Der Brand* in 1960, and *Le Métier à tisser* (1957) as *Der Webstuhl* in 1961. Kateb Yacine's *nedjma* (1956) was also translated into several languages, including German in 1958 and English in 1961. Other major works followed a similar trajectory, such as Albert Memmi's *Portrait du colonisé*, Henry Alleg's *La Question*, Noël Favrelière's *Le désert à l'aube*, Frantz Fanon's *Les Damnés de la terre*, and Mouloud Feraoun's journal, 1955-1962. In this historical context, translation functioned as a mediator, a tool of circulation, and a critical instrument in the service of an oppressed people. However, anticolonialist historiography has largely remained confined to the Francophone sphere since 1962 and limited to the two shores of the mediterranean. It has been only marginally integrated into broader historical debates and is today constrained by a conflicted collective memory and a tense political climate. This situation is reflected in the marginalization of wartime testimonies in France and in the continued official reluctance to acknowledge colonial violence and war crimes in Algeria. This epistemological impasse is reinforced by two factors: the declining international circulation of French and the limited role of Arabic as a linguistic and cultural intermediary. These constraints bring us back to the question of translating primary sources archives, testimonies, memoirs, and confessions relating to colonial violence that remain largely underexploited, and to the growing necessity of their translation into english, with its historical, memorial, and political implications.

2. Colonial violence framed as pacification : Military practices and the politics of denial.

Algerian historians have rarely examined the policy of pacification implemented by colonial France in Algeria since 1830, across its different phases. This notion has attracted limited analytical attention and has generally remained outside sustained historiographical inquiry, despite its central role as both a justification and an alibi for foreign domination.

Scholarly work has instead focused largely on an event-based narrative of the Algerian war. One reason for this neglect lies in the arabic translation of the term « pacification » as « التهدئة » which suggests appeasement or the restoration of civil calm rather than coercion. In practice, the concept is closer to ideas of neutralization and security enforcement, more accurately conveyed by the terms « التحييد » and « التأمين ». This semantic gap reinforces the contradiction between the reassuring discourse of pacification and the violent reality it concealed.

Yet postcolonial Algerian historiography remains largely devoid of studies or translations addressing this colonial practice, whose brutality reached its height during the Algerian war. Between 1954 and 1962, pacification was placed at the center of French policy through a strategy combining multiple forms of action. Although these operations were designated by different names, they shared a common feature: the systematic use of violence against the Muslim population, without distinction between civilians and combatants. Operation *Pilote*, presented as the foundation of a renewed pacification policy¹, offers a clear illustration of this logic. More broadly, pacification provided the framework within which violence was institutionalized and legitimized by the French state throughout the war. The testimony of Sergeant Alain Dejardin sheds light on the deliberate effort to conceal the true nature of military practices behind the legal fiction of pacification. As he and his fellow paratroopers prepared to return to France from the port of Skikda, an intelligence officer instructed them: "Do not

say that you fought in a war; say that you carried out pacification.”², Official newsreels echoed this rhetoric, claiming that pacification sought not only military control but also the conquest of “hearts and minds”.³

Former conscript Baptiste Prad openly contradicted this narrative, noting that no amount of military operations could ever win Algerian support. In reality, the doctrine associated with General Challe aimed not at persuasion, but at domination. Under this framework, military actions routinely led to the destruction of villages, the creation of forbidden zones, and the forced displacement of populations⁴. More than three and a half million Algerians nearly half of the rural population were uprooted and transferred into regroupment camps. Sociologists have described this process as a profound rupture of the rural social world⁵. Jean-Marie Robert, sub-prefect of Akbou between 1959 and 1962, reported that 30 percent of the local population was confined to what he described as “concentrationary”⁶, camps around the Soummam valley. Entire communities, torn from their environment, were herded together under catastrophic conditions⁷. In some camps, which held up to a thousand people, one child died every two days⁸. Alarm over this humanitarian disaster emerged even within the colonial administration. In late 1958, Jacques Bugnicourt, an officer in the sections administratives spécialisées (SAS), alerted Michel Rocard to the scale of forced displacement. Together, they conducted a covert investigation that culminated in a report submitted to the Delegate General, Paul Delouvrier, in february 1959. The document became public only after a leak, provoking a major scandal and prompting the improvised “One Thousand Villages to Transform” project.⁹

The Rocard report remains one of the first official French documents to denounce the reality of regroupment camps during the war. Yet it was not published in full until 2000 and has never been entirely translated into either arabic or another foreign language. Pacification also encompassed the granting of “special powers,” particularly during the

Battle of Algiers. Between 1956 and 1957, thousands of Algerians placed under house arrest disappeared from camps such as Paul-cazelles in Aïn-Oussara and Basset in Beni-Messous. Their bodies later resurfaced along riverbeds and the coastline. Paul Teitgen, Secretary General of the Algiers police, placed responsibility for these crimes on lieutenant-colonel Marcel Bigeard and the 3rd colonial parachute regiment, describing practices such as executions¹⁰, carried out at sea grimly known as the “Bigeard shrimps.” Other forms of violence were equally widespread. The so-called « corvées de bois » resulted in tens of thousands of executions officially recorded as deaths “while attempting to flee.”¹¹, What initially shocked observers such as Germaine Tillion in 1957 soon became routine once violence was systematized and justified by the authorities¹². The creation of the D.O.P and its torture units institutionalized these practices. Officers such as colonel Roger Trinquier openly defended torture as a necessary means of obtaining information, invoking a distorted reading of Clausewitz to legitimize unlimited violence. Contemporary journalistic investigations confirmed the existence of precise rules governing torture, revealing the bureaucratic normalization of brutality. This extreme violence¹³, openly assumed in practice, stood in stark contradiction to the moralized discourse of official propaganda. As French society grew weary of colonial wars and imperial ambitions, it turned away from soldiers whose experiences it no longer wished to confront. Silence widened the gap between society and conscripts, many of whom withdrew into isolation. Others organized collectively within associations such as the FNACA to demand recognition and reparation. Their efforts culminated in the official recognition of the term “Algerian war” in 1999¹⁴, more than three decades after the conflict’s end. This recognition marked a turning point, but the true rupture occurred in 2000 with the public testimonies of torture survivors and the confessions of senior officers. Investigative journalism brought

long-suppressed realities into public debate, forcing French society to confront the moral and political implications of colonial violence.¹⁵

These revelations triggered intense controversy and prompted defenders of French Algeria to respond by denying, relativizing, or reversing responsibility. Through these strategies, the language of pacification once again served as a tool of denial, obscuring historical truth and prolonging the struggle over memory.

4. Translation and the international dissemination of colonial violence and memory:

In the absence of allies as influential and determined as the intellectuals of the Manifesto of the 121, it has become necessary to return to the sources of memory themselves. Historians and researchers are thus compelled to investigate, analyze, and write in the language of the former colonizer. This choice is not ideological, but methodological. It is dictated by the need to exhume French texts produced over more than a century of colonial domination, in order to understand its mechanisms and consequences, and to engage in a dialogue aimed at correcting collective ignorance¹⁶, about what French Algeria truly was.

The importance of such immersion in colonial historiography is illustrated by the public reaction to statements made by journalist Jean-Michel Aphantie. Although not a professional historian, he drew attention to facts documented in works by French historians. When asked to justify remarks that shocked many, he simply replied: "I read. I read a lot. And what I read horrified me." His reaction revealed not the excess of his words, but the depth of historical denial still presents in French society. An even more striking example is the cancellation by France Televisions of a documentary scheduled for broadcast on 15 March 2025 on France5. Co-directed by historian Christophe Lafaye and journalist Claire Billet, the documentary *Algeria: special weapons* section examines the large-scale use of banned chemical gases by the French army against algerian fighters

hiding in caves. These practices, comparable to the "enfumades" of the nineteenth century, constitute war crimes. The broadcast of this documentary would have put an end to debates surrounding the repeated massacres committed in Algeria and exposed the persistence of public misinformation. Its cancellation illustrates a form of censorship that echoes colonial reflexes and reveals the limits of contemporary French memory politics. Media manipulation, however, rarely succeeds in concealing the truth for long¹⁷.

Yet such strategies are often employed to delay political accountability. The testimonies of soldiers who have broken silence and denounced violence remain largely confined to a restricted Francophone space and are subject to subtle processes of invisibilization. As a result, numerous books, testimonies, and archival sources remain trapped within local or national boundaries, unable to reach a wider audience. Within this context, a recurrent figure emerges: that of the colonial reactionary, whose discourse rests on the reversal of responsibilities. A media apparatus has been mobilized to silence voices of conscience and to suppress any demand for recognition or memory. Historians therefore play a crucial role. Before these sources can circulate internationally, they must be critically examined and extracted from this politico-media enclosure. Translation becomes, in this sense, not a neutral operation, but a necessary means of protection and transmission.

At the same time, publications aimed at casting doubt on established facts have multiplied, seeking to impose alternative narratives designed to legitimize colonial violence. Over recent decades, numerous works written by French officers involved in the Algerian war have been translated into English and widely disseminated within anglophone military and academic circles. Testimonies and doctrinal texts such as Roger Trinquier's *Modern Warfare* have acquired the status of reference works, often detached from their colonial context and from the practices they describe or justify. This raises

a fundamental question: how can the voices of French officers be so widely translated and circulated, while Algerian perspectives remain largely marginalized? Former officers frequently justified their positions in the name of defending the honor of the army.¹⁸

In reality, they sought above all to protect their own image. They systematically invoked arguments of political manipulation and the alleged necessities imposed by “terrorism.” These narratives were soon supported by political actors from the right and far right, neo-imperialist currents, and nostalgic defenders of French Algeria. The result has been a genuine “war of memories” in which history is transformed into an ideological battlefield. In such a context, contested memory obstructs access to historical truth. When history becomes subordinate to political pressure, it can only be resolved through institutional recognition, provided that it is guided by a genuine commitment to truth. This requires granting historians full freedom, shielded from partisan and populist constraints. Recognition, rather than repentance, may suffice as an endpoint. Yet reconciling plural memories into a shared historical narrative remains an immense challenge amid ongoing political tensions between France and Algeria.¹⁹

As long as memory remains fragmented and history politicized, the transition from memory to history will remain incomplete. Colonial history, far from fading away, continues to shape identities and block paths toward the future. Since these histories were largely written in French, their translation becomes unavoidable. The final question therefore arises: which language is capable of carrying Algerian colonial memory beyond its francophone enclosure and into the global public sphere?

4. Results and Discussion

Let us consider, as an illustration, the example of Michel Rocard’s report, which denounced on 17 february 1956 the humanitarian crisis caused by the forced displacement of the rural population into regroupment camps. This report alerted both

local and international public opinion to the abuses of the french army and contributed, to some extent, to saving the remaining displaced people from certain death by pressuring the authorities to improve living conditions. It should be noted that only a few excerpts of this report were published in newspapers at the time, while its full details remained entirely unknown to the general public for more than forty-four years, until a team of historians succeeded in persuading Michel Rocard to publish it under his own responsibility in 2003. The historiographical significance of this initiative goes beyond the framework of the state and its excesses in Algeria during the war of liberation; it also informs francophone researchers and historians about the place of the colonial past within nations and societies.

However, the current climate of memorial closure has meant that such a document remains, like many others, confined within a linguistic space that has effectively taken the collective memory of an entire people hostage. Therefore, translation becomes essential for the universal transmission of history as it actually unfolded, for understanding the lived present of formerly colonized peoples, and for drawing the necessary lessons in order to prevent potential dangers for nations. Contested history constitutes both a source of identity and a factor of historical rupture, shaping the memories of the colonized as well as those of the colonizers¹⁹. In the Algerian case, it becomes clear that archival research and historical investigation, although essential, are no longer sufficient on their own. The knowledge produced by historians must be extracted from the confines of the French language, translated into Arabic, and disseminated in English. Once liberated from a single linguistic space, the history of colonial violence becomes accessible to a far broader audience and, as a result, far more difficult to deny. In order to open the memory of crimes committed by the French army not only during the war of independence but throughout the entire colonial period Algerian researchers and anti-

colonial historians are increasingly confronted with a strategic choice. Translation emerges not merely as a scholarly necessity, but as an ethical and political obligation²⁰. English, as a global language of academic and media circulation, offers the possibility of breaking the Franco-Algerian confinement of colonial memory and challenging narratives of denial that continue to dominate public debate.

This urgency is reinforced by the fact that contemporary historical denial often relies on English to internationalize a revisionist reading of colonization, particularly through far right and neo-imperialist discourses. While such narratives claim that have been colonization did not constitute a crime against humanity, numerous works published since the 2000s have sought to contest this interpretation. Yet the memory of colonial crimes remains fragile, threatened by political instrumentalization and by the marginalization of testimonies that expose state violence.

The Egyptian historian Mohamed Anés has emphasized that the history of Algeria remains largely unknown in the Arab world and has called for its inclusion in Arabophone educational curricula. Although the Algerian revolution is widely recognized as a major event of the twentieth century²¹, its concrete realities and human experiences remain insufficiently understood. It is precisely these details, he argues, that reveal the depth of Algerian resistance and suffering. This observation brings us back to the role of the Arabic language within a multilingual framework of transmission.

Within processes of translation, certain languages occupy a strategic intermediary position. Arabic can function as a language of mediation between French and English, allowing knowledge produced within a postcolonial Francophone space to circulate beyond it. In this sense, Arabic does not serve merely as a technical relay, but assumes a cultural, historical, and political function. This approach resonates with Tejaswini Niranjana's postcolonial theory of translation, which insists that translation is

never neutral²², but embedded in power relations inherited from colonial history. While translation may reproduce domination, it may also become a site of resistance and subversion. From this perspective, translation offers a means of countering historical denial by critically rearticulating forms of state violence that rendered invisible or contested. It enables a renewed examination of colonial crimes committed against a population whose suffering remains insufficiently acknowledged within dominant narratives. The global recognition of this memory may thus be understood as a form of symbolic and epistemic liberation. Lawrence Venuti's reflections on domestication and foreignization further highlight the political responsibility of the translator.²³

When Arabic functions as a mediating language between French and English, it may resist the standardization of global discourse, either by preserving cultural specificity or by exposing the logics of domination embedded in colonial texts. In this role, Arabic becomes a full discursive actor, contributing to the critical circulation and transformation of historical knowledge within a multilingual and postcolonial space. Preserving, through translation, the memory of deportations, land expropriations, torture, rape, summary executions, mass killings, napalm bombings, destroyed villages, and forced regroupment camps is therefore imperative.

These practices, along with deliberate impoverishment, systemic illiteracy, and the denial of rights endured by the Algerian people over 132 years, must be inscribed within a global history of colonial violence. Testimonies produced by French military personnel play a crucial role in this process, yet they remain largely confined to archives and libraries and often marginalized by politicized publishing and distribution networks. A vast preliminary effort of exploration, collection, and critical analysis is thus required before memory can be extracted from its Franco-Algerian enclosure and integrated into a broader transnational history. This endeavor seeks to make colonial memory accessible on a global scale and to

secure its recognition beyond national borders. Far from being neutral, translation becomes an act of rupture one that challenges dominant narratives and compels France to confront, acknowledge, and assume responsibility for its colonial past.²⁴

5. CONCLUSION

The Algerian war remains one of the most silenced and contested conflicts in contemporary French history. Long concealed behind euphemisms such as “the events in Algeria,” it was marked by systematic violence, summary executions, torture, mass displacement, and repression legitimized under the language of order and pacification. While historical research has made significant progress since the 1990s, a large body of primary sources produced by soldiers, administrators, and witnesses remains confined to the francophone sphere and largely inaccessible to a global audience.

This article has argued that the translation of these materials cannot be reduced to a technical or neutral operation. Translating testimonies, confessions, and archival documents related to the Algerian war constitutes a historiographical and political act. It disrupts narratives of denial, confronts official histories with lived experiences, and exposes the mechanisms through which colonial violence was normalized and concealed. Translation thus operates as a tool of visibility and a means of rebalancing power relations in the production of historical knowledge. By mobilizing translation particularly into English, as the dominant language of international academic and media circulation colonial memory can be extracted from its Franco - Algerian confinement and inscribed within a broader global history of violence, domination, and resistance. This process does not aim to impose repentance, but to secure recognition. It affirms that historical truth, once translated and disseminated beyond linguistic and political boundaries, becomes harder to deny and more difficult to silence.

Ultimately, translating the memory of colonial violence is not only a scholarly necessity; it is an ethical responsibility. It

contributes to the preservation of endangered memories, to the internationalization of historical justice, and to the possibility of a shared understanding of the colonial past one grounded not in power or denial, but in documented reality.

6. Bibliography List:

- 1- Leroux, D. (2017). « L'opération pilote : violence et illusion de la pacification, Algérie 1957 ». Les Temps Modernes, no. 693, Paris, France .
- 2- Desjardin, A. (2008). Une vie pour... ici et là-bas, solidaire. Éditions du Pavé, France.
- 3- Elsenhans, H. (1989). La guerre d'Algérie (1954-1962) : la transition d'une France à l'autre. Paris, France.
- 4- Cornaton, M. (1998). Camps de regroupement de la guerre d'Algérie. L'Harmattan, Paris, France.
- 5- Bourdieu, P., & Sayad, A. (1964). Le déracinement : la crise de l'agriculture traditionnelle en Algérie. Éditions de Minuit, Paris, France.
- 6- Abecassis, F., & Meynier, G. (2008). Pour une histoire franco-algérienne et les lobbies de mémoire. Éditions La Découverte, Paris, France.
- 7- Robert, H., & Robert, J.-M. (2022). Journal d'un pacificateur : dans les coulisses de l'État français (1959-1976). Max Milo Éditions, France.
- 8- Rocard, M. (2003). Rapport sur les camps de regroupement et autres textes sur la guerre d'Algérie. Éditions Les Mille et Une Nuits, Paris, France.
- 9- Faivre, M. (2009). Les 1000 villages de Delouvrier : protection des populations musulmanes contre le FLN. L'Esprit du Livre, France.
- 10- Stora, B. (2005). Les mots de la guerre. Presses Universitaires du Mirail, Toulouse, France.
- 11- Pervillé, G. (1996). La génération de la Résistance face à la guerre d'Algérie. In F. Marcot & J. Ponty (Eds.), La Résistance et les Français : lutte armée et maquis. Colloque international, Besançon, 15-17 juin 1996, France.
- 12- Kele, M. (2013). Cinq figures

- d'émancipation algérienne : des modèles pour un renouveau des rapports franco-algériens. IME–Karthala–Publisud, France.
- 13- Favrelière, N. (1960). *Le désert à l'aube*. Éditions de Minuit, Paris, France.
- 14- Branche, R. (2006). « La torture et l'armée française ». *Controverses*, no. 2, Paris, France.
- 15- Gaucher, R. (1974). *Histoire secrète du Parti communiste français*. Feni XX (rééd. numérique), France.
- 16- Latané, B., & Darley, J. (1968). "Group inhibition of bystander intervention in emergencies." *Journal of Personality and Social Psychology*, Vol. 10, United States .
- 17- Denis, S et Bertin-Maghit j-p (1968). *L'insurrection médiatique, médias, histoire et documentaire dans le cinéma de Peter Watkins*, Presse universitaire de Bordeaux.
- 18- Jaeghere, M. de (Ed.). (2001). *Le livre blanc de l'armée française en Algérie*. Éditions Contre-Temps, Paris, France.
- 19- Liauzu, C. (1999). *La société française face au racisme : de la Révolution à nos jours*. Éditions Complexe, Paris, France.
- 20- Einaudi, J.-c., Ferenczi, T (dir), *Devoir de mémoire, droit à l'oubli ?* Bruxelles éditions complexe, 2002, p87.
- 21- Awad, M. M. (2019). *Min a'lām al-Jazā'ir. Dār Nūr Hawrān li-l-Dirāsāt wa-l-Nashr wa-l-Turāth*, Echariqua.
- 22- Niranjana, T. (1992). *Siting Translation: History, Post-Structuralism, and the Colonial Context*. University of California Press, Berkeley, United States.
- 23- Venuti, L. (1999). *The Translator's Invisibility: A History of Translation*. Routledge, London, United Kingdom.
- 24- France2 (2001). *Mots Croisés : Spéciale guerre d'Algérie*. INA -Institut National de l'Audiovisuel. Consulted on 02/08/2023 .
<http://www.ina.fr/ina-eclairage-actu/video/1712394001/speciale-guerre-d-algerie-2001>

Citations:

- 1- Leroux, D. (2017). « L'opération pilote : violence et illusion de la pacification, Algérie 1957 ». *Les Temps Modernes*, no. 693, p149.
- 2- Desjardin, A. (2008). *Une vie pour... ici et là-bas, solidaire*. Éditions du Pavé, France, p7.
- 3- Elsenhans, H. (1989). *La guerre d'Algérie (1954-1962) : la transition d'une France à l'autre*, p 585.
- 4- Cornaton, M. (1998). *Camps de regroupement de la guerre d'Algérie*. L'harmattan, p 13.
- 5- Bourdieu, P., & Sayad, A. (1964). *Le déracinement : la crise de l'agriculture traditionnelle en Algérie*. Édit.de Minuit, p 11.
- 6- Abecassis, F., & Meynier, G. (2008). *Pour une histoire franco-algérienne et les lobbies de mémoire*. Éditions La Découverte, p 112.
- 7- Robert, H., & Robert, J.-M. (2022). *Journal d'un pacificateur : dans les coulisses de l'État français (1959-1976)*. Max Milo éditions, p120.
- 8- Rocard, M. (2003). *Rapport sur les camps de regroupement et autres textes sur la guerre d'Algérie*, Les Mille et Une Nuits, p 126.

Referrals And References:

- 9- Faivre, M. (2009). *Les 1000 villages de Delouvrier : protection des populations musulmanes contre FLN*. L'esprit du livre, p 83.
- 10- Stora, B. (2005). *Les mots de la guerre*. Presses Universitaires du Mirail, Toulouse, p 41.
- 11- Pervillé, G. (1996). *La génération de la Résistance face à la guerre d'Algérie*. In F. Marcot & J. Ponty (Eds.), *La Résistance et les Français : lutte armée et maquis*. Colloque international, Besançon, 15-17 juin 1996, p 454.
- 12- Kele, M. (2013). *Cinq figures d'émancipation algérienne : des modèles pour un renouveau des rapports franco-algériens*. IME–Karthala–Publisud, p 42.
- 13- Favrelière, N. (1960). *Le désert à l'aube*. Éditions de Minuit, P 64.
- 14- Branche, R. (2006). « La torture et l'armée française ». *Controverses*, no. 2, P 107.
- 15- Gaucher, R. (1974). *Histoire secrète du Parti communiste français*. Feni XX (rééd. numérique), p 560.
- 16- Latané, B., & Darley, J. (1968). "Group inhibition of bystander intervention in

emergencies.” *Journal of Personality and Social Psychology*, Vol. 10, p 215.

17- Denis, S et Bertin-Maghit j-p (1968). *L'insurrection médiatique, médias, histoire et documentaire dans le cinéma de Peter Watkins*, Presse universitaire de Bordeaux, p37.

18- Jaeghere, M. de (Ed.). (2001). *Le livre blanc de l'armée française en Algérie*. Éditions Contre-Temps, p 203.

19- Liauzu, C. (1999). *La société française face au racisme : de la Révolution à nos jours*. Éditions Complexe, p126.

20- Einaudi, J-c., Ferenczi, T (dir), *Devoir de mémoire, droit à l'oubli ?* Bruxelles éditions complexe, 2002, p87.

21- Awad, M. M. (2019). *Min a'lām al-Jazā'ir. Dār Nūr Ḥawrān li-l-Dirāsāt wa-l-Nashr wa-l-Turāth*, Echariqua, p 5.

22- Niranjana, T. (1992). *Siting Translation: History, Post-Structuralism, and the Colonial Context*. University of California Press, Berkeley, p23.

23- Venuti, L. (1999). *The Translator's Invisibility: A History of Translation*. Routledge, London, p 11.

24- France2 (2001). *Mots Croisés : Spéciale guerre d'Algérie*. INA -Institut National de l'Audiovisuel. Consulted on 02/08/2023.

<http://www.ina.fr/ina-eclairer-actu/video/1712394001/speciale-guerre-d-algerie-2001>