



Algerian women during the liberation revolution (roles and areas of revolutionary influence)

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Received: 29 /01 / 2024 **Accepted:** 28 /05 / 2024 **Published:** 21 /06 / 2024

Abstract:

The revolutionary leadership recognized at first glance the importance of popular participation and the Jamahiriya in supporting the revolutionary effort in its efforts to restore usurped national sovereignty. "The participation of Algerian women was therefore one of the most prominent forms of circumvention of the liberation revolution through several aspects in which the latter affirmed their authenticity and patriotism. It has not fallen behind in reaching all political, military and social fields. s colonial policies and paving the way to victory and independence.

Keywords: *The liberation revolution; Algerian women; French colonization; French administration; mojahida.*

I. Introduction

The success of the liberation revolution in achieving the goal of independence and restoring national sovereignty was linked from the first moment to the extent of the popular masses' rally around it, which is what the revolutionary leadership sought through its reliance on various means to do so. In this context, the role of women in serving the revolutionary project became clear since its inception, as its activity included Her contribution was made in all areas and fields, thus standing alongside men, challenging colonial methods and policies, which made her contribute greatly to enriching revolutionary work, whether in the city or the countryside, on this basis: What are the areas of women's participation in the liberation revolution? What are the manifestations of this? What is its impact on supporting the revolutionary effort? We will try to answer all these questions by examining the merits of this article.

1. The political role of women (manifestations and effects)

1.1 Conferences and forums:

The political struggle of Algerian women was distinguished by the positive stance she took towards the colonialists in defending her Islamic character Its components, and strength The politics of the Algerian revolution. **(Barakat, The Struggle of Algerian Women During the Liberation Revolution, 1985, p. 55)**

The activity of Algerian women and their participation in the Algerian revolution was not limited to the national territory only, but women were active outside the national territory (Mustafa, p. 55) It tried, through media and social platforms, and international conferences, to convey the suffering of the Algerian people, their demands, and the goals of the Algerian revolution, and to expose the forms of French oppression and its claims towards the revolution, through which it sought to create division between the peoples and their revolution. **(Zarrouk, 2022, p. 592)** This is through the women's organization that spread outside Algeria through Morocco and Tunisia with the contribution of refugee and immigrant women who immigrated with their families during the French occupation to Tunisia, Libya, Syria, and Al-Aqsa Morocco, where they participated in all the demonstrations in favor of the Algerian revolution and in operations to collect money to help the revolution, and some of them joined structures. National Liberation Front. **(Bouhamouda, 2014, p. 532)** Through the Union of Algerian Women in 1958 AD in Tunisia, this union took upon itself the task of introducing the legitimate struggle waged by the Algerian people to international women's circles. The members of this union participated in many conferences and played an effective role in propaganda for the revolution, and this is what led to Great sympathy by foreign women for the Algerian revolution and its propaganda and exposure of colonial practices, as well as the collection of donations and aid for the victims of the liberation war. **(Qalil, 2009, pp. 402-403)**

In addition to her participation in the Fourth Conference of the Democratic Women's Union, which was held in Vienna in 1958 AD, where she heard the voice of the revolution, saying: "I ask the conference to take into account in the final regulations that Algerian women are not currently asking for work rights and an improvement in the standard of living, but rather to stop this terrible war that It was imposed by the French colonialists on the Algerian people who were struggling for freedom and independence. **(The role of Algerian women in the political field, June 1979, p. 106)**

The Algerian Women's Union organization also participated in many international conferences and contributed to defending the Algerian cause, and international women's

organizations expressed their solidarity on behalf of hundreds of thousands of refugee women, the elderly, and children fleeing the horror of war. **(Muqalati, 2009, p. 79)**

One of the results of this participation was the approval by the office of the International Democratic League for Women of a list on Algeria through which it supports the right of the Algerian people to self-determination within the scope of respect for the unity of the people and the national territory. They also asked the African countries and governments whose men work in the ranks of the occupation army to withdraw them from the Algerian war. **(Ballami, 1996, p. 26)**

As for Algerian women in the diaspora in France, they joined the resistance and became involved in political and guerrilla organizations. They played various roles that the Front's federation was in dire need of. These were related to the secretariat of the federation, communications, awareness-raising, collecting subscriptions, distributing leaflets, organizing strikes and demonstrations, and participating in them, for example the demonstrations of October 17, 1961. In addition to working to win French women to her side.

(Farah & Ali, 2012, p. 132)

These female activists played their full role within the framework of the courageous Algerian resistance, and the Algerian mujahid also played a pioneering role in foreign political action.

1.2 Its role in mass mobilization

After women formed a political formation, some of them were assigned to educate the popular masses, especially women, and to convince them of the principles of the revolution. In order for the woman in charge of raising awareness to achieve her goal, she took advantage of women's gathering places, such as public baths and weddings. She was cautious, so she spoke first to the women she knew and knew of their national and revolutionary tendencies, and those who were available. They have the quality of courage and the spirit of sacrifice for the sake of the country. **(Jazia, 2016-2017, p. 60)**

Propaganda and promotion of the revolution does not take place through newspapers, leaflets, or other civilized means, but rather through conversations, conveying news, defaming the criminal actions of the agents, praising the heroism of the mujahideen, mentioning the battles and ambushes, talking about the enemy's losses in them, and about the imminence of independence and hope for victory, and the most important tool for conveying this The news and its spread are individual and group singing, in which female singers highlight the courage of the mujahideen, their heroism, their victories, and their challenges in the battles against the colonialists. **(Othmani, 2013, p. 625)**

During the liberation revolution, the National Liberation Front became interested in this method after realizing its danger and benefit. It used propaganda to raise the morale of the Algerian people and instill in them hatred of the French enemy, thus exploiting the mistakes committed by its army and its heinous crimes against the Algerian people and giving them living proof of that.

The political conservatism was seeking news to introduce the Algerian issue and confront French propaganda, as well as to raise the morale of the Algerian people and the soldiers of the Liberation Army and news of the Liberation Army's battles abroad, without forgetting Al-Mujahid newspaper, the internal bulletins, the narratives it received from reporters, and the conversations with its officials. **(Mortad, 2010, p. 65)**

There were many popular songs and revolutionary chants that Algerian women chanted in order to raise the morale of the mujahideen. She also recited these songs and chants to her young children, among these chants: "From our mountains came the voice of the free, calling us for independence," as well as the anthem: "Our Algeria, O land of the forefathers, we rise up and break the shackles from you." . **(Boubaker, p. 91)**

The role of the political governorate was to gather women to raise awareness and organize them to support the revolution. It would write reports on everything it observed. It would also give speeches to the mujahideen to raise their morale, especially in the battles in which many of the mujahideen were lost, and to urge them to adhere to the Islamic religion and its principles, and to regularly pray and pray for independence. They would provide the mujahideen with correct information about the results of the battles that France exaggerated to sow fear and panic and spread a spirit of defeat among the ranks of the Liberation Army. They also wrote articles, which were sermons published in Al-Mujahid newspaper, and we also explained the situation to rural women on the basis that what is happening in Algeria is a revolution and not a riot.

They also explain to them the reasons for the outbreak of this revolution. The revolution broke out because of the poverty in which they live. They do not have homes that do not meet the minimum conditions for living, and they should not be afraid of the revolution and the mujahideen, and that they must support them and sacrifice for the sake of liberating the country, and this is to block the French propaganda that it launched against the revolution. And the mujahideen. Thanks to its role, the political governorate was able to spread terror among the ranks of the French enemy and pose a threat to him. This is what made him lie in wait for it and try to arrest it because he knows that this governorate is the treasury of secrets and the repository of plans and operations, to the point that one of the officers said: "It would be easier to collide with a battalion of falaka." "We have to confront the propaganda of one political conservative." The tasks of the political governorate did not end only within the country, but she was asked to undertake awareness-raising in the background in Al-Aqsa Morocco, as she worked on propaganda and organizing cells among the ranks of Algerian women there and spying on those involved in the civil organization of the National Liberation Front, in order to confirm their loyalty to the revolution and their non-cooperation with the enemy.

1.3 Its role in strikes and demonstrations

1.3.1 Strikes in prison

Algerian women had a major role in detention centers and prisons. The woman did not remain idly inside them, but she struggled alongside her male brother with courage and steadfastness. She organized herself and coordinated her positions with the positions of the men. She respected the decisions of the hunger strike and contributed to the demonstrations of protest and denunciation against the death penalty for freedom fighters, mujahideen, and guerrillas, in addition to participating. In organizing protests against living conditions and inhumane treatment inside detention centers and prisons. **(Boumali, 2010, p. 438)**

Women participated in the political struggle inside prisons and detention centers. They wore clothes in the colors of the white, red, and green national flag and protested against the executions carried out against prisoners. **(Amran, 1993, p. 02)**

Women carried out many strikes, such as the August 1956 strike, in which women went on hunger strike twice in a row, the first lasting thirteen days and the second lasting eighteen days. As for the 1961 strike, it is considered one of the largest strikes because it included all the prisoners in Algeria and France, and even women participated in it. This strike lasted. 19 days,

and its aim was to force the French administration to recognize the political status of the prisoners. **(Al-Qorso, 2002-2003, p. 98)**

If the French administration decides to execute a prisoner, the prisoner comes out of his cell repeating at the top of his voice, "God is great, long live Algeria," while the prisoners repeat the same words behind him, and the women ululate and chant national anthems. Immediately afterwards, loud demonstrations take place in which the voices of men and women rise, as if the enemy cannot silence these demonstrations. In the women's corner, unless he hits them violently on the head, causing them to collapse and faint. **(November 1st Assembly, 1985, p. 356)**

1.3.2 Women's participation in demonstrations:

Algerian women participated in the demonstrations of December 11, 1960. We find them leading the ranks of demonstrations, carrying flags, repeating national anthems and ululations, and chanting slogans: "Long live Algeria." Algerian women participated in two demonstrations. The first was the Gaza demonstration on November 1, 1961. These demonstrations commemorated the outbreak of November 1, 1954. Algerian women participated strongly in them, and this is confirmed by many letters sent by the women who participated in them. Among these messages is a message sent by a woman in Tebessa who participated in these demonstrations, through which she confirmed the strong participation of Algerian women in these demonstrations. They came out in force, as we find about twenty women in each neighborhood carrying flags. **(Newspaper, 1961, pp. 05-06)**

2. The military role of women

2.1 Recruitment of women

The Liberation Army received the mujahid woman with pride and dignity. The mujahid looked at her like a brother to his sister and treated her with respect and appreciation because this mujahid came like him to carry the torch of revolution and glory. **(Barakat, The Struggle of Algerian Women During the Liberation Revolution, 1985, p. 29)**

The woman soldier was considered the daughter of the Liberation Front and the Liberation Army, so her personality emerged and she realized that she lived in a new world dominated by serenity and brotherhood, and this was praised by the Fasting Conference held in August 1956. **(Al-Madani, 1981, p. 260)** The female soldier wore military uniform like soldiers and carried an automatic weapon of the type of machine gun or rifle, and had a pistol and grenades attached to her belt. The female soldiers remained constantly with the army divisions to which they were affiliated and walked with them day and night in all their movements, whether in days of peace or days of war. **(kadir, 1954, p. 25)** Sometimes we do not find female conscripts among the army teams. She remains among the people, performing her duty with the villagers, wearing clothes like the Korean women, and integrating with them in daily life. There is a document written by a mujahid who was 15 years old when the revolution broke out. In 1956 AD, she was arrested and imprisoned. Then she was released and she joined the ranks of the mujahideen. The mujahideen says, as soon as I was released, he finally gave me permission to join the mountain. **(Belhassan, 2004, p. 122)**

The female students were also given the opportunity to join the Liberation Army after the strike that took place on May 6, 1956 AD, in which the students expressed their awareness and belief in the revolution, so the loyal girls decided of their own accord to volunteer in the Liberation Army.

After the increasing demand for its cells by women and girls between the ages of 16 and 30, and after confirming the identity of each one of them, the National Liberation Front was forced to turn to training and training centers before they were integrated into the ranks of the

National Liberation Army. The training and training centers focused on mastering and applying knowledge. The training period lasted several months, after which the trainees were enrolled in the ranks of the National Liberation Army, across the various regions of the revolution, and then distributed among its sections. (Barakat, *The Struggle of Algerian Women During the Liberation Revolution*, 1985, p. 31)

2.2 The role of Algerian women in the city

The development of political events at the beginning of the fifties, which culminated in the outbreak of the revolution, prompted Algerian women to refuse to remain isolated from the events taking place around them, so they insisted on participating in them clearly and directly, and to register their presence practically in the revolution of November 1954 AD, so they had to carry out their duty in revolutionary work. She is next to the man and bears all the hardships, labors and sacrifices. (Khelifi, 2010, p. 352)

The struggling women contributed to serving the liberation revolution in the heart of the city with courage, patience, and steadfastness. In order to achieve their goal, they passed difficult stages that led to the arrest of many of them by colonial forces and the martyrdom of others on the battlefield. (Khar, 1993, p. 92)

The Algerian woman risked her life and honor and carried out missions of the utmost precision and danger, as the first danger that the female mujahideen faces when she enters Algeria due to her training outside Algeria is crossing the electrified barbed wire, and after crossing it she sets off on her march with her fellow mujahideen brothers. (Barakat, 1995, p. 101)

2.3 The guerrillas:

The female guerrillas carry out their operations among the population without wearing military uniforms. The women in charge of these operations are characterized by extreme courage, challenge, and determination to confront the enemy with the latest weapons.

The Fedayeen carried out operations to destroy enemy positions and participated in attacks on barracks, police and gendarmerie stations, cafes, cabarets, and cinema halls. Most of the time, they carried out their daring operations in broad daylight and near the headquarters of the French security forces and soldiers, without them noticing because the Fedayeen was using her charming beauty. (Boumali, 2010, p. 430)

Posted by Jamila Bouhired A bomb in the cafe and Hassiba Ben Bouali I placed them in a cafeteria, and these bombs killed several people.

In addition, the guerrillas carry weapons, explosives, other types of equipment, and secret documents and transport them to officials from one place to another. They contribute to making explosives and mines, and they remain for many days inside the bunkers located in the stomachs of homes.

The female guerrilla risks her life to make her mission successful, sometimes by camouflaging herself, and sometimes by luring some French soldiers. She lures them out of the city, and there are men waiting for her to kill the enemy. (Bali, 2014, p. 10) This is what the Mujahideen did Maymouna Souad She was active in Tiaret. She lured one of the traitors on a romantic date outside the city, where mujahideen were waiting for her to liquidate his body. The plan actually succeeded, but one of the mujahideen who carried out the operation was arrested and the mujahideen, Maimouna, joined Al-Jabal.

The Algerian woman put the French army officers in confusion, as a result of her constant and effective activity, so the Mujahid Hasiba Ben Bouali preferred to be martyred and not

surrender to the forces of the dictator, as well as the martyr Maryam Bouatoura. Which caused the enemies of the homeland to taste woe through many of the commando operations and others that it carried out with its group in broad daylight in various neighborhoods and downtown Constantine, during their attack on the shops of the city of Constantine, in which the police inspector was eliminated, in addition to many operations in which the governor was eliminated. The police and his wife used machine guns. **(Bourzam, 2011, pp. 115-116)**

In addition to Zaghishi Zubaida, who killed a Harki He was a sergeant who shed the blood of more than 160 unarmed Algerians. **(Khelifi, 2010, p. 352)**

Most of the female guerrillas are female students who gave up their studies in implementation of the call of the Liberation Front represented by the students' strike in 1956 AD, during which it was decided to boycott their studies and join the revolution. Through this strike, the ranks of the revolution were supported by this feminist element, which they had lost in its early stages. **(Muqalati, 2013, p. 330)**

These guerrilla operations forced the enemy to allocate a large number of soldiers to protect the security of the settlers in the cities and farms they owned, which increased the financial and moral burden on the colonial authorities, and the guerrillas were able to terrify all those collaborating with French colonialism. **(Jazia, 2016-2017, p. 76)**

2.4 The syphilis:

They wear civilian clothing and perform various roles. Among the tasks that the masbala performs in linking the communication process between the army is guarding the mujahideen and the guerrillas while they perform their work and guiding them towards the path that will take them to their centers safely, in addition to transporting equipment and secret documents to the various centers of the revolution. **(Boumali, 2010, p. 431)**

A woman in charge is required to have good qualities and morals in order to be among the ranks of the army, and to be patient and strict in order for the responsible leaders to accept her to join them. This task has been entrusted to many women who have proven their ability and competence.

Al-Masbalat played essential roles in the resistance, by luring agents and misleading them by directing them in the wrong direction when searching for suspected national elements.

Also, the women who were used by the French army to wash the soldiers' clothes would seize many of the clothes and send them to the Liberation Army. They would constantly smuggle supplies and ammunition, in addition to arranging the escape of young men and joining the ranks of the Liberation Army. **(Jouiba, 2007, p. 165)**

I was assigned to receive the Mujahideen in Beituhan, which had become centers for the revolutionaries to hold meetings, prepare political reports, and plan guerrilla operations. **(Boumali, 2010, p. 428)**

This prominent role that women have played since the beginning of the revolution made the Fasting Conference held on August 20, 1956, give it great importance, as it stated in its preamble: "There are vast possibilities in the women's movement that are increasing and multiplying with praise, and we do not salute with admiration and appreciation the brilliant example that you set in revolutionary courage." Girls, married women and mothers are the example set by all our Mujahideen sisters who participate very actively, sometimes with weapons, in the sacred struggle to liberate the nation. It is no secret that Algerian women have contributed positively and effectively to the many revolutions that have occurred and been renewed in Algeria since 1830 AD against the French occupation. **...(Jazia, 2016-2017, p. 59)**

The worker is often subject to the supervision of an official in the division to which he belongs. **(Boubaker, p. 93)**

The woman who worked in public services within the colonial administrative apparatus was pretending to the enemy innocence and sincerity in her work, but in reality, she was only serving the revolution and the war, and thus provided the greatest assistance that allowed the revolution the opportunity to spread and continue. **(Khar, 1993, p. 93)**

2.5 Women activists

The role of the activist lies in devoting her efforts to serving the National Liberation Front by establishing the foundations of organization for women in the city by forming a women's political system or movement composed of cells and regiments in order to mobilize and educate the masses, in addition to spreading the principles of the revolution and distributing leaflets. This women's system spread outside Algeria through Morocco, Tunisia, and even Europe, which contributed to the internationalization of the Algerian issue in international forums, in addition to this, was helping the liberation revolution with donations and aid and was bringing important news that benefited the National Liberation Front and Army. **(Mortad, 2010, p. 84)**

The Women's Union played an important role in raising awareness of Algerian women in general, directing them to the revolution and participating in it through the National Liberation Front army and preparing them according to national requirements. **(Abbas, 2005, p. 157)**

In addition, the female activist prepared leaflets, translated military laws, wrote reports and letters, and some of them stayed up late to obtain useful information for the revolution.

It also supervises the sewing of military clothing, the making of national flags, and the shelter of mujahideen and guerrillas when necessary. **(Boumali, 2010, p. 432)**

Some of them wore military uniforms and carried light weapons when they moved with the soldiers of the Liberation Army. However, if they remained in the villages among the people, they would wear the clothing of the Qoriyat and blend in among them, and this made it easier for them to perform their mission. **(Qalil, 2009, p. 401)**

Many state and district leaders praised the great role played by these female activists in the areas of struggle, as mentioned by the martyr Amiroush. He praises the heroism of one of the fighters, Malika, where he said: "The martyr Malika was supervising, with another girl, a nursing center located in the caves. One day, French soldiers stormed the center and immediately opened fire on the two girls and the wounded. With amazing speed, Malika grabbed her machine gun and fired bullets at the enemy and did not stop." Except when the ammunition ran out and she fell as a martyr. **(Qalil, 2009, p. 402)**

2.6 The role of Algerian women in the countryside

The country woman, like the country man, is the one who endured persecution and humiliation during colonial days. She did not know rest, so she collected, washed, and sewed clothes.

Rural women worked primarily in agriculture. In 1954 AD, there were about 977,261 women working in agriculture in the place of the man who joined the revolution.

She was the one who encouraged her children, her husband, and her brothers to take up arms against the colonizer. She tells the story of one of the Eurasian women called Sheikha Maji, nicknamed the Khansa of the Auras, and one of the heroines of the Yabous region in Khenchela. After one of the battles in 1960, she said: A large number of martyrs fell on the field of honor, so the French soldiers collected the bodies. The martyrs went to the center of the village and after their identities were identified by some traitors, **(Ouali, 2015, p. 74)** A French officer ordered the gathering of citizens, including women, children, and the elderly, to spread terror and fear among them. Among them was a woman who had four martyrs, two of whom were martyred in the battle and two of whom were martyred in another battle. So this woman came forward and bent over the bodies of her two sons, kissed them, wiped her tears, then ululated and said, "By God, if only I were able to have children." She would have given birth to children and asked them to join their brothers who were martyrs for the sake of the homeland. In harmony with this position, ululations, takbeers, and shouts came out: "Long live Algeria, long live Algeria." **(Mazuz, 2004, pp. 228-229)**

Rural women linked communication between political and military organizations and the mujahideen. They invented means of camouflage when transmitting messages, instructions, leaflets, and subscriptions by using wraps on the udders of milking goats, which also concealed the traces of the fighters walking through the herd of sheep. **(Mallah, 2005, p. 216)**

It is also recommended to wear dirty clothes and use red shields, mules, broken goat horns, sheep's wool, and a basket or basket to transport light weapons, ammunition, medicines and clothing from villages and residential camps and place them in the middle of plants or grass to camouflage themselves when passing through enemy guards.

She also collects information and news about the enemy and transmits it to the Mujahideen. The rural woman spends her nights awake and her days awake, anticipating the enemy's movements and carrying urgent news quickly to prevent the revolutionaries from falling into the enemy's hands. She does this as quickly as possible, even if it costs her her life. The nature of her life has made it easy for her to move without The enemy suspects her because she is doing some rural work that requires moving around and working outside the home in fields and farms, such as grazing and fetching water from a well. **(Laitem, 2014, p. 15)**

Rural women were an effective element in breaking the siege that the colonial army tried to impose on the mujahideen. Their contribution was strong in providing the great services that the revolution desperately needed, such as weaving straws and preparing large quantities of shards for the mujahideen patrols. **(Tahari, 2020, p. 462)**

II. Conclusion:

–The liberation revolution came as the result of a long path of struggle and resistance demonstrated by the Algerians against the settlement project, and its outbreak was the result of the intersection of a number of local, regional and international backgrounds and motives.

–The success of the liberation revolution, from its beginning, was linked to the extent of popular rally around it. This was achieved through the broad participation of all groups and popular masses who believed in revolutionary work and its legitimacy. Women were the most prominent of these masses, realizing the importance of their participation alongside men in the struggle, as well as their awareness of responsibility towards liberating the homeland. .

–Women's participation in the liberation revolution included various political, military and social fields. They were a real support for revolutionary work, and their activities were distributed between the city and the countryside in an effort to achieve integration between them.

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