

The Dimensions and Motivations of the Colonial Campaign in the Mediterranean Basin throughout the 19th Century.



Allaoui Fadila

University of algiers 2, alaouifadila97@yahoo.fr

Received date: 07/11/2023

Accepted date: 07/01/2024

Publication date: 10/01/2024

Abstract:

The Mediterranean Sea was the meeting point of civilizations as well as the point of the clash of civilizations. It was used as a commercial artery in all civilizational transformations as it was a witness to the various military campaigns that emerged during the nineteenth century with new civilizational dimensions imposed by the balance of power produced by the industrial revolution and the accompanying economic domination and programmed looting of peoples' wealth and extermination campaigns that expressed the criminal dimension of colonialism, Algeria was a form of conflict in the Mediterranean, where it dominated at a certain stage on the Mediterranean Sea and with the weakness of the Ottoman Empire was subjected to the colonial campaign Therefore, we can consider the colonial campaigns of the 19th century as a case of historical power shifts in the Mediterranean with new dimensions.

Keywords: *Mediterranean White Sea; Conflict of Civilizations; Civilizations; Industrial Revolution; Economic Dominance; Invasion; Colonial Campaign.*

* Corresponding author: Allawi Fadila alaouifadila97@yahoo.fr

Introduction:

The Mediterranean has formed a point of coexistence and conflict for several civilizations in which it was used as a commercial artery in all cultural transformations and witnessed major military campaigns during the nineteenth century in new cultural dimensions imposed by the balance of power that accompanied the industrial revolution, The conflict saw religious and cultural features accompanied by multiple interests in trade, economy and politics Algeria's maritime force in the Battle of Navrin 1827 has declined, making it vulnerable to the colonization of the French settlement that dominated the southern Mediterranean, based in Algeria, Tunisia and Morocco. Algeria was the most important in our subject because other countries did not know the same dimensions or the same level of colonialism:

-What are the dimensions and motives of the colonial campaign in the Mediterranean during the 19th century?

1- Shifting Centers of Power and Their Cultural Ramifications:

The relationships between European nations and those in the Eastern and Southern regions at the close of the 19th century and the dawn of the 20th century manifested as striking instances of tension. The signs of transformation in the hubs of international influence became evident with the division that occurred within the Ottoman Empire, often referred to as the "sick man" (Mansour, 2001, p. 287) in the parlance and discourse of European statesmen, following the Ottoman Empire's defeat in the Crimean War. The Russians had attempted to advance and seize portions of the Ottoman Empire, were it not for the intervention of the French and British forces, acting to halt the Russian progression and protect the Ottomans.

This military development led to a decline in the prestige of the Ottoman Caliphate, (2005، محمد علي) which, in turn, thwarted colonial efforts to expand their sway in the Mediterranean region. The Ottoman Caliphate acted as a formidable impediment to French dominance over the Mediterranean, frequently dubbed the "Lake of Peace" by the French (A.M.A.E, N° 22,). It also obstructed Spanish endeavours. In 1541, Emperor Charles V* (A.M.A.E.) commanded a formidable fleet, laden with thirty-six thousand troops, to launch an assault on Algeria and establish a beachhead on its shores. Charles V took advantage of Khair al-Din and his forces' actions against the Spanish. However, despite the prestige that the Algerian fleet had cultivated in the Mediterranean, tempestuous weather thwarted his campaign against Algeria. (جمال، 1994)

France's interest in the Arab world began with the emergence of the global capitalist system when dominant empires embarked on a fierce competition for influential positions. A significant turning point in the early stages of French involvement in the

*Charles V (1558–1500), ruler of the Holy Roman Empire from 1519 and the Spanish kingdoms until his abdication in 1556, Charles V defeated French troops and captured King François I at the Battle of Pavia in 1525.

region was the treaty signed in 1535 between Suleiman the Magnificent and François I, the King of France. This treaty marked the commencement of French engagement in the region and bestowed upon France a series of notable privileges, often referred to as "foreign privileges."

These privileges encompassed a range of advantages, including enhanced freedom of navigation and trade for the French within Ottoman ports, accompanied by a 5 per cent reduction in the fees imposed on them. Furthermore, French merchants were exempted from Ottoman legal jurisdiction, instead being governed by consular legislation in both civil and criminal matters. The treaty also extended absolute liberty to French settlers in

the practice of their religious rituals and the safeguarding of sacred sites. Additionally, it conferred other valuable rights pertaining to navigation and property (حسن، 2001)

This treaty was subsequently renewed on multiple occasions, with particular significance in the year 1538 when France secured the right to purchase goods from any location within the Ottoman Empire without exception.

As a result of the weakness of the Ottoman Empire, greed began in Algeria, whose occupation had strained Ottoman-French relations after what had been good by the French standing with the Ottomans in the face of Russian expansion (جمال، 1994)

France was not the sole contender in its yearning for the diminishing Ottoman legacy. Instead, the broader context of the "Eastern Question" encapsulated the aspirations of colonial nations in the southern Mediterranean region. However, the essence of this colonization endeavour can be distilled into the perpetuation of Algeria's subjugation to France and the materialization of French colonialism, whose ramifications proved indelible. (ناصر الدين، 2000)

2. Civilizational content and the idea of colonialism:

Despite the myth of the duty to extricate the colonial barbaric man from his barbarism to civilization and thereconstruction of the land with no culture or history, the thought carried by the colonialists as viewed by the leading intellectuals: Voltaire, Russo, and others looked at the superiority of the white man such as Ingles, whoThe occupation of Algeria was seen as an act of cultural development and Victor Hejo, who considered colonialism to be the launching of France's lights and revolution. (غرانمزيون وكور، 2008)

However, the actuality of colonialism was far removed from the lofty ideals perpetuated by these proponents. In the words of the late Algerian Mouloud Kacem, colonialism was nothing but a "robbery of nations." It ravaged the societies it entered, subjecting its inhabitants to bondage, humiliation, and the distortion of their identity through the application of indigenous laws, reducing them to a state of non-rights . **(ANOM, N°:12H/18)** within their own homeland. Additionally, it ruthlessly exploited the resources of all lands it infiltrated, laying waste to their economies and looting their treasures.

French propaganda propagated the notion that Algeria's land was largely uninhabited (Hureau, 2002, p. 77) Underdevelopment is used and Western civilization as a civilization project, helping underdeveloped peoples rise to civic status in their public manifestations. Albert Bayet considers colonialism to be a project when a people with so many ideas and emotions to sing other peoples, at which time colonialism becomes not only a right but a duty " (Raoul, 1972)

French historians, moreover, worked diligently to deceive Europeans, particularly with the illusion of a colonial providence that had been dispatched by destiny to mold the Algerians into a nascent nation, composed primarily of Arabs, Jews, and Europeans. Pierre Montaignon, in his writings, asserted, "An examination of the Central Maghreb's two-thousand-year history leads us to confirm the incapacity of the Algerian people in... forming a nation and establishing a civilization. Historians have inquired into this matter and have uncovered no trace of an Algerian state or a distinctive culture marked by literary contributions and artistic influences. The history of Algeria stands as barren as its terrain, containing nothing but the vestiges of foreign entities" (Montagnons, 1984, p. 29)

In fact, the influence reached the point where Farhat Abbas said at the beginning of his struggle when he was struggling to talk about integration: "If I had discovered the Algerian nation, I would have been a patriot without being ashamed of that as I am of committing a crime. I asked history, I questioned the living and the dead, and I visited the cemeteries, but I did not find anyone who knew that. The building should not be on top of the wind". (ANOM, N° 81 F/705)

3. Economic domination and the creation of civilizational difference:

Colonialism has established numerous urban structures in various aspects, but those structures that are boasted about by the proponents of the positive role of colonialism were never in favour of the native population, but rather for the benefit of the colonial economy. This is especially true because all of Europe, after the onset of the Industrial Revolution, was in need of raw materials and labour, so they resorted to establishing a set of infrastructures such as railways (ANOM, N°1M/5 et 9) and the network of roads and airports, even schools, high schools, universities, and hospitals for their children, and cities for European settlers.

Colonization, upon entering any area, relied on the displacement of the indigenous population. Some were forcibly exiled abroad or to remote rural areas, and only a handful of affiliated administrators benefited from this, who, despite selling their loyalty and patriotism to the occupiers, remained the subject of suspicion and contempt by their masters. (مسعود، 2008). According to the researcher and thinker Marc Ferro, the black stain in the colonial history of France is Algeria, and this is indicated by the texts of Jean-Paul Sartre, Albert Camus, and hundreds of testimonies that expose the shameful and disgraceful history of a country that always boasted of freedom and enlightenment (فيرو، 2007)

The English translation for these sentences is: "The legacy of Vichy laws in repression is the most vivid in memory. the philosopher Paul Ricœur says on this matter:

'The original sin of colonialism precedes the attacks by the locals, and racism is the flaw of the French in the colonies.' He adds in an article published in 1947: 'Yes to the movement of history that creates freedom, even if this freedom is tainted with illusion and violence, it is fundamentally a positive value, a treasure for nations.' (فيرو، 2007).

4. Colonial Motives in the Mediterranean Basin:
a. The Drive for Civilizational Transformation:

The historian Kotey puts us in a clearer picture of the civilizational motive in colonial campaigns when he spoke of the first 60 years of colonialism in a sentence reflecting the civilized conflict: "In Algeria, we have alienated a corner of the East.." (فرحات، 2007)

French colonialism, particularly from the 1920s onwards, placed a heavy emphasis on shaping individuals steeped in Western culture while eradicating all traces of national identity. This emphasis grew even more pronounced after the conclusion of World War II and during the era of armed struggle, reaching its zenith during a ceasefire.

This endeavour coincided with the expansion of the French language education network, affording its learners numerous economic and social privileges. It is widely acknowledged that language is far more than a mere neutral conduit for communication; it serves as a potent vessel for culture and ideology. (العربي، 2000).

Even two days after the surrender treaty between General de Burmon and Al-Dai Hussein, General Yom 06 set up the Cross on the highest building of the Kasbah in a majestic procession, a French eyewitness named DestryStefen wrote describing this ceremony: "Christianity is back in possession of a country that was once thriving. A priest made the religious ceremony. In the course of the previous night's triumph, the soldiers bowed their forehead to the God, he won the battles and the sacrifice suggested a return to freedom..." (العربي، 1973)

For France, Algeria stands as one of its most significant civilizational achievements, one that it proudly believes it has successfully realized (ديغول، 1981) France justified its overseas colonial rule by positioning itself as the torchbearer of a cultural and civilizing mission in the global arena (احمد، 1978) This role was underpinned by a long history of colonialism dating back to the early 16th century, which subsequently evolved with renewed vigour at the onset of the 19th century, culminating in its peak expansion in 1919. This expansion was driven by the acquisition of German colonies and Ottoman territories. (حسنين، 1961) Algeria is one of the countries that has been subjected to military and then settlement occupation, which has been the replacement of a group of European inhabitants in Algeria and, after its integration, has become the main orientation of French policy in Algeria in order to serve its interests and try to link the survival of Algeria - French to the national barrow (صلاح، 1964)

The distinctive relations of cultural conflict between Algeria and France are not modern, but are rooted in the reign of Francois I, which defined in a comma France's policy towards the Muslim world (بالطا و كلودين) This policy continued to hold precedence

even during the reign of Louis, who now enjoys superiority over all other consuls residing in Algeria (بالطا و كودين) (1968, محمد الشريف)

From this date, French politics began to look forward to the occupation of Algeria. "She instructed her consul and instructed him to take any opportunity to abuse relations with the Dai government, which made France rush to know that the English were preparing to attack Algeria. (1968, محمد الشريف)

b. Economical motives:

Africa served as a veritable treasure trove and a sumptuous banquet for colonial powers, be they French, Portuguese, Belgian, or American. The methods employed in these colonial endeavours reached such a degree of brutality that it set a stark precedent in the annals of colonialism during the nineteenth and twentieth centuries, marked by the abhorrent taint of unparalleled racism. This extreme racism spawned fierce resistance, and as a consequence, Africa bore witness to approximately 23 major revolts against racial discrimination. This continued until the early 1990s, ultimately closing the chapter on the odious "apartheid" system in South Africa, a glaring example of flagrant violations of laws and human rights. (فيرو)

In 1857, the colonial administration initiated a program geared towards constructing railways, entrusting the Paris-Lyon-Méditerranée Company (ANOM, N°216AQ) with the project, encompassing two lines: one from Algiers to Oran, and the other from Skikda to Constantine, with a financial allocation of 81.5 million francs. Governor General Randon (ANOM, N°,F80/1681) facilitated the groundwork for these endeavours, employing both soldiers and convicts for labour. Penalized workers played a pivotal role in extensive projects, benefiting the land and those who relied on their labour. These projects were intrinsically linked with the development of settlements, particularly since colonization had taken deep root in Algeria. The state assumed responsibility for overcoming all obstacles hindering its development. (1979, عبد اللطيف)

By 1892, the length of this railway network in Algeria had extended to 3,033 kilometres, leading to the expansion of markets, especially domestic ones, owing to the rapid transport of goods. European capital saw remarkable growth as railways provided unparalleled services for European use in the transportation of goods and livestock.

Over the span of seven years, commodity prices surged approximately 31%, production quadrupled, and coal production swelled from 1,244 tons in 1866 to 4,965 tons in 1870. (1979, عبد اللطيف) Several enterprises operated within Algeria to serve these objectives, with the most prominent being the Franco-Algerian company. Its primary aim was to establish connections between the wheat-producing regions and the export ports, such as Annaba, Guelma, Tilat, Sidi Bel Abbes, and El Harrach, along with the settlement of residents from interior areas like Maskar, Chlef, Medea, Setif, and Batna. In grain-producing regions, this network experienced further expansion, extending railway lines between (Maskar and Tizi), (Relizane and Tennis), (Relizane, Mostaganem, or Oran), thereby increasing the length of the railway line from 513 kilometers in 1877 to 1,288 kilometres, and eventually to 2,816 kilometers by 1890 (1979, عبد اللطيف)

This expansion into the interior and steppe regions aimed to exploit valuable resources, including minerals and timber. In 1864, the port of Annaba was connected to the Ain Makra mine for the transportation of iron ore, and in 1871, the iron mines of Ouenza were linked to the coastal ports (أحميدة، 2007). Consequently, the railway network laid bare the genuine essence of colonialism, founded on the exploitation of supplying the Metropole with raw materials. The presence of wheat silos, established during the colonial era and still in use near this network, serves as a stark testament to the economic policy of France in Algeria, one rooted in plunder and exploitation.

This economic surge led to an influx of settlers and immigrants to Algeria. Their numbers reached 733,296 individuals between 1921 and 1933, encompassing an area of 270,481 square kilometres. The number of settlers, or Agerons, reached 984,000 individuals in 1945. (Sari, 1975) The colonial administration does not hesitate to dislodge Algerians' lands in order to carry out the roads in the name of the public good, leaving the Algerian peasant in a state of misery, in accordance with the Presbyterian decision sénatus-consulte of 22/04/1863 (ANOM, N°1M/5 et 9) 372 Tjerida tribes have witnessed their lands dispersed and their lands distributed to 667 roundabouts, under the justification of the so-called "public benefit". (عدة، 2005)

These actions significantly exacerbated the economic conditions within Algerian society, leading to a substantial disruption of the country's economic structure. The French authorities seized control of most of the nation's resources across various domains, repurposing them to serve their own interests. In the realm of agriculture, the occupying administration took the initiative to promulgate a series of decrees and decisions regarding property expropriation. These measures included the decree of October 30th, 1858, which expanded the scope of real estate transactions to align them with French law, thereby enabling Europeans and Jews to legally acquire fertile lands. (ناصر الدين، 2000)

the French authorities actively enforced the Senatus Consultation Law of 1863 (ANOM, N°80/1681), which mandated the organization of isolation lands that had previously belonged to the Beylik authority before 1830. The majority of these lands were situated in eastern Beylik, with approximately 70% of them being designated for inclusion in the domain, amounting to 225,000 hectares. These lands were exceptionally fertile and among the most fertile in the region. It can be stated that the dispossession of Algerian peasants persisted in various forms until the early years of the Second Empire (1852-1871). During this period, the organized expulsion of peasants was intensified, and the lands of tribes that had migrated to Morocco were seized, and the lands of the peasants were seized from the wailing of the ghoul (أحمد حسين، 2002) in addition to the law of July 26 (1873) (ANOM, N° 81 F/70), which was issued by the French House of Representatives after the failure of Muhammad Al-Maqrani's revolution in the year 1871 (ANOM, N° 1T/6) and it stipulated the dismantling of ownership.

The collectivization of agricultural lands for the Algerians, which forced the population to dispose of their agricultural properties by selling them to the Europeans, made the colonizers obtain, in less than thirty years (1871-1898), approximately one

million hectares of fertile land, while the Algerians were deported to barren areas in the mountains. And deserts(أجيرون، 1982)

C-Strategic motivation and strugglefor influence:

Sheikh al-Fadil al-Wortlani considers that the history of Algeria's struggle to confront the occupation spans 500 years since Arabs left Andalusia, where the war on Algeria continued, as a threat and challenge to Christian Europe(غرانمیزون، 2008) When the remnants of Napoleon's huge armies gathered in Paris after occupying most of Europe and fearing a wild revolution(غرانمیزون، 2008) Inside, they went to Algeria to get rid of its danger and to satisfy the spirit of conquest that dominated the rulers of that Covenant (الفضيل، 1993)

Colonial France came to Algeria with the intention of staying in Algeria forever. It has therefore worked to destroy and dismantle everything that has to do with the Algerian State before and after 1830, because, as a result, they can only build French Algeria if Algeria destroys Arab-Barbarian-Muslim Algeria.

To achieve this goal, France practised the extermination of Algerians and worked to overcome the Algerian element in order to stabilize colonial France's roots in the North African region. This was stated by General Peugeot when he considered that the force under his command was a secondary means.(غرانمیزون، 2008)

Throughout the 19th century, the leaders of colonial France harboured a collective vision for Algeria to transform into a new America. This aspiration had already begun to take shape. General Clausel articulated this ambition, asserting, "We must create a new America (Stora & Alexis, 2016)here in Algeria, by exterminating its indigenous population, much like the Red Indians in the New World, until the European race predominates numerically, and colonialism becomes a permanent settlement." If they succeeded in realizing this goal, Algeria would metamorphose into a European enclave, reminiscent of General Clausel's vision of making Algeria a new Saint Dominic, effectively converting an eastern land into a western one(فرحات).

They also say that the presence of Berbers in Algeria will not make them Arab and the presence of one million Christian settlers will not make them belong to the Muslim world. Therefore, French forces blurred the landmarks of Islam and converted mosques into churches. General Rovigo demolished a mosque as a chad in the capital, saying: "I need the most beautiful mosque in the city to make it the temple of the God of Christians." The mosque was destroyed on 18/12/1832 and was set up in a cathedral named "Saint Philip". (عبد الرحيم، 2023)

On this occasion, Louis Philip's wife, Queen Emily, sent precious gifts to the New Church, the King sent curtains of thin fabric, Pope Gregory XVI sent statues of saints to bless, and General Rufigo commented on the event by saying: I am proud of these results, for the first time the church in Berber Country is proving. (عبد الرحيم، 2023)

One of the goals of colonialism was to replace the Algerian population with the European settler element to ensure that France remained in Algeria forever, and this is what Bijou said in January 1840: "We need demagogic hordes of French and European centenarians, and to bring them, you must give them fertile lands whose crow does not fly and empower them so that they become their owners and lords and their first lords become forgotten. (فرحات).

Genocide was employed as an organized strategy with the aim of eradicating the Algerian population's social, political, cultural, economic, and religious identity through mass killings. This approach falls under the purview of international law as crimes against humanity and genocide. (يوسف، 2011).

All this was in the direction of building a new strategic change in the structure of the region and working to make the Mediterranean a French-Christian Lake in light of the strategic transformations and the colonial outlook that European leaders and Christian leaders were working on, and this was established in the Campbell Strategic Conference.

Conclusion:

In light of the above analysis, it can be said that the most crucial civilizational dimensions in these colonial campaigns revolved around the transformation of the Mediterranean into a strategic tool, orchestrated by those who asserted their dominance over it. The French campaign in Egypt, for example, would not have faced failure had it not been for Britain's ability to control the maritime supply routes for the French forces. The Spanish, too, retreated in the wake of their defeat in the white expanse of the Mediterranean at the outset of this colonial endeavour. The emergence of new international powers also significantly altered the course of history.

Consequently, the colonial campaigns of the 19th century may be perceived as a historical turning point in the Mediterranean region. They were not isolated from previous stages of conflict but, to a significant extent, constituted an extension of these preceding dynamics. Nevertheless, they ushered in novel dimensions, which also laid the foundation for the perpetuation of these dynamics into the future.

Bibliography:

أ- باللغة الأجنبية:

1. A.M.A.E. (carton N° 22,(1966-1975), N° dedossier : A10.2.0). Archives du Ministère des Affaires Etrangères Direction Afrique du nord, Algérie. «Etat des relationsFrancoAlgériennes » .
2. A.M.A.E. (N° de traite :15290001). bureau des traitées historiquesTraite de paix.
3. ANOM. (GGA N° 1T/6). (1874-1875) lesprisonniers condamnés pour fait d'insurrection en 1871.

4. ANOM. (F80/1681, FR N°). « Application du sénatus consult 1863 ».
5. ANOM. (FR N°, F80/1681). « Pétition des habitants au MarechalRandon ».
6. ANOM. (FR N° 81 F/70). 1873-1964 le code du patrimoine.
7. ANOM. (FR , GGA(1863-1944) N° 1M/5 et 9). Application du sénatus consult 1863 .
8. ANOM. (N° de carton:12H/18). Archives nationales d'outre mer,GGA , (1849-1955)«le code de l' indigénat »
9. ANOM. (s.d.). FR ,N° de carton 10AQ/1 et3 et 5 et 10 , 11.
10. ANOM. (FR N° 81 F/705). HebdomadaireL'EntenteFranco-musulmane, le 23 avril 1936.
11. ANOM. (FR N° de carton216AQ). Réseau des chemins de fer de la Méditerranée au Niger.
12. Hureau, J. (2002). *mémoire des pieds noirs*. paris.
13. Mansour, M. M. (2001). *International Coalitino policies*. Cairo: Madbouilly.
14. Montagnons, P. (1984). *guerre d'Algérie. Genèse et engrenagée d'une tragédie*. paris: édition pymalion.
15. Raoul, G. (1972). *L'idée coloniale en France de 1871 à 1962la table ronde*. Paris.
16. Sari, D. (1975). *dépossession des fellahs 1830-1962*. Alger: SNED.
17. Stora, B., & Alexis, J. (2016). *Les mémoires dangereuses de l'Algérie coloniales à la France*. Alger: Hibr éditions.

ب- باللغة العربية:

1. أوليفي لوكور غرانمیزون. (2008). *الاستعمار والابادة* (الإصدار الطبعة العربية). (ترجمة نورة بوزيدة، المترجمون) الجزائر: دار الرائد للكتاب.
2. أوليفي لوكور غرانمیزون. (2008). *الاستعمار والابادة*. (نورة بوزيدة، المترجمون) الجزائر: دار الرائد للكتاب.
3. بن أشنهو. عبد اللطيف. (1979). *تكون التخلف في الجزائر*. (ترجمة مجموعة من الأساتذة، المترجمون) الجزائر.
4. بن أشنهو. عبد اللطيف. (1979). *تكون التخلف في الجزائر*. (ترجمة مجموعة من الأساتذة، المترجمون) الجزائر.
5. بن أشنهو. عبد اللطيف. (1979). *تكون التخلف في الجزائر*.
6. بن داهة عدة. (2005). *الحلفيات الحقيقية للتشريعات العقارية في الجزائر*. (الصفحات العقار في الجزائر ابان الاحتلال الفرنسي 1830-1962). جامعة معسكر – الجزائر.
7. بول بالطا وكلودين ريللو. *سياسة فرنسا في البلاد العربية*. (كامل فأغور ونخلة فريفر، المترجمون) لبنان: دار القدس.
8. بول بالطا، و ريللو كلودين. *نفس المرجع السابق*.
9. جمال، ق. (1994). *قضايا ودراسات في تاريخ الجزائر الحديث والمعاصر*. الجزائر: المؤسسة الوطنية للاتصال والنشر والاشهار.
10. حسان، ب. (2001). *السياسة الخارجية الفرنسية إزاء الوطن العربي منذ 1967*. لبنان: مركز دراسات الوحدة العربية.

11. ديلمي مسعود. (الثلاثاء 4 مارس، 2008). مقال الذاكرة والتاريخ بين فرنسا والجزائر. *منتدى الجيش العربي الإلكتروني*.
12. ريللو. *سياسة فرنسا في البلاد العربية*. (ترجمة فاغور ونخلة فريفر، المترجمون) لبنان: دار القدس.
13. الزبيري العربي. (1973). *مذكرات أحمد باي وحمدان خوجة*. الجزائر: الشركة الوطنية للنشر والتوزيع.
14. الزبيري العربي. (2000). *تاريخ الجزائر المعاصر 1954-1962*. دمشق: اتحاد الكتاب العرب.
15. الساحلي محمد الشريف. (1968). صفحة من تاريخنا القومي. *المجاهد الثقافي*, مجلة شهرية، 1، العدد 01، صفحة 16.
16. سعيدوني ناصر الدين. (2000). *الجزائر منطلقات وأفاق*. بيروت: دار الغرب الاسلامي.
17. السليماني أحمد حسين. (2002). نزاع الملكية العقارية للجزائريين 1830-1962. *مجلة المصادر* (العدد 06)، الصفحات 121-122.
18. شارل ديغول. (1981). *مذكرات الأمل-التجديد 1958-1962*. (سموحي، المترجمون) لبنان: منشورات عويدات.
19. شارل روبير أجيرون. (1982). *تاريخ الجزائر المعاصرة* (الإصدار ط01). (عيسى صفور، المترجمون) بيروت: منشورات عويدات.
20. عباس فرحات. *ليل الاستعمار المرجع السابق*. (أبو بكر رحال، المترجمون) المغرب، د.س.ن: مطبعة فضالة.
21. عباس فرحات. (2007). *الشباب الجزائري 1930 الجزائر من المستعمرة إلى المقاطعة*. (احمد منور، المترجمون) الجزائر: منشورات المركز الوطني للدراسات والبحث في الحركة الوطنية وثورة أول نوفمبر 1954، المؤسسة الوطنية للاتصال والنشر والاشهار.
22. عباس فرحات. *ليل الاستعمار المرجع السابق*. (أبو بكر رحال، المترجمون) المغرب: مطبعة فضالة.
23. عبد اللطيف بن أشنهو. (1979). (مجموعة من الاساتذة، المترجمون) الجزائر.
24. العربي الزبيري. (2000). *تاريخ الجزائر المعاصر* (المجلد ج02). دمشق: اتحاد الكتاب العرب.
25. العقاد صلاح. (1964). *الجزائر المعاصرة*. مصر: معهد الدراسات العربية العالية.
26. عمير اوي، وآخرون أميدة. (2007). *آثار السياسة الاستعمارية والاستيطانية في المجتمع الجزائري (1830-1954)* (الإصدار طبعة خاصة). الجزائر، وزارة المجاهدين: منشورات المركز الوطني للدراسات والبحث في الحركة الوطنية وثورة أول نوفمبر 1954.
27. فيرو، مارك. (2007). *الاستعمار- الكتاب الأسود 1600-2000*. (محمد صبح، المترجمون) دمشق: دار قدمس.
28. قنان جمال. (1994). *قضايا ودراسات في تاريخ الجزائر الحديث والمعاصر*. الجزائر: المؤسسة الوطنية للاتصال والنشر والاشهار.
29. قنان جمال. (1994). *قضايا ودراسات في تاريخ الجزائر الحديث والمعاصر*. الجزائر: المؤسسة الوطنية للاتصال والنشر والاشهار.
30. مارك فيرو. (2007). *الاستعمار- الكتاب الأسود 1600-2000*. دمشق: دار قدمس.
31. مارك فيرو. *الاستعمار - الكتاب الأسود 1600-2000*.
32. محمد علي، ا. (2005). *الدولة العثمانية عوامل النهوض واسباب السقوط*. القاهرة: دار التوزيع والنشر الاسلامية.
33. محمد محمد حسنين. (1961). *الاستعمار الفرنسي من القرن 16م على عهد ديغول والجمهورية الخامسة* (الإصدار ط1). مصر: دار النصر.
34. نازلي معوض احمد. (1978). *العلاقات بين الجزائر وفرنسا في إتفاقيات إيفيان إلى تأميم البترول*. مصر: الهيئة المصرية العامة للكتاب.
35. ناصر الدين سعيدوني. (2000). *الجزائر منطلقات وأفاق* (الإصدار ط1). بيروت: دار الغرب الاسلامي.
36. ناصر الدين سعيدوني. *المرجع السابق*.
37. الورتيلاني الفضيل. (1993). *الجزائر الثائرة*. عين مليلة، الجزائر: دار الهدى.

38. بالطاء، و ريللو. كلودين. *سياسة فرنسا في البلاد العربية*. (كامل فأغور ونخلة فريفر، المترجمون) لبنان: دار القدس.

39. يوسف حسن يوسف. (2011). *الجريمة الدولية المنظمة في القانون الدولي* (الإصدار ط01). الاسكندرية: مكتبة الوفاء القانونية.

ج- المواقع الالكترونية:

1. عبد الرحيم , تاريخ الاسترداد: 21 ديسمبر, 2023

<https://www.hurras.org/>