

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Dr. Moulay Tahar University, Saida
Faculty of Letters, Languages and Arts
Department of English Language and Literature



**ATTITUDES TOWARD FEMINISM IN THE ALGERIAN
SOCIETY IN THE EARLY 20s**

Dissertation submitted as partial fulfillment of the requirements for the degree of
Master in Literature and Civilization

Presented by:

Mr. NEDJADI Ahmed Mohamed Redha

Supervised by:

Dr. ZEMRI Amel

Board of Examiners

Dr. S. BENZAI

President

University of Saida

Dr. A. ZEMRI

Supervisor

University of Saida

Mr. K . MAACHOU

Examiner

University of Saida

Academic Year: 2023/2024

Declaration of Originality

I at this moment declare that this submission is my work entitled *Attitudes toward Feminism in the Algerian Society in the Early 20s* and that, it contains no material previously published or written by another person, no material which has been accepted for the qualification of any other degree. I have acknowledged all the resources used for information and ideas that helped improve my research.

Name:

Date:

Signature

Dedication

I dedicate this humble work to my wonderful mother my lovely father, brothers Ali and Kadiro. Special thanks to the person who encourages me all the time Kaouter, without forgetting those who gave me support and help

Acknowledgments

In conducting this research, I have benefited from the insights, support, patience, kindness, and scholarly guidance of my Supervisor Dr. Amel Zemri. It was a real privilege and honor for me to have such an amazing teacher who helped me a lot in the accomplishment of the research; with her extraordinary human qualities. I am extremely indebted to her for allowing me to conduct this research under her supervision. I am especially grateful for her trust in me to complete this work.

I would also like to thank the members of the committee, Dr Benzai and Mr Maachou who have given their time to read and evaluate this humble work.

Last but not least, I would like to express my thanks to all my teachers, and the students who were the reason for completing and achieving my work.

Abstract

The French colonization spanned nearly 130 years in Algeria bringing significant changes to the Algerian society, particularly over the Algerian women, via introducing feminism as a means of release from their previously restricted and male-dominated conditions. They felt compelled to adapt to these changes which were crucial for them to keep pace with women worldwide, improving their living circumstances, asserting themselves, and showing their competencies. In This study, we opted for the mixed method approach in which we used a questionnaire, note, and observation as tools of research. we aim to inspect the wishes, dreams, and ability of women to adjust their position in society as normal citizens with regular rights and duties, showing the social reaction towards these changes. it spots light on the feminine participation in the independence war as a part of such changes, in addition to the struggles of resisting existence. This research is wrapping up recent research and statistics that confirm a significant development of women's participation in different fields, chiefly, political and social structures. The foremost conclusion drawn from this study is that the Feminist efforts, around the world, were efficient in many ways in which they brought a huge change to the position of women, while in Algeria it had a significant effect that set in motion the Algerian women to participate in the independence war; in a way or another, it was a successful procedure to erase the classical image of the Algerian traditional women leading into huge changes females' lifestyle obtaining a vital Social status.

Keywords: Feminism, The Algerian Society, Traditional norms, Social reactions, the War of Independence

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List of Acronyms

- AFMA : Association des Femmes Musulmans d'Algerie .
- AJFAA : Association de la Jeune Fille Arabe Algerienne .
- ALN : Armée de Libération Nationale.
- AUMA : Association des Ulemas Musulmans Algeriens .
- FLN : Front de Liberation National.
- MTLD : Mouvement pour le Triomphe des Liberies Democratique .
- GOST : L'Organisation Socialiste des Travailleurs .
- PCA : Parti Communiste Algerien .
- PPA : Parti de Peuple Algerien .
- PT : Parti Travailleur .
- UDMA : L'Union Démocratique du Manifeste Algérien .
- UFA : L'Union des Femmes d'Algérie .
- UFSF : L'Union Française pour le Soufrage des Femmes .
- UGTA : L'Union General des Travailleurs Algeriens .
- UNFA : L'Union National des Femmes Algeriennes .
- USA : United States of America.
- UK : United Kingdom.
- WW1 : World War 1.

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**GENERAL
INTRODUCTION**

General Introduction

In the early 20th, the Algerian society was exposed to various changes in women's lives because of colonialism and the independence war. Therefore, many adjustments touched the Algerian social life at many levels as the social and the political life without forgetting the cultural factor. Consequently, the concept of *feminism* was raised under the evolution of women's rights.

This study delves into the impact of feminism on Algerian society, exploring responses from society and conservative Algerian men. It also investigates the interplay between colonialism and feminism, showcasing feminism's pivotal role in women's participation in the liberation movement. Additionally, it sheds light on the shifts experienced by Algerian women in societal dynamics pre and post-independence, underscoring the movement's crucial role in advancing women's rights and fostering gender equality

The research question designed for this research is how could have colonialism and the sociocultural factors given birth to feminism in the 20s ? and what are the social reactions towards the feminist movement nowadays?

In response to these questions, three hypotheses are suggested :

- 1_ Feminism succeeded in erasing the image of the traditional women.
- 2_ It provided more opportunities for women to be active members of the society
- 3_The Algerian society accepts the change that affected their social life

This dissertation is divided into three chapters; The first one introduces feminism through history by giving its definition and origin, in addition to its different types which are liberal, radical, and socialist feminism. It deals also with its different waves focusing on the main objectives of each wave, which influence people's opinions about women making them important members of society. It focuses on the living conditions of women and their life conditions.

The second chapter provides a comprehensive overview of the inception of feminism in Algeria and sheds light on the living conditions of Algerian women from 1920 until 1954, the onset of the independence war. It delves into the authentic history of feminism in Algeria, emphasizing the pivotal role of Algerian women in their quest for both personal and national freedom. The chapter elucidates the diverse ways in which Algerian women participated in the independence war, underscoring the significant support provided by feminism in altering their mindsets, beliefs, and aspirations. Furthermore, it examines the reactions of the French

government towards feminism, initially utilizing it as a strategy to quell the uprising but ultimately losing control over its trajectory. Additionally, the chapter explores the response of Algerian men, who often felt uneasy about the changes brought about by these movements in the lives of their wives and sisters. Ultimately, it navigates through the challenges encountered by the feminist movement in Algeria, including colonial and social obstacles, and highlights their resilience in confronting and overcoming these struggles.

Moving to the third chapter embraces a study on a certain category of people of different ages and backgrounds aiming to check up on each variety and how they respond to the movement of feminism, showing the tremendous effect on Algerian females. In addition to that, it shines a light on the reaction of the Algerian traditional male and what was the degree of acceptance of the new role of women in society without forgetting the refusal of the feminist movement as a challenge to males' position in the family.

CHAPTER ONE

Literature Review

1.1 Introduction :

In the past years, the world recognized huge changes to make it a better place such as creating new rules and new inventions. Part of these changes influenced thoughts and ideas in which women kept suffering and struggling to have their rights and make their voices heard. Therefore, the feminist movement acknowledged women's voices all over the world and shed light on one of the most important issues which is women's rights. This chapter defines and introduces feminism by tackling some important aspects of the theme like its types, different waves, and how its idea has been developed through time.

1.2 Definition of Feminism:

Researchers and historians were needed to determine the meaning of the term *feminism* and figure out what it represents. For some, it was just a historical movement that started in the USA and Europe whereas for others it was regarded as a movement that helped women, who lived a difficult life and suffered, to gain their rights and consider themselves as important to society by looking for equality.

Historically, *Feminism* represents the struggle that women face in life revealing their suffering and problems. Besides, it reflects their hope to arrive at equality and gain their rights, showing their existence that was expressed by Hooks (2000) when she said: "*They do not even think about feminism as being about rights - about women gaining equal rights.*"(p.7)

In Le Robert the online dictionary, the term *feminism* has many definitions according to Le Robert .It means 'nom masculin Doctrine qui préconise l'égalité entre l'homme et la femme, e l'extension du rôle de la femme dans la société.."

It means that it is a Doctrine that advocates equality between men and women, in addition to the extension of the role of women in society. Checking closely that definition, one can say that the first word was *Doctrine* which means a belief, and that demonstrates some particular principles that advocate feminism. However, It was barely explained by Singh (1995) when he said :

Feminism has no specific abstract definition applicable to all women at all times since it is based on historically and culturally concrete realities and levels of consciousness ,perceptions, and actions. It is a complex movement with many layers; It can be articulated differently in different parts of the world depending on various backgrounds. (p .48)

As a woman, experiencing injustice and suffering is difficult. Still, they keep fighting, resisting, and facing challenges to stand up and convince all people in the world that both men and women can live equally by having the same opportunities, equal social rights, and good performance with respect.

1.3 The Origin of Feminism:

The word feminism originated from the French lexis "feminisme" which started in the late 1880s in France by Hunburtine Auclert in her journal *La Citoyenne à La Féminité* in which she criticized men's domination. Some historians mentioned, as well, that it was initiated first by the utopian socialist Charles Fourier in the 1890s, in association with the movement for equal political and legal rights for women.

Feminism as a concept was introduced in the 1910s in America, then, in Britain, in the first decade of the 20th century, and by the late 1920s. It arrived in the Arab nation as "Niswia, النسوية". Moreover, the origin of the name goes back to the Latin word "femina" which describes women's state, biological aspect, the social ideology of feminism, and gender equality. Europe and America are known as the birthplace of feminism. The foremost feminist thought was associated with Mary Wollstonecraft who is considered the grandmother of British feminism back to 1792 when she wrote *The Vindication of the Rights of Woman*, in which she defended women's rights and mentioned that women should have the same rights as men including the right of education and obtaining properties. It is noted that the feminist movement has a rich record that advanced over time dealing with a variety of issues that are interrelated to socio-political landscapes to achieve social reformulations advocating legal rights under the law.

1.4 The Waves of Feminism:

Up to now, feminism has been able to survive after all that painful suffering and killing for ages, and it made women the most important creature with a loud voice across the world. The feminist movement history passed through different activities during different epochs which simply were described in the three waves of feminism.

1.4.1 The First Feminist Wave: Votes and Jobs.

The first wave began in the 1800s up to the early 1900s, and it represents the pioneering stage of feminist activism, it was a worldwide movement and was spread in Iran, Egypt, and India, but it

was most active in the United States and Western Europe. This wave is characterized by the focus on women's suffrage, it formally began at the Seneca Falls Convention in the USA in July 1848, when 300 men and women rallied to the cause of equality for women, in addition to that, it was also characterized by women's fight for equal contract and property rights, within this first wave Worell (2002) said that: "*The first wave Feminism spanning the 17th to 19th centuries encompassed contributions of Feminists who worked primarily within the confines of existing systems of rules and laws to achieve equality for women and the right to participate widely in society.*"(p.469)

In addition to that during WW1 a member of the National Women's Party (NWP) planned a strike in front of the white house to show the world how the American government practices violence and injustice against women during that period. They wanted to show the world that they were living in a very bad situation and to prove to the world's leaders that there were no dreams and happiness in the land of dreams. As usual, they made their voices loud and showed themselves to the world, all that happened while some countries like Germany and a few others had already made a step to free women and accept their social rights.

Women's institutions and organizations all over the world talked about the right to vote and express themselves, precisely, the National Women's Party in the USA, which is considered an illegal party that according to the American government speaks about strange, bizarre, and weird things. For that, a massive arrest campaign began, including white women and intellectuals.

The First Wave defended the rights of voting for women as a basic right including improved working conditions and education, most importantly, increasing the political representation for women. Many activists started to push and campaign for women's right to vote. After 1900, public protests became popular, especially in the West, and as a result, they seceded; even Wyoming, Colorado, Utah, and, Idaho became some of the first states to guarantee women's right to vote, as it helped the first wave to be spread and inspired many around the world to vote. Those feminists wanted to show the importance of women in voting, and with no doubt, this wave touched all women (literate, non-literate, rich, poor ...). Most importantly, it was supported by Black women abolitionists like Maria Stewart (1803–1879), Sojourner Truth (1797–1883), and Frances E. W. Harper (1825–1911). They joined this activity for all black women or as they were calling her Colored Woman.

In Britain, the suffrage idea for women is adopted directly from Enlightenment political philosophy and nineteenth-century liberal theory, especially through Mary Wollstonecraft (1792) in her book "*Vindication of the Rights of Woman*", in which she believed that education is the best way to be equal to men having a certain social status. Mary was considered as the mother of feminism. John Stuart Mill, an English writer published a book in 1869 named "*The Subjection of Women*" in which he used the image of slavery and bondage and he argued in favor of social, economic, and political emancipation of women and assumed that each individual has interests in which he or she could represent, based on that Mill justify why women should vote, and represented a petition in Parliament calling for the inclusion of women suffrage in the Reform Act of 1867, without forgetting the importance of Virginia Wolf when she wrote her famous book "*A Room of One's Own*" in 1929, where she helped Mary Wollstonecraft and others to construct a new road for women to change their lives. Along with that, the idea of awarding women a new image that turned and spread all over the world and moved to the Soviet Union, Russia, and Germany. In addition, the leaders of those activities in those countries paved the way for the second wave to appear.

1.4.2 The Second Feminist Wave: The Personal is Political.

The second wave noted numerous women joining the labor force, manifesting in diverse ways. The second wave introduced the feminists who challenged prevailing notions of women's role in family, workplace, and society, and at the same time, this activity was considered as the continuation of the previous one involving the suffragettes in the UK and USA.

The term "second wave generally concludes the radical feminist group which is considered the most important group and kind. It took place between the 1960s - and 1980s; this wave tried to fix the other issues of equality, for example, ending discrimination, "the personal is political" was known as the slogan of this second wave, and Louis (2008) clarified in his book :

The second wave of Feminism , spanning primarily the 1960s and the late 1980s produced a variety of schools of thought about the nature of gender oppression ,the appropriate goals of Feminism , and the means of reaching these goals and gave great importance to sexual and family rights for women(p.165)

In 1968 - 1969 there was a competition named Miss America pageant in Atlantic City that came with protests against those two events where they had shown women as cattle to emphasize and highlight the way women look, dress, and speak; presented as objects of beauty dominated by a patriarchy that sought to keep them home and look as prisoners. As a result, those strikes against the idea of equality between genders and women's rights became the world's interest. Finally, it started to gain some attention from the media such as TV and newspapers.

This phase unfolded in the context of the anti-Vietnam War and civil rights movements. There was a growing of self –consciousness of a variety of minority groups around the world. Moreover, the second-wave feminists addressed diverse issues, including child care, equal pay, employment and education opportunities, reproductive rights, and women's and children's safety. They focused on passing the Equal Rights Amendment to the Constitution to guarantee social equality regardless of sex. The Radical second wave of feminism was closely intertwined with various social movements of the 1960s and 1970s, including the Anti-Vietnam War Movement, the Lesbian and Gay Movements, and the Civil Rights and Black Power Movements in the United States. These movements shared common criteria of capitalism and imperialism. Among the most notable groups were The Redstockings, which derived its name from "bluestockings," a term denoting educated and assertive women in the 18th and 19th centuries, combined with "red" to symbolize social revolution. Despite its relatively short duration (from the 1960s to the 1970s), The Redstockings were highly influential, coining expressions like "Sisterhood is powerful," "consciousness raising," "The personal is political," and "the politics of housework," which became emblematic of feminism in the USA.

During this period, several significant books were published, including Juliet Mitchell's "*The Subjection of Women*" (1970) and Shulamith Firestone's "*The Dialectic of Sex: The Case for Feminist Revolution*" (1970), which challenged patriarchal structures and advocated for women's autonomy. These feminists argued that patriarchy and the oppression of women were deeply ingrained in bourgeois societies, prioritizing sexual differences over race, class, and religion. They advocated for women's independence in all aspects of life, including their bodies and emotions, and pushed for the right of women to choose their partners regardless of gender.

The most popular and highly recognized resource is the book entitled *The Feminine Mystique* by Betty Friedan. The book was admired because it encourages the fact that women were

victims of a “mystique”. Friedan defined this “mystique” as finding fulfillment in “sexual passivity, male domination, and nurturing maternal love”. In other words, women put all their focus on those around them and tended to neglect themselves. Friedan questioned the idea that women were only seen as housewives and she was especially against the mainstream advertisements that only highlighted women doing household chores. It showed women that they did not have any political influence; they needed to make a change in the world, and this inspired many to get out into society and create a voice for themselves. The *Cosmopolitan* magazine emerged as a significant presence in the media landscape during the second wave. Initially addressing family-related subjects like numerous others, the magazine underwent a significant transformation.

In 1965, Helen Gurley Brown changed its direction, making it one of the first to promote women's independence and individuality. Today the magazine is known for its sexual content. In the past, it tackled controversial topics. For instance, it discussed women living alone and pursuing careers while single, challenging traditional gender roles. Women found inspiration and confidence in publications like *Cosmopolitan*, believing they could provide for themselves and have different life paths beyond being housewives.

After years of activism, protests, and milestones, women began to demand more than just basic rights. Initially advocating for suffrage and marriage rights, women progressed to seek comprehensive freedom in various aspects of life, including economic, political, social, and religious spheres, and since the previous activities were not enough. Julia Wood, for example, was among those scholars who wanted to make people believe that the question is not whether you are a feminist or not but rather which kind of feminism you are. This question was the main reason behind the emergence of the third wave of feminism and its appearance not because the previous ones failed but because they were the first steps in the ladder of feminism.

1.4.3 The Third Feminist Wave: Transversal Politics.

From the 1980s to the 1990s up to now, the third wave has unfolded. Coined by Rebecca Walker in 1992, she is credited as the trailblazer of this wave, which emerged in response to the shortcomings of the preceding waves. This reaction was spurred by the exploitation of women, particularly in industries such as sex work and prostitution.

The third wave introduced the feminists who generally consider themselves the most powerful; effective and strongest group of all the other previous activities of feminism. Schneiders (2000) describes the third wave of feminism as a movement of liberation:” *This movement is concerned not simply with the social, political, and economic equality of women with men but with a fundamental reimagination of the whole of humanity about the whole of reality, including non-human creation*” (p.98)

this wave of feminism has huge advantages over the first and second waves they were All born with privileges that first and second-wave feminists fought for and consequently, they have more opportunities and liberties. With all that, the fight is not done yet; they still need to fight for equality between men and women. In the second wave, they fought for economic, political, social, and personal empowerment for women.

This new generation of feminists believes that to keep fighting for change they create this third wave as a reaction to making it effective in which they must change and develop the old school methods that are used in the previous waves to get equality and women's rights. They started by using simple and strong lexis, instead of saying women; for example, they were saying *Grrls* instead of saying girls to attract the new generation to the importance of feminism, mainly, in the last decades in which the world noticed huge development of Technology and Science. They organized female parties and all that interested women like fashion and clothes. By doing that, they wanted to make women love themselves. In this context, Worell (2002) writes that: “*Third-wave Feminism, which overlapped with second-wave Feminism, has produced elaborations and critiques of the previous theories and includes postmodern, women of color, lesbian, global and generation third-wave Feminism* (p.130)

In addition, they started using some expressions such as “Do it yourself” but on the other hand, not all girls understood the appropriate meaning and the wave did not reach all its goals for social development.

The leaders of this wave believed that if they wanted to be effective and have successful consequences, they needed to focus on changing the basic theories of the previous waves and also the ideas that developed the theme with the policies followed before. In a very strange and attractive way, the new generation fighting for feminism was criticizing the previous waves, at the same time, they show respect for their great efforts. They started to give proposals about different

laws regarding women's roles (motherhood and womanhood...) and some feminist interesting topics like gender, class, and sexuality. It was also associated and connected to the generations and to the new world order characterized by the fall of communism, and new threats of religious and ethnic fundamentalism. This new wave is called in USA *girl feminism*, and in Europe, it is known as new feminism.

Finally, each of the feminist waves discussed before has played an important role in feminist theories and politics starting from the 1960s until now. They paved the path to other waves and activities to appear and help women get their social, political, cultural, religious, and sexual rights each one in a special way.

1.5 Types of Feminism :

Feminism is a movement that seeks justice for all women around the world; rich or poor, educated or not. That leads to the end of sexism in all forms. It is divided into several types in which each type provides principles and conditions for awarding their rights.

1.5.1 Liberal Feminism:

Liberal feminism is a group that focuses only on one quality between men and women. Equality in workplaces, education, and political rights. It is considered the most important variety of feminism, which works within the structure of society to integrate women into it. Its roots stretch back to the social contract theory of government instituted by the American Revolution. They wanted everyone to have equal rights under the name of law and in society. It believes that people, both women and men, can work together to make this happen through the democratic process. By bringing women together in bigger groups to talk about vital issues, push for new laws, and make more people aware of what is happening. Liberal feminists look forward to using the tools and opportunities found in society to make things better for everyone.

In addition, it seeks to end domestic violence and sexual harassment that have to do with removing obstacles for women achieving an equal level to men. Liberal feminists have successfully achieved many changes in education, employment, and reproductive rights. At the same time, liberal feminists often have presumed that women will marry and have children, so, the central dilemma addressed is how to reconcile work and family responsibilities.

Liberal feminism supports making society more equal, especially between men and

women. It focuses on changing laws and policies to achieve its aims. Liberal feminists believe in the power of individuals, thinking that every woman can find her place in society and get the rights she deserves. Some key goals of liberal feminism include fighting for abortion rights, fair pay for men and women doing the same work, equal access to education and voting, better child care, and improved healthcare. Liberal feminism tends to emphasize making society fairer without completely changing everything. Along the way, liberal feminism has helped women gain many important rights, such as civil rights, access to education, job opportunities, reproductive rights, legal rights, educational and career opportunities, marriage laws, property rights, fair treatment in divorce proceedings, equal pay for equal work, protection against sexual violence, and liberation from oppressive forces.

The Equal Rights Amendment has been a central aim for liberal feminists for many years, spanning from the early advocates of women's suffrage who transitioned to supporting a federal equality amendment, to the feminists of the 1960s and 1970s, including members of organizations like the National Organization for Women. Liberal feminism focuses on granting individual women the same freedom to choose their social roles as men. It seeks to dismantle patriarchal laws that historically restricted women's civil rights. In essence, it was a successful struggle to establish gender equality within existing social structures without fundamentally challenging the underlying basis of women's subordination.

1.5.2 Radical Feminism:

Radical feminism is considered a part of the feminist movement. They believed that the problem was caused by the differentiation between genders. Unlike liberal feminism, which attributes women's oppression to the lack of political awareness or civil rights, it started to emerge in the late 1960s by the famous leaders T. Grace Atkinson and Shulamith Firestone who noted that the main reason for women's oppression is the way society defines gender roles. They argued that differences between men and women, especially biological ones, are the origin of this oppression. According to them, for example, pregnancy and childbirth are considered the most painful and unpleasant experiences that a female can pass through. They believe that technology should be used to eliminate all kinds of pain, particularly the fundamental inequality of bearing and raising children. All along, they identified the core of women's oppression as stemming from their roles in childbearing and childrearing.

In some aspects, radical feminism shares similarities with liberal feminism. Both reject the idea that women's *innate* place is to be confined to home. They also acknowledge that humans

have a biological sex determined by reproductive biology.

However, radical feminism goes further by questioning why women are expected to conform to certain roles based on their biology, just as it questions why men are expected to adhere to different roles based on gender. Radical feminists intend to distinguish between behaviors influenced by biology and culture, to liberate both men and women from restrictive gender roles as much as possible.

1.5.3 Social Feminism:

Social feminism is a slight feminist movement that emerged in the 1970's. Despite the three hundred years passed, socialist feminism retained many of its goals as the first feminist movement. (Bowman, 2016) This movement is also known as the Marxist feminism or Materialist feminism. It calls for an end to capitalism through a socialist reformation of the economy. It designs a vast profit off women's unpaid labor at home and underpaid labor as a workforce. Russell(2003) affirmed that *“Socialist feminism draws upon many concepts found in Marxism; such as a historical materialist point of view, which means that they relate their ideas to the material and historical conditions of people's lives”* (p.426)

Socialist feminists see that liberal and radical feminism somehow does not, perfectly, recognize the depth of women's oppression. It addresses the situation of women in different social classes. Socialist feminism centered on the question of gender constitution and oppression and sees history in the materialist tradition. Thus, It focuses on the institutions and social practices of capitalism as these affect women and tries to understand the relationship between gender and social classes along the course of social change.

Socialist feminism tried to eradicate oppression by taking into account the physical and social needs of all women. It holds the essential requirements of men and women, pertaining, to both, their physical necessities and societal interactions, as it mirrors their innate human characteristics. In the socialist setting, Marxist feminists assert that women can attain autonomy. The onset of modern industrialization played a crucial role in kickstarting the liberation of women by compelling working-class women to participate in wage labor. Ensuring parity in wages for both men and women stands as a key goal and demand of socialist feminists.

1.5.4 The Islamic Feminism :

Muslims uphold the belief that justice and equality are fundamental tenets of Islam. According to this faith, all human beings are inherently equal, irrespective of their race or gender. The notion of gender equality has roots in Muslim societies dating back to the advent of Islam centuries ago. However, throughout history, Muslim extremists have sought to diminish women's rights, disregarding the divine equality bestowed upon them. Towards the end of the 19th century and the dawn of the 20th century, a shift occurred as new ideologies, organizations, and women's departments emerged, often under the labels of "Islamic feminism" or "Arab feminism." Scholars and researchers dedicated themselves to studying and deliberating on women's issues and narratives within the Quran, which espouses principles of gender equality and broader social justice. These efforts laid the groundwork for challenging patriarchal norms perpetuated by extremist factions.

The Quran encompasses guidance for every facet of life, while political regulations in Arabic-Islamic nations have alternated between supportive and restrictive stances towards women. In the early 20th century, feminists from diverse regions collaborated in international gatherings and conventions to enhance women's roles both domestically and globally. Islamic feminists actively participated in these assemblies, aiming to portray Muslim women authentically as mothers, wives, educators, physicians, and lawmakers. As per the documentation from the Friedrich Ebert Foundation Conference in 2008:

“There are a significant number of Muslim men who hardly appreciate the emancipation efforts of women and who watch them with suspicion...Such linking networks would allow them to advance more effectively with united strength, so as to gain acceptance and appreciation with their “women’s power” in public life”. (p6.)

Islamic feminism stands as a potent force within the global feminist movement, sharing similar objectives with Western counterparts albeit with distinctive nuances. The forefront of this movement comprises primarily educated and cultured women, drawn from various Arab and Muslim nations. One prominent figure among them is Amina Wadud, whose research focuses on gender and Quranic studies, advocating for the rights of Muslim women as wives, mothers, sisters, scholars, and feminists. Wadud underscores the significance of education for Muslim women, both for their personal development and societal progress. Wadud said: *“This must include new ideas about justice and the values, about the valuable roles played by women as individuals, as members of the family and as public servants in Muslim civil societies and global citizens today ” (p 6)*

Additionally, there are individuals like Dr. Hasna Husin, serving as the programming director for UNICEF, and Dr. Malika Benradi, who contributes to UNESCO. Dr. Benradi has penned articles addressing the living conditions of women and children within Muslim societies. Another prominent figure is Dr. Lale Akgün, renowned for her advocacy of women's rights within the Muslim community. She stresses the significance of social connections, encompassing family dynamics, commercial activities, legal frameworks, and notably, gender parity. With the collaboration of other Muslim feminists such as Prof. Irshad Manji, Dr. Alia Hogben, and Zainab Al-Suwaij, they have worked towards elevating the portrayal of Muslim women and dismantling negative stereotypes.

1.6 The Relation Between Colonialism and Feminism :

The relationship between colonialism and feminism is deeply connected, as Western gender norms imposed during colonization erased Indigenous empowerment and led to unique oppressions based on race, class, and ethnicity. This disruption marginalized indigenous feminist practices, yet women in colonized regions resisted colonial rule, often aligning with feminist goals for independence and justice. Post-colonial feminist movements now seek to reclaim cultures, challenge colonial narratives, and confront ongoing economic inequalities from past exploitation of women's labor. These movements emphasize inclusive perspectives, acknowledging diverse experiences impacted by enduring colonial legacies, while highlighting the resilience of indigenous feminist efforts to promote gender equity and representation. Despite efforts to reform, the legacies of colonial legal systems still disadvantage women, and harmful Western representations of colonized women persist, prompting feminist scholars to challenge stereotypes through decolonization. Contemporary feminism grapples with the intertwined histories of colonialism and patriarchy, aiming for a fairer world by recognizing and addressing the lasting impacts of colonial legacies on global gender dynamics and women's lives.

1.7 Conclusion :

This theoretical chapter provides a comprehensive overview of feminism, spanning its conceptualization as an idea, belief, and movement. It delves into various aspects, including the historical evolution of feminism, its diverse types and waves, and its intersectionality with issues such as racism faced by Muslim women. Through highlighting the ordeals endured by women, encompassing rape, murder, and segregation, it underscores their resilience in the face of adversity. However, their achievements extend beyond the attainment of social, economic, and political

rights; they also reaffirm women's intrinsic humanity, affirming their right to life, marriage, suffrage, and autonomy. These feminist activists not only empowered themselves but also instilled a sense of pride in women globally, challenging entrenched notions of gender inequality. Additionally, this chapter examines the intricate relationship between feminism and colonialism, elucidating how colonial powers utilized gender oppression as a tool of domination.

CHAPTER TWO

Feminism in Algeria as a Case in Point

2.1 Introduction:

The Algerian society has experienced many changes in terms of culture and social life, besides the educational changes caused by the Algerian civil war and the revolution for independence. Consequently, women played a great role in society and paved the path for feminism to rise in Algeria designing a high social status. This chapter investigates the emergence of the feminist movement in Algeria. It shines light on the new role played by the Algerian females during the independence war and after it. The interest is over the attitudes of both traditional societies, as a whole, and men specifically to the evolving roles of women in the feminist movement. Moreover, it is worthy to check the reaction of the movement against society and the challenges faced.

2.2 Feminism in Algeria

During the colonial period, all the French colonies were affected by the feminist movement that took place in France. Algeria was one of those colonies that were influenced by the feminist movement. The Algerian women witnessed a chance that helped to escape the traditional social norms that kept them locked inside their houses raising their kids and having an ordinary simple life. This period indicated a convergence of nationalist and feminist aspirations with women playing vital roles in the fight against colonial oppression. Feminism in Algeria during that time was intertwined with a broader struggle for independence, shaping the course of both movements and paving the way for lasting changes in women's rights and societal roles.

2.2.1 The History of Feminism in Algeria

The beginning of feminism in Algeria is traced back to the colonial period when Algerian women were influenced by the French lifestyle. It started to question and challenge the traditional gender roles. This movement marked a significant shift for the Algerian women, previously confined to domestic duties; they began to advocate their rights, seeking equality, education, and participation in public life. The movement was introduced to Algerian females as a tool for empowerment, leading to a gradual and impactful transformation of societal norms and attitudes towards women's roles and rights in Algeria.

The debates on women's issues were continuously monopolized by the French women who focused their campaigns on the seclusion of women through veiling, child marriage, and patriarchal legal standards. On the other hand, the Algerian women, are depicted through the lens of suffering as portrayed by the French based on their own experiences. They were believed to need salvation through the adoption and enforcement of French values. Such European notions of progressive Western feminism manifested through various organizations such as charitable networks and women's circles, reflecting the societal roles and expectations of women in French society. A selected group of educated Algerian women referred to as "évoluées," were considered more advanced and open to progress than their "oppressed sisters." They were welcomed into these European organizations, particularly those in France, to demonstrate Algerian women's desire for assimilation (Macmaster, 2009).

In 1909, there was an organization created in France under the name of French Union for Women's Suffrage in French (Union française pour le suffrage des femmes) or UFSF, founded by Jeanne Schmahl with the support of the weekly journal (La Française) and its director Jane Misme, this organization claimed for the right of women in voting. During the 1920s, this group came to what was called back at the time the *l'Algérie française* "French Algeria" and introduce feminism to help the educated Algerian women and the France women who lived in Algeria and gain their right for voting, the first group was created in 1925 in Algeria and invited all the French women that were living in Algeria with a few well educated Algerian women who were greatly influenced by French culture,

later in 1930, this group became official. During that same year, Constantine then Oran, Sétif, and two small towns in the Sahel, Blida and Boufarik, joined this group by opening special offices for this organization, the UFSF created the first Algerian periodical Women of Tomorrow (Femmes de Demain). In October 1938, Lucienne Jean-Darrouy, after resigning from the presidency of the Algerian Federation of the UFSF, joined the creative team of Republican Alger where it remained for no more than six months, with that group was ended and so the Algerian periodical (Femmes de Demain). In 1940, The groups officially closed all the offices and declared the end due to French government policies back at that time.

In 1940, few women's associations were created back at that time. The first one was the Association of Young Algerian Arab Girls (Association de la jeune fille arabe Algérienne). The goal of this association was to eradicate illiteracy, so they started a campaign for girls' literacy. Anissa Boumediene was a teacher and the president of this association. In coordination with the

UDMA, Democratic Union of the Algerian Manifesto, Ferhat Abbas's party, she called all women to claim their right to education by calling them to join the association. She issued a statement in *La République Algérienne* (1948) appealing to women, saying:

Il ne dépend pas uniquement de toi mais il dépend d'abord de toi d'échapper à la situation inférieure qui t'est faite [...] puisque tu as compris que la musulmane véritablement fidèle aux préceptes de sa religion n'est pas celle qui accepte de croupir dans l'ignorance. Celle-là ignore ses devoirs et s'écarte du livre de Dieu,,,,, (p.4)

In translation into English “It does not depend solely on you but it depends first of all on you to escape the inferior situation that has been placed on you [...] since you have understood that the Muslim truly faithful to the precepts of her religion is not the one who accepts to languish in ignorance. This one ignores its duties and deviates from the book of God,,,,,”

This speech stresses how crucial it is for Muslim women to take charge of their own lives and work towards improving their situations. It suggests that while outside forces can affect them, it is ultimately up to them to make things better. She emphasizes that being truly faithful to their religion does not mean accepting a life of ignorance and being controlled by others. Instead, it urges Muslim females to learn, fulfill their responsibilities, and follow the principles of their religion.

While considering Religious reformism and the Association des Ulema musulmans Algériens, it's essential to acknowledge the significant role played by the reformist movement of the Ulema, even though it didn't directly participate in any women's organizations. This movement contributed to shaping the fundamental ideology of Messali Hadj's PPA-MTLD and the FLN, which gained prominence after 1954, including their stance on women's issues. Up until the 1980s, the historiography of Algerian nationalism, largely from a leftist or Marxist standpoint, tended to overlook or underestimate the profound religious influences within the struggle for independence and the subsequent post-colonial governance. However, historians have started to reassess this perspective following the resurgence of Islamism post-1988.

In 1944, The communist women of the PCA, the Algerian Communist Party, founded an association under the name of Union of Algerian Women UFA (Union des Femmes d'Algérie). The leading figure in the UFA, established in 1944, by the general secretary and led by the politician Alice Sportisse. After de Gaulle's ordinance of 21st April, 1944 which granted the vote

to metropolitan and European women in Algeria.

By 1947, the UFA started to organize strictly female meetings in the major urban centers and this succeeded for the first time in drawing Muslim women in large numbers. Baya Allaouchiche, perhaps the most influential of Algerian women in the UFA noted in *Des Françaises d'Algérie*, 1947

Everywhere was used to hold discussions: cemeteries, Moorish baths, marriages and baptisms. We were always ready to explain the rights and role of women in the world. We thought we could advance the cause of women in this way. On their side they found pretexts to get out of the house saying they were going to the Moorish baths. We organized cinema shows with hired films. One or two women explained the film [in French, Arabic or Berber], the meaning of the theme, and discussion then took off . . . they used extraordinary ingenuity to come and get

The UFA contributed to bringing a global outlook to the women's movement in Algeria, which had been predominantly isolated from external interactions until 1945. This period also signaled the commencement of the expansion of autonomous women's movements in the interwar era.

In 1947, The PPA women, Algerian People's Party, and the nationalist party come together and formed AFMA (Association des femmes musulmanes d'Algérie) by Mamia Chentouf, Nafissa Hamoudand and Fatima Benosmane-Zekkal. The main aim of this association is to serve the objective of liberating the country as evidenced by Fatima Benosmane-Zekkal, one of the founding members when she mentioned in *les femmes dans la guerre d'Algérie*, Paris, Karthala (1994) saying : "*Pour nous, la seule issue était la libération de notre pays, rien ne pouvait se faire sans le préalable de l'indépendance* "(P.20)

The AFMA utilizes female spheres such as social gatherings such as weddings, circumcision ceremonies, or religious events like Eid or Mouloud to promote nationalist propaganda and educate women through patriotic songs. Consequently, awareness regarding the significance of independence began to increase, and the importance of women's participation was taken seriously. Fatma N'Soumer (1830-1863), a symbolic and historical figure, was rehabilitated by the women's movement. She symbolizes dual resistance, having thwarted a forced marriage with a cousin and leading resistance against Marshal Randon's troops in Kabylia until her capture in 1857.

In the late 1950s, the independence movement began gaining momentum and violence continued to escalate, reports of female involvement in the leading independence group raised concerns for the French government and army. Consequently, they adopted a strategy aimed at quelling this movement and winning over the hearts and support of these participants, particularly women.

By 1954, when the war broke out, women were completely excluded from public life. Only 4.5% were literate, few had jobs or went to school, and they had no voting rights. Therefore, they believed that appealing to women by improving their status would break up the independence movement since they were seen as symbols of Algerian national identity and culture. Yet, the unspoken reality was an “assimilationist agenda” that sought to convert Algerian women to Western culture, believing that the appeal of Western-style reforms could win their support. November 1st, 1954, the FLN was founded and took a place and became the only legal organization that represented Algeria economically politically, and socially, including the representation of Algerian women and feminism. This organization imposed the idea of the importance of participation of the Algerian women by erasing their traditional image and accepting the new role imposed on them politically and socially. Due to the current circumstances, the Algerian women played a significant role in the war of independence and assisted mujahidin in their struggle for freedom and liberation.

In the late 1960s, due to the significant role played by women and to thank their efforts, the FLN organized a women's section to present their new role and their achievements during the War of Independence. This section lasted a year, from 1961 until 1962, and then; it was canceled as if it had never been created. Yet, women knew that the FLN was never serious about Women’s liberation. It was not a priority, they were primarily concerned with achieving independence from the French colonial regime and protecting the Algerian society from what they regarded as encroaching secular Westernism. So, they wished for a radical change in social terms and politics once independence was guaranteed. After the independence was declared on July 5th, 1962, it was unclear how, or if, the new government would embrace women’s rights. Women believed that because they had sacrificed and fought alongside men they had earned the right to be recognized as equals in the new independent state they had fought for (MacMaster, 2007). Overall, everything looked good and women were positive towards female education reforms. Hence, the internal political divisions within the government spoiled any chance at achieving gender equality; in Women, Nationalism, and Religion in Algeria.

The ruling FLN party became especially conservative and restrictive towards women's rights, partly as a reaction to the French colonists' efforts at modernization and secularism (Keddie,2007), In the 8th March 1965, with the occasion of the International Women's Day, massive demonstration led by UNFA officials with the participation of some moudjahidates and overwhelmed by the thousands of women who participate. They crossed Algiers demanding work, threw off their haik (veil), and prevented President Ben Bella in the meeting room from continuing on the theme of solidarity with third-world women. Catherine Lévy, a member of the UGTA reported in(1997) '*...ni le syndicat, local et national, ni l'Union des femmes, ni le parti FLN ne prirent en considération la situation de ces femmes, qui furent livrées à elles-mêmes. ...*' p(54).

This demonstration indicates that women had expectations and were advocating for rights which they seemed right. Lévy (1997) confirmed after her participation that: '*...il semblait alors qu'elles avaient accordé un dé laide grâce au gouvernement et qu'elles avaient jugé que trois années passées sans que rien de nouveau n'ait été élaboré ni mis en pratique soit un temps suffisant pour réclamer leurs droits....*' (Ibid)

Khalida Messaoudi, a university student, in early 1980, created the first women's collective at the University of Algiers, she asked moudjahidate what they did after the independence, April 2001). A former fighter Saudi noted in an interview that was broadcasted in April 2001 that "*our domestication didn't start happening before independence; even during the war started eliminating women from the maquis, sending borders or abroad. That's when our role was defined were excluded from public life* " Also Mme Houria Imach a mujahid, told Khalida Messaoudi, "*[in the maquis] we were all equal in the war it was afterward that our citizenship was taken away from us*"

From 1980 until 1991, the confirmation years for these feminist organizations. During that period Algeria was passing through difficult times, economic crisis, the price of oil had fallen, along with the foreign debt reaching 26 billion and the purchasing power of workers severely affected, the Algerian population; particularly the youth took to the streets to protest against the existing regime. They directed their anger towards state symbols, burning public buildings and

attacking police stations, sparking a widespread insurrection across the country. The army intervened with harsh repression. Following the quelling of the unrest, the authorities suggested a national referendum to draft a new constitution. It abolished the reign of the one-party system and opened up the way for the creation of political parties and associations. Women enthusiastically embraced the newfound freedom provided by the constitution, leading to a significant influx of female participation in various initiatives. However, despite these changes, women's organizations were subject to regulation under Law 87/16 of 21 July 1987, which pertained to non-political associations. It was not until the 1989 constitution that formal recognition of freedom of expression and association was granted. Consequently, associations including women's organizations, operated in a legally ambiguous state before the period spanning from 1987 to 1989.

It is challenging to provide an exact count of the associations formed due to the political opening. Nonetheless, two key indicators shed light on the scale and goals of women's associations linked to the democratic movement: First, there were 20 women's associations present at the inaugural national gathering of women on November 30th and December 1st, 1989. Second, a document published by the United Nations Fund for Population Activities in May 1993 identified 24 such associations. During that period the well-known associations were *Egalité and Triomphe*.

After the adaptation of the family code. The Association for Equality between Men and Women before the law or *Egalité* was established in May 1985 aiming at advocating and implementing measures to ensure gender equality as outlined in the Algerian constitution of 1976, specifically in articles 39 and 40 of the constitution. Additionally, it drew inspiration from both the 'African Charter' and the Universal Declaration of Human Rights. Despite multiple requests submitted to the Interior Ministry from June 1985 onwards, the association did not receive a response until 1989 when it finally obtained official approval. It operates as a national association.

The association *Triomphe* was created as a result of divisions within *Egalité*. The leadership of *Egalité* consisted predominantly of members affiliated with the Socialist Organization of Workers (OST), which later transformed into the Workers Party (PT) in 1990. Interestingly, the president of this newly formed party also held a position in the leadership of *Egalité*.

During the rise of the Islamist movements and their initial attacks on women's rights, independent members of *Egalité*, not affiliated with any political party, accused the secretariat members of prioritizing their party's directives over women's interests. However, all secretariat

members shared a unified stance in condemning the Islamist rhetoric, which vehemently opposed female empowerment. Yet, when the Islamists escalated their attacks on women, secretariat members aligned with the Workers Party (PT) refused to identify the culprits or criticize the Islamist actions, attributing sole responsibility to the state for these aggressions. This stance led to internal divisions within Egalité, prompting the departure of certain members, including the president, who then established Triomphe on February 15th, 1990. The guiding principle of Triomphe is that no secretariat member should have affiliations with any political party.

2.3 Female Participation in the Independence War:

Historically, Algerian women have always participated in the liberation revolution, and from the beginning they rejected French colonialism, emphasizing their patriotism and Arabism, as did Lalla Fatima N'Soumer and Lalla Zahra, who were examples of the courage and determination of Algerian women. Women participated in the national movement and showed maturity and national awareness, as they played important roles during the revolution. Through her active participation in the revolution, women's lives and their role in society changed, as they became more powerful and independent.

Women's participation in the revolution took various forms., regardless of their intellectual levels and social classes, whether in the city or the countryside, they were able to revolt against their society, closed to outdated customs and traditions, were shackled by harsh social pressures, before they revolted against the French colonialists and contributed to the liberation revolution. An effective contribution, realizing her responsibility towards her religion and her love for her country, without forgetting that this participation of the Algerian women helped feminism in the first place in their case and showed that women are equal to men.

2.3.1 Conditions and Factors for Women Joining the Revolution:

Women joined the Algerian independence war for various reasons, including social and political, religious beliefs, and personal reasons related to feminism. For some, the revolution against French colonization was an opportunity to challenge traditional norms for Algerian women and break free from the restrictions imposed on them by men and society. They wanted to represent the free will of Algerian women and raise their voices about the injustices and oppression they faced from various sources, including the French government, traditional men, and societal norms that hindered their progress.

Many women joined the war to support their husbands or serve their country out of a sense of national awareness that had developed over time. Most of these women had husbands who were militants or members of the ALN, so they decided to join them. Others felt that they were living below an acceptable standard due to the consequences of colonization, such as suffering from social oppression and injustice under the French colonial regime. They sought a way to confront this oppression and restore their dignity and rights.

For some, participating in the revolution was a religious duty, as they saw the struggle for freedom as a means of defending the values of their religion and their dignity. For others, the colonization of Algeria represented the destruction of traditional Algerian norms, identity, and belongings. They sacrificed their lives for the homeland and everything that was Algerian.

2.3.2 The Roles that Women Embodied during the Revolution:

Women's participation in the Algerian revolution was important. They played various roles in the city and the countryside.

2.3.2.1 The Role of Women in the City:

Women within the city rushed to participate in the revolution despite the harsh conditions to which they were exposed at the hands of the colonial police and occupation forces. The major cities were subjected to a tight siege by French soldiers. They were securing hideouts inside the city and forming special communications cells, without forgetting that they were collecting money, medicines, and supplies, and moving from one city to another to distribute leaflets. They would go out in demonstrations alongside the Mujahideen activists to join them. They were also credited with raising the awareness of women living at home and the need for them to join the revolution. For independence. One of the actions was that they differed in terms of their upbringing and behavior from the rural women. After the fuse of the revolution was ignited, they were quick to participate in it despite the harsh conditions. They mingled with the enemy in European appearance and dress, as they were allowed to pass without being searched or asked to produce the city's papers. They held the positions of *FIDAYATE*, *MOUDJAHIDATE*, and *MOUSSEBILATE* in the ranks of the ALN (National Liberation Army).

2.3.2.1.1 THE *Fidayate* الفدائيات:

Fidayate were women who carried out guerrilla operations in the cities. they did not wear military uniforms but rather maintained their natural appearance so as not to arouse the enemy's

suspicious, they were also characterized by strictness, steadfastness, and seriousness, as they carried out reconstruction operations for enemy centers such as barracks, police stations, gendarmerie stations, amusement parks, cafes, and cinema halls without forgetting that they had the permission to transfer weapons and secret documents between mujahidin. Furthermore, they encompassed the production of explosives, strategically placing them in military gatherings, and sabotaging civilian infrastructure and property. Additionally, they targeted informants and spies, operating both in urban areas and rural villages.

2.3.2.1.2 THE *Mousseilate* **المسيلات:**

This group of women was known by their level of education they were highly educated and they formed the majority of women during the war. This group even with their participation and the role played, they were not known as much as the other groups. They were responsible for securing them and their calls on-site between mujahidin. It also purchases the medicines and supplies that the Mujahideen need and delivers them through intensive checkpoints spreading across different places. All along, they were the least represented in the tasks that they took up the most. Even when these women were represented, however, their emancipation was still tied with national liberation. Even though within the nationalist movement, these women experienced very few changes to gender roles. In one edition of the newspaper *El Moudjahidon* on July 20th, 1959, the author wrote:

We accomplish our homework modestly, because we usually only look at our daily work, this life that I have already spoken of, with its risks, with its joys. But there arrives each between us, at a certain serious moment, to understand that this life that we find normal has importance that surpasses our individual framework, that for our country and for all the women of our country, she had a sense of something much larger. That of the example, that of the future. Because, by doing our duty with our brothers, we testify what is, and what will be, the free Algerian woman.

Every task or act done by men or women is important for independence, and all that the female did was to gain freedom.

2.3.2.1.3 The *Moudjhidate* **المجاهدات:**

Such women were more involved in direct fights with the ALN, in which they were the most known females; more than the finalist and the others. They were nearly about sixteen percent

of all militants, with approximately two thousand women joining the maquis—a number that was thought larger than the percentage of women that made up the fidayeen. Those women were able to fight with weapons and they were taught by the ALN. However, they showed the militant mujahidin that the Algerian traditional women are capable of more than just nursing, raising kids, or staying at home. The mujahideen in one way or another, sent messages to men (FLN, ALN, MOUDJAHIDINEETC). The French government expected them to embrace the changes in their role and fight not only for their country's independence but also for their cause.

2.3.2.2 The Role of Women in the Countryside:

Rural women carried out tasks to the fullest extent, as they daily linked communication between political and military organizations with the mujahideen, the popular committees, the guerrillas, and the marshals. By doing so, they invented means of supply, such as tricks for transporting mail, instructions, leaflets, subscriptions, and the use of shawls. Al-Jabbar used it to inform communication centers, Mujahideen factions, and popular committees that rural women had been subjected to bitter torture at the hands of the brutal enemy who violated her sanctity, insulted their dignity, burned their villages, and hideously destroyed them. Whenever the Liberation Army recorded a victory over the enemies, the French forces launched campaigns of extermination and torture against the people of the villages. And humiliation and robbing. Thus, rural women turned to revolutionary work without hesitation regarding their ability to accomplish tasks, if they were more vulnerable than urban women to having their sanctity violated, and they faced that with patience and determination to continue the tasks.

2.4 Challenges Facing Feminism:

Feminism passed through a lot of challenges that faced their evolution and advances, from the colonial period and till the beginning of the independence war after gaining independence, feminism, and women in Algeria kept facing difficulties, that can be categorized into:

2.4.1 Challenges during the Colonial Period:

Algeria during colonialism was a stage of conflict between the French government and the Islamic religion. With the rise of feminism and gaining attention from all the Algerian females around the country, the French government had alert reports on those women, who were joining the groups and participating in the Independence war. The government had some serious policies against those activities, under the “statute personnel” (personal status law) of the colonial regime,

the French had asserted their dominance by denying Algerians equal rights as French citizens. However, in 1825, they targeted the females and the religion, especially by adopting laws from the Islamic ruling by giving supremacy to males over females in marriage, divorce, and child custody. Such laws aim at preventing women from joining the movement and keeping them connected to the religious lifestyle that they were used to. From 1910 to 1948 they enacted laws and regulations that aimed at restricting the activities of the feminist movements. They imposed stringent regulations on public gatherings, publications, and political organizing, this included monopolizing women's rights, treating them as nobody in society, marginalizing them in all areas of life, and allowing them to undermine their honor through arbitrary arrests and torture in prisons., However, this was only a reason to strengthen the movement and make it more solid in its renaissance and an attempt to consolidate its initiator through evidence on the ground and the policy followed by the French government to limit change in the lives of Algerian women and try to restrict them to customs and traditions that would put them in permanent backwardness and failure and Equality with men.

2.4.2 Social and Political Challenges:

Feminism during and after the independence war passed through a lot of challenges from the society and the political part starting with the Algerian social side which was traditional, followed by the norms and traditions mainly men's domination over women where this latter had to obey her husband, father or brother and follow his rules even if he was wrong. Furthermore, feminism was viewed as disruptive to family structures by encouraging women to leave their homes and children so they had the choice to wear clothes as they wanted to. In the past, the Algerian females' traditional clothes were *el Hayek*; after, when they were introduced to the feminist movement they changed everything starting from their way of styling, and clothing, they took off Hayek, started wearing jeans, and new haircuts. All this was not acceptable for the social standards, (i.e) to see the wives uncovered by El Hayek because of what they called El Horma (الحرمة). As a reaction, females became more prone to violence from their husbands, and families, and in some places in Algeria like the countryside were even killed by their parents. This was feminism for most men; it was a fight for honor. On the other hand, the political party did not pay attention to what was going on during the independence war. Yet, females were asked to join the army, and many of them accepted the invitation for freedom and for serving feminism. In contrast, the army did not accept the direct contact with them. Yet, they were shocked and felt disillusioned. Despite their significant contributions to the independence war alongside men, they faced ongoing ignorance and inequality. The government continued to neglect their rights,

resulting in fewer job opportunities and a lack of education for girls, with only about 6.5 percent enrolled in schools. As a result, the suffering and inequality persisted for these women.

2.5 Feminism Literature in Algeria:

Feminism in Algeria has a rich historical background in which females played an essential role in the sociopolitical movements advocating equality. Indeed, they utilized weapons and literature alike, harnessing their unique perspective as a powerful tool alongside traditional means of warfare. This period also witnessed the emergence of remarkable writers such as Djébar, Mosteghanemi, and Al Farouq. Their explores predominantly the profound impact of colonialism and patriarchy on Algerian women, vividly portraying the violation of female bodies and highlighting the parallels between the colonized nation and the oppressed female form. Moreover, Mosteghanemi's novel "Chaos of the Senses" is noted for its use of the female body as a conduit for expressing womanhood, aiming to redefine it from a national emblem to a realm of personal sensuality., Djébar illuminates the obscured existence of her female characters, highlighting their marginalization and confinement. Through her novels, she serves as a historical conduit, amplifying women's voices and experiences.

Addressing the oppression and victimization of women. Djébar places emphasis on "the veil," portraying it as a religious and cultural barrier obstructing women's complete liberation. She consistently suggests that shedding the veil is imperative for women to break free from entrenched patriarchy, as exemplified in her work "Ombre Sultane" in 1995 where she urges, "You have crumpled up this rag...yes, this rag" (p. 79). Ultimately, she concludes her narratives with an unwavering optimism for the emancipation of these subjugated bodies. She holds a paramount position in rejuvenating Algerian history, with her written works breathing new life into her displaced homeland, Described as having no equal among female writers in this endeavor. Djébar's novels stand as focal points in Algerian feminist discourse, serving as symbols of female empowerment within a predominantly male society.

While often viewed as a historian, Djébar's literary journey commenced during the Algerian war and the early years of independence, marked by her foray into fiction writing. Through her novels, she articulates feminist perspectives, shedding light on the plight of women in Algerian society. Djébar's inaugural novel, "La Soif," penned in her youth, offers a tentative exploration of a young woman's path to self-awareness and her understanding of her place in society. The narrative revolves around Nadia's quest for self-discovery, culminating in Djébar's

profound reflection on the significance of interpersonal relationships. She emphasizes the importance of acknowledging one's limitations and embracing social obligations over conformity, positing that such attitudes are essential to prevent the descent into narcissism.

2.6 Conclusion :

Feminism in Algeria and during the beginning was a threat to both; the French government and the traditional Algerian society. The beginning was not easy to reform an official legal organization, but from 1930 to the 1950s; the Independence War changed a lot of things. Women took part for two main reasons; the first one was to serve their country and call for freedom; The second, and most crucial, goal was to ensure that feminism left a significant impact on the lives of Algerian women, but it was not welcomed, with the new Algerian female role, the traditional men were not sure if he can accepted that even when they participated directly in the war, the reaction was not good neither from the society nor the Algerian government. Feminism used literature to depict the true conditions of women, successfully highlighting their struggles. Assia Djébar, a prominent figure in feminist literature, played a key role in ensuring that women's voices were heard despite all the obstacles.

CHAPTER THREE
Data Analysis and
Interpretation

3.1 Introduction:

This chapter delves into the study conducted through a multidisciplinary approach. It analyses the impact of the feminist movement on the community, emphasizing the youth category and detailing whether feminism has withstood challenges and continues to be significant today or not.

3.2 The Research Design

This study can be a useful source to enrich the literary theories as an input of feminism in Algeria. The research focuses on the attitudes toward feminism in Algerian society. Therefore, the context from which we collected our data is Dr. Moulay Taher University, section of English for the reason that the questionnaire is written in English and it is interesting to conduct the research in a proficient area to motivate the participants to express their attitudes. Likewise, we introduced the literary history of feminism back to the 20s to understand how women moved from one socio-cultural status to another. The sample is varied between males and females from different ages and backgrounds. Moreover, the investigation is based on quantitative and qualitative research methods that may serve the nature of the research which is based mainly on observation, note taking and questionnaires administered to a varied sampling.

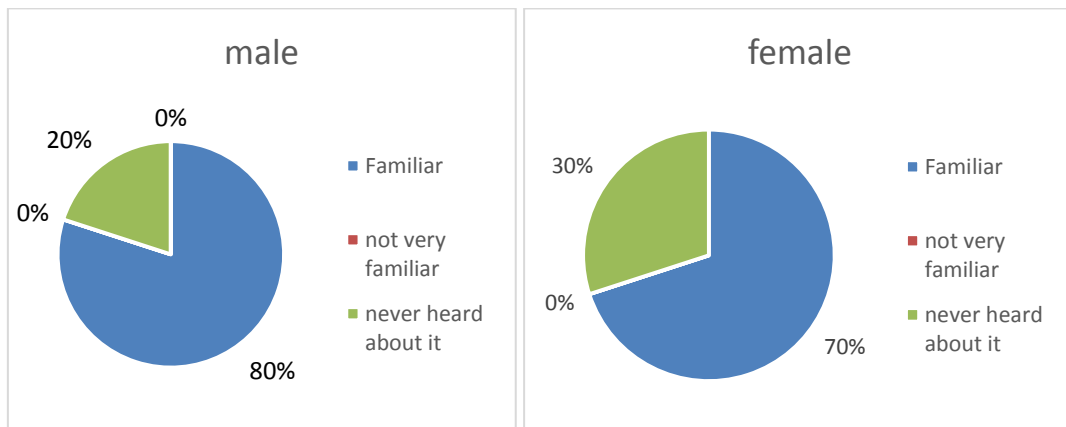
3.3 Data Analysis:

The survey was distributed to 80 participants, consisting of 61 females and 19 males, who were categorized into three different groups as a function of *age* variable. Throughout the analysis, we will elucidate the purpose behind each question posed.

The introductory questions were asked about gender, age, and educational background. The purpose of asking about gender, age, and educational background is to learn more about people participating in the study. This helps to understand people's attitudes towards the issue.

Question 1: We asked the participant if they were familiar with the term feminism. Their answers were:

The 1st Category (40 to 50 Year Old): Includes 5 males and 10 females

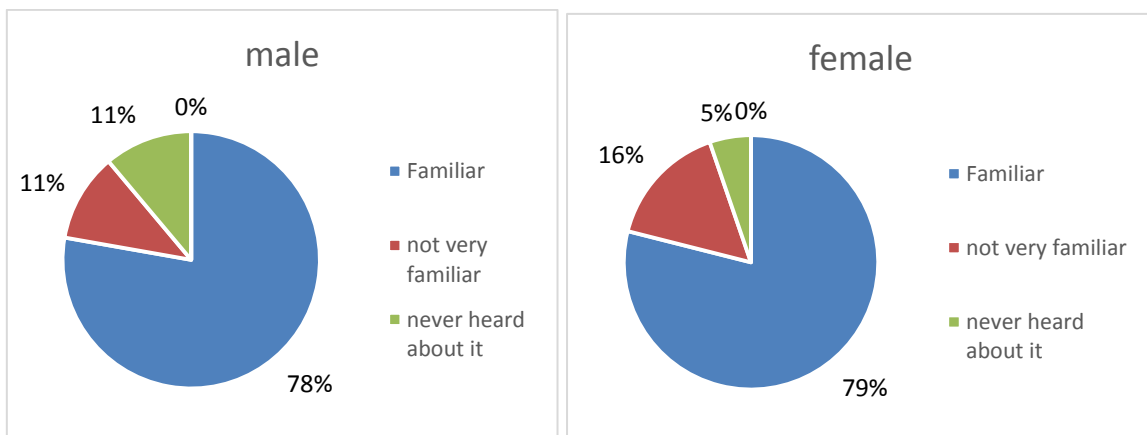


Males : 4 out of 5 were familiar .

Females : 7 out of 10 were familiar .

3.3.1 Pie chart: Familiarity with Feminism

The 2nd Category (25 to 39Year Old) gathers 9 males and 17females

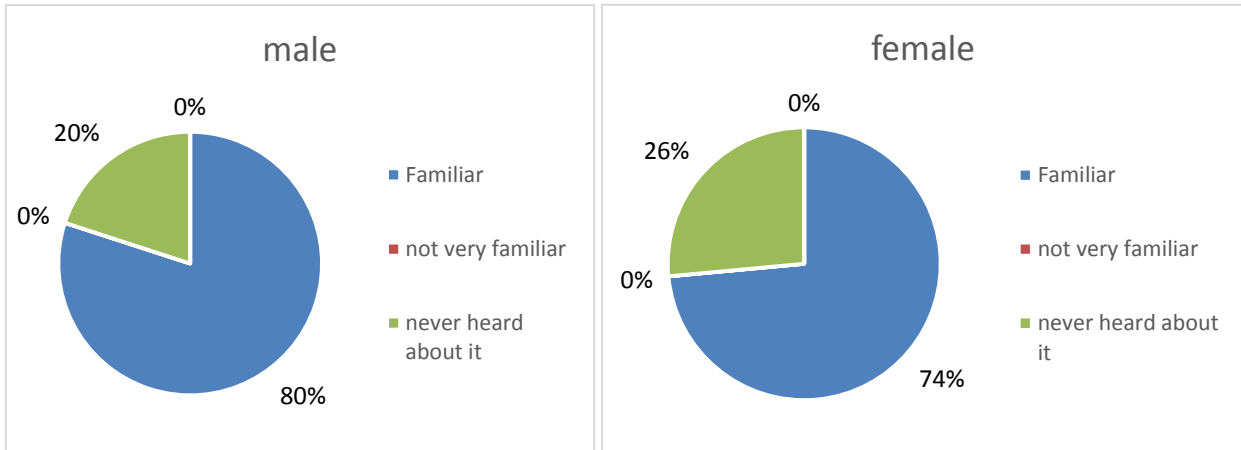


Males : 7 / 9 were familiar .

Females : 15 / 17 were familiar .

3.3.1 Pie chart: Familiarity with Feminism

The 3rd Category (17 to 25 years old)embraces 5 males and 34 females



Males: 4 out of 5 were familiar.

Females:25 out of 34 were familiar.

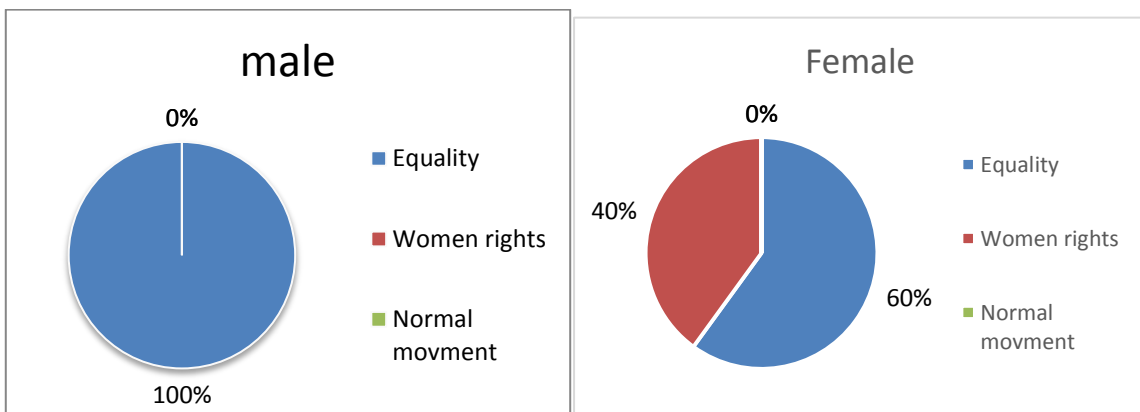
3.3.1 Pie chart: Familiarity with Feminism

This question helps to know whether people are aware of the concept of feminism or not. We can see that the average varies from one category to another based on age variables.

Question 2: We asked the participants what feminism symbolizes for them.

The answers were:

The 1st Category (40 to 50 Year Old): includes 5 males and 10 females

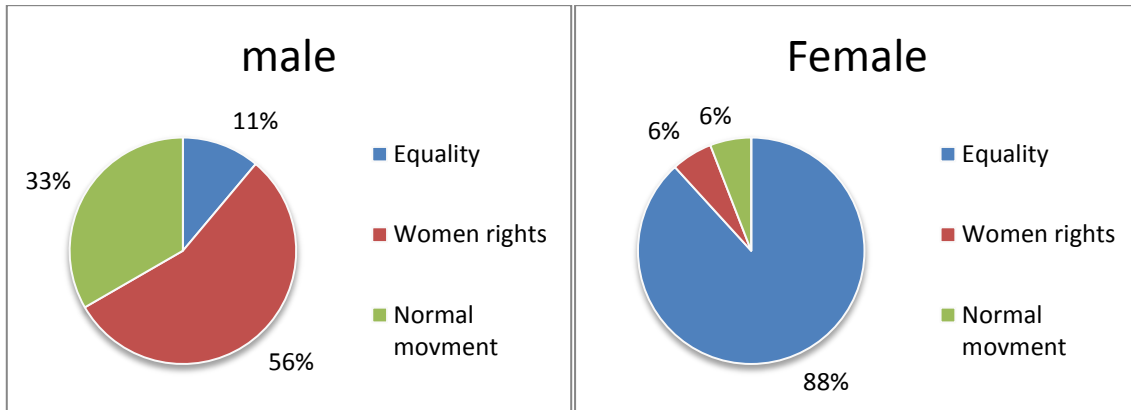


Males:5 /5 said equality.

Females:7 / 10 said equality

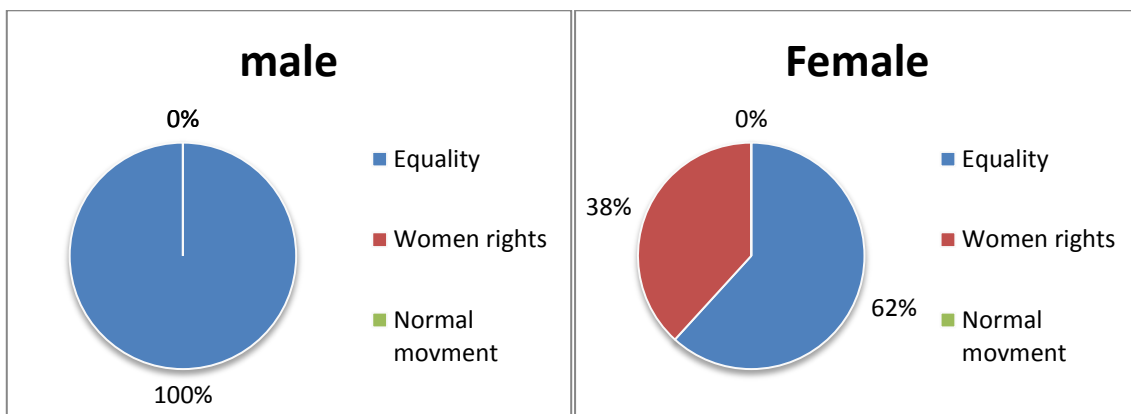
3.3.2 Pie Chart: Defining Feminism

The 2nd Category (25 to 39Year Old) gathers 9 males and 17females



3.3.2 Pie Chart: Defining Feminism

The 3rd Category (17 to 25 years old)embraces 5 males and 34 females



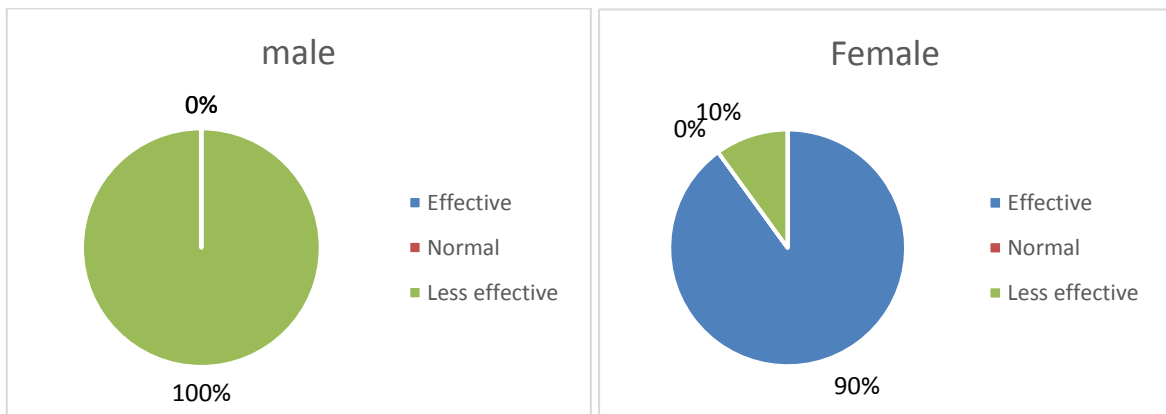
Males:5 out of 5 said Equality Females:25 out of 34 said equality

3.3.2 Pie Chart: Defining Feminism

This question lets us know about the concept of feminism and how it is defined according to the variant gender

Question 3: We asked the participant about the role of Algerian women in society.

The 1st Category (40 to 50 Year Old): includes 5 males and 10 females

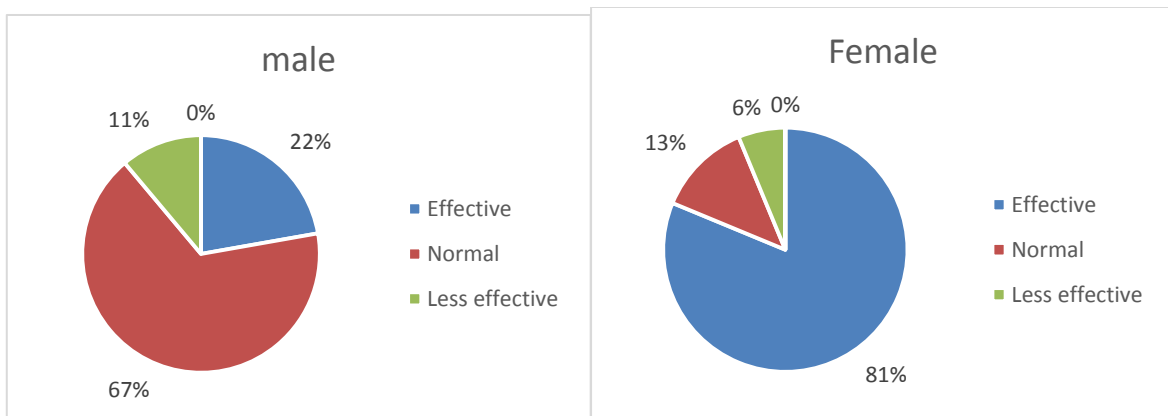


Males: 5 / 5 said Less effective.

Females: 9 / 10 said Effective

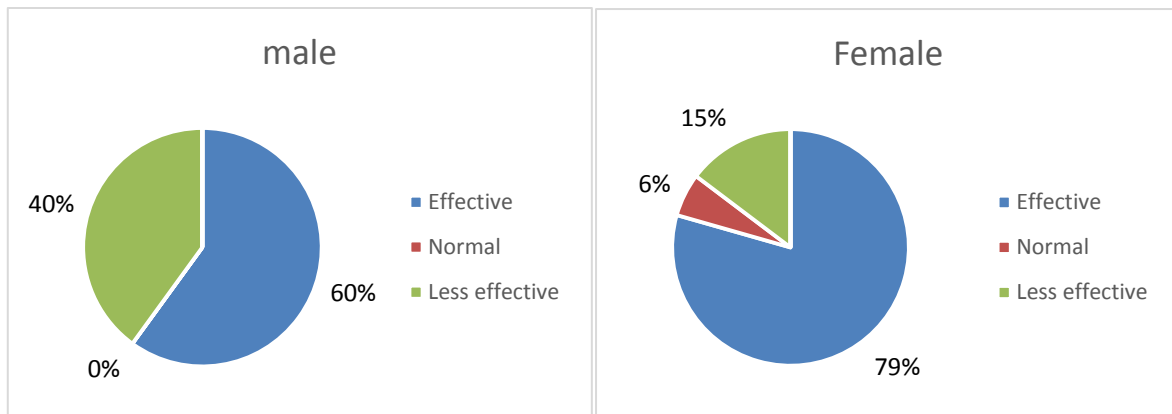
3.3.3 Pie Chart: Feminism participation in society

The 2nd Category (25 to 39Year Old) gathers 9 males and 17females



3.3.3 Pie Chart: Feminism participation in society

The 3rd Category (17 to 25 years old)embraces 5 males and 34 females



Males 3 out of 5 said effective

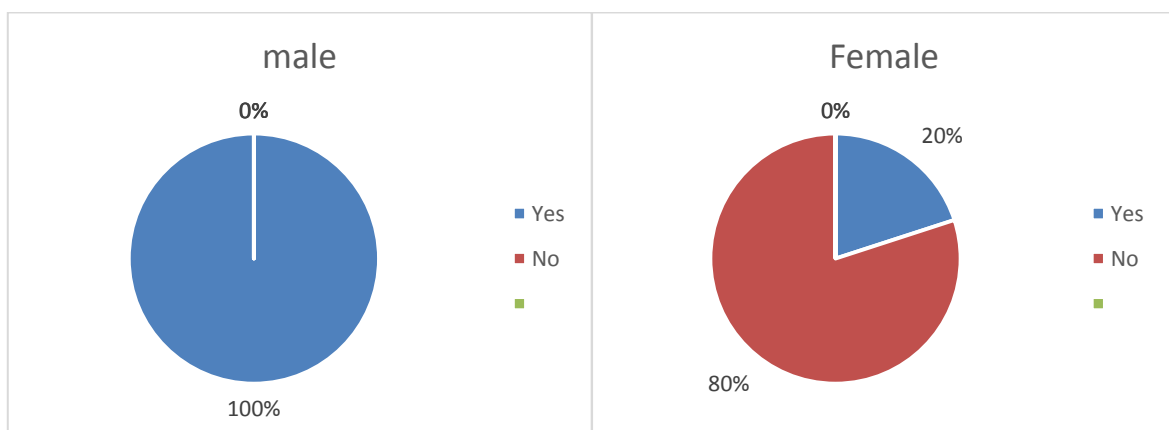
Female: 27 out of 34 said Effective

3.3.3 Pie Chart: Feminism participation in society

This question helps us understand the perception of the participants regarding the role of Algerian women in society.

Question 4: we asked the participant if feminism is challenging the customs and traditions, and the answer was like this:

The 1st Category (40 to 50 Year Old): includes 5 males and 10 females

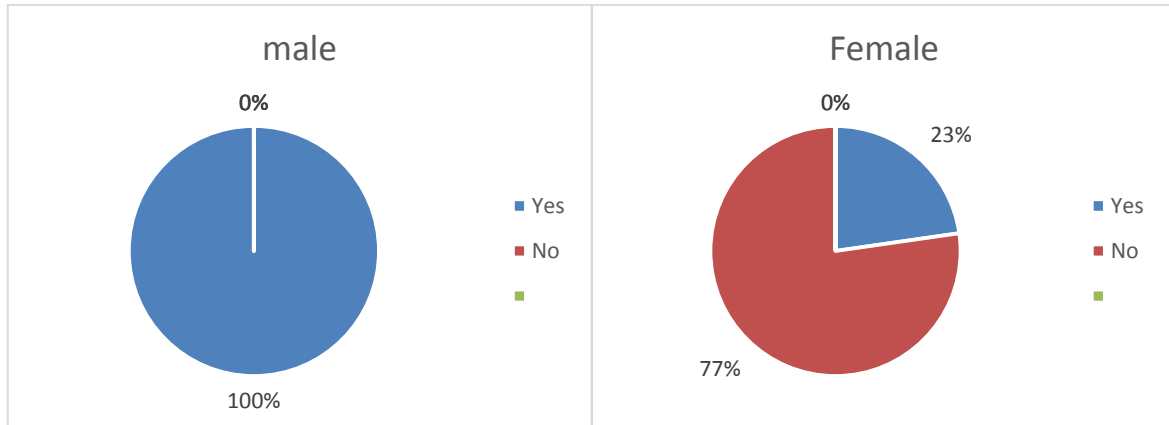


Males:5 out of 5 said Yes.

Female:8 out of 10 said No

3.3.4 Pie Chart: Perceptions of Feminism's Impact on Traditional Customs

The 2nd Category (25 to 39Year Old) gathers 9 males and 17females

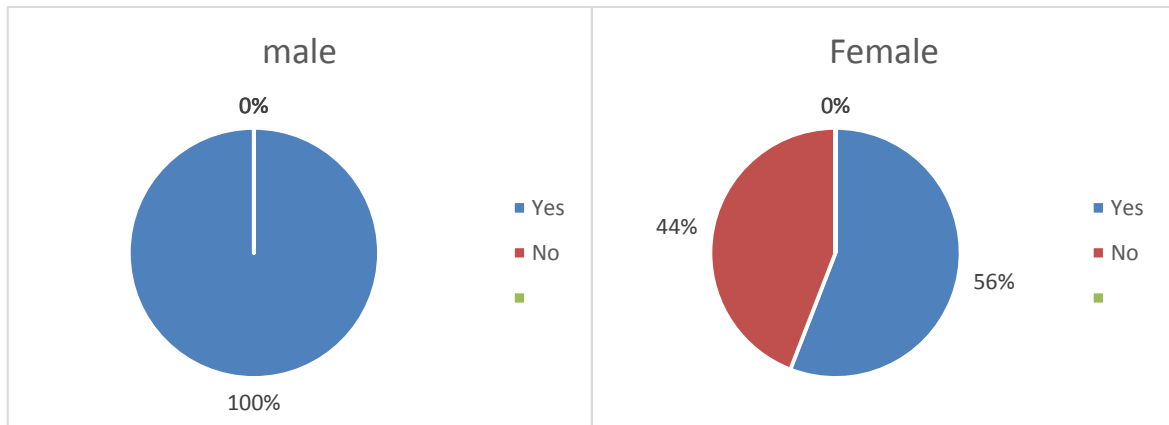


Males:9 out of 9 said Yes.

Female:15 out of 17 said No

3.3.4 Pie Chart: Perceptions of Feminism's Impact on Traditional Customs

The 3rd Category (17 to 25 years old)embraces 5 males and 34 females



Males:5 out of 5 said Yes.

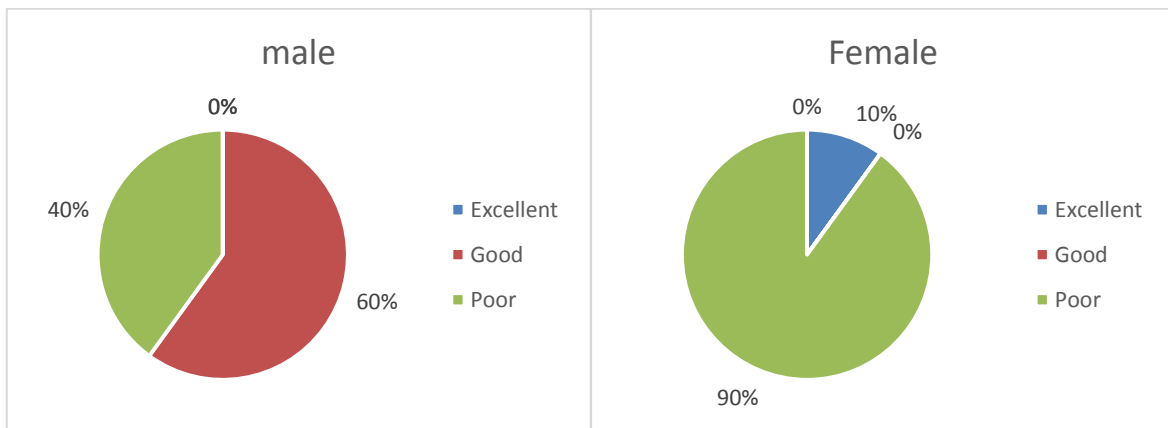
Female:19 out of 34 said No

3.3.4 Pie Chart: Perceptions of Feminism's Impact on Traditional Customs

This question aims to explore whether participants believe that feminism challenges traditional customs or not

Question 5: We asked the participant how is the current state of women’s rights in Algeria, the answers were:

The 1st Category (40 to 50 Year Old): includes 5 males and 10 females

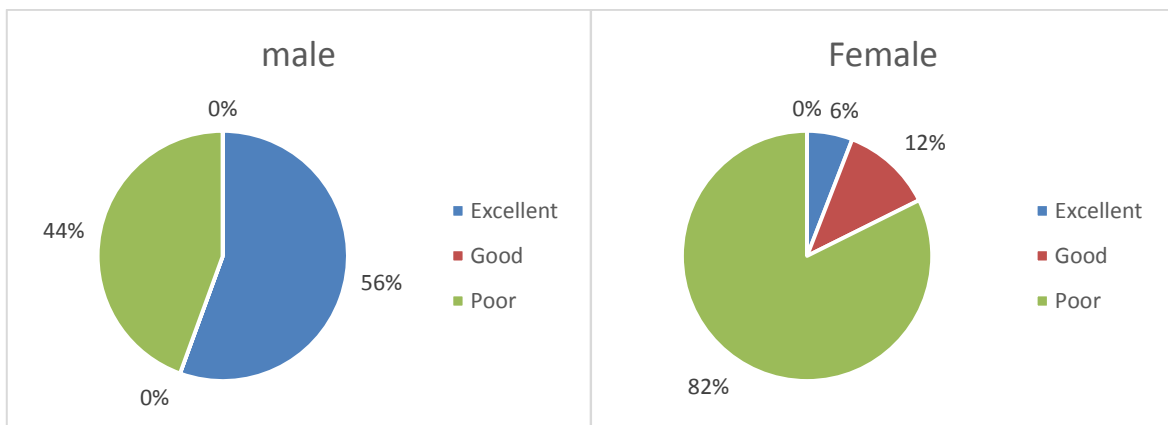


Males:3 out of 5 said Good.

Female:9 out of 10 said Poor

3.3.5 Pie Chart: Perspectives on Women's Rights in Algeria

The 2nd Category (25 to 39 Year Old) gathers 9 males and 17 females

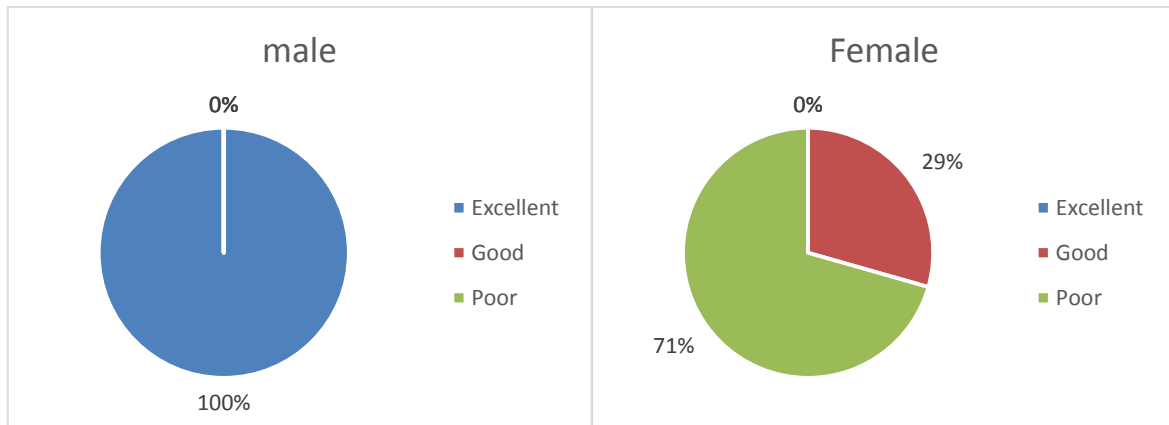


Males:5 out of 9 said Excellent.

Female:14 out of 17 said Poor

3.3.5 Pie Chart: Perspectives on Women's Rights in Algeria

The 3rd Category (17 to 25 years old)embraces 5 males and 34 females



Males:5 out of 5 said Excellent.

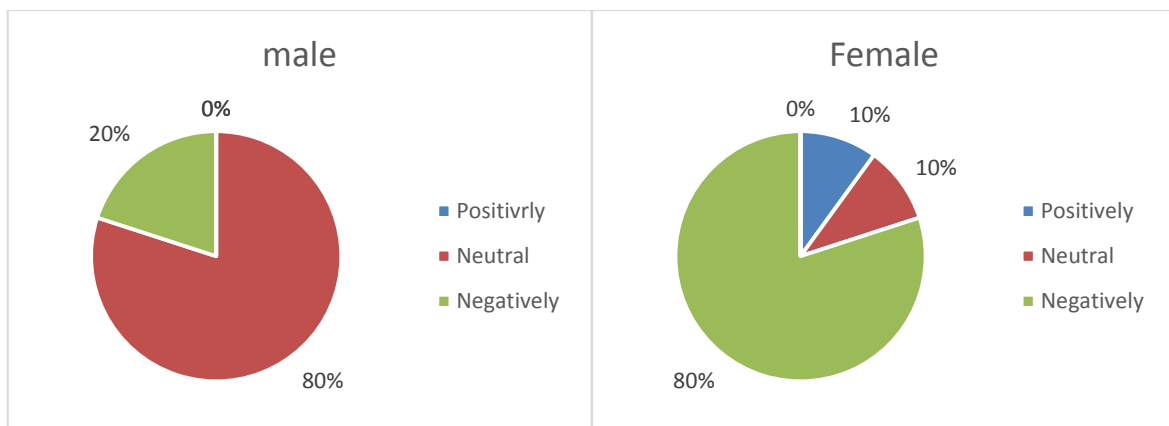
Female:24 out of 34 said, Poor

3.3.5 Pie Chart: Perspectives on Women's Rights in Algeria

This question aims to explore whether participants believe that feminism challenges traditional customs.

Question 6: we asked the participants how they think the media portrays feminism in Algeria, the answer was:

The 1st Category (40 to 50 Year Old): includes 5 males and 10 females

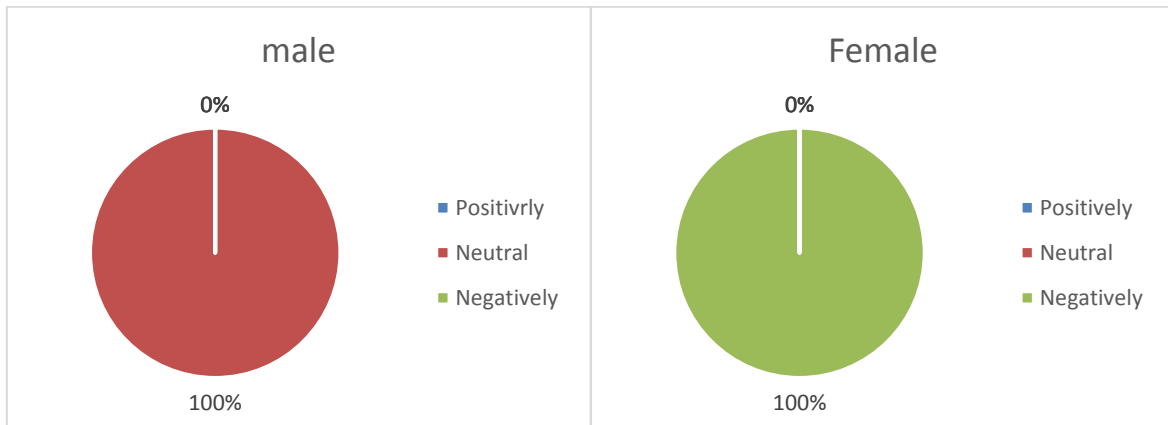


Males:3out of 5 said Neutral.

Female:8 out of 10 said Negatively

3.3.6 Pie Chart: Perceptions of Media Representation

The 2nd Category (25 to 39Year Old) gathers 9 males and 17females

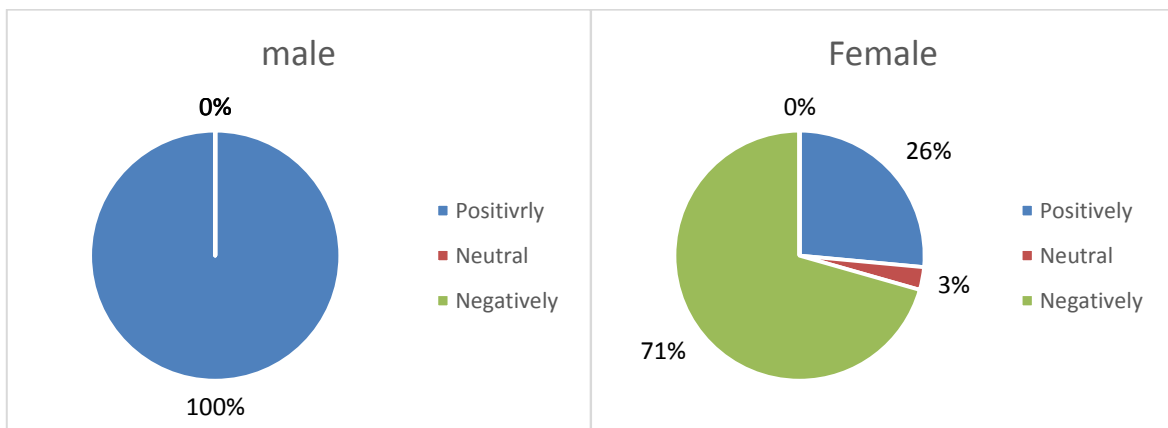


Males:9 out of 9 said Neutral.

Female:17 out of 17 said Negatively

3.3.6 Pie Chart: Perceptions of Media Representation

The 3rd Category (17 to 25 years old)embraces 5 males and 34 females



Males:5 out of 5 said Positively.

Female:24 out of 34 said Negatively

3.3.6 Pie Chart: Perceptions of Media Representation

We asked this question to find out what the participants think about feminism and the media in the Algerian context.

Question7: we asked the participants if they have additional comments and thoughts on feminism in Algeria, the answers were:

The 1st Category (40 to 50 Year Old): includes 5 males and 10 females

Males show a huge refusal against feminism and consider it as dangerous for society. It is taken from a religious perspective since Algeria is a Muslim country. Yet, they are convinced that Islam reserved women's rights without relying on feminism.

The female answer revealed a contradiction between those who consider feminism as a right and a tool to make a change while others, who are few, claimed that there is no need for feminism since Islam had set the duties and afforded the rights

The 2nd Category (25 to 39 Year Old) gathers 9 males and 17females

Men did not seem very interested in the answers yet. It seemed like they thought feminism was just a policy to disrupt families, especially Algerian families, by the French colonialists.

Unlike women, their answers revealed a rejection of the feminist situation in Algeria. Some responses suggested ways to improve women's social status, while others rejected the dominance of patriarchal society and its continuous control over women.

The 3rd Category (17 to 25 years)embraces 5 males and 34 females

As for males, the answers were meaningful; they were between hatred towards this movement and the need for holding the feminine responsibility at home, raising children, and caring for their husbands.

As for females, their answers are centered on women and their keeping pace with the development taking place in global society. Hence, feminism is the product of continuous development, and women's role is not limited to children and taking care of them but rather extends beyond that to hold important positions, political or social (a prestigious social position equal to or better than that of men).

This last question aims to allow the participants to share any additional comments or thoughts they may have regarding feminism in Algeria.

It is worthy to study the attitudes of the Algerian society towards feminism explaining how both males and females perceive feminism in society. After data analysis, we noted a strong rejection of the movement among males. They tended to dismiss its principles, instead of advocating for religion as the sole source of women's rights. In contrast, females displayed more varied responses, with the majority believing that feminism is essential for the advancement of Algerian females and the achievement of gender equality. Some women acknowledged the positive impact of feminism in shaping today's social status. However, they also noted that this progress has come at the cost of redefining traditional perceptions of women, particularly for future generations.

In this study, it is noticed that the percentage of females is more than that of males. That is a rate of one male for every 3 females. Therefore, the questionnaire included 3 generations; each one has its background about the topic. The results, on the other hand, showed a clear difference of opinions between the generations. Each one sees feminism from his perspective, whether he was aware of the movement before or not. However, women have a superficial perception and an external concept. They are unaware of its dependencies, how it emerged, its goals, etc. There was a small group of women who showed awareness and responded with bias and objectivity. Moreover, they emphasized that Islam is the primary authority on women's rights. However, both men and women appeared somewhat indifferent towards these rights.

Some regarded the movement as unnecessary, as it has corrupted the Algerian women because it broke up the family, and allied to the conservative Algerian society, Some might view it as a movement that emerged to advocate for women's rights rather than for entertainment or other matters, particularly among the younger generations. In response to the problem and concerning affirming or denying the hypotheses, one can say that.

Regarding the hypotheses that underpin this study, the first hypothesis can be considered correct. The new generation of feminism has indeed created a new lifestyle for women, free from societal restrictions such as traditions. With the new rights guaranteed, she has become modern, in other words, a contemporary woman.

The second hypothesis is also positive. Today, many women hold sensitive political positions, have achieved equality with men in terms of rights, and maintain their social status through their careers. Additionally, they share the hardships of life with men.

As for the third hypothesis, it is more complex. Society is divided on this issue. Some people think women deserve full support and have started to stand up for them., speaking out and defending their rights. However, others have not accepted these changes, regarding feminism as a threat to family relations and societal norms. In particular, some men see feminism as a challenge to their social position.

3.4 Recommendations :

Several challenges arose during the research process, such as sourcing accurate information on the history of feminism in Algeria. Additionally, analyzing the female category proved difficult due to apparent contradictions, with few studies delving into the origins of Algerian feminism. Nevertheless, it is pertinent to explore alternative avenues and conduct further studies to gain a comprehensive understanding of feminism in Algeria. For instance, investigating feminism during the Algerian civil war and examining the late second wave (1990-2010) and the ongoing fourth wave (2015-present) could shed light on potential continuations and additions relevant to the thesis.

This study paves the path to further multidisciplinary issues connected to gender subject matters; language variation between females of the ancient generation and today; sociopolitical problematics can be given birth beside the social changes that occurred at different levels under various circumstances

3.5 Conclusion:

It is concluded from this analysis that feminism affects the Algerian society. Although some groups can be said to be imitating, namely the rising age group or the new generation women are still, according to their opinion, permanently persecuted in the Algerian patriarchal society, without denying it. In turn, there have been slight improvements in the Algerian feminist community. Some individuals believe that with Islam as the primary authority on women's rights, this movement is unnecessary. Regarding men, though their involvement was minimal, some viewed the movement as pointless. They argued that whether it exists or not, Algerian women are better off than before. However, certain men from specific age groups outright rejected this movement and the evolving role of women. This sheds light on the conservative Algerian men's

negative attitude towards feminism and women's changing roles.

In short, feminism has contributed to changing the thought and awareness of women, in addition to its contribution to the development of women on the social and political levels in Algeria. In addition to that, we see the view of the modern Algerian conservative man towards women affected by this movement and how he does not accept new roles for women.

GENERAL CONCLUSION

General Conclusion

Throughout history, women were not regarded as equal citizens to men. They endured mistreatment, discrimination, and racism under the dominance and rule of men. Despite these challenges, they managed to confront them and assert themselves in society. In the past, women lived unequal and unjust lives, restricted from engaging in political, social, and economic activities. Their primary role was confined to that of being a housewife, responsible for managing the household and caring for children. During this era, women were subject to the control of men, who wielded power across all spheres of life and symbolized authority.

Feminism is considered as one of the most significant movements in the history of humanity. Initially, women faced constant oppression from a male-dominated society. They had no rights or recognition, whether locally, within the family or socially and politically. Women did not have the right to vote or express opinions on politics or social issues; and they were seen merely as reproductive tools, commodities, or objects of sexual temptation. The idea of feminism emerged to change these living conditions for women, and it continues to influence society today.

The feminist movement originated in Europe, although some suggest its first appearance was in America during or after the black slave movement. It then spread to Europe, with France being one of the first countries to see this movement as a reaction to the conditions faced by French women. The feminist movement aims for equal rights between men and women, ensuring they live equally without one gender dominating the other. This movement is divided into waves and several types. Feminism is typically described in three waves or periods. The first wave aimed to empower women by granting them the right to vote and work, marking the beginning of equality in work rights and political participation. The second wave sought to enable women to enter the political world, which was previously exclusive to men. After the first and second waves fell short of achieving all their goals, a third wave emerged to solidify and affirm gender equality in all aspects of life and change the entrenched status of women in a patriarchal society.

This wave was relatively successful and achieved several goals, including changing global perceptions of women and allowing them to take on significant political and social roles. Feminism is distinguished by its diversity, encompassing several types, with the most common being Liberal Feminism, Radical Feminism, and Social Feminism. Liberal Feminism's sole goal is equality

between men and women in all areas of life, particularly in sharing roles with men. Radical Feminism believes that differences exist not only in rights but also in the physical composition of men and women, demanding equality in gender or physical structure, making it more extreme than liberal feminism. Social Feminism, also known as Marxist or Material Feminism, is considered powerful and has significantly impacted women's lives. It emerged due to the failure of the previous types to achieve all their desired goals. Social feminism takes gender equality and all basic social and political rights as fundamental and non-negotiable demands, playing a crucial role in the changes observed in women's lives across all levels today.

This movement spread quickly across the world, reaching Algeria, which was still under French colonial rule. During this period, Algerian women faced immense suffering. The traditional Algerian woman was under the control of both a conservative male-dominated society and the French colonial regime. Women were seen as symbols of tradition and models to follow within Algerian society. Through cultural and social interaction between Algeria and France, Algerian women adopted the idea of feminism. They saw it as the only way to free themselves from male dominance and oppressive colonial rule. The early feminist movement in Algeria was not widespread but limited to a small group of educated women, as most Algerian women were largely illiterate. The movement faced significant challenges, including restrictions and punishments imposed by the French government on those involved in the feminist movement. Despite these difficulties, the movement began to gain attention among Algerian women, especially the educated few who saw it as a way to assert their rights in a patriarchal society that did not recognize them as individuals.

As the Algerian War of Independence began, the feminist movement played a crucial role. Algerian women joined the liberation struggle, aiding the fighters in expelling the colonizers. However, the movement faced another challenge: the societal reluctance to accept women's participation in the fight. The French government also used the feminist movement as a tool to undermine the independence revolution by portraying it as a French agenda to weaken Algerian society by targeting its women.

Nevertheless, Algerian women's participation in the revolution demonstrated their capabilities and resilience, matching men in their contributions and sacrifices. They hoped for radical changes post-independence, but women's rights continued to decline initially. However, there was a noticeable shift as more women pursued education, sought employment, and aimed to enter politics to advocate for their rights.

This shift was met with resistance from the conservative Algerian society, particularly men who witnessed the feminist movement and women's empowerment as threats to their social status. Many women involved in the movement faced ostracism from their families and communities. Despite this, there were numerous protests advocating for gender equality in social and political spheres.

Eventually, laws were enacted to support women's rights, granting them equal opportunities in employment and political participation. These changes led to a gradual transformation in Algerian society, creating a challenge between modern feminist women and traditional Algerian women. This ongoing shift is gradually erasing traditional customs and the image of the conservative woman, as more Algerian women reject the idea of staying at home and raising children. In summary, while some traditional duties are being neglected, the feminist movement has significantly advanced women's rights in Algeria.

APPENDIX

QUESTIONNAIRE

You are kindly requested to respond to this questionnaire that aims to investigate different perspectives related to the notion of feminism in Algeria. We are exploring attitudes towards feminism by gathering basic insights into individuals' awareness and perceptions. Thank you for your valuable contribution.

Gender :

<input type="checkbox"/>	Male
<input type="checkbox"/>	Female

Age: Educational Background:

1. Is the word **feminism** familiar to you :

<input type="checkbox"/>	Very familiar
<input type="checkbox"/>	familiar
<input type="checkbox"/>	Not very familiar
<input type="checkbox"/>	Never heard about it

2. According to you, what is **feminism**?

<input type="checkbox"/>	Equality for both males and females
<input type="checkbox"/>	Guaranteed women's rights
<input type="checkbox"/>	a movement that claims justice for women
<input type="checkbox"/>	Other

3. What is the role of women in Algerian society?

<input type="checkbox"/>	Effective and helpful
<input type="checkbox"/>	Normal, compared to male
<input type="checkbox"/>	Less effective
<input type="checkbox"/>	It depends on the role played

4. Do you think that feminism is challenging the customs and traditions in Algeria?

<input type="checkbox"/>	Yes
<input type="checkbox"/>	no

If yes, did feminism change the image of the traditional Algerian women that used to be in the past:

<input type="checkbox"/>	Yes
<input type="checkbox"/>	no

5. How would you rate the current state of women's rights in Algeria?

	Excellent
	Good
	Fair
	Poor

6. How do you think the media portrays feminism in Algeria?

	Positively
	Negatively
	Neutral
	Not sure

7. If you have any additional comments or thoughts on feminism in Algeria, please feel free to share.

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خلاصة:

منذ القدم، كانت النساء تعاني من الاضطهاد على الصعيدين العائلي والاجتماعي. ومع مرور الوقت، زادت معاناة المرأة وأصبحت تُعتبر كائنًا بسيطاً دوره يقتصر على الإنجاب أو الإغواء الجنسي. ومع ذلك، ظهرت الحركة النسوية بهدف النهوض بالمرأة واستعادة حقوقها ومنحها مكانة اجتماعية مرموقة، وإخراجها من هيمنة المجتمع الذكوري. انتشرت فكرة النسوية وحظيت بقبول واسع بين النساء حول العالم، وأصبحت أملاً لكل امرأة مضطهدة. ظهرت الحركة النسوية في العديد من الدول نتيجة عوامل مثل الثورة الصناعية، وبرزت بشكل خاص في أمريكا وأوروبا، ومنها فرنسا. تضمنت الحركة النسوية عدة أنواع، منها النسوية الليبرالية، النسوية الماركسية، النسوية الاجتماعية، والنسوية الإسلامية التي ظهرت في الدول العربية. مرت الحركة النسوية بثلاث مراحل رئيسية: المرحلة الأولى ركزت على المطالبة بحقوق العمل، رغم أن نسبة قليلة من النساء حصلت على فرص عمل. في الموجة الثانية، تطورت المطالب لتشمل حق التصويت والمشاركة السياسية. أما الموجة الثالثة، فجاءت بعد فشل شبه كلي للموجتين السابقتين، وكانت أكثر حدة حيث طالبت بالمساواة الكاملة مع الرجل في الحقوق والواجبات السياسية. في الجزائر، تأثرت النساء بالثقافة الفرنسية خلال فترة الاستعمار. في البداية، كانت النساء الجزائريات تقليديات ولا يعرفن شيئاً عن النسوية، لكن مع الوقت بدأت الفكرة تنتشر بين المتعلمات والمتقفات، وشملت جميع الفئات العمرية، سواء التقليدية أو المتأثرة بالثقافة الفرنسية. كانت الحركة النسوية سبباً رئيسياً في مشاركة المرأة الجزائرية في الحرب التحريرية، حيث أدت النساء أدواراً عديدة خلال الثورة بهدف تحرير أنفسهن وإبراز قدراتهن، وكذلك لخدمة قضية النسوية وتحرير بلدهن من الاستعمار. رغم الاعتراف بدور المرأة، إلا أن بعض الرجال اعتبروا النسوية تهديداً لمكانتهم وخروجاً عن العادات والتقاليد. بعد الاستقلال، واجهت النساء الجزائريات صعوبات اجتماعية وسياسية، لكنهن واصلن الكفاح حتى تطورت حقوقهن. ومع مرور الوقت، تشكلت صورة المرأة الجزائرية الحديثة، مما حوّل الصورة النمطية التقليدية للمرأة الجزائرية.

Résumé :

Depuis l'Antiquité, les femmes souffrent d'oppression au niveau familial et social. Au fil du temps, la souffrance des femmes s'est accrue et elles sont devenues considérées comme de simples êtres dont le rôle se limitait à la procréation ou à la séduction sexuelle. Cependant, le mouvement féministe a émergé dans le but de faire progresser les femmes, de restaurer leurs droits, de leur donner un statut social important et de les soustraire à la domination de la société masculine. L'idée du féminisme s'est répandue et a été largement acceptée parmi les femmes du monde entier et est devenue un espoir pour chaque femme opprimée. Le mouvement féministe est apparu dans de nombreux pays à la suite de facteurs tels que la révolution industrielle, et était particulièrement important en Amérique et en Europe, y compris en France. Le mouvement féministe comprenait plusieurs types, dont le féminisme libéral, le féminisme marxiste, le féminisme social et le féminisme islamique, qui ont émergé dans les pays arabes. Le mouvement féministe a traversé trois phases principales : La première phase s'est concentrée sur la revendication des droits du travail, même si un faible pourcentage de femmes ont obtenu des opportunités d'emploi. Lors de la deuxième vague, les revendications ont évolué pour inclure le droit de vote et la participation politique. Quant à la troisième vague, elle fait suite à l'échec presque complet des deux vagues précédentes, et elle est plus sévère car elle exige l'égalité complète avec les hommes en droits et devoirs politiques. En Algérie, les femmes ont été influencées par la culture française pendant la période coloniale. Au début, les femmes algériennes étaient traditionnelles et ne connaissaient rien au féminisme, mais avec le temps, l'idée a commencé à se répandre parmi les femmes instruites et intellectuelles, et à inclure toutes les tranches d'âge, qu'elles soient traditionnelles ou influencées par la culture française. Le mouvement féministe a été l'une des principales raisons de la participation des femmes algériennes à la guerre de libération, car les femmes ont joué de nombreux rôles pendant la révolution dans le but de se libérer et de mettre en valeur leurs capacités, ainsi que de servir la cause du féminisme et de libérer leur pays du colonialisme. Malgré la reconnaissance du rôle des femmes, certains hommes considéraient le féminisme comme une menace pour leur statut et une rupture avec les coutumes et les traditions. Après l'indépendance, les femmes algériennes ont été confrontées à des difficultés sociales et politiques, mais elles ont continué à lutter jusqu'à ce que leurs droits soient acquis. Au fil du temps, l'image de la femme algérienne moderne s'est formée, effaçant le stéréotype traditionnel de la femme algérienne.