

Friends of the Algerian Revolution among the French: Humanitarian Motivation and Rejection of Authority's Policies - A Study of Models

By

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Abstract

There is no disagreement that the Algerian Revolution served as an inspiration for oppressed nations struggling for their liberation and independence. Simultaneously, the revolution attracted individuals with humanitarian inclinations among the French population, who became aware of the brutality of their government's policies and its crimes in Algeria during the revolution. They believed in the justness of the cause adopted by the Algerian people and their desire for freedom and independence. They remember that their country was, and should remain, an inspiration for nations calling for freedom and independence, principles advocated by the French Revolution. Friends of the Algerian Revolution among the French population wholeheartedly and enthusiastically supported the revolution through various means available to them in order to achieve its goals, thereby contradicting their country's political inclinations based on bloodshed, violence, and oppression. Hence, our article titled "Friends of the Algerian Revolution among the French: Between Ethical Stance and Rejection of Power Politics: A Case Study" examines this dialectic between ethics and politics by highlighting the positions of several individuals through their humanistic, cultural, and ethical activism in support of the Algerian Revolution.

Keywords: Algerian Revolution; Support; Friends, Support, The French.

Introduction

Every nation on Earth has its own sources of pride that it boasts about among other nations, whether it is through its scientific advancements that enlighten the world, its defense of its land by raising arms, or the presence of one of the world's wonders within its borders. Just as the Egyptians have their pyramids and the Iraqis have their gardens, we Algerians have our Liberation Revolution, which the world sings about and has impressed everyone over the years. With its greatness, it managed to gather friends from outside its own land, whether they were from the very enemy or from other countries. They rightfully earned the title of "Friends of the Revolution."

There is no disagreement that the Algerian Revolution served as an inspiration for nations that struggled for their liberation and independence. Simultaneously, the revolution attracted individuals with humanitarian inclinations among the French population, who became deeply aware of the severity of their government's policies and its crimes in Algeria during the revolution. They believed in the justice of the cause embraced by the Algerian people and their desire for freedom and independence. They recall that their own country was, and should

continue to be, an inspiration for nations calling for freedom and independence, principles that were championed by the French Revolution. Friends of the Algerian Revolution among the French population wholeheartedly and passionately engaged in supporting and endorsing the Algerian Revolution through all available means in order to achieve its objectives, thereby defying the inclinations of their own country, which were based on bloodshed, violence, and repression.

Henceforth, our intervention entitled "Friends of the Algerian Revolution among the French: Ethical Position and Rejection of Power Politics: A Study of Exemplary Cases" aims to illuminate the dialectic between ethics and politics by highlighting the stances of a number of individuals through their humanitarian, cultural, and ethical activism in support of the Algerian Revolution. It is important to note here that Algeria remained faithful to its supporters and advocates of the Liberation Revolution, who defended the course of this just cause. The revolution garnered support from numerous global proponents of liberation, including leaders, intellectuals, cultural figures, doctors, journalists, and lawyers. This was in response to their loyalty and humanitarian commitment, which entailed significant hardships at that time.

Firstly, the motives behind the support of the French who stood with the Algerian Revolution

The Algerian Revolution of 1954-1962 received unprecedented support, endorsement, and backing, unlike any other revolution in the world, which distinguished it from other revolutions in contemporary history. It left its marks on the records of the liberation and emancipation process worldwide^a. Amidst this conflict, France aimed to employ all means to beautify its tarnished image and the heinous crimes it committed, which are a stain on its record. France partially succeeded in recruiting figures from French society to defend its policies in Algeria, deceiving the French and global public opinion to justify its criminal acts in Algeria. Nevertheless, many of its intellectuals opposed what was happening in Algeria and worked on raising awareness among French society regarding the transgressions and criminal acts taking place in Algeria.

The present research focuses on examining the circumstances and atmospheres that motivated French intellectuals to support and endorse the Algerian Revolution (Al-Obaidi, 2016, p. 242). As soon as news started to emerge - separate from the pro-French government press^b - regarding the details of abuses, crimes, and inhumane practices committed by the French colonial authorities in Algeria, the occupying French authorities unleashed their executioners to perpetrate killings and extermination without any fear or hesitation. This step was aimed at silencing the Algerian voices that called for freedom and independence. The crimes committed by the French forces during the Liberation Revolution were diverse, employing various forms of torture and arbitrariness, with no regard for human rights violations regardless of their nature. Despite all these atrocious crimes, one of the criminals, General Jacques Massu, attempted to justify them by stating: "Objective circumstances compel our army in Algeria to adopt these necessary methods, which our conscience finds morally acceptable" (Bristow, 1989, p. 296).

Until the beginning, the number of French intellectuals - despite their ideological differences - started mobilizing to put an end to the atrocities taking place in Algeria, utilizing their human and cultural capital to influence public opinion in France. Since the end of 1955, individual initiatives began to emerge, gradually evolving into collective actions - organizing themselves into committees or organizations. This movement took on both public and clandestine forms. The aim was to raise awareness among the French public about rejecting colonial policies and the practices of the French army and administration during the revolution, and the tragic and bloody consequences that ensued from them (Zoubir, 2017, p. 91).

The question that arises is, what were the motivations that drove these individuals to oppose their own state and stand with the Algerian people? It renders itself necessary to study the motivations behind their stance in supporting the revolution, which can be summarized in the following orientations:

- **Respect for the Principles and Values of the French Revolution:** This motivation stands as one of the most significant factors that drove the French individuals who opposed the war in Algeria and supported the Algerian revolution. They believe that as French citizens, it is their right to struggle for the defense of those who face injustice and aggression, as this aligns with the principles of the French Revolution. They see their fight against the crimes committed in Algeria as an expression of their national principles, considering themselves the offspring of the 1789 revolution and guardians of republican values. Their support for the Algerian revolution stems from their belief in those principles (Evans, 2007, p. 65). In contrast, the military institution sought to entrench a fascist concept that undermines the remaining values and principles of the French Revolution. This inclination can be observed in General Salan's statement, when he said, "No one, including General de Gaulle, has the authority..."
- 1- **Historical Influence (Inspired by the Suffering of Nazi Occupation):** The stance of some supporters of the Algerian revolution can be traced back to their recognition of the experiences endured by the French people during their resistance against German occupation. The collective memory in France still recalls the suffering and pain inflicted upon the French population during the German presence in their country. This experience served as a field of moral values and ethical principles that should be emulated by humanity. As a result, many individuals were driven to take proactive action to halt the bloodshed in Algeria, and numerous expressions of solidarity were conveyed. Reviving the memory of French national resistance, which still holds significance in French society, emphasized the importance of working towards liberation and freedom. This was evident when the French society engaged in political and military struggles to end the Nazi presence in France. Their aim was to draw parallels to the Algerian reality. They believed that the political work and resistance carried out by the Algerian people mirrored the resistance of the French against Nazi occupation. It was from this perspective that they opposed what was happening in Algeria and took a genuine and resolute stance. They saw it as an opportunity to revive the traditions of political struggle that reject domination and control (Omran, p. 145). The opposition to the Algerian war was a natural result of the deep-rooted impact of memories of occupation and Nazi resistance. The events of World War II served as a field of experiences for moral values and ethical principles that should be emulated by humanity. As a result, these individuals were motivated to take proactive action to halt the ongoing bloodshed in Algeria.
- 2- **Intellectual and Cultural Diversity:** What distinguishes the political activism carried out by intellectuals in France against the repressive practices and crimes committed by French forces in Algeria is that it did not require a uniform ideology or a similar background. Instead, these intellectuals sought a common goal that brought them together and worked towards it, which was to declare their innocence of the violations and killings taking place in Algeria, which served the interests of a specific group of French individuals rather than the entire French society. Therefore, we find that the intellectual elite who opposed what was happening in Algeria belonged to different political paths, diverse intellectual affiliations, and had varied political experiences.

Consequently, we observe that numerous intellectuals, including writers, journalists, artists, poets, lawyers, doctors, and others, rallied under the banner of opposition to the war, working to expose its crimes, which they considered a dark blemish on the democratic and humanitarian legacy of French society. Notably, the intellectual class, particularly historians, played a significant role in enlightening public opinion by presenting compelling facts and irrefutable evidence that the French government could not refute. Consequently, their stance provided robust support for the clandestine struggle against the war. These intellectuals, who had studied history at universities and exerted influence on French youth, underscored the profound importance of history in its impact on the clandestine resistance (Zoubir, 2012, pp. 445-446).

- 3- **The Power of Human Connections:** The human bonds between Algerians and French individuals played a significant role in driving French intellectuals to struggle against the crimes taking place in Algeria. Many French intellectuals had cherished memories and strong experiences with their Algerian peers during their childhood, which influenced their behavior and principles. They rejected racial discrimination and concepts of hatred, and as a result, their stance was rooted in the necessity of standing alongside Algerians (Zoubir, 2012, p. 447). It also served as a criticism of the empty rhetoric espoused by the French authorities regarding their long-standing policy of integration, which remained mere propaganda tools without practical implementation. France never truly adhered to its fundamental principle enshrined in its constitution, which is the equality of citizens before the law (Granméison, 2007, p. 343).
- 4- **Religious Belief (Christian Values):** Another motivating factor that drove many French intellectuals to take action and declare their support for the Algerian revolution and the independence project declared on November 1, 1954, was their religious belief, specifically rooted in Christian values. Numerous French religious figures expressed their opposition to the practices occurring in Algeria during the revolution and the colonial policies (Rachid, pp. 91-92).

Secondly: Friends of the Revolution: Between Humanitarian Motivation and Rejection of the Power's Policies

Anyone who delves into the history of French colonization in Algeria will find that the colonial authorities exerted tremendous efforts to ensure the success of the "French Algeria" project. The military and French politicians were recruited to serve this colonial project, each from their respective positions. Gradually, proponents of the idea of "Algeria as an integral part of France" became convinced, asserting that the French Republic extended from Dunkirk to Tamanrasset. As a result of this conviction, those who adhered to the exclusionary colonial mindset were not convinced that there existed a population - regardless of their actions - that did not either assimilate or surrender to this project (Bouhenn, 2013, p. 53).

The Algerian cause stood out on the international stage throughout its historical stages, thanks to the distinctive qualities of its representatives and spokespersons in their dealings with others. It was characterized by ethical and humanitarian dimensions, as well as an intellectual level that influenced others. This was evident during the resistance period, particularly in the diplomatic acumen and knowledge of Prince Abd al-Qadir in effectively conveying the Algerian cause, winning the sympathy and recognition of global elites in his time. Similarly, during the period of the national movement, through its external activities, representatives of both the revolutionary and reformist movements were successful in gaining support and recognition. They convinced influential figures, such as Nasir, of the reality of the living conditions of the Algerian people. When the Liberation Revolution erupted, the groundwork for external work was already laid, and communication channels were open. The means of

access were not complicated, as it was characterized by practical grassroots engagement, transitioning from an elitist political movement to a popular liberation revolution (Zeghidi, 2017, p. 15).

Undoubtedly, the Algerian liberation movement was driven by the strong will of the Algerian people to break free from the hegemony of the exclusionary and racially discriminatory colonial regime. However, throughout the course of this liberation process, non-directly involved parties emerged, providing support to the Algerian people in their quest for liberation. While initially their involvement may have been based solely on belief in the cause, it gradually evolved into practical engagement, with their members actively participating in the liberation movement to the extent that they paid a high price. Among them were those who sacrificed their lives, while others faced exile, imprisonment, or deprivation of their civil and political rights.

What is striking about the composition of this category is its racial, religious, cultural, and geographical diversity. It includes individuals of different races, such as white and black, as well as various religious affiliations, including Muslims, Christians, and Jews. It encompasses believers and non-believers, and its members hail from Europe, Asia, America, and Africa (Meriouche, 2017, p. 258). This can be attributed to the fact that the Algerian liberation revolution was infused with universal human values, which united and rallied the global human community around it (Zeghidi, 2017, p. 16). The international nature of the Algerian revolution is emphasized in the First of November 1954 Manifesto. This significant historical document was addressed by the revolution's instigators to the Algerian people, as well as to the entire world. In it, they explained the revolution's external objectives, including internationalizing the Algerian cause. They focused on shaping global public opinion, particularly French public opinion, by clarifying the motives and goals that propelled them to ignite the revolution. Through this mechanism, the revolution's leadership succeeded in creating significant resonance and broad international solidarity, which challenged the imposed silence that the French colonial authorities had sought to maintain in order to confine the Algerian revolution to a local scope (Derrida, 2019, p. 172).

Among these individuals were a number of French citizens who chose to prioritize the humanitarian aspect within themselves—driven by conscience and human sentiment—over extremism and aligning with their government in suppressing the Algerian people. They called for an end to the crimes committed by the colonial authorities against the Algerian people (Bouhend, 2013, p. 53). Thus, we find that the Algerian revolution, thanks to the principles it advocated and the justice of its cause, managed to attract and captivate the best of France's intellectuals, despite their differing backgrounds and perspectives.

The question that arises is: What motivated these French individuals to stand with the Algerian revolution instead of supporting their government in suppressing it? The answer to this question leads us back to the motivations we discussed earlier. These motivations created a sense of guilt among French intellectuals, regardless of their diverse backgrounds. When they engaged with the principles advocated by the Algerian revolution, they expressed their sympathy for the justice of the Algerian cause and voiced their rejection of the colonial policies that sought to marginalize the Algerian people and deny their right to existence and life. This means that the conscience of these French individuals struggled between the criminal policies of their own state and the humanitarian values they believed in. Ultimately, the latter prevailed and drove them towards the ship of salvation from a dark history written by the French state from 1830 until the declaration of the revolution in November 1954. They shared the experience of struggle, political work, and even military action with the Algerians during the

liberation revolution (Maadi, 2020, p. 41). The choice of these individuals to speak the truth signifies a triumph over the self in resisting hidden evil impulses and declaring the principle of expressing the inherent goodness within oneself. They rose to defend the Algerian cause through both words and actions, driven by the prick of conscience that moved them after their mental awareness was awakened from the slumber of ignorance and the spirit of oppression against the oppressed on Earth (Al-Obaidi, 2016, p. 244).

The inclination towards the humanitarian values believed in by these French individuals, which led them to support the Algerian revolution from the beginning, is evident. In this context, Henri Alleg wrote: "The experience I lived with my comrades and colleagues in the battle, who can help understand the complexities of the era we experienced. The silence and false narratives regarding the history of colonization and the war of liberation, which have been nurtured in France on one hand and in Algeria on the other for decades, have made it difficult to objectively grasp this period. It is necessary to highlight the glorious aspects of these years and commend the astonishing brotherhood that united the Algerian warriors and the extraordinary bravery of the entire people, as well as the admirable women who formed a front against oppression in the streets, countryside, mountains, and torture chambers" (Alleg, 2007, p. 7).

Over time, the Algerian revolution gained an increasing number of French supporters as the early ones exposed the crimes of the French colonial authorities by being present at the heart of the events. They witnessed, and even participated in, those crimes under pressure from higher orders (Meriouche, 2017, p. 268). These individuals crossed all red lines in exposing the crimes of the colonial authorities, as was the case with André Mandouze. Due to his supportive stance towards the Algerian revolution and his support for the demands of the Algerian people, he and his family were put in danger. He faced attacks from supporters of the idea of "French Algeria" and experienced the bitterness of imprisonment in Paris in 1956 after his participation in a Paris festival in support of the Algerian revolution (Mandouze, 2007, p. 5).

The friends of the Algerian revolution did not limit their support within certain boundaries. Their convictions led them to engage in acts that could be considered a blow to the image of their own country. They formed secret networks and organizations aimed at supporting and assisting the Algerian revolution through various means (Maadi, 2020, p. 39). Some of them even went as far as inciting French soldiers not to go to Algeria and participate in the massacre of Algerians. They considered the Algerians' uprising justified, as it was a cry for self-determination and a future after the colonial authorities refused to listen to them (Maadi, 2020, p. 41).

Indeed, these honorable French individuals, when they became convinced of the justice of the Algerian cause and the Algerian people's right to freedom and independence, their unwavering convictions and belief in humanitarian values led them to work in various fields to support the Algerian revolution. Through these positions, they expressed a free and rebellious spirit that defied the illusory national constraints advocated by colonial proponents among the French. They worked to uphold the principles of humanity in Algeria and shattered the wall of silence that the colonial authorities tried to impose on the situation in Algeria.

Thirdly, Examples of French supporters of the Algerian Revolution:

The supporters of the French Revolution did not confine their support for the Algerian revolution within specific boundaries. Their convictions drove them to undertake actions that could be deemed a blow to their nation's reputation. They clandestinely formed networks and

covert organizations aimed at bolstering the Algerian revolution and providing assistance through various means (Maadi, 2020, p. 39). Some even went as far as inciting French soldiers against deploying to Algeria and participating in the eradication of Algerians. They deemed the Algerian uprising justified, as it represented a cry for self-determination and a future after the colonial authorities rejected their pleas (Maadi, 2020, p. 41).

Therefore, as history books documenting the events of the Algerian revolution have carried numerous names of French individuals who stood alongside the Algerian people in their struggle for freedom and independence, it is important to highlight the role of these individuals in the national struggle against French occupation. In order to provide a comprehensive understanding of the subject, we have decided to study examples of these individuals to complete the picture.

1- Francis Jeanson (1922-2009)

Francis Jeanson, a French philosopher, is described as a symbol of history (Khutab, 2021, p. 141). He was born in the city of Bordeaux in July 1922. He obtained a degree in literature and a diploma in advanced studies in philosophy. He was influenced by left-wing ideas. In 1943, he fled France and joined the underground movement for the first time. However, he was arrested at the age of twenty-one and sent to the Miranda de Ebro internment camp in Spain during the Franco era. Upon his release, he became involved in the secret resistance movement in the French territories of North Africa and became an enthusiastic supporter of Gaullism (Francis, 2009, p. 21).

After the end of World War II, Jeanson worked as a correspondent for the communist daily newspaper "L'Humanité" in 1945. His visit to Algeria, accompanied by his wife Colette, allowed him to witness the dire conditions faced by the Algerian people due to the oppression and arrogance of the French colonial authorities. This led him to carefully examine the destructive actions carried out by his own government, which undermined the capabilities of Algerian society, and he became aware of the seriousness of the situation (Khutab, 2021, p. 142). Jeanson became acquainted with the philosophers Albert Camus and Jean-Paul Sartre, who entrusted him with managing the magazine "Les temps modernes" between 1951 and 1956.

Initially, Francis Jeanson did not show significant interest in the situation in Algeria. However, after the outbreak of the liberation revolution, his stance changed regarding the events taking place in Algeria. This change prompted him to make the decision to travel to Algeria to meet with the leaders of the revolution. However, his discovery of being afflicted with tuberculosis forced him to stay in France, and instead, his wife Colette was sent in his place. She visited Algeria three times (in February, May, and September 1955), and the results of her visits were published in the newspaper "Asbri" in its November 1955 issue (Mustafa, 2013, p. 284). In the same year, Jeanson, in collaboration with his wife Colette, released the book "L'Algerie hors la loi" (Algeria Outside the Law), in which they criticized the failure of the system to integrate the Algerian people into France and affirmed the legitimacy of the Algerian fighters in the National Liberation Front.

Francis Jeanson was the first Frenchman to oppose his country's aggressive policy in Algeria, which led him to establish a strong support network in France and Europe for the Algerian cause. This network became known as "Les porteurs de valises" (The Suitcase Carriers) in 1957. Due to the network's perceived threat to French interests, Jeanson became a target of police harassment and persecution, particularly in 1960 when he published the book "Notre guerre" (Our War) at the beginning of the year. He also founded a front called the "Front

de soutien à la révolution algérienne" (Front for the Support of the Algerian Revolution) in 1961. As a result, a French court sentenced him in absentia to ten years in prison in October 1960. However, he was included in the general amnesty issued by the French authorities in 1966. Jeanson remained loyal to the Algerian cause until his death in 2009 (Rothman, 1981, pp. 33-34).

Indeed, Jeanson's committed and supportive stance towards the Algerian cause did not emerge out of thin air. His transition from opposing Vichy and de Gaulle's Nazi-friendly policies to becoming critical of de Gaulle's stance on the Algerian War, as well as his path from Spanish prisons to his break with Sartre and Camus, and his involvement in underground activities during the liberation revolution, all illustrate his consistent commitment, even though his positions may have varied. Jeanson's support for the Algerian cause was a result of his personal and ideological trajectory. His experiences shaped his convictions, leading him to contribute to the establishment of cultural institutions such as the Maison de la Culture, initiated by André Malraux. All these aspects shed light on Jeanson's unwavering commitment, despite the multiple facets of his engagement (Francis, 2009, pp. 22-23). Due to his supportive stance and involvement, Jeanson and his associates faced surveillance and persecution after the discovery of their network. Many members, including Jeanson, were sentenced in absentia (Rothman, 1981, pp. 375-376). However, this did not change his dedication as he remained loyal to the Algerian cause until the end.

2- Jean-Paul Sartre (1905-1980)

He was a French philosopher, writer, literary critic, and political activist. He was born on June 21, 1905, into a modest bourgeois family. His father served in the military, and his mother was the cousin of Albert Schweitzer, growing up in a family of intellectuals and educators. His uncle was a political figure. Sartre completed his studies at the École Normale Supérieure in Paris in 1929 and finished his military service in February 1931. When Nazi Germany occupied France, Sartre became involved in the French Resistance and was arrested by the Germans. Sartre gained recognition and became famous for his prolific writing. Additionally, he was politically aligned with the extreme left and heavily influenced by communist ideas, ultimately joining the French Communist Party.

Jean-Paul Sartre was known for his prolific literary output, producing extensive works in the form of novels, essays, plays, philosophical writings, and autobiographies. Some notable works include "Being and Nothingness" (1943), "Existentialism Is a Humanism" (1945), and "Critique of Dialectical Reason" (1960). His existentialist philosophy had a significant impact in the post-war period, and he remained a symbol of the intellectual who took a particular direction in his writings, along with Albert Camus. Sartre was awarded the Nobel Prize in Literature in 1964. His characters were characterized by their detachment, appearing more as subjects of debate and dialogue than fully developed human beings. However, he excelled at placing his protagonists in a world of his own creation. Sartre lived a life filled with experiences and influence until his death on April 15, 1980, at the age of 75 in Paris, following a battle with lung disease (El Abidi, 2016, p. 257). Jean-Paul Sartre believed in the importance and role of the French intellectual in supporting the Algerian revolution, which led him to distance himself from politicians and politics while clinging to his humanity. He stated, "I am part of the intellectual elite, not the men of politics, but as a citizen, I can participate with pressure groups. This explains why I was sincere and loyal to the Algerians. This, in my opinion, is the duty of a citizen. Since my skill and expertise lie in my culture, I can serve or participate through writing" (Emrani, p. 31). Through this passage, we see that Sartre focused heavily on his humanity and citizenship as symbols of his ideological belonging and the principles of the French Revolution.

The French thinker Jean-Paul Sartre presents a gruesome picture of what is happening in Algeria, as he introduces Henri Alleg's book "La Question" (The Question) when he says, "Everything changes with 'The Question': Alleg spares us despair and shame because he is a victim who withstands and overcomes torture. This revolution is not without terrifying circumstances. He was tortured, and they went to great lengths to torture him in our name. Through him, we regain some of our dignity. We are proud to be French, and readers embody him with great passion, accompanying him to the utmost pain. They stand with him alone and exposed. Can they, and can we, truly withstand it? That is another matter. The important thing is that the victim liberates us when he helps us discover, as he discovered for himself, that we are capable and must endure everything" (Sartre, 2007, p. 64). In another instance, he adds, "The interrogation (the question) was simply a despicable and heinous crime committed by criminals and Alphonse in sin against other human beings, whom they could and should have ended" (Sartre, p. 45).

3- Frantz Fanon (1925-1961)

Fanon was a psychiatrist and social philosopher born in Fort-de-France, Martinique on July 20, 1925. He belonged to a small bourgeois family and was known for his struggle for freedom, against discrimination and racism. During World War II, he served in the Free French army and fought against the Nazis. He enrolled in medical school in Lyon (Issa, 2018, pp. 82-83) and specialized in psychiatry, later working as a military doctor in Algeria. He became the head of the psychiatric department at the Blida Hospital (Massi, 2011, p. 595). Subsequently, he joined the National Liberation Front (FLN) as a physician in 1955. After being expelled from Algeria, he traveled to Paris but soon secretly left for Tunisia to join the Algerian revolution. He worked as an editor for "El Moudjahid," the newspaper of the FLN, and took on direct organizational, diplomatic, and highly sensitive military tasks. In 1960, he became an ambassador for the temporary Algerian government in Ghana. He passed away at the age of 36 on December 6, 1961, after being diagnosed with leukemia (Massi, 2011, p. 595).

After joining the revolution, Frantz Fanon produced two major intellectual works. The first one is "The Wretched of the Earth," published in 1959, where he analyzed the radical changes brought about by the Algerian revolution on the Algerian individual and society (Lounissi, 2002, pp. 24-26). The second book, "A Dying Colonialism," was published in 1961. In this work, he provided a psychological analysis of the devastating effects of colonization on the individual and the nation, as well as the consequences of the decolonization movement on society, customs, and politics (Fanon, 2015).

Conclusion

In conclusion, based on our study on the topic of "Friends of the Algerian Revolution among the French: Between Humanitarian Motivation and Rejection of the Authority's Policies: A Study of Models," we can draw the following conclusions:

1. Friends of the Algerian Revolution among the French contributed, based on the values and humanitarian principles they believed in, to express their rejection of French authority's policies and the fallacious arguments presented by the government to convince the French public that what was happening in Algeria was merely the rebellion of an unlawful group. They were able to convey contrasting images to the official stance, through which they built an opposing opinion to the French government's directions, reaching a level of influence on official decisions.

2. The support from friends of the revolution among the French was not limited to theoretical endorsement. Some of them formed networks to support the liberation revolution through various means, such as the Johnson Network and the Corriol Network.
3. Friends of the Algerian Revolution among the French provided various forms of support and solidarity. For example, their pens became effective weapons in mobilizing the French public opinion against the policies of the French government in Algeria.
4. We cannot agree with the opinion that diminishes the value of the work carried out by friends of the Algerian Revolution among the French because they contributed to enlightening the French public opinion about the criminal acts committed by the French authorities in Algeria, and it is the responsibility of the French public opinion to take action to stop them.

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^a And this is what the Soummam Charter emphasized by saying: "The Algerian revolution is not a civil war or a religious war, but rather it seeks to regain national independence in order to establish a democratic and social republic that ensures the equal rights of all the inhabitants of the country without discrimination." This statement was in line with the orientations of many intellectual elites who still believe in the principles of the liberation revolution. See: Soummam Charter document, National Museum of the Mujahideen Publications, Algeria, 1996, p. 34.

^b There were French newspapers that supported the government in its position and tried to deceive the French public opinion with illogical facts about what was happening in Algeria. The writer Claude Bourdais, editor-in-chief of the newspaper *France Observateur*, expressed these attempts, saying: "The Paris press tries every day to convince our citizens to devote as much money and as many souls as they can, if necessary, to the war in Algeria. Moreover, our government, which knows that it has no life except through achieving peace and knows that it must do the impossible to provide the necessary calm that must exist." See: *France Observateur*, March 15, 1956.