

Algeria Unveiled

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Fanon, says Adolfo Gilly, "was not a Marxist." If so, so much the worse for Marxism.

Marxism is only incidentally a technical method; it is not a technique at all, or pliers with which to pull history's teeth. And as much as it is a way of seeing history, it is equally a way of feeling about it. The compassionate grasp of social process and of the divided collectivity of mankind: Marx.

Fanon: Beginning with the Algerian woman's veil, he ends with a description of the modern confrontation which, even if only implicitly, is still all but total, encompassing not only the native's mind and the revolutionary's means, but the sickness of the master culture, too. All by itself, this chapter from A Dying Colonialism¹ would have made Fanon a permanent Marxist requirement. Its relevance for the current women's liberation movement does not need comment.

THE WAY PEOPLE clothe themselves, together with the traditions of dress and finery that custom implies, constitutes the most distinctive form of a society's uniqueness, that is to say the one that is the most immediately perceptible. Within the general pattern of a given costume, there are of course always modifications of detail, innovations which in highly developed societies are the mark of fashion. But the effect as a whole remains homogeneous, and great areas of civilization, immense cultural regions, can be grouped together on the basis of original, specific techniques of men's and women's dress.

It is by their apparel that types of society first become known,

¹ New York: Monthly Review Press, 1965.

whether through written accounts and photographic records or motion pictures. Thus, there are civilizations without neckties, civilizations with loin-cloths, and others without hats. The fact of belonging to a given cultural group is usually revealed by clothing traditions. In the Arab world, for example, the veil worn by women is at once noticed by the tourist. One may remain for a long time unaware of the fact that a Moslem does not eat pork or that he denies himself daily sexual relations during the month of Ramadan, but the veil worn by the women appears with such constancy that it generally suffices to characterize Arab society.

In the Arab Maghreb, the veil belongs to the clothing traditions of the Tunisian, Algerian, Moroccan, and Libyan national societies. For the tourist and the foreigner, the veil demarcates both Algerian society and its feminine components.² In the case of the Algerian man, on the other hand, regional modifications can be noted: the *fez* in urban centers, turbans and *djellabas*³ in the countryside. The masculine garb allows a certain margin of choice, a modicum of heterogeneity. The woman seen in her white veil unifies the perception that one has of Algerian feminine society. Obviously what we have here is a uniform which tolerates no modification, no variant.⁴

² We do not here consider rural areas where the woman is often unveiled. Nor do we take into account the Kabyle woman, who, except in the large cities, never uses a veil. For the tourist who rarely ventures into the mountains, the Arab woman is first of all one who wears a veil. This originality of the Kabyle woman constitutes, among others, one of the themes of colonialist propaganda bringing out the opposition between Arabs and Berbers. Such studies, devoted to the analysis of psychological modifications, neglect considerations that are properly historical. We shall presently take up this other aspect of Algerian reality in action. Here we shall content ourselves with pointing out that the Kabyle women, in the course of 130 years of domination, have developed other defense mechanisms with respect to the occupier. During the war of liberation their forms of action have likewise assumed absolutely original aspects.

³ *Djellaba*—a long, hooded cloak. (Translator's note)

⁴ One phenomenon deserves to be recalled. In the course of the Moroccan people's struggle for liberation, and chiefly in the cities, the white veil was replaced by the black veil. This important modification is explained by the Moroccan women's desire to express their attachment to His Majesty Mohammed V. It will be remembered that it was immediately after the exiling of the King of Morocco that the black veil, a sign of mourning, made its appearance. It is worth noting that black in Moroccan or Arab society, has never expressed mourning or affliction. As a combat measure, the adoption of black is a response to the desire to exert a symbolic pressure on the occupier, and hence to make a logical choice of one's own symbols.

The *haik*⁵ very clearly demarcates the Algerian colonized society. It is of course possible to remain hesitant before a little girl, but all uncertainty vanishes at the time of puberty. With the veil, things become well-defined and ordered. The Algerian woman, in the eyes of the observer, is unmistakably "she who hides behind a veil."

We shall see that this veil, one of the elements of the traditional Algerian garb, was to become the bone of contention in a grandiose battle, on account of which the occupation forces were to mobilize their most powerful and most varied resources, and in the course of which the colonized were to display a surprising force of inertia. Taken as a whole, colonial society, with its values, its areas of strength, and its philosophy, reacts to the veil in a rather homogeneous way. The decisive battle was launched before 1954, more precisely during the early 1930's. The officials of the French administration in Algeria, committed to destroying the people's originality, and under instructions to bring about the disintegration, at whatever cost, of forms of existence likely to evoke a national reality directly or indirectly, were to concentrate their efforts on the wearing of the veil, which was looked upon at this juncture as a symbol of the status of the Algerian woman. Such a position is not the consequence of a chance intuition. It is on the basis of the analyses of sociologists and ethnologists that the specialists in so-called native affairs and the heads of the Arab Bureaus coordinated their work. At an initial stage, there was a pure and simple adoption of the well-known formula, "Let's win over the women and the rest will follow." This definition of policy merely gave a scientific coloration to the "discoveries" of the sociologists.

Beneath the patrilineal pattern of Algerian society, the specialists described a structure of matrilineal essence. Arab society has often been presented by Westerners as a formal society in which outside appearances are paramount. The Algerian woman, an intermediary between obscure forces and the group, appeared in this perspective to assume a primordial importance. Behind the visible, manifest patriarchy, the more significant existence of a basic matriarchy was affirmed. The role of the Algerian mother, that of the grandmother, the aunt, and the "old woman," were inventoried and defined.

This enabled the colonial administration to define a precise political doctrine: "If we want to destroy the structure of Algerian society, its capacity for resistance, we must first of all

⁵ The *haik*—the Arab name for the big square veil worn by Arab women, covering the face and the whole body. (Translator's note.)

conquer the women; we must go and find them behind the veil where they hide themselves and in the houses where the men keep them out of sight." It is the situation of woman that was accordingly taken as the theme of action. The dominant administration solemnly undertook to defend this woman, pictured as humiliated, sequestered, cloistered . . . It described the immense possibilities of woman, unfortunately transformed by the Algerian man into an inert, demonetized, indeed dehumanized object. The behavior of the Algerian was very firmly denounced and described as medieval and barbaric. With infinite science, a blanket indictment against the "sadistic and vampirish" Algerian attitude toward women was prepared and drawn up. Around the family life of the Algerian, the occupier piled up a whole mass of judgments, appraisals, reasons, accumulated anecdotes and edifying examples, thus attempting to confine the Algerian within a circle of guilt.

Mutual aid societies and societies to promote solidarity with Algerian women sprang up in great number. Lamentations were organized. "We want to make the Algerian ashamed of the fate that he metes out to women." This was a period of effervescence, of putting into application a whole technique of infiltration, in the course of which droves of social workers and women directing charitable works descended on the Arab quarters.

The indigent and famished women were the first to be besieged. Every kilo of semolina distributed was accompanied by a dose of indignation against the veil and the cloister. The indignation was followed up by practical advice. Algerian women were invited to play "a functional, capital role" in the transformation of their lot. They were pressed to say no to a centuries-old subjection. The immense role they were called upon to play was described to them. The colonial administration invested great sums in this combat. After it had been posited that the woman constituted the pivot of Algerian society, all efforts were made to obtain control over her. The Algerian, it was assured, would not stir, would resist the task of cultural destruction undertaken by the occupier, would oppose assimilation, so long as his woman had not reversed the stream. In the colonialist program, it was the woman who was given the historic mission of shaking up the Algerian man. Converting the woman, winning her over to the foreign values, wrenching her free from her status, was at the same time achieving a real power over the man and attaining a practical, effective means of destructuring Algerian culture.

Still today, in 1959, the dream of a total domestication of Algerian society by means of "unveiled women aiding and sheltering the occupier" continues to haunt the colonial authorities.⁶

The Algerian men, for their part, are a target of criticism for their European comrades, or more officially for their bosses. There is not a European worker who does not sooner or later, in the give and take of relations on the job site, the shop, or the office, ask the Algerian the ritual questions: "Does your wife wear the veil? Why don't you take your wife to the movies, to the fights, to the café?"

European bosses do not limit themselves to the disingenuous query or the glancing invitation. They use "Indian cunning" to corner the Algerian and push him to painful decisions. In connection with a holiday—Christmas or New Year, or simply a social occasion with the firm—the boss will invite *the Algerian employee and his wife*. The invitation is not a collective one. Every Algerian is called in to the director's office and invited by name to come with "your little family." "The firm being one big family, it would be unseemly for some to come without their wives, you understand? . . ." Before this formal summons, the Algerian sometimes experiences moments of difficulty. If he comes with his wife, it means admitting defeat, it means "prostituting his wife," exhibiting her, abandoning a mode of resistance. On the other hand, going alone means refusing to give satisfaction to the boss; it means running the risk of being

⁶ The ground is prepared in the school establishments as well. The teachers to whom the parents have entrusted their children soon acquire the habit of passing severe judgment on the fate of woman in Algerian society. "We firmly hope that you at least will be strong enough to impose your point of view . . ." Schools for "young Moslem girls" are multiplying. At their pupils' approach to puberty, the teachers or the nuns exercise a truly exceptional activity. The mothers are first felt out, besieged, and given the mission of shaking up and convincing the father. Much is made of the young student's prodigious intelligence, her maturity; a picture is painted of the brilliant future that awaits those eager young creatures, and it is none too subtly hinted that it would be criminal if the child's schooling were interrupted. The shortcomings of colonized society are conceded, and it is proposed that the young student be sent to boarding school in order to spare the parents the criticism of "narrow-minded neighbors." For the specialist in the colonial affairs, veterans and the "developed" natives are the commandos who are entrusted with destroying the cultural resistance of a colonized country. The regions are accordingly classified in terms of the number of developed "active units," in other words, agents of erosion of the national culture that they contain.

out of a job. The study of a case chosen at random—a description of the traps set by the European in order to bring the Algerian to expose himself, to declare: "My wife wears a veil, she shall not go out," or else to betray: "Since you want to see her, here she is,"—would bring out the sadistic and perverse character of these contacts and relationships and would show in microcosm the tragedy of the colonial situation on the psychological level, the way the two systems directly confront each other, the epic of the colonized society, with its specific ways of existing in the face of the colonialist hydra.

With the Algerian intellectual, the aggressiveness appears in its full intensity. The *fellah*, "the passive slave of a rigidly structured group," is looked upon with a certain indulgence by the conqueror.⁷ The lawyer and the doctor, on the other hand, are severely frowned upon. These intellectuals, who keep their wives in a state of semi-slavery, are literally pointed to with an accusing finger. Colonial society blazes up vehemently against this inferior status of the Algerian woman. Its members worry and show concern for those unfortunate women, doomed "to produce brats," kept behind walls, banned.

Before the Algerian intellectual, racist arguments spring forth with special readiness. For all that he is a doctor, people will say, he still remains an Arab. "You can't get away from nature." Illustrations of this kind of race prejudice can be multiplied indefinitely. Clearly, the intellectual is reproached for limiting the extension of learned Western habits, for not playing his role as an active agent of upheaval of the colonized society, for not giving his wife the benefit of the privileges of a more worthy and meaningful life . . . In the large population centers it is altogether commonplace to hear a European confess acidly that he has never seen the wife of an Algerian he has known for twenty years. At a more diffuse, but highly revealing, level of apprehension, we find the bitter observation that "we work in vain" . . . that "Islam holds its prey."

The method of presenting the Algerian as a prey fought over with equal ferocity by Islam and France with its Western culture reveals the whole approach of the occupier, his philosophy and his policy. This expression indicates that the occupier, smarting from his failures, presents in a simplified and pejorative way the system of values by means of which the colonized person resists his innumerable offensives. What is in fact the assertion of a distinct identity, concern with keeping intact a

⁷ *fellah*—a peasant. (Translator's note)

few shreds of national existence, is attributed to religious, magical, fanatical behavior.

This rejection of the conqueror assumes original forms, according to circumstances or to the type of colonial situation. On the whole, these forms of behavior have been fairly well studied in the course of the past twenty years; it cannot be said, however, that the conclusions that have been reached are wholly valid. Specialists in basic education for underdeveloped countries or technicians for the advancement of retarded societies would do well to understand the sterile and harmful character of any endeavor which illuminates preferentially a given element of the colonized society. Even within the framework of a newly independent nation, one cannot attack this or that segment of the cultural whole without endangering the work undertaken (leaving aside the question of the native's psychological balance). More precisely, the phenomena of counteracculturation must be understood as the organic impossibility of a culture to modify any one of its customs without at the same time re-evaluating its deepest values, its most stable models. To speak of counteracculturation in a colonial situation is an absurdity. The phenomena of resistance observed in the colonized must be related to an attitude of counterassimilation, of maintenance of a cultural, hence national, originality.

The occupying forces, in applying their maximum psychological attention to the veil worn by Algerian women, were obviously bound to achieve some results. Here and there it thus happened that a woman was "saved," and symbolically unveiled.

These test-women, with bare faces and free bodies, henceforth circulated like sound currency in the European society of Algeria. These women were surrounded by an atmosphere of newness. The Europeans, overexcited and wholly given over to their victory, carried away in a kind of trance, would speak of the psychological phenomena of conversion. And in fact, in the European society, the agents of this conversion were held in esteem. They were envied. The benevolent attention of the administration was drawn to them.

After each success, the authorities were strengthened in their conviction that the Algerian woman would support Western penetration into the native society. Every rejected veil disclosed to the eyes of the colonialists horizons until then forbidden, and revealed to them, piece by piece, the flesh of Algeria laid bare. The occupier's aggressiveness, and hence his hopes, multiplied tenfold each time a new face was uncovered. Every new Algerian

rian woman unveiled announced to the occupier an Algerian society whose systems of defense were in the process of dislocation, open and breached. Every veil that fell, every body that became liberated from the traditional embrace of the *haïk*, every face that offered itself to the bold and impatient glance of the occupier, was a negative expression of the fact that Algeria was beginning to deny herself and was accepting the rape of the colonizer. Algerian society with every abandoned veil seemed to express its willingness to attend the master's school and to decide to change its habits under the occupier's direction and patronage.

We have seen how colonial society, the colonial administration, perceives the veil, and we have sketched the dynamics of the efforts undertaken to fight it as an institution and the resistances developed by the colonized society. At the level of the individual, of the private European, it may be interesting to follow the multiple reactions provoked by the existence of the veil, which reveal the original way in which the Algerian woman manages to be present or absent.

For a European not directly involved in this work of conversion, what reactions are there to be recorded?

The dominant attitude appears to us to be a romantic exoticism, strongly tinged with sensuality.

And, to begin with, the veil hides a beauty.

A revealing reflection—among others—of this state of mind was communicated to us by a European visiting Algeria who, in the exercise of his profession (he was a lawyer), had had the opportunity of seeing a few Algerian women without the veil. These men, he said, speaking of the Algerians, are guilty of concealing so many strange beauties. It was his conclusion that a people with a cache of such prizes, of such perfections of nature, owes it to itself to show them, to exhibit them. If worst came to worst, he added, it ought to be possible to force them to do so.

A strand of hair, a bit of forehead, a segment of an "overwhelmingly beautiful" face glimpsed in a streetcar or on a train, may suffice to keep alive and strengthen the European's persistence in his irrational conviction that the Algerian woman is the queen of all women.

But there is also in the European the crystallization of an aggressiveness, the strain of a kind of violence before the Algerian woman. Unveiling this woman is revealing her beauty; it is baring her secret, breaking her resistance, making her available for adventure. Hiding the face is also disguising a secret; it is also creating a world of mystery, of the hidden. In a confused

way, the European experiences his relation with the Algerian woman at a highly complex level. There is in it the will to bring this woman within his reach, to make her a possible object of possession.

This woman who sees without being seen frustrates the colonizer. There is no reciprocity. She does not yield herself, does not give herself, does not offer herself. The Algerian has an attitude toward the Algerian woman which is on the whole clear. He does not see her. There is even a permanent intention not to perceive the feminine profile, not to pay attention to women. In the case of the Algerian, therefore, there is not, in the street or on a road, that behavior characterizing a sexual encounter that is described in terms of the glance, of the physical bearing, the muscular tension, the signs of disturbance to which the phenomenology of encounters has accustomed us.

The European faced with an Algerian woman wants to see. He reacts in an aggressive way before this limitation of his perception. Frustration and aggressiveness, here too, evolve apace. Aggressiveness comes to light, in the first place, in structurally ambivalent attitudes and in the dream material that can be revealed in the European, whether he is normal or suffers from neuropathological disturbances.⁸

In a medical consultation, for example, at the end of the morning, it is common to hear European doctors express their disappointment. The women who remove their veils before them are commonplace, vulgar; there is really nothing to make such a mystery of. One wonders what they are hiding.

European women settle the conflict in a much less round-

⁸ Attention must be called to a frequent attitude, on the part of European women in particular, with regard to a special category of evolved natives. Certain unveiled Algerian women turn themselves into perfect Westerners with amazing rapidity and unsuspected ease. European women feel a certain uneasiness in the presence of these women. Frustrated in the presence of the veil, they experience a similar impression before the bared face, before that unabashed body which has lost all awkwardness, all timidity, and become downright offensive. Not only is the satisfaction of supervising the evolution and correcting the mistakes of the unveiled woman withdrawn from the European woman, but she feels herself challenged on the level of feminine charm, of elegance, and even sees a competitor in this novice metamorphosed into a professional, a neophyte transformed into a propagandist. The European woman has no choice but to make common cause with the Algerian man who had fiercely flung the unveiled woman into the camp of evil and of depravation. "Really!" the European women will exclaim, "these unveiled women are quite amoral and shameless." Integration, in order to be successful, seems indeed to have to be simply a continued, accepted paternalism.

about way. They bluntly affirm that no one hides what is beautiful and discern in this strange custom an "altogether feminine" intention of disguising imperfections. And they proceed to compare the strategy of the European woman, which is intended to correct, to embellish, to bring out (beauty treatments, hairdos, fashion), with that of the Algerian woman who prefers to veil, to conceal, to cultivate the man's doubt and desire. On another level, it is claimed that the intention is to mislead the customer, and that the wrapping in which the "merchandise" is presented does not really alter its nature, nor its value.

The content of the dreams of Europeans brings out other special themes. Jean-Paul Sartre, in his *Réflexions Sur la Question Juive*, has shown that on the level of the unconscious, the Jewish woman almost always has an aura of rape about her.

The history of the French conquest in Algeria, including the overrunning of villages by the troops, the confiscation of property and the raping of women, the pillaging of a country, has contributed to the birth and the crystallization of the same dynamic image. At the level of the psychological strata of the occupier, the evocation of this freedom given to the sadism of the conqueror, to his eroticism, creates faults, fertile gaps through which both dreamlike forms of behavior and, on certain occasions, criminal acts can emerge.

Thus the rape of the Algerian woman in the dream of a European is always preceded by a rending of the veil. We here witness a double deflowering. Likewise, the woman's conduct is never one of consent or acceptance, but of abject humility.

Whenever, in dreams having an erotic content, a European meets an Algerian woman, the specific features of his relations with the colonized society manifest themselves. These dreams evolve neither on the same erotic plane, nor at the same tempo, as those that involve a European woman.

With an Algerian woman, there is no progressive conquest, no mutual revelation. Straight off, with the maximum of violence, there is possession, rape, near-murder. The act assumes a para-neurotic brutality and sadism, even in a normal European. This brutality and this sadism are in fact emphasized by the frightened attitude of the Algerian woman. In the dream, the woman-victim screams, struggles like a doe, and as she weakens and faints, is penetrated, martyred, ripped apart.

Attention must likewise be drawn to a characteristic of this dream content that appears important to us. The European never dreams of an Algerian woman taken in isolation. On the rare occasions when the encounter has become a binding rela-

tionship that can be regarded as a couple, it has quickly been transformed by the desperate flight of the woman, who, inevitably, leads the male "among women." The European always dreams of a group of women, of a field of women, suggestive of the gynaeceum, the harem—exotic themes deeply rooted in the unconscious.

The European's aggressiveness will express itself likewise in contemplation of the Algerian woman's morality. Her timidity and her reserve are transformed in accordance with the commonplace laws of conflictual psychology into their opposite, and the Algerian woman becomes hypocritical, perverse, and even a veritable nymphomaniac.

We have seen that on the level of individuals the colonial strategy of destructuring Algerian society very quickly came to assign a prominent place to the Algerian woman. The colonialist's relentlessness, his methods of struggle were bound to give rise to reactionary forms of behavior on the part of the colonized. In the face of the violence of the occupier, the colonized found himself defining a principled position with respect to a formerly inert element of the native cultural configuration. It was the colonialist's frenzy to unveil the Algerian woman, it was his gamble on winning the battle of the veil at whatever cost, that were to provoke the native's bristling resistance. The deliberately aggressive intentions of the colonialist with respect to the *haïk* gave a new life to this dead element of the Algerian cultural stock—dead because stabilized, without any progressive change in form or color. We here recognize one of the laws of the psychology of colonization. In an initial phase, it is the action, the plans of the occupier that determine the centers of resistance around which a people's will to survive becomes organized.

It is the white man who creates the Negro. But it is the Negro who creates negritude. To the colonialist offensive against the veil, the colonized opposes the cult of the veil. What was an undifferentiated element in a homogeneous whole acquires a taboo character, and the attitude of a given Algerian woman with respect to the veil will be constantly related to her over-all attitude with respect to the foreign occupation. The colonized, in the face of the emphasis given by the colonialist to this or that aspect of his traditions, reacts very violently. The attention devoted to modifying this aspect, the emotion the conqueror puts into his pedagogical work, his prayers, his threats, weave a whole universe of resistances around this particular element of the culture. Holding out against the occupier on this precise

element means inflicting upon him a spectacular setback; it means more particularly maintaining "coexistence" as a form of conflict and latent warfare. It means keeping up the atmosphere of an armed truce.

Upon the outbreak of the struggle for liberation, the attitude of the Algerian woman, or of native society in general, with regard to the veil was to undergo important modifications. These innovations are of particular interest in view of the fact that they were at no time included in the program of the struggle. The doctrine of the Revolution, the strategy of combat, never postulated the necessity for a revision of forms of behavior with respect to the veil. We are able to affirm even now that when Algeria has gained her independence such questions will not be raised, for in the practice of the Revolution the people have understood that problems are resolved in the very movement that raises them.

Until 1955, the combat was waged exclusively by the men. The revolutionary characteristics of this combat, the necessity for absolute secrecy, obliged the militant to keep his woman in absolute ignorance. As the enemy gradually adapted himself to the forms of combat, new difficulties appeared which required original solutions. The decision to involve women as active elements of the Algerian Revolution was not reached lightly. In a sense, it was the very conception of the combat that had to be modified. The violence of the occupier, his ferocity, his delirious attachment to the national territory, induced the leaders no longer to exclude certain forms of combat. Progressively, the urgency of a total war made itself felt. But involving the women was not solely a response to the desire to mobilize the entire nation. The women's entry into the war had to be harmonized with respect for the revolutionary nature of the war. In other words, the women had to show as much spirit of sacrifice as the men. It was therefore necessary to have the same confidence in them as was required from seasoned militants who had served several prison sentences. A moral elevation and a strength of character that were altogether exceptional would therefore be required of the women. There was no lack of hesitations. The revolutionary wheels had assumed such proportions; the mechanism was running at a given rate. The machine would have to be complicated; in other words its network would have to be extended without affecting its efficiency. The women could not be conceived of as a replacement product, but as an element capable of adequately meeting the new tasks.

In the mountains, women helped the *guerrilla* during halts or when convalescing after a wound or a case of typhoid contracted in the *djebel*.⁹ But deciding to incorporate women as essential elements, to have the Revolution depend on their presence and their action in this or that sector, was obviously a wholly revolutionary step. To have the Revolution rest at any point on their activity was an important choice.

Such a decision was made difficult for several reasons. During the whole period of unchallenged domination, we have seen that Algerian society, and particularly the women, had a tendency to flee from the occupier. The tenacity of the occupier in his endeavor to unveil the women, to make of them an ally in the work of cultural destruction, had the effect of strengthening the traditional patterns of behavior. These patterns, which were essentially positive in the strategy of resistance to the corrosive action of the colonizer, naturally had negative effects. The woman, especially the city woman, suffered a loss of ease and of assurance. Having been accustomed to confinement, her body did not have the normal mobility before a limitless horizon of avenues, of unfolded sidewalks, of houses, of people dodged or bumped into. This relatively cloistered life, with its knoged, categorized, regulated comings and goings, made any immediate revolution seem a dubious proposition. The political leaders were perfectly familiar with these problems, and their hesitations expressed their consciousness of their responsibilities. They were entitled to doubt the success of this measure. Would not such a decision have catastrophic consequences for the progress of the Revolution?

To this doubt there was added an equally important element. The leaders hesitated to involve the women, being perfectly aware of the ferocity of the colonizer. The leaders of the Revolution had no illusions as to the enemy's criminal capacities. Nearly all of them had passed through their jails or had had sessions with survivors from the camps or the cells of the French judicial police. Not one of them failed to realize that any Algerian woman arrested would be tortured to death. It is relatively easy to commit oneself to this path and to accept among different eventualities that of dying under torture. The matter is a little more difficult when it involves designating someone who manifestly runs the risk of certain death. But the decision as to whether or not the women were to participate in the Revo-

⁹ *djebel*—mountain. (Translator's note)

lution had to be made; the inner oppositions became massive, and each decision gave rise to the same hesitations, produced the same despair.

In the face of the extraordinary success of this new form of popular combat, observers have compared the action of the Algerian women to that of certain women resistance fighters or even secret agents of the specialized services. It must be constantly borne in mind that the committed Algerian woman learns both her role as "a woman alone in the street" and her revolutionary mission instinctively. The Algerian woman is not a secret agent. It is without apprenticeship, without briefing, without fuss, that she goes out into the street with three grenades in her handbag or the activity report of an area in her bodice. She does not have the sensation of playing a role she has heard about ever so many times in novels, or seen in motion pictures. There is not that coefficient of play, of imitation, almost always present in this form of action when we are dealing with a Western woman.

What we have here is not the bringing to light of a character known and frequented a thousand times in imagination or in stories. It is an authentic birth in a pure state, without preliminary instruction. There is no character to imitate. On the contrary, there is an intense dramatization, a continuity between the woman and the revolutionary. The Algerian woman rises directly to the level of tragedy.¹⁰

The growth in the number of the FLN cells, the range of new tasks—finance, intelligence, counterintelligence, political training—the necessity to provide for one active cell three or four replacement cells to be held in reserve, ready to become active at the slightest alert concerning the front cell, obliged the leaders to seek other avenues for the carrying out of strictly individual assignments. After a final series of meetings among leaders, and especially in view of the urgency of the daily problems that the Revolution faced, the decision to concretely involve women in the national struggle was reached.

The revolutionary character of this decision must once again be emphasized. At the beginning, it was the married women who were contacted. But rather soon these restrictions were

¹⁰ We are mentioning here only realities known to the enemy. We therefore say nothing about the new forms of action adopted by women in the Revolution. Since 1958, in fact, the tortures inflicted on women militants have enabled the occupier to have an idea of the strategy used by women. Today new adaptations have developed. It will therefore be understood if we are silent as to these.

abandoned. The married women whose husbands were militants were the first to be chosen. Later, widows or divorced women were designated. In any case, there were never any unmarried girls—first of all, because a girl of even twenty or twenty-three hardly ever has occasion to leave the family domicile unaccompanied. But the woman's duties as mother or spouse, the desire to limit to the minimum the possible consequences of her arrest and her death, and also the more and more numerous volunteering of unmarried girls, led the political leaders to make another leap, to remove all restrictions, to accept indiscriminately the support of all Algerian women.

Meanwhile the woman who might be acting as a liaison agent, as a bearer of tracts, as she walked some hundred or two hundred meters ahead of the man under whose orders she was working, still wore a veil; but after a certain period the pattern of activity that the struggle involved shifted in the direction of the European city. The protective mantle of the Kasbah, the almost organic curtain of safety that the Arab town weaves round the native, withdrew, and the Algerian woman, exposed, was sent forth into the conqueror's city. Very quickly she adopted an absolutely unbelievable offensive tactic. When colonized people undertake an action against the oppressor, and when this oppression is exercised in the form of exacerbated and continuous violence in Algeria, they must overcome a considerable number of taboos. The European city is not the prolongation of the native city. The colonizers have not settled in the midst of the natives. They have surrounded the native city; they have laid siege to it. Every exit from the Kasbah of Algiers opens on enemy territory. And so it is in Constantine, in Oran, in Blida, in Bone.

The native cities are deliberately caught in the conqueror's vise. To get an idea of the rigor with which the immobilizing of the native city, of the autochthonous population, is organized, one must have in one's hands the plans according to which a colonial city has been laid out, and compare them with the comments of the general staff of the occupation forces.

Apart from the charwomen employed in the conquerors' homes, those whom the colonizer indiscriminately calls the "Fatmas," the Algerian women, especially the young Algerian women, rarely venture into the European city. Their movements are almost entirely limited to the Arab city. And even in the Arab city their movements are reduced to the minimum. The rare occasions on which the Algerian woman abandons the city are almost always in connection with some event, either of

an exceptional nature (the death of a relative residing in a nearby locality), or more often, traditional family visits for religious feasts, or a pilgrimage. In such cases, the European city is crossed in a car, usually early in the morning. The Algerian woman, the young Algerian woman—except for a very few students (who, besides, never have the same ease as their European counterparts)—must overcome a multiplicity of inner resistances, of subjectively organized fears, of emotions. She must at the same time confront the essentially hostile world of the occupier and the mobilized, vigilant, and efficient police forces. Each time she ventures into the European city, the Algerian woman must achieve a victory over herself, over her childish fears. She must consider the image of the occupier lodged somewhere in her mind and in her body, remodel it, initiate the essential work of eroding it, make it inessential, remove something of the shame that is attached to it, devalidate it.

Initially subjective, the breaches made in colonialism are the result of a victory of the colonized over their old fear and over the atmosphere of despair distilled day after day by a colonialism that has incrustated itself with the *prospect of enduring forever*.

The young Algerian woman, whenever she is called upon, establishes a link. Algiers is no longer the Arab city, but the autonomous area of Algiers, the nervous system of the enemy apparatus. Oran, Constantine develop their dimensions. In launching the struggle, the Algerian is loosening the vise that was tightening around the native cities. From one area of Algiers to another, from the Ruisseau to Hussein-Dey, from El-Biar to the rue Michelet, the Revolution creates new links. More and more, it is the Algerian woman, the Algerian girl, who will be assuming these tasks.

Among the tasks entrusted to the Algerian woman is the bearing of messages, of complicated verbal orders learned by heart, sometimes despite complete absence of schooling. But she is also called upon to stand watch, for an hour and often more, before a house where district leaders are conferring.

During those interminable minutes when she must avoid standing still, so as not to attract attention, and avoid venturing too far since she is responsible for the safety of the brothers within, incidents that are at once funny and pathetic are not infrequent. An unveiled Algerian girl who "walks the street" is very often noticed by young men who behave like young men all over the world, but who use a special approach as the result

of the idea people habitually have of one who has discarded the veil. She is treated to unpleasant, obscene, humiliating remarks. When such things happen, she must grit her teeth, walk away a few steps, elude the passers-by who draw attention to her, who give other passers-by the desire either to follow their example, or to come to her defense. Or it may be that the Algerian woman is carrying in her bag or in a small suitcase twenty, thirty, forty million francs, money belonging to the Revolution, money which is to be used to take care of the needs of the families of prisoners, or to buy medicine and supplies for the guerrillas.

This revolutionary activity has been carried on by the Algerian woman with exemplary constancy, self-mastery, and success. Despite the inherent, subjective difficulties and notwithstanding the sometimes violent incomprehension of a part of the family, the Algerian woman assumes all the tasks entrusted to her.

But things were gradually to become more complicated. Thus the unit leaders who go into the town and who avail themselves of the women-scouts, of the girls whose function it is to lead the way, are no longer new to political activity, are no longer unknown to the police. Authentic military chiefs have now begun to pass through the cities. These are known, and are being looked for. There is not a police superintendent who does not have their pictures on his desk.

These soldiers on the move, these fighters, always carry their weapons—automatic pistols, revolvers, grenades, sometimes all three. The political leader must overcome much resistance in order to induce these men, who under no circumstance would allow themselves to be taken prisoner, to entrust their weapons to the girl who is to walk ahead of them, it being up to them, if things go badly, to recover the arms immediately. The group accordingly makes its way into the European city. A hundred meters ahead, a girl may be carrying a suitcase and behind her are two or three ordinary-looking men. This girl who is the group's lighthouse and barometer gives warning in case of danger. The file makes it way by fits and starts; police cars and patrols cruise back and forth.

There are times, as these soldiers have admitted after completing such a mission, when the urge to recover their weapons is almost irresistible because of the fear of being caught short and not having time to defend themselves. With this phase, the Algerian woman penetrates a little further into the flesh of the Revolution.

escape," and the cries of the tortured, demanded that new forms of combat be adopted.

Members of the police and the meeting places of the colonialists (cafés in Algiers, Oran, Constantine) were the first to be singled out. From this point on the Algerian woman became wholly and deliberately immersed in the revolutionary action. It was she who would carry in her bag the grenades and the revolvers that a *fidai* would take from her at the last moment, before the bar, or as a designated criminal passed. During this period Algerians caught in the European city were pitilessly challenged, arrested, searched.

This is why we must watch the parallel progress of this man and this woman, of this couple that brings death to the enemy, life to the Revolution. The one supporting the other, but apparently strangers to each other. The one radically transformed into a European woman, poised and unconstrained, whom no one would suspect, completely at home in the environment, and the other, a stranger, tense, moving toward his destiny.

The Algerian *fidai*, unlike the unbalanced anarchists made famous in literature, does not take dope. The *fidai* does not need to be unaware of danger, to befoh his consciousness, or to forget. The "terrorist," from the moment he undertakes an assignment, allows death to enter into his soul. He has a rendezvous with death. The *fidai*, on the other hand, has a rendezvous with the life of the Revolution, and with his own life. The *fidai* is not one of the sacrificed. To be sure, he does not shrink before the possibility of losing his life or the independence of his country, but at no moment does he choose death.

If it has been decided to kill a given police superintendent responsible for tortures or a given colonialist leader, it is because these men constitute an obstacle to the progress of the Revolution. Froger, for example, symbolized a colonialist tradition and a method inaugurated at Sétif and at Guelma in 1954.¹³ Moreover, Froger's apparent power crystallized the colonization and gave new life to the hopes of those who were beginning to have doubts as to the real solidity of the System. It was around people like Froger that the robbers and murderers of the Algerian people would meet and encourage one another. This was something the *fidai* knew, and that the woman who accompanied him, his woman-arsenal, likewise knew.

Carrying revolvers, grenades, hundreds of false identity cards

¹³ Froger, one of the colonialist leaders. Executed by a *fidai* in late 1956.

or bombs, the unveiled Algerian woman moves like a fish in the Western waters. The soldiers, the French patrols, smile to her as she passes, compliments on her looks are heard here and there, but no one suspects that her suitcases contain the automatic pistol which will presently mow down four or five members of one of the patrols.

We must come back to that young girl, unveiled only yesterday, who walks with sure steps down the streets of the European city teeming with policemen, parachutists, militiamen. She no longer slinks along the walls as she tended to do before the Revolution. Constantly called upon to efface herself before a member of the dominant society, the Algerian woman avoided the middle of the sidewalk which in all countries in the world belongs rightfully to those who command.

The shoulders of the unveiled Algerian woman are thrust back with easy freedom. She walks with a graceful, measured stride, neither too fast nor too slow. Her legs are bare, not confined by the veil, given back to themselves, and her hips are free.

The body of the young Algerian woman, in traditional society, is revealed to her by its coming to maturity and by the veil. The veil covers the body and disciplines it, tempers it, at the very time when it experiences its phase of greatest effervescence. The veil protects, reassures, isolates. One must have heard the confessions of Algerian women or have analyzed the dream content of certain recently unveiled women to appreciate the importance of the veil for the body of the woman. Without the veil she has an impression of her body being cut up into bits, put adrift; the limbs seem to lengthen indefinitely. When the Algerian woman has to cross a street, for a long time she commits errors of judgment as to the exact distance to be negotiated. The unveiled body seems to escape, to dissolve. She has an impression of being improperly dressed, even of being naked. She experiences a sense of incompleteness with great intensity. She has the anxious feeling that something is unfinished, and along with this a frightful sensation of disintegration. The absence of the veil distorts the Algerian woman's corporal pattern. She quickly has to invent new dimensions for her body, new means of muscular control. She has to create for herself an attitude of unveiled-woman-outside. She must overcome all timidity, all awkwardness (for she must pass for a European), and at the same time be careful not to overdo it, not to attract notice to herself. The Algerian woman who walks stark naked into the European city relearns her body, re-estab-

lishes it in a totally revolutionary fashion. This new dialectic of the body and of the world is primary in the case of one revolutionary woman.¹⁴

But the Algerian woman is not only in conflict with her body. She is a link, sometimes an essential one, in the revolutionary machine. She carries weapons, knows important points of refuge. And it is in terms of the concrete dangers that she faces that we must gauge the insurmountable victories that she has had to win in order to be able to say to her chief, on her return: "Mission accomplished . . . R.A.S."¹⁵

Another difficulty to which attention deserves to be called appeared during the first months of feminine activity. In the course of her comings and goings, it would happen that the unveiled Algerian woman was seen by a relative or a friend of the family. The father was sooner or later informed. He would naturally hesitate to believe such allegations. Then more reports would reach him. Different persons would claim to have seen "Zohra or Fatima unveiled, walking like a . . . My Lord,

¹⁴ The woman, who before the Revolution never left the house without being accompanied by her mother or her husband, is now entrusted with special missions such as going from Oran to Constantine or Algiers. For several days, all by herself, carrying directives of capital importance for the Revolution, she takes the train, spends the night with an unknown family, among militants. Here too she must harmonize her movements, for the enemy is on the lookout for any false step. But the important thing here is that the husband makes no difficulty about letting his wife leave on an assignment. He will make it, in fact, a point of pride to say to the liaison agent when the latter returns, "You see, everything has gone well in your absence." The Algerian's age-old jealousy, his "congenital" suspiciousness, have melted on contact with the Revolution. It must be pointed out also that militants who are being sought by the police take refuge with other militants not yet identified by the occupier. In such cases the woman, left alone all day with the fugitive, is the one who gets him his food, the newspapers, the mail, showing no trace of suspicion or fear. Involved in the struggle, the husband or the father learns to look upon the relations between the sexes in a new light. The militant man discovers the militant woman, and jointly they create new dimensions for Algerian society.

¹⁵ R.A.S.—*Rien à signaler*—a military abbreviation for "Nothing to report."

We here go on to a description of attitudes. There is, however, an important piece of work to be done on the woman's role in the Revolution: the woman in the city, in the *djebel*, in the enemy administrations; the prostitute and the information she obtains; the women in prison, under torture, facing death, before the courts. All these chapter headings, after the material has been sifted, will reveal an incalculable number of facts essential for the history of the national struggle.

protect us! . . ." The father would then decide to demand explanations. He would hardly have begun to speak when he would stop. From the young girl's look of firmness the father would have understood that her commitment was of long standing. The old fear of dishonor was swept away by a new fear, fresh and cold—that of death in battle or of torture of the girl. Behind the girl, the whole family—even the Algerian father, the authority for all things, the founder of every value—following in her footsteps, becomes committed to the new Algeria.

Removed and reassumed again and again, the veil has been manipulated, transformed into a technique of camouflage, into a means of struggle. The virtually taboo character assumed by the veil in the colonial situation disappeared almost entirely in the course of the liberating struggle. Even Algerian women not actively integrated into the struggle formed the habit of abandoning the veil. It is true that under certain conditions, especially from 1957 on, the veil reappeared. The missions in fact became increasingly difficult. The adversary now knew, since certain militant women had spoken under torture, that a number of women very Europeanized in appearance were playing a fundamental role in the battle. Moreover, certain European women of Algeria were arrested, to the consternation of the adversary, who discovered that his own System was breaking down. The discovery by the French authorities of the participation of Europeans in the liberation struggle marks a turning point in the Algerian Revolution. From that day, the French patrols challenged every person. Europeans and Algerians were equally suspect. All historic limits crumbled and disappeared. Any person carrying a package could be required to open it and show its contents. Anyone was entitled to question anyone as to the nature of a parcel carried in Algiers, Philippeville, or Batna. Under those conditions it became urgent to conceal the package from the eyes of the occupier and again to cover oneself with the protective *haïk*.

Here again, a new technique had to be learned: how to carry a rather heavy object dangerous to handle under the veil and still give the impression of having one's hands free, that there was nothing under this *haïk*, except a poor woman or an insignificant young girl. It was not enough to be veiled. One had to look so much like a "Fatma" that the soldier would be convinced that this woman was quite harmless.

Very difficult. Three meters ahead of you the police challenge a veiled woman who does not look particularly suspect. From the anguished expression of the unit leader you have guessed

that she is carrying a bomb, or a sack of grenades, bound to her body by a whole system of strings and straps. For the hands must be free, exhibited bare, humbly and abjectly presented to the soldiers so that they will look no further. Showing empty and apparently mobile and free hands is the sign that disarms the enemy soldier.

The Algerian woman's body, which in an initial phase was pared down, now swelled. Whereas in the previous period the body had to be made slim and disciplined to make it attractive and seductive, it now had to be squashed, made shapeless and even ridiculous. This, as we have seen, is the phase during which she undertook to carry bombs, grenades, machine-gun clips.

The enemy, however, was alerted, and in the streets one witnessed what became a commonplace spectacle of Algerian women glued to the wall, on whose bodies the famous magnetic detectors, the "frying pans," would be passed. Every veiled woman, every Algerian woman became suspect. There was no discrimination. This was the period during which men, women, children, the whole Algerian people, experienced at one and the same time their national vocation and the recasting of the new Algerian society.

Ignorant or feigning to be ignorant of these new norms of conduct, French colonialism, on the occasion of May 13th, re-enacted its old campaign of Westernizing the Algerian woman. Servants under the threat of being fired, poor women dragged from their homes, prostitutes, were brought to the public square and *symbolically* unveiled to the cries of "*Vive l'Algérie française!*" Before this new offensive old reactions reappeared. Spontaneously and without being told, the Algerian women who had long since dropped the veil once again donned the *haïk*, thus affirming that it was not true that woman liberated herself at the invitation of France and of General de Gaulle.

Behind these psychological reactions, beneath this immediate and almost unanimous response, we again see the over-all attitude of rejection of the values of the occupier, even if these values objectively be worth choosing. It is because they fail to grasp this intellectual reality, this characteristic feature (the famous sensitivity of the colonized), that the colonizers rage at always "doing them good in spite of themselves." Colonialism wants everything to come from it. But the dominant psychological feature of the colonized is to withdraw before any invitation of the conqueror's. In organizing the famous cavalcade of May 13th, colonialism has obliged Algerian society to go back to

methods of struggle already outmoded. In a certain sense, the different ceremonies have caused a turning back, a regression.

Colonialism must accept the fact that things happen without its control, without its direction. We are reminded of the words spoken in an international assembly by an African political figure. Responding to the standard excuse of the immaturity of colonial peoples and their incapacity to administer themselves, this man demanded for the underdeveloped peoples "the right to govern themselves badly." The doctrinal assertions of colonialism in its attempt to justify the maintenance of its domination almost always push the colonized to the position of making uncompromising, rigid, static counterproposals.

After the 13th of May, the veil was resumed, but stripped once and for all of its exclusively traditional dimension.

There is thus a historic dynamism of the veil that is very concretely perceptible in the development of colonization in Algeria. In the beginning, the veil was a mechanism of resistance, but its value for the social group remained very strong. The veil was worn because tradition demanded a rigid separation of the sexes, but also because the occupier *was bent on unveiling Algeria*. In a second phase, the mutation occurred in connection with the Revolution and under special circumstances. The veil was abandoned in the course of revolutionary action. What had been used to block the psychological or political offensives of the occupier became a means, an instrument. The veil helped the Algerian woman to meet the new problems created by the struggle.

The colonialists are incapable of grasping the motivations of the colonized. It is the necessities of combat that give rise in Algerian society to new attitudes, to new modes of action, to new ways.