



People's Democratic Republic of Algeria
Ministry Of Higher Education and Scientific Research
University of Mohamed Boudiaf –M'sila
Faculty of Letters and English Language
Department of English



**Between Social Evolution and Political Revolution:
The Struggle for the Soul of Feminism in Algeria
between 1999-2019**

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Candidate

- Miss. Guesmia Nesrine

Supervisor :

- Mr. Bennaou Youcef

Board of Examiners

Miss. Nassima Amirouche	University of M'sila	Chairperson
Mr. Bennaou Youcef	University of M'sila	Supervisor
Miss. Khaoula Rebahi	University of M'sila	Examiner

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DEDICATION

In the name of « ALLAH » the Most Gracious the Most Merciful and the most compassionate. and the great Teacher and messenger, Mohammed (amounts of grants and bless), Who highly taught us the real meaning of life.

I dedicate this modest work to my wonderful and my dearest parents Mohammed and Aicha Thank you for your support and your endless love, and never stop giving of themselves in countless ways and good examples have clearly enlightened the righteous path to work harder for the things I aspired to achieve.

To the person that I spend with him my whole life. I always find him near of me in good and bad moments, my husband Yazid .

To my closest sisters Souad and Ibtissem

To my lovely brother Nacer

To my best colleagues, who has always been a constant source of support and encouragement during the challenges of my college life.

This thesis is dedicated to my family members Guesmia and all the people in my life who differently colored my heart.

To all my dearest teachers and students of English

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Abstract

Algerian culture was backward and underdeveloped, especially in terms of attitudes and behaviours towards women. Since Algerian culture in the late 19th century was conservative and patriarchal, based on a form of Islamic law that favoured male families, the Algerian women's feminist movement was developing towards women's rights in Algerian culture. Especially after colonization, Algerian women are considered combatants. Although most of the attention paid to Algerian women during the war focused on the most prominent urban fighters, they were a minority: only a small percentage of women carried out terrorist attacks or armed combatants. Algerians misappropriated women's identities for ideological purposes, making these women's voices part of the true discourse on the war after independence. They then occupy the public sphere, participate in politics, and occupy a key position in government. Furthermore, this research aims to show the struggle of the Algerian feminist soul from 1999 to 2019. Our present study is divided into two main chapters in which we made a general overview about feminism definition. We also, discussed the emergence of feminism movement in Algerian . Furthermore the second chapter deals with the Feminist movement under Bouteflika rules between 1999-2019 and the rules which support them .

Key words : Freedom , Algerian women, Bouteflika president , feminist movement. Feminist organization Social Evolution , Political Revolution, Struggle.

List of abbreviations

FLN: The National Liberation Front

UNFO: United Nations Foundation office

AFMA : Association Muslim in Algerian Women (Association des Femmes Musulmanes Algerians)

UFA: Union Women's Association

UGEMA : General Union of Algerian Muslim Students: General Union of Algerian Muslim Students)

GEC: The Gender Equality Commission

NCCPPHR: National Consultative Committee for the Promotion and Protection of Human Rights

PPA:The Women's Department of the People's Party of Algeria

PCA: Communist Party of Algeria

IWD: International Women's Day

FIS: Islamic Salvation Front (Front Islamique du Salut.)

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General Introduction

General Introduction

The participation of women in Algeria's political transition has brought about important changes in the problems and perspectives, strengths and weaknesses of the women's movement. Studies such as Salhi, Z ,S, Dorothy E. Smith Marzouki, N, in their books have shown that the Algerian Women's Movement may be the most daring and progressive movement in the Middle East and North Africa. Although women's organizations face cultural barriers, the participation of women is necessary for the modernization and democratization of Algeria.

Furthermore, the history of the Algerian women's struggle has yet to be written. Because it is so important, it certainly leads to at least two observations: First, the literature on the feminist movement is still stingy. It consists of several articles published in newspapers or some reflections of women themselves. Therefore, any attempt to solve the situation of women requires intervention and direct contact with the defenders of the contemporary women's movement. Three women's associations were established, namely the Women's Department of the Algerian People's Party, the Algerian Women's Union and the Algerian Muslim Women's Association. (Salhi Z, S (2018, p108)

Therefore, women's entry into the political arena is carried out under the protection of political parties. Women who join these institutions must accept the programs of these political parties. These programs focus on labour struggles, especially women's associations related to the Algerian Communist Party, or anti-colonial struggles, especially women related to the PPA.

In this present study we shed the light on The Strive of Algerian women for existence in the misogynist society and the struggle for the soul of feminism in Algerian of 1999-2019 in addition the emergence of feminism movement in Algerian, the struggle between women

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and him reveals two social visions where women are the main bet. Supporters of the code claim to have originality, authenticity, and consider that the issue of identity is closely related to the status of women. The rise of Islamism since 1988 has led to various forms of violence against women. These include verbal attacks on women, especially members of women's organizations, in religious sermons. The rise of Islamism is accompanied by violence, attacks on women and civil society as a whole.

The purpose of study is to show how Algerian women struggle for the soul of feminism and fight violence and the rules that violate women's rights through campaigns and organizations for freedom of feminism, in this study, it was discovered that new women's organizations challenge the levels of the list of democratic demands defended by left-wing parties. For a long time, women's issues have not been considered a priority in Algeria. An important issue discussed in this study highlights the revolutionary changes that women's struggles have produced in our society. Through the feminist movement, Algeria laid the foundations for its democratic future.

Our research is an interesting topic, focusing on how Algerian women continue to play an important role in influencing their social changes. His new role in the fight for independence in Algeria has put the whole society in a process of change and evolution. Their resistance to the retrograde forces of Islamic fundamentalism and the barbaric acts of terrorism is vital to maintaining the vitality of the country and sustaining life. Your civil rights demands are a priority.

The main goal of this paper is to clarify the struggle of Algerian women through the Algerian feminist movement from 1999 to 2019. In addition, the main purpose of this research work is to study how women's participation in the War of Independence has become an important tool for change, not only in terms of women's role, but also in terms of their independent power as women. Patriarchy, they changed the concept of honour, and more

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importantly, they changed the world's view of the Algerian revolution. Salhi Z, S (2018, p111)

Our research aims to solve two problems, how Algerian women gained their rights by participating in the national liberation struggle, and how the important role that Algerian women played in the revolution changed their status in the world. In addition, our research led us to hypothesize how the Algerian feminist movement changed the government's directives and rules to support women's rights. In addition, if Algerian women fight for the soul of feminist freedom, the movement and associations can be an effective tool to change their social positions and views on violence against women.

There are many studies and many studies based on the key term "Between social evolution and political revolution: the struggle of Algerian feminist souls from 1999 to 2019" Furthermore, according to Salhi Z, S (2018, p118) , some new women's groups, such as the Algerian Women's Association for Liberation and the Commission for the Legal Equality of Men and Women. In my opinion, it is only at this stage that the true feminist movement takes root in post-colonial Algerian society. Bouthaina Shaaban recounts the testimony of an Algerian woman about the role of the United Nations Federal Armed Forces. Describe it as "the only women's organization in the country that does nothing for women ... [The] UNFA is an official organization; that's why it doesn't do anything that the government doesn't like." Therefore, the Algerian feminist movement is playing a virtual role in changing society.

In order to gather data for our investigation this paper will perfumed the Criticism Approach on analysis of how Algerian women Struggle for the Soul of Feminism in Algeria between 1999-2019 . The Criticism Approach is a method used to describe, justify and analyze work , in addition to that this approach used to interpret any given work in literature .Therefore, it is useful in this line of study which aims to find out how Algerian women struggle . We think the use of Criticism Approach for this paper is not only necessary but vital

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in order to present a credible arguments and conclusion. In addition to that we will focus on close reading as an essential technique of studying the Algerian feminism movement.

The present dissertation consists of two main chapters. The first chapter shed the light on feminism in general; and the struggle of Algerian women in particular , the first part of this initial chapter introduces the definition of feminism .After that we will mention how Algerian women struggle to get their independence . The other point that will be discussed in the chapter is a brief history on the emergence of feminism in Algerian , for this point, then we will discuss the struggle of Algerian women for national independence during 1999-2019 .

Furthermore, the second chapter focuses on the struggle of Algerian women Freedom movements under Bouteflika government after 1999 to 2019. The other point that will be discussed in the chapter the feminist movement under Bouteflika rules between 1999-2019 The rules supporting the Algerian women rights by the feminist movement , then we will discuss The main principles of Freedom movement by Algerian women , on the other hand we will shed the light on the Islamist Women's Organizations , the Democratic Women's Associations and Islamism , in addition , the last pint will highlight the financial , political ,and legal aids by Bouteflika president that help the feminist movement.

Chapter one

*Theoretical
framework and
socio historical
context*

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Introduction

Women face many difficulties in life, such as discrimination, distortion, slavery and repression. They are treated like animals; they lose their human rights and cannot express their emotions. In particular, Algerian women are suffering freedom as part of society. Therefore, most studies focus on the projection of the soul struggle of Algerian feminism from 1999 to 2019. Also, one of the strong and interesting areas is feminism. The term feminism represents the unity of a group of women who defend their duties and aspirations.

This chapter focuses on feminism in general; and the struggle of Algerian women in particular , the first part of this initial chapter introduces the definition of feminism .After that we will mention how Algerian women struggle to get their independence . The other point that will be discussed in the chapter is a brief history on the emergence of feminism in Algerian , for this point, then we will discuss the struggle of Algerian women for national independence during 1999-2019

1. The Definition of Feminism

The experience of women in society is different from that of men. In Algeria, when women are deprived of their rights to higher education, property and vote, women's rights are greatly expanded. Despite significant progress, there are still some worrying gender gaps in Algeria. Women still suffer disproportionately, leading to what sociologists call the "feminization of poverty." Feminism has never been a unified ideological system, feminism and feminist theorists can think in many ways. The most common is based on political / ideological direction. Feminist theory focuses on how to fully extend political, economic and social rights to women in contemporary society, and how to violate Algerian women under French colonization, and oppressed women from Algeria, such as other the oppressive people

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must fight for their liberation and oppose the oppressors in the entire society.

In the narrowest sense, feminism is a complex set of political ideologies used by the women's movement to advance the cause of women's equality and put an end to sexist theory and the practice of social oppression in a broader and deeper sense, feminism is defined as a variety of interrelated frameworks used to observe, analyze, and interpret the complex ways in which the social reality of gender inequality is constructed, enforced, and manifested from the largest institutional settings to the details of people's daily lives which includes feminist scholarship. (Dorothy E. Smith 1987, p.316)

The second definition implies as well as includes feminist scholarship. The two definitions combined capture the essence of feminism, the praxis dimension, and the essence of feminist scholarship, the theoretical, academic, and intellectual dimension of feminism. (Jilly M. Ngwainmbi, 2004, p.94-95)

Therefore, it can be seen from the above quotation that feminism is a set of facts and ideas, obtained by those whose academic and intellectual orientation and interest point to the issues and problems of women in general, especially those stemming from oppressive practices, exclusivity, and discrimination. Sexuality is incorporated into social institutions, especially the family, economic, religious and political, judicial and educational systems and other institutions. In other words, feminist academia refers to the knowledge and learning system that those who are interested in and specialized in these women have acquired through researching, researching and observing the problems and problems of these women, its main target is women's issues and problems.

2. The Emergence of Feminism movement in Algerian

After years of violence and oppressive regimes under French colonialism, Algerians began fighting for independence in 1954. Almost a million people died, centuries-old traditions were broken, and the country was shattered. The Algerian war has also been described as a time when gender, religion and ethnic identity are in question. In Algerian society and the French colonial regime of the time, expectations about the status and rights of women were deeply ingrained. Of particular importance is the impact of the war on shaping the role of Algerian women in society. During the conflict, both sides used women to symbolize a greater cause and used their images to form specific narratives of events. The Algerian feminist movement was born in the 1940s when Algeria was a French colony. To better understand this movement, it is very important to emphasize the conditions in which it appears.

In a letter you asked me what happens to the Algerian women we capture; some we keep as hostages and the rest are auctioned to the troops like animals. In the operations we have carried out during the last four months I have witnessed scenes that would melt the hardest heart if one had time to let them! I witnessed it all with a frightening indifference. Kill all men over the age of fifteen; take all women and children and put them on a ship for the Marquisa Islands or some other destination.

(Bennoune, 1999,p. 401 as cited in. Salhi Z.S ,2010, p. 114).

The idealized gender construction promoted by Algerian men and the French colonial regime was used to project the specific image of the social and political roles of women serving their own interests during the war, with little practical benefit to women themselves. Although many women suffered and risked their lives in the

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war against French occupation, their contribution to Algeria's victory did not help them achieve equal rights after the declaration of independence in 1962.

Women played an important role in the Algerian War. They were fighting for the independence of Algerian society. Although Algeria was colonized in 1830 mainly for economic and political reasons, it was reasonable under the guise of "l'mission Civilisatrice", partly because the French believed that Algeria's culture was backward and underdeveloped, especially in Treatment and behavioural aspects towards women. Unlike some Middle Eastern countries where feminist movements flourished in the late 19th century, Algeria has stricter restrictions on women's rights. Algerian culture in the late 19th century was based on a conservative and patriarchal culture based on a form of Islamic law that favoured male families.

After colonization, French settlers ("pieds-noirs") slowly began to control the governance of the land, economy, and culture of Algeria, changing them to French standards. For the French, Algerian women are considered the oppressed of the oppressed. However, despite this attitude, French policy on women's rights in Algeria remains ambiguous and has never significantly improved under colonial rule. When the war broke out in 1954, women were completely excluded from public life. By the late 1950s the independence movement began gaining momentum and violence continued to escalate. The French government and army became concerned with reports of female involvement in the leading independence group, the National Liberation Front (FLN), and decided to offer a "counter-strategy to win hearts and minds." (Leonhardt , A, 2013, p.45)

In the same path ,“the bodies of women became political signs, territories on which the political programmes of the rioting communities of men were inscribed” (Das, 1996,p.1 as cited in Salhi Z.S , 2010 p. 114).

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From this perspective, the physical transformation of the colonized women in the violent struggle scene can better reflect the honour of the male relatives of the victims and the intensity of the trauma, because what became the central feature was not the violence against women, but the damage to the reputation of the family and even the entire tribe. This has resulted in women being isolated from the world and completely excluded from public life. In rural areas where women used to work in the fields, the situation must also change due to colonization. On the one hand, the best arable land was expropriated by the settlers. On the other hand, men would rather not allow their wives to work for the settlers in order to maintain family honor. The end result is an increase in poverty among Algerian families, which often rely on the work of male members.

As the lives of most Algerian families have become unbearable, tensions between family members have increased. l'Algérie française (French Algeria) is using economic modernization and social reforms to stop the rebellion and promote women's education, voting rights, disclosure campaigns, health care and employment, because women are seen as a symbol of Algeria's national identity and culture. These policies aim to free Muslim women from the heavy pressures of ignorance and patriarchal rule. But the self-evident reality is actually an assimilations agenda, trying to transform Algerian women into Western culture, believing that the appeal of Western reforms can win their support.

In fact, the so-called liberation reforms put the majority of Algerian women at a disadvantage. Changes in marriage law, especially in rural areas, have been ignored and the reform has provoked strong resistance to women's rights. Many Algerian men feel threatened by French reforms and "moral interventions" that promote women's rights, and they worry that women will become powerful and threaten social order and traditions. They saw the reforms as an attack on Islam and Algerian culture, and they

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resisted these reforms by emphasizing religious values, family, and the need for dignified clothing and the isolation of women. (Leonhardt, A, 2013, p. 46)

In particular, the traditional image of women in Algerian society began to symbolize the national identity for which the National Liberation Front fights. However, the participation of women in the liberation struggle seems to be ready to challenge the traditional perceptions of Algerian women. The anti-colonial psychologist and author Frantz Fanon (Frantz Fanon) predicted the "birth of a new society" and "fundamental mutations" in women's status, gender relations, and traditional family structure when writing about the revolution. However, the reality predicted by Fanon will take another form. (Leonhardt, A, 2013, p. 50)

In addition, the number of female fighters encourages women to support their struggle through what they call "patriotic mothers" Be good wives and good mothers, they will teach their children to value religion and protect traditions Moral standards serve as a way to shape the next generation of Algerians. Other aspects of women's participation in the war have been valued to some extent, but they have never gained a legitimate voice or status in the liberation movement. Women's expectations have not changed because of their participation in the war. These women have received attention in the world media. They are heroines of the revolution. They are challenging the stereotype of Muslim women as passive victims of Islamic male oppression. Furthermore, the discourse on Algerian women is an important weapon against the French government's description of the nationalist struggle as a minority movement led by religious fanatics with a pan-Arab agenda. The narrative of the Algerian warrior supports the romantic version of the anti-colonial struggle and helps win the sympathy and support of FLN. (Leonhardt ,A, 2013, p.48)

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“On the other side of the conflict, there were a small number of Algerian women who resisted the FLN, choosing to instead side with the French colonists. In the 1950s, a small group of mostly upper class, French-educated Algerian women (called “*évoluées*” or evolved women) began to speak out against the resistance movement” (Leonhardt ,A, 2013, p51)

In addition, among the few well-known Algerian feminist voices during this period, few have an audience that surpasses the upper class of the city. Feminism in Algeria is seen as a Western architecture created by colonialism and is incompatible with FLN’s nationalist ideology. Algerian society’s attitude towards women’s rights continues to develop in the form of strict marriage and divorce laws, increasing domestic violence from education Rate women, compulsory wear of a veil, prohibition of birth control, unemployment, harassment and isolation. Although they acted and sacrificed bravely during the revolution, women’s contribution to the liberation struggle was symbolic at best.

Some women, such as the Algerian writer Djamila Debeche, advocated Western feminism and supported French reforms. She believes that traditions such as the veil are "running against modernization" and emphasized the importance of cultural integration between France and Algeria. They call her an anti-nationalist because her work suggests that male oppression is worse than "biculturalism resulting from colonial oppression. (Leonhardt, A,2013, p.52)

During the war, women’s will and enthusiasm for the cause of liberation was used, just as their loyalty can be obtained through the promise of marriage reform. The misappropriation of women’s identities by the Algerian and French forces for ideological purposes has profoundly affected the image and history they portrayed to the world, effectively preventing women’s voices from becoming part of the real speeches on the post-independence war. The

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case of Algerian women shows the importance of extracting feminist historiography and narratives from the colonial and national construction of non-Western women. In order to create a space where there can be cultural and regional specific versions of progress, and a space where women can share real experiences without worrying about being excluded by society and the West, they must revolve around the true construction of an international feminist historical heritage and awareness of feminism. The acceptance of language and cultural fluency in the form.

3. The struggle of Algerian Women for National Independence During 1999-2019

Algeria is a multi-party republic. The president and head of state are elected by universal suffrage for a five-year term. The president has the constitutional power to appoint and remove cabinet members and the prime minister as the head of government. With the outbreak of armed struggle, the leaders of the two women's associations joined the ranks of freedom fighters and called on their members to follow their example. The leader of AFMA, Nafissa Hamoud, was the first doctor to join the freedom fighters in 1955, followed by UFA leader Fatima Benosmane, who was arrested and tortured in 1957. Behind her example were several nurses who responded to the call. After the strike organized by UGEMA (General Union of Algerian Muslim Students: General Union of Algerian Muslim Students) in May 1956, the National Liberation Front and university students went on strike. "New Algerian women participating in the revolution" was quickly hyped by the international media, and the world was moved by the heroic stories of women such as Djamila Bouhired, Djamila Boubacha, and Baya Hocine. The most terrible form of torture. Humanists and left-wing activists all over the world have expressed sympathy for his cause. French writers such as Simone de Beauvoir, Jean Paul Sartre, Giselle Halimi criticized the French colonization of

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Algeria. policy. Women's participation in the War of Independence is not only in terms of female roles, but also in the way these women challenge patriarchal forces and change their concept of honour. Most importantly, they help change the way the world views the Algerian revolution. Women's contributions to the Algerian revolution included fighting alongside men, planting bombs in city blocks, carrying weapons, caring for the wounded and sick in Marquis, and most importantly advancing the revolution.

The Italian-Algerian film "The Battle of Algiers" is one of many creative works depicting women in wartime, especially showing the extraordinary courage of Algerian women. The resistance of Algerian women has two aspects: it is not only a resistance to colonial occupation, but also a resistance to the restrictive attitude of traditional Algerian society. The new identities of women as combatants have not only changed the patriarchal concept of the division of labour between men and women, but have also challenged patriarchy in general and can erode their power and privileges. Women reject their restrictive roles as mothers, wives and daughters in the private sphere of the family and play an active role in a wide range of public spheres. Fanon described her work as a sign of the potential of the national revolution to liberate women.

4. Women Position in Algerian Under the Rules and Instruction of the President

Islamists gained increasing influence under Chadli Bendjedid, who succeeded President Boumedienne after his death in 1978. As early as 1980, F.L.N. passed a ministerial decree that prohibited women from traveling without a male relative. The first time this arbitrary decision was made known to the public was that a group of women studying at a foreign university were detained at the airport and prevented from entering the university. Although these women attempted to provoke public scandals, the Algerian Daily and Algerian

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Newsweek only timidly reported echoes of the incident. "A group of women, including many university students, signed a long petition requesting a meeting with the Minister of the Interior. On March 8, 1980, on the occasion of International Women's Day, a massive demonstration was organized demanding resolution. Repeal the laws that prevent the freedom of movement of women. This led to the cancellation of the ministerial order (Messaoudi & Schemla, 1995, 1998, p.49 quoted from Salhi Z.S, 2010 p. 117).

In 1981, the government was preparing a pilot study on the personnel code, namely the family code, which was supported by conservative Islamists. The news was published in the newspaper and it was reported that the code was a clear setback for women. Hundreds of angry activists in Algiers staged a sit-in at the United Nations Foundation office (UNFO). They asked to see the confidential text of the pilot study. The UNFA women's representative replied that Algerian women did not understand their rights, so there was nothing to discuss (Messaoudi and Schemla, 1995, 1998: 49 quoted from Salhi Z.S, 2010, p. 117).

Therefore, it is obvious that the result of this incident is a complete break between UNFA's women and independent feminists. Although Islamists and the government have taken repressive measures against them, they are still determined to continue their struggle. The Rights of Algerian women a new women's groups have emerged, including the Algerian Women's Liberation Association and the Gender Equality Commission (GEC). In my opinion, only at this stage can the true feminist movement take root in post-colonial Algerian society. Bouthaina Shaaban reports on the testimony of an Algerian woman on the role of the United Nations Federal Reserve Board. Describe it as "the only women's organization in the country that does nothing for women ... [The] UNFA is an official organization; that is why it does nothing that the government does not like" (Shaaban, 1988: 188 Salhi ZS , 2010, page 118).

On October 28, 1981, the "Hundred Angry Women" announced by the Daily El-

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Moudjahid demonstrated in the streets, expressing their anger at the government's decision to secretly debate the code. On November 16, 1981, five hundred women gathered in front of the National Assembly for a plenary session. Khalida Messaoudi testified: We collected more than 10,000 signatures of support from all over Algeria. I entered the auditorium with two friends. President Raba Bitat was forced to adjourn the meeting. The parliamentary leaders cleverly manipulated the situation: they gave us four days to make suggestions to frame the text... The movement at the time was divided: some wanted to accept the deal, some refused (Messaoudi & Schemla 1998, p. Salhi ZS, p. 49, p. 118, 2010).

The date 1982 is considered an important year in the history of the secular feminist movement in Algeria. On that day, veterans who led the liberation struggle within the FLN and helped open New Algeria from the former French colony joined the young feminist activists and expressed their rejection of the government agreement. In the words of Khalida Messaoudi, "Old Mujahidat joined us for the first time, young people as a group. 30 of them decided to join the fight against the government that completely betrayed them "(Messaoudi & Schemla, 1998p. 50 Salhi ZS, 2010 p. 118).

On the other hand, violence continued for several years, and Islamic radicals rapidly degenerated from members of organized political groups into common criminals and bandit groups. In July and August 1997 and December 1997 and January 1998, hundreds of civilians were tragically killed in massacres in villages outside Algiers. Despite the government's accusations against Islamists, there is widespread suspicion that the Algerian security forces committed the murder. The Holocaust made headlines around the world and many foreign governments and international human rights organizations condemned Algeria. The truce between the government and at least some militants did not immediately proceed to the political process of reconciliation and normalization. It wasn't until the 1999 presidential elections brought Abdulaziz Bouteflika to power that this really began. Bouteflika easily won

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the April 1999 election after other candidates withdrew and is a well-known figure in Algerian politics. Appointed as Minister of Foreign Affairs in 1964, he hoped to succeed Houari Boumediène as President when he died in 1979. The army has another decree to elect Colonel Chadley Benjadid, forcing Bouteflika to withdraw from politics. After a few years abroad, Bouteflika returned to Algeria in 1987 and joined the Central Committee of the National Liberation Front. When President Liamine Zeroual announced her intention to resign, Bouteflika joined the competition with the support of the military. He broke taboos during the campaign, spoke in the Algerian dialect and publicly discussed the victims of terrorism. (Tlemçani, 2008, p.1-2).

Therefore, the official estimated number of victims of civil strife increased from 26,563 in February 1998 to 100,000 before the presidential election, and finally increased to 100,000 during Bouteflika's presidency. 150,000 ,people. More importantly, Bouteflika announced that he was willing to reach an agreement with Islamists to bring peace and stability to the country. From the beginning of the campaign, he put national reconciliation at the center of his political agenda: "I am determined to make peace, and I am willing to die for it," he declared. This emphasis helped him gain popularity, but in the end his electoral appeal was not tested. The other six presidential candidates abruptly withdrew and supported Bouteflika. The lack of competition ensured Bouteflika's election but also undermined his legitimacy. The President immediately turned his attention to legal and political solutions to internal conflicts. In July 1999, he introduced the "Civil Harmony Law" to the National People's Congress, which he defined as the "political expression" of the agreement between the Supreme Military Command and AIS. (Tlemçani, 2008, p. 9)

The peace plan stipulated by the law was submitted to a referendum in September 1999 and received overwhelming support from voters. According to official data, 98.6% of the people voted in favor and the participation rate was 85%. Although these figures are

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undoubtedly exaggerated, the truth is that Algerians are willing to end the violence and support the Peace Plan . The National Assembly and the Senate also had almost no debate and approved the law unanimously. Bouteflika's legitimacy became fragile and strengthened after unopposed elections. As the credibility of his peace plan was threatened, Bouteflika appointed a 43-member National Consultative Committee for the Promotion and Protection of Human Rights in September 2003 to determine the fate of those who disappeared during the conflict. However, he made it clear that this "ad hoc" committee "should not be seen as a replacement for the investigation committee of the corresponding administrative and judicial authorities." The committee does not have the legal power to compel government officials to testify or force them to publish documents. (Tlemçani, 2008, p. 11)

5. Women Revolution to Change Social Rules

The history of women's struggle has not yet been written. This is the first sentence of Declaration No. adopted at the First National Conference of Algerian Women in Algiers from November 30, 1992 to December. This very important statement leads us to say, first, the literature on the feminist movement is still stingy. It consists of several articles published in newspapers or some reflections of women themselves. Therefore, any attempt to address the situation of women requires intervention and direct contact with the defenders of the contemporary women's movement. We started with a small detour in the national movement. The purpose is to determine the significance of women's issues in the eyes of the protagonists and actors of the national movement. Before the Liberation War (1954-1962), three women's associations were established between 1934 and 1947: the Women's Department of the People's Party of Algeria (PPA), the Algerian Women's Union and the Association. Algerian Muslim women. Therefore, the entry of women into the political arena is under the protection of political parties. Women who join these institutions must accept the programs of these political parties. These projects focus on labour struggles, especially women's associations

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associated with the Communist Party of Algeria (PCA), or anti-colonial struggles, especially women related to the PPA. These associations can be considered satellites of political parties and used to spread their ideology in women's circles. (Bouatta ,C, 1997.p.1)

In a female performance carried out during the Decade of Terrorist Violence in Algeria, Fadilla Assus asked the representatives of the FLN (National Liberation Front: National Liberation Front) party to present a ladies group "Dear ladies Dear mothers, dear sisters and dear wives. Be a woman! Always be a woman! Give us many children. Clean the floor and polish the furniture. Give us a good soup, if you have time to knit wool and make rugs . " Some women try to create a space for independent expression through cultural and union groups. The psychology students created a task force and a film club. In Oran, at the beginning of 1980, a research and reflection workshop on Algerian women was organized, with contributions from historians, economists, sociologists and psychiatrists. (Bouatta, C, 1997p.4)

We feel that we are not doing it on behalf of women to protest their interests and rights. has never been the right time: not in the liberation struggle against colonialism, because all forces they must be mobilized to oppose it. Main enemy: French colonialism, not after independence, because all forces must be mobilized to build a destroyed country; not now imperialist racist western governments are attacking Islam and the third world, etc ...) "Now" defend women's rights (this "now" is any historical moment), always betray the people, betray the nation, revolution, Islam, national identity, cultural roots, the third world ... According to the terminology used ... (En Ley, 1988-1989 Salhi ZS, 2010 p.119).

This in turn led to the establishment of strong bonds between the women of Algeria, the generation of women who fought the war of independence, and the younger feminists who had no links with the UNFA and who only became visible in the public sphere through their defiance and their rejection of the Family Code. This union was to become the foundation of a

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new feminist movement whose main platform is the repelling of the 1984 Family Code. I have to add that by now these women have almost become fictional figures that the younger generations could not see or hear for the twenty years or so after independence.(Bouatta, C 1997p.7)

Their new fight is two-way: on the one hand, they have adopted a strategy to resist the destructive power of Islamic terrorism. Although the atmosphere of war remains the same, they simply continue to live a "normal" life. They continue to go to work and run daily errands. They continue to send their children to school and the teacher who is not sure to return home will continue to do her homework at night. They insist on going to hair salons and hair salons, and they continue to find ways to celebrate children's births, weddings and birthdays and academic achievements. In short, despite the danger of wandering death in an extremely dangerous and hostile environment, these women still represent life and the continuation of life. This in itself is an extraordinary act of resistance and social cohesion. In politics, although women are victims of terrorist violence, they are more active in society than ever before. They pledged to consolidate their role as agents of change and resistance to Islam. On January 2, 1992, women took the lead in large-scale demonstrations in major cities across the country against FIS and its victory in December 1991 (Bouatta, C, 1997p.10).

They demanded cancellation of the election process. In it, FIS listened to many women's voices through proxy voting and warned Algeria of the danger of becoming an Islamic Republic. Their banners read such slogans: Various feminist groups began to organize and work together to change the understanding of women's issues in Algerian society, and to provide women with knowledge so that they could oppose antigentic doctrinarism and produce opposite discourse. This is because they bravely occupied the public realm through organized public gatherings and demonstrations. In these demonstrations, they showed photos of victims of terrorism and chanted anti-fundamentalist slogans, but more importantly, victims of

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terrorist violence and rape survivors bravely proved to the media that the gang rape was committed. Horrible behaviour submit. (Bouatta,C 1997p.15)

At the social level, women organize many charitable organizations to help rape survivors who are rejected by their families because of the shame they are considered to have brought them. These organizations take care of the children of women and girls who have been forcibly pregnant by terrorists and lobby the government to allow abortions in such circumstances. On a cultural level, women continue to celebrate International Women's Day. During this period, mock counterterrorism courts are held and films and plays are screened, such as "Wounded Smile" and other dramas that highlight the dangers of fundamentalism and embellish women. The courage, the contribution of women to society and, most importantly, improving the morale of women, cannot be blamed for the dire situation in the country. This type of drama highlights the importance of women's solidarity networks and their active participation is not yet active. This happened when the cultural life of the country stagnated. There are now women who are ready to take their careers beyond their national borders and communicate with other women, which was still considered a betrayal of the country before the 1990s; "specific socialism" (Algeria's version of the creed of isolationism) One One of the worst legacies is distrust of the global women's movement and progressive and human rights organizations. One of the consequences of this separation from the outside world is that Algerian women cannot associate the rise of Algerian fundamentalism with the status of women in other parts of the Muslim world, especially Iran (Mahl, 1995, p. 2, quoted from Salhi ZS, 2010 p. 121)

Algerian women have established solidarity networks with other women around the world, especially with those who live under Muslim laws. Joining these groups and networks has also enabled Algerian women to gain the support of many Western countries. The media in these countries often portray FIS as victims of the undemocratic Algerian state, which

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shattered their victory by cancelling the electoral process. The main goal of Algerian women is to create an alternative discourse that runs counter to FIS and to show world public opinion that FIS uses democratic means to eradicate the nascent democracy in Algeria. Feminists spread FIS leaders' anti-democracy statements as widely as possible, presenting themselves as an alternative voice for countries that have lost their credibility on an international scale. Women continue to occupy the public sphere, participate in politics and hold important positions in government.

They defend the principles of the Republic of Algeria, oppose the destructive work of Islamic terrorists, and once again demonstrate that their work and contributions are vital to their own development and the progress of the country. The new generation of women should not be intimidated or thrown back into the kitchen; his political consciousness has been developed and matured.

Conclusion

Women tend to look unique and lack a multifaceted approach to cross factors such as gender, class, city, and region, in the current history of Algerian women, in view of the stumbling blocks of social customs and the taboo of censoring many women's oral history, even this multifaceted approach cannot break the loopholes. These gaps are even more illustrative: women, regardless of their level of participation, will experience violence and trauma across the board, and lack of registration will not eliminate this. The strategy of establishing contacts evolved into many initiatives and policies aimed at influencing the lives and attitudes of Muslim women towards European modernity and progress.

For women, although these two policies are very important in targeting profound traditional social structures and opinions, it is important to realize that the French colonial authorities used a wide range of politics and propaganda to attack women. Algerian women have become targets in all aspects of life and customs to attract them to a more "civilized"

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femininity. By focusing on this need for "civilization," the colonial authorities weaved an imperialist narrative, reducing Algerian women to an almost naive, Western-oriented need. For supporters of metropolises and international audiences, this kind of narrative implies the need for the presence and intervention of the West to restore the dominance of progressivism and the specific goal of colonial relations. Therefore, in order to show that despite the great resistance of patriarchy, Algerian women have been playing an important role in promoting social change. His new role in the struggle for independence in Algeria in involved the entire society in a process of change and evolution. His resistance to the retrograde forces of Islamic fundamentalism and the barbaric acts of terrorism is essential for keeping the country alive and keeping them , they asked to give priority to their civil rights.

**The struggle of Algerian Women Freedom
Movements Under Bouteflika Government
After 1999 to 2019.**

Chapter two : ——— The struggle of Algerian women Freedom movements under Bouteflika government after 1999 to 2019.

Introduction

Today, Algeria is emerging from more than a decade of violent incidents, and it is believed that countless people have died in these violent incidents. The Algerian government tried to reverse the violence by adopting amnesty measures against members of armed groups who lay down their arms in 1999 and 2000 and more recently in 2005-2006. Although the level of violence has declined significantly since the late 1990s, killings still occur from time to time. According to media reports from security sources that cannot be independently verified, many people were killed by armed factions or government security forces in 2006, including civilians.

In 2007 people were reported to have died in the context of ongoing fighting between the security forces and the remaining armed factions that refused to surrender under the government's amnesty measures. In 2007, bomb attacks increased again. Some of these attacks appeared to be deliberately directed against civilians. The attackers reportedly detonated the bombs in the crowd gathered in the city; waiting for President Abdelaziz Bouteflika to visit Amnesty International condemned the two attacks. All citizens, regardless of their gender, have the right to equal access to justice, and the proportion of women serving as judges and lawyers in the judiciary is quite high. However, in practice, women are generally unaware of their legal rights or are unwilling to claim these rights through formal legal channels. This is especially true for reports involving domestic violence, sexual harassment, and rape. The reluctance to pursue these claims can be attributed to several factors, including real and perceived biases in the law and the prevailing patriarchal attitude in society. Laws on women's rights are sometimes applied arbitrarily, especially in cases related to family law.

In addition, the enormous financial costs associated with prosecuting legal cases are a

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major obstacle for women, who are often financially dependent on their husbands or fathers. Algerian women have established solidarity networks with other women around the world, especially those who live under Muslim laws. The main objective of the Algerian women is to create a discourse that replaces and refutes the FIS, and demonstrates to world public opinion that the FIS uses democratic means to eradicate the nascent democracy in Algeria. Feminists open the declaration of the leader of the FIS against democracy. Once again, women have created another political discourse at the international level by witnessing terrorist acts of violence and speaking at conferences and conferences organized by the United Nations and human rights NGOs.

The initial chapter shed the light on the struggle of Algerian women Freedom movements under Bouteflika government after 1999 to 2019. The other point that will be discussed in the chapter the feminist movement under Bouteflika rules between 1999-2019 The rules supporting the Algerian women rights by the feminist movement , then we will discuss The main principles of Freedom movement by Algerian women , on the other hand we will shed the light on the Islamist Women's Organizations , the Democratic Women's Associations and Islamism , in addition , the last pint will highlight the financial , political ,and legal aids by Bouteflika president that help the feminist movement.

1. Feminist Movement Under Bouteflika Rules between 1999-2019

Although women's organizations are now recognized and have gained a wider audience due to media liberalization, feminist groups and organizations are shocked, especially concerned about the propaganda that FIS members have begun to attack young people. Various feminist groups began to organize to work together to change the understanding of women's issues in Algerian society and provide women with knowledge so that they could resist fundamentalism and produce rebuttals. This is because they bravely occupied the public

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arena through organized public rallies and rallies. In these performances, they showed photos of victims of terrorism, chanted anti-fundamentalist slogans, but more importantly, victims of terrorist violence and rape survivors bravely demonstrated to the media what they had done. The terrible gang rapes experienced. He received. At the social level, women organized many charitable organizations to help rape survivors who were rejected by their families due to the shame they allegedly brought them.

These organizations care for the children of women and girls forced to become pregnant by terrorists and urge the government to allow abortions in such circumstances. These dramas highlight the importance of women's solidarity networks and their active participatory role has not yet been active. This happened when the cultural life of the country stagnated. Although Algerian women played a key role in the French War of Independence that lasted from 1954 to 1962, the fight for gender equality has long been clouded by nationalist struggles. Since 1962, government officials have officially recognized the central role of women in building an independent country. However, few grassroots feminist organizations developed in the 1960s and 1970s, and even ex-combatants fighting for independence often argue that the goal of nationalism is more urgent than the elimination of gender discrimination. The National Liberation Front (FLN), which leads the independence movement and is still the ruling party in Algeria, is basically contradictory on gender issues.

The socialist aspect of their ideology advocated equality for women, but the more conservative tensions within the movement saw women as containers of Islam and traditional values. In the 20 years after independence, groups supporting different political projects clashed over personal status issues. Their inability to reach a consensus prevented several attempts to codify family law. In April 1999 presidential elections were held, although there are 7 candidates eligible to participate in the elections, with the exception of Abdulaziz

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Bouteflika, all those who appear to have the support of the military and the National Liberation Front withdrew on the eve of the elections on allegations of electoral fraud. Bouteflika continued to obtain 70% of the votes. The pre-election period lasted five years and Bouteflika focused on restoring disputes and stabilizing the country. As part of his efforts, he successfully launched a campaign against thousands of members of the banned FIS. The so-called "citizens agreement" was passed in a referendum in September 2000. The reconciliation did not end all violence, but reduced it to a manageable level. It is estimated that 80% of those fighting the regime accepted the amnesty offer. The President also established a national committee to study the reform of the education system, the judiciary, and the national bureaucracy.

President Bouteflika was rewarded for his efforts to stabilize the country when he was elected to another five-year term in April 2004, in elections contested by six candidates without military interference. In September 2005, another referendum was approved by an overwhelming advantage. This referendum was aimed at reviewing the proposed Charter of Peace and National Reconciliation. This letter combines another amnesty for all less violent participants in the Islamic uprising, and an implicit amnesty for security forces accused of abusing their power in the fight against the insurgents. (International Service, 2011, pp. 15-16)

In addition, "[Letter of Peace and National Reconciliation]... Basically, an amnesty was granted to most militants and government personnel for crimes committed during the civil war. He also demanded compensation for the victims. Although it received 97% of the support in the referendum, most of them were women. Victim groups criticized the letter for not addressing the issue of missing persons, and international human rights organizations condemned it for not allowing the perpetrators to be brought. Go. Critics also believe that the

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vague criteria for determining which radicals can benefit from an amnesty are subject to political considerations. Although many FIS leaders have been released, they have not been integrated into the political structure in any meaningful way.

According to the International Service (2011, page 16), it mentioned that

“In November 2008, after a vote in the parliament, the Algerian Constitution was amended to remove the two-term term limit for the current president. This change allowed President Bouteflika re-elected in the 2009 presidential election. After the election on April 9, 2009, President Bouteflika was re-elected. During the election campaign and after his re-election, President Bouteflika promised to extend the national reconciliation plan and 150 billion. U.S. dollar spending plans to create 3 million new jobs, build 1 million new houses, and continue to implement these plans to modernize the public sector and infrastructure. ”

On April 9, 2009, President Bouteflika won re-election with 90% of the official votes against the five contenders. In November 2008, Parliament passed a constitutional amendment to abolish the presidential two-term limit without debate, and subsequently campaigned. Three mature opposition parties, the Socialist Forces Front, the Culture and Democracy Rally and the Islamic National League party boycotted the elections, claiming they did not have the conditions for a fair and transparent vote. (COI , 2011 p.16)

The current president announced in mid-February 2009 that he intends to run for reelection in the April elections. Participating in the presidential campaign with Bouteflika: the PT leader Louisa Hanoune; the president of the FNA, Moussa Touati; Muhammad Djahid Younsi, General Secretary of El Islah; Ahd 54's secretary general, Ali Fawzi Rebaïne, and independent Islamic moderate Mohand Oussaïd Belaïd. Bouteflika invited representatives of

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international organizations, including the Arab League, to observe the election process in order to appease the opposition's call for greater fairness and transparency in voting. However, as in previous presidential elections, in the weeks before the election, Bouteflika faced criticism from opposition parties, which claimed he had excessive control of the state media and allocated state funds for his re-election campaign. The president consistently rejected these allegations. "Election observers from the Arab League, the African Union and the Organization of the Islamic Conference stated at a press conference that the April 9th elections were fair and transparent.

However, some international experts commented that the observers were only monitoring the process on election day. Rather than assessing pre-election activities on the ground. Others pointed out that the complexity of some election procedures creates room for fraud and government influence. Two opposition parties, the Rally for Culture and Democracy (RCD) and the Front for Socialist Forces (FFS) boycotted the election, arguing that restrictions on freedom of association hurt potential competitors and made the election result a foregone conclusion. LADDH pointed out the lack of critical debate in the media and the preferential treatment of holders by the official media. Materials dedicated to election propaganda are not displayed equally for each candidate. Some candidates reported that local election commissions were disrupted in organizing meetings with voters and lodged complaints with the National Election Commission. On March 21, the Freedom and Justice Party (PLJ) reported that when PLJ candidates met with supporters in Bab El Oued, a suburb of Algiers, one of their campaign buses was vandalized by a group of youths. . On March 29, the authorities arrested an FFS official in Tizi Ouzou because he distributed a pamphlet calling for a boycott of the elections. On April 4, the police blocked a group of RCD party members who tried to march in the Algiers suburbs to encourage voters to boycott the

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elections. In general, all candidates use the radio and television media equally in accordance with the provisions of the electoral law. (COI , 2011 p.17)

Algeria continued to suffer widespread human rights violations in 2010. The state of emergency, which was implemented in 1992 and extended indefinitely by a decree passed in 1993, created a backdrop for widespread restrictions on freedom of expression, association and assembly. The authorities believe that this measure is necessary to combat terrorism. "Members of the security forces and armed groups remain at large as a result of the atrocities committed during the violent internal conflicts of the 1990s. The State offers compensation to the families of the forcibly disappeared in the 1990s, but does not provide answers about their fate The militant group continues Their fatal attacks were mainly against the security forces, although the scale was smaller than in previous years. "(IOC, 2011 p.23)

Since President Abdul Aziz Bouteflika arrived at the power in 1999 Since then, one of its main objectives has been to promote national reconciliation through the National Reconciliation Charter and strengthen the rule of law, judicial reform and democratic principles. In the last five years, the number of Women's rights groups have continued to increase, showing that women's civic participation and activism have continued to increase . However, the feminist movement continues to face challenges. Women's rights organizations are increasingly fragmented in terms of ideology, and activists may not agree on the best strategy for further progress. While some emphasize the need to make changes at the legal level, especially in family law, others believe that establishing and enforcing the rule of law and expanding civil liberties at all levels are more urgent goals. However, it is clear that as long as the government continues to strictly control use in the public sphere and within political parties, and women do not understand their existing or potential rights, neither approach will be fully successful.

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In 2020, President Abdelmadjid Tebboune took office after winning the December 2019 presidential election. After a large-scale public demonstration called Hirak called for democratic reforms in 2019, the The voter turnout rate in the election was about 40%. Observers considered that the election was organized and conducted very well, and there were no major problems or irregularities, but noted that civil liberties were restricted during the election and the vote counting process lacked transparency.

2. The Rules Supporting the Algerian Women Rights by the Feminist Movement

During the internal conflict, the human rights of the Algerian people were severely and extensively violated, including the right to life. In addition, the Algerian authorities have taken many active measures to solve the problem of discrimination between men and women, which are deeply ingrained in law and practice. The "Civil Harmony Law" was approved by the government and passed by the Parliament and the Senate. It entered into force on July 13, 1999. Two months later, in September 1999, he also submitted a referendum and received great support. According to this law, members of armed groups who surrender to the authorities within six months of approval of the legislation and did not commit or participate in murder, rape, permanent disability or placement are exempt from prosecution. Public places. Those who commit these crimes have their sentence reduced and those who surrender within three months have their sentence reduced.

The same measures apply to people who have been convicted of such crimes or are awaiting trial on such charges. Those who wish to surrender under the Civil Harmony Law may surrender to military, civil, administrative, or judicial authorities, and they can decide whether to grant them procedural or judicial immunity. In addition, the law contains provisions for discretionary probation. To this end, Executive Order No. 99-142 established a

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parole committee in each province (province), chaired by the attorney general in charge of the region, and made up of representatives of the Ministry of National Defence and the Ministry of the Interior. . the commander of the military police, the provincial security officer and the lawyers, the chairman of the committee or his representative. (International Service , 2007, p. 4-5)

It is obvious from the quote that if Algeria wants to overcome the consequences of the human rights crisis that has plagued the country, especially the changes in laws, structural reforms are needed. The practice reflects Algeria's obligations under the International Covenant on Civil and Political Rights. In this regard, we are concerned that the recommendations of the Human Rights Committee to the Algerian authorities have not been fully implemented, which may indicate that the Algerian authorities lack the political will to fully comply with their international human rights obligations law.

They drastically revised the Family Law and the Nationality Law in 2005, and gave women more rights through decrees, the Family Law, and the laws amending the Nationality Law. In 2004, a law was passed criminalizing sexual harassment in the workplace. The authorities allowed the UN special reporter on Violence against Women to visit in February 2007. This is worth noting because, in addition to the visit of the United Nations special reporter on Freedom of Religion or Belief in 2002, and the special reporter on the promotion and protection of the right to freedom of opinion and expression, the Algerian government has not agreed to other visits proposed by the United Nations human rights experts. States' requests include the special reporter on Torture, Extrajudicial Issues, Summary or Arbitrary Executions, Working Group on Enforced or Involuntary Disappearances, and the special reporter on the promotion and protection of human rights in the fight against terrorism. However, Algerian legislation still contains provisions that discriminate against men and

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women. In addition, the authorities did not take adequate measures to protect women from violence, both in the context of conflict and within the family. (International Service, 2007, p. 3)

Presidential Decree grants general immunity from judicial prosecution to persons belonging to organizations that voluntarily and spontaneously decide to end violence. Their names are attached to the original of this decree. Five years later, on August 15, 2005, President Abdulaziz Bouteflika issued Decree No. , which issued the "Draft Charter of Peace and National Reconciliation" as an annex, which outlines A framework for measures to end internal conflicts and grant full powers to the President. Implement its provisions. The Charter proposes measures to exempt current and former members of armed groups from prosecution or leniency, declares that the national security forces and armed militias are acting in the national interest, and explicitly denies that security forces are responsible. Thousands of “disappearances” have been committed, even though he promised to compensate the “missing” family members and recognized as a “victim of a national tragedy”. On September 29, 2005, voters passed the charter in a referendum. (International Service, 2007p.5)

The Algerian authorities have not taken the necessary measures to convince the victims of human rights violations committed by armed groups, especially the victims of the rights of Algerian women and their families. They are making serious efforts to uncover the truth, identify the perpetrators and bring them to justice. To a large extent, the authorities have not thoroughly investigated or discovered the truth about the murder, kidnapping, rape and torture of thousands of civilians. There is a specific category of victims of human rights violations by armed groups whose rights to effective remedies have been seriously compromised: that is, hundreds of women who have been raped by members of armed groups. Some women were mutilated and killed after being raped, while others were forced to stay with their abductors

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and were forced to cook and clean for them. Some escaped; others were abandoned by armed groups after being raped. Today, many people suffer physical and mental trauma caused by this experience.

Women victims of rape are at risk of pregnancy, sexually transmitted diseases, and gynaecological problems. In addition, women who have suffered sexual violence also suffer social stigma due to rape and may be rejected by their husbands, family members or the community. As a result, they rarely file formal complaints and even prefer to keep their ordeals a secret. Therefore, it is unknown to what extent 4,444 acts of sexual violence occurred during the internal conflict in Algeria. “Law No. 06-01 of February 27, 2006 does not provide such guarantees. It recommends amnesty for those convicted of “supporting terrorism” or committing “genocide, rape and bombing in public places” People who acted violently. (International Service, 2007, p. 8)

In addition, the Algerian authorities admitted that rape occurred during an internal conflict. Amnesty International welcomes the amnesty measures adopted in 1999 and 2006 that will deal with armed groups responsible for violations Members are excluded from the amnesty. However, as far as Amnesty International knows, few members of armed groups have been prosecuted for rape allegations. Given the lack of information on the application of the 2006 Act, it is unknown how many people have been excluded for violations Outside of the amnesty measures, it is also unknown how many people may have been tried and prosecuted violation.

The issue of unwanted pregnancy due to rape has received some attention in Algeria, especially the issue of whether abortion of pregnant women due to rape is allowed. Articles 304 and 309 of the Algerian Criminal Code criminalize the search, execution and execution of abortions. According to Article 308 of the Criminal Law and Article 72 of the Health

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Promotion and Protection Act of 1985, abortion is legally permitted when the mother's life is threatened or her physical and psychological balance is seriously threatened. (International Service, 2007p.10-11)

In answering such questions, the Islamic High Council ruled in a religious decree (judicial precedent) that raped women can be severely restricted in extreme circumstances where their lives are restricted. The threat, which has been medically proven, can be aborted. The ruling also stated that the raped woman has not lost her reputation and should not be blamed or punished for being raped. The Ministry of Health reportedly issued instructions in 1998 to allow abortion to women who became pregnant due to rape by armed groups under certain conditions. Amnesty International was unable to obtain copies of these instructions.

However, a women's organization that is a member of the Algeria's Vasilla Network condemned the failure to implement laws and religious regulations that allow armed groups to rape survivors to abort. There is no official information on how many women may benefit from these measures, no matter how strict they are. [Amnesty International believes that all women who become pregnant due to rape should have access to legal and safe abortion services and have all the necessary information to be able to make decisions (International Service , 2007p.11-12)

The Family Law grants Women's greater rights to marriage and divorce. The amendment also gives judges greater power to intervene in emergency matters related to guardianship, visitation rights, residence and maintenance, and women enjoy equal rights under the Nationality Law. Women and men have the same right to pass on their nationality to their children or spouses. According to the development of Algerian society, women and men enter various fields of work together. In 2016 Constitution, the law protects women from discrimination in the workplace. In addition, the authorities prohibit any clause in

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employment contracts or collective agreements that cause discrimination in employment, salary or working conditions on the basis of gender, marital status or relationship.

3. The Main Principles of Freedom Movement by Algerian Women

The Algerian Constitution, which guarantees gender equality and legal discrimination between men and women, is rooted in other laws, especially the Family Law. In 2005, some important improvements were made to the amendments to the Family Law and the Nationality Law, but they did not completely solve the problem of discrimination against women by the law. Thanks to amendments to the Nationality Law, Algerian women married to foreigners can now grant nationality to their children. However, despite the amendments made in 2005, the Family Law continues to discriminate against women in marriage, divorce, guardianship and custody of children, and inheritance. The Ministry of National Unity, Family and the Status of Women operates two national shelters, accepting women and girls in difficult circumstances, and providing them with psychological support, health and moral care, and reintegrating them into the family and work. In addition, the Ministry also has a reception center for young people under 18 and an elderly center for women over 60. These centers are organized and operated in accordance with the Enforcement Act. Women's rights associations and civil society actors have limited capacity to influence change.

The Ministry of the Interior strictly supervises most associations, and women's rights groups are extremely fragmented on class boundaries and between secular and religious ideologies. In addition, organizations that combat domestic violence, such as Red Wassila, lack the funds to carry out their work. Although associations such as Fadhman`Soumer strive to educate women about their rights and inform them of the restrictions imposed by family law, women often do not understand the rights they already have. Finally, the divergence between the rights granted by the constitution and the restrictions imposed by the family code

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remains the main obstacle to women's emancipation.

3.1.The Islamist Women's Organizations

Women's organizations complained that victims of rape by members of armed groups cannot benefit from government-provided rehabilitation services, including medical, psychological and post-traumatic counselling, or compensation provided by victims of other armed groups obtain roger that the compensation measures taken in favour of "victims of terrorism" did not specifically mention rape survivors, nor did they include specific provisions to support their special needs and rehabilitation. Non-governmental organizations provide medical and psychological assistance to a limited number of people, but do not have sufficient resources to provide such assistance to hundreds of women and girls in need. The lack of such regulations is particularly worrying in a society like Algeria, where rape victims are not only forced to deal with the trauma of crime, but also with the social taboos, shame and stigma associated with this sensitive topic.

Many women who are victims of kidnapping and rape by armed groups live in rural and socially conservative areas of the country, which compound the problem. In a society where employment for women remains difficult, other people who were rejected by their families or left their homes for fear of being stigmatized are the homeless and unemployed. "The rights of women are generally recognized and protected by the Constitution, Civil Law and Criminal Law, despite the persistence of discriminatory provisions on issues such as rape and witness testimony. The 2005 reform of the Code of Family and Nationality Code was considered positive even if incomplete 2008 amendment to the constitution shows that the government is more actively engaged in promoting the political role of women. However, the irregular application of the law and the lack of women's understanding of their rights hinder equal access to justice. (Marzouki, N, 2009, p. 4)

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Despite the human rights violations, the state security forces and the state armed militia have almost completely practically enjoyed the state Security forces and the state armed militia that they have caused them to conflict. When the Charter of Peace Mediation 2005 and the country recognized the responsibilities of armed groups throughout human rights abuse, it leaned any responsibility for the state security forces for the terrible Parians who have influenced Algeria since 2005, the revised citizenship codex has recognized the ability to spread the citizens of Algerian women to their children when the father is a foreigner. Article 6 of the new code prescribes that a child is considered Algerian if he is born for a father or a mother of Algerian citizens. Article 26 of these subjects provided for the approval of the Ministry of Justice.⁵ When amending the Code, the Algerian Government, recently retained from this body in Article 9 of the Convention on all forms of discrimination against women. Article 9 Until the Code also recognizes the ability of a man to bring the right to the Algerian citizen when he married a woman Algerian, and the couple lives in Algeria. (Marzouki, N, 2009p.5) .

The law provides state representatives for their actions and armed for the militia of the state. Some women's rights to ask questions about the relevance to the political role of women in the Constitution, which modified in discrimination, were officially confirmed. They argue that the main motivation is to win the female vote behind the modification. Other activists believe that the change is a positive and trustworthy measure that government's commitment is needed to promote women's rights.

3.2.The Democratic Women's Associations and Islam

Algerian women have always played an important role in social change. Algeria's new role in the struggle for independence involves participation in the process of change and evolution of society as a whole, and supporters of Islamic fundamentalism and barbaric

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resistance to terrorist violence are essential to keeping the country alive and well. there were. Prioritize the needs of citizens. In 2005, under partial pressure from women's groups, the family law was finally amended by the Presidential Government of Abdelaziz Bouteflika, who has been in power since 1999.

A number of new women's groups have emerged, including the Algerian Society, for the Commission for Women's Liberation and Legal Equality of Men and Women. In my opinion, the true feminist movement is decolonial Algerian society. It was only at this stage that it took root in. Bouthaina Shaaban is a U.N.F.A. We are looking at the testimony of Algerian women for the role. It is "the only women's organization in the country that does nothing for women ... [] UNFA is an official organization. So what the government hates is to do nothing" (Shaaban 1988:188 Salhi Z, S, 2009, p. .118)

In 2007, women played an important role in establishing the national strategy recommended. Center for Victims of Violence, it also called for the establishment of a new mechanism for the registration of women's complaints, special police units to introduce victims to shelters, standard protocols for the handling of cases of gender-based violence, and training of female officers in gender-based violence. The 2008 National Strategy for Women's Promotion and Inclusion includes the fight against gender-based violence as a basis. According to the 2016 Presidential Decree, the Inter-ministerial Anti-Trafficking Committee was established under the auspices of the Prime Minister's Office the commission coordinates the implementation of the national anti-trafficking action plan. (UNDP, 2018, p.11)

The new code brought many positive changes. It gives women more power over

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divorce and housing, reduces the role of women's male guardians to a primarily symbolic status, and ensures the right of Algerian women to pass on citizenship to their children. However, most women's rights groups are too hesitant to produce true gender equality and continue to think of revised norms. While the 2005 Family Law Amendment represents the most important change for women's rights in the past five years, there have been some other positive advances. The Algerian Constitution, amended in 2008, now officially recognizes the political role of women (Article 31-2). After a new article was added to the Criminal Code (Section 341-2) in 2004 to punish sexual harassment, some victims decided to get up and file a lawsuit. Women's safety in public places is improving, and the threat of attacks by extremist groups remains a reality, but the memories of political and civil violence "Black Decade" are gradually disappearing. (UNDP, 2018, p.9-10)

Moreover , Mariemme Hélie-Lucas says she is very sorry. "I was blindly nationalist in the past." She explains: "Algeria had been silent for the decade after independence in order not to fuel the enemies of the Algerian Revolution, including me in many of our glory, including myself. In doing so we simply give those in power time to organize and strengthen, especially for women made it possible to prepare and enforce discriminatory laws" (Law, 1989-198, published in Salhi, Z, S, 2009, p118).

Many NGOs are also operating shelters, including Women's in Distress 'SOS' and Rassemblement Contre la Hogra et pour les Droits des Algériennes (RACHDA) . Wasilla was a network and provides legal and psychological support, and the Constitution of Algeria ensures legal support for vulnerable people Criminal law amendments strengthened legal protection against sexual violence in 2015. These amendments can help increase the trust of the legal community and promote access to the judicial system for survivors of violence. (UNDP, 2018, p.11)

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But recently challenged some freedoms that exist in both men and women, including religious freedoms, ordinance 06-03, passed in February 2006, threatened many Muslim women who converted to Christianity by criminalizing attempts by groups and individuals to convert Muslims to other religions. Widespread political conditions also helped impede progress for women's rights. The 2008 constitutional amendment, which curbs the president's term restrictions, further reduced the potential for political change, and despite repeated opposition from human rights defenders, the government first declared a state of emergency in February 1992 maintaining the law to the name of national security by the authorities. Emergencies are increasingly seen as a way for governments to monitor associations and prevent the formation of democratic public rights. Similarly, the 2005 National Charter of Peace and Reconciliation criminalize the activities of organizations investigating the disappearance of civilians at the hands of military or Islamic groups during civil war. (Marzouki, N, 2009, p.3)

The phenomenon of women in Algeria is complex and often ambiguous. Even with recent revisions, some feel that family law needs to be replaced by discriminatory and secular civil law. This view has been consistently defended by Louisa Hanoune, a particularly secular feminist, the Workers' Party ("Parti des Travailleurs"), the party's only female leader. But it is also hampered by other factors, including empowerment of women, gender-based prejudice, a lack of legal awareness for women, and widespread government restrictions on civil liberties and political rights. Despite these restrictions, the number of women's rights organizations has been increasing since 2004.

Analysts are praising the energy of these groups and the interest Algerian women are taking when given the opportunity to learn about rights. Scholars and activists the real practice of Algerian society emphasizes the fact that there are many more progressive things

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that official discourse or official laws suggest. Government and Entrusted Association members (Islamic scholars) have expressed some concern about what they are seeing as concerns about evangelical Christian missionary activity rise. In this regard, the government is refusing to close authorized churches, but authorities are said to have closed dozens of churches. In February 2006, Ordinance 06-03 was promulgated criminalizing attempts by groups or individuals to convert Islam to another religion. The ordinance also subject non-Islamic religious events to the Governor's special permission. Habiba Kouider, a convert to Islam, was arrested in March 2008 and charged with practicing non-Islamic beliefs without permission after some Bible copies were found in her purse. (Marzouki, N, 2009, p. 9)

4. The Financial , Political ,and Legal Aids by Bouteflika President that Help the Feminist Movement

The women of Algeria are vulnerable to violence by actors other than armed groups. In such cases, Parties also have obligations to provide effective remedies, including judicial rescue and professional protection and rehabilitation. In July 2001, a group of women living in Hassi Messaoud and working in southern Algeria was attacked by approximately 300 men. This attack was recorded by the rumour that the woman was a prostitute. Most attacked women were exposed to sexual violence, some were raped and received three gang rape. Some women were stabbed with their faces and body with a knife and others were burned. Its rooms were rising quickly. Similar attacks have been reported in the city of Events in the same month ,the attacks were advertising in the Algerian press and a lawsuit was held. However, only few women who testified in trial are only a few women. Other people were too scared. Finally, a man was jimmied in eight years for rape. No one was processed by another sexual violence. The woman testified in the exam is attractive that she has not been properly

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protected after testimony in the trial. In addition, they are suffering from sexual assault traumas, as well as social and economic effects of taboo around the sexual assault.

Domestic violence is considered widespread in Algeria. The government not only recognizes that domestic violence is increasingly becoming a problem, it also lacks specific legislation to protect women from violence and statistical data on the prevalence of the problem. The National Institute of Public Health of Algeria (Institute National de Santé Publique, INSP) carried out a major study on violence against women in Algeria between December 2002 and June 2003. Social and security professionals, as well as from intergovernmental non-governmental organizations and national governmental organizations dedicated to violence against women. According to this study, domestic violence, especially the violence of a husband against his wife, is the majority of cases of violence against women in the country. The study made important recommendations, including the training of state officials and personnel exposed to domestic violence, the establishment and strengthening of centers to accommodate victims of domestic violence, national information and preventive measures, and the need for legal reforms. (International Service, 2007.p.22-23)

Many women do not know the legal provisions that can provide them with some form of compensation and protection in the event of violence. Women must first file a complaint with the judicial authorities before they can obtain legal aid and legal protection. In the context of internal conflicts, female victims of sexual violence, abortion is considered a crime in Algerian criminal law. Although an abortion can be requested if the pregnancy threatens the life of a woman, there are no specific provisions regarding abortion due to rape, except for rape by armed groups. Although there is no clear research in this area, it is believed that several women in Algeria illegally use abortion services. To strengthen the protection of Algerian women against domestic violence, in addition to the legal reform that clearly

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criminalizes all forms of violence against women, it is necessary to develop serious plans to sensitize and train them about possible exposure and suffering from violent against women. These include state officials, law enforcement agencies and judicial institutions, as well as the medical industry. A plan needs to be developed to provide psychological assistance to women who have suffered domestic violence. NGOs, such as SOS Femmes en Détresse in Algiers, provide shelters for women fleeing domestic violence, but this is not enough to support all women in need of shelter when fleeing violence.

“Algeria’s legal system is based on civil law and Islamic legal traditions. The principle of judicial independence is contained in Article 138 of the Algerian Constitution. However, in practice, since Algeria’s state of emergency was declared in 1991, military courts have undertaken a number of judicial functions. Military courts try military personnel engaged in espionage, national security and other crimes. They are composed of three civilian judges and two military judges... (IOC, 2011 p.40)

The marriage age of both parties is now set at 19 (" Article 7 of the Family Law); however, if it is determined that both parties are capable of getting married, the judge can waive the minimum age for profit or necessary reasons. Other specific provisions allow the celebration of under-age marriages, provided that the guardian of the marriage is present. Article 39 of the Family Law of 1984 was repealed, which stipulated the legal obligation of Algerian women to obey, respect and serve their husbands, parents and relatives. The same article stipulates that it is a legal obligation for women to breastfeed their children and take care of their children until they reach adulthood, and stipulates that men and women have different responsibilities in marriage; this provision is abolished to support both spouses in assuming equal responsibilities.

Although the amendment to the Family Law changed the marriage guardian system,

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women still need wali (marital guardian or guardian) to be present when they get married. Article 11 of the Family Law stipulates that a woman who has reached the legal age must sign a marriage contract in the presence of her father or male relatives or any other person she chooses. The amendment seems to only allow women to freely choose their guardians, and at the same time strengthens the discriminatory requirement that a guardian must be present during marriage. However, minors can only marry through "wali" (father or relative) art. Article 13 stipulates that, no matter if it is a father or another person, a minor under his custody shall not be forced to sign a marriage contract without his consent. At the time of divorce, the custody of the child is given priority to the mother, the father second, the grandmother second, and the grandmother second, etc., all in order to protect the child's best interests of the child. . According to the "Family Law" retained in the 2005 amendment, if a mother remarries, she will lose custody of her children. (International Service , 2007, p. 19)

A woman must disclose the reason for her divorce under unequal conditions, which means her right to privacy and dignity. Reasons for divorce include non-payment of alimony, defects that prevent the completion of the marriage, the husband's refusal to share the marriage bed for more than four months, and the husband's absence for more than one year without justified reasons. Article 54 stipulates that a woman can file for a divorce by paying financial compensation without her husband's consent, and the judge can make an estimate based on her estimated dowry at the trial. If a man files for divorce, he does not need to pay financial compensation. The unequal situation of men and women in inheritance law exacerbates the systemic discrimination that Algerian women face. The 2005 "Family Code" amendment did not address inheritance rights, so that, compared to daughters, inheritance rights still favour sons.

On the other side, the achievement of women in Algeria and how you play an

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important role, Khalida Toumi is the Minister of Culture, Nouara Saâdia Djaafar is the Minister of National Unity and Family, and Souad Bendjaballah is the Minister of Higher Education and Research. . . The leader of the Workers' Party, Hanuen, was the only woman to run for president in 2004 and April 2009, receiving roughly 1% and 4% of the vote, respectively. He was second in the 2009 elections because incumbent President Bouteflika received more than 90% of the vote due to accusations of fraud by the opposition. Although she did not define herself as a "candidate", Hanuen advocated for the abolition of family law, a position that was generally supported by women's rights activists. (Marzouki, N, 2009, p22)

Women can participate in political parties at all levels, but generally do not exceed 10% of most political parties. In April 2009, the Ministry of Justice appointed a committee to review a law that would establish a 30-40% quota for women in all political parties. However, many politically active women are ambivalent about this plan, believing that the number of women in political parties should not be the only indicator of women's political empowerment, and that the agenda of each political party should be considered. For example, Islamic political parties tend to have more female members than secular parties, but these women often take a very conservative stance on gender equality issues.

Few women hold leadership positions that can influence decision-making this is explained by the combined effects of conservative bias, the inability of the educational system to guide women into these occupations, and restrictions on the civil liberties of all citizens. The ability of Algerian citizens to participate in politics and civic life varies from region to region. For example, Kabyle men and women tend to resist government repression more strongly than men and women living in other areas, thus the government reacts more harshly to signals of opposition or criticism from student groups and civil society leaders. As

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individuals, Algerian men and women theoretically enjoy the guarantee of freedom of assembly and expression.

Algerian women were granted the right to vote and be elected in 1962, and women were appointed to Parliament for the first time in the same year. Currently, women hold 30 seats out of 389 seats in the lower house of parliament (National People's Congress). Algeria does not have legislative quotas to increase the number of political representation of women in the upper or lower house of parliament. However, political parties, including the National Liberation Front and the Pacific Social Movement, have adopted voluntary quotas to ensure a minimum number of women candidates at the provincial level. In 2011, Parliament was discussing a law proposed by the President of the Republic to introduce a 30% quota of women on the electoral list. The proposed law has caused controversy and is still under discussion.

Conclusion

Some characteristics of Algerian society continue to be contrary to the liberation of women and have not changed substantially in the last five years. It remains important for Algiers to focus on disagreements between secularists and advocating a more religious lifestyle. Although these differences do not prevent mixing of practices, they are a major obstacle to productive public debate. Most discussions of gender and women follow this opposite structure. The client list dimension of social relationships also greatly affects the conditions of women. Algerian society is organized by competing networks of influence. Everyone can adopt or renounce the defence of women's rights at any given time for their own interests. Finally, the housing crisis that has developed since the early 1990s is a major obstacle to the emancipation of women, especially for divorced or single women. Although the government has put in place a number of plans, housing remains insufficient, rents are too

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high, and housing infrastructure is extremely unstable.

Algerians' personal security has begun to improve security. Thus ,Women can travel freely in most places, but sometimes women's freedom of movement is restricted in practice. Although the 2005 Amendment to the Family Law gave women new rights and more firmly recognized their autonomy, the law still retained some restrictions, which were a major obstacle to achieving gender equality. Therefore, many women continue to call for the abolition of all family law.

General Conclusion

General Conclusion

The media are increasingly discussing women's issues, but often in the form of sensational and controversial discussions, which do not necessarily help to empower women. Reporters can report on these issues as long as they don't criticize the government. However, most Algerian women, especially young women, do not understand their ability and rights to participate in civil and political activities.

Many women may be overly concerned about personal safety and their daily needs for seeking information on civic and political issues, or believe that political participation may expose them to personal threats. Some activists refuted these arguments, claiming that government-imposed restrictions and sponsored social structures are the main factors restricting women's empowerment and restricting their access to information. In recent decades, Algerian women have benefited from steady improvements in health care in certain areas, including childbirth and contraception. Algerian women are usually able to make independent decisions about their health care and reproductive rights. Women are very active at the community level, especially in schools and mosque-related associations. They are also active members of the media, but it is not clear whether they can influence media content. Women account for more than 50% of employees in public and private media, 74% of reporters on television channels, and 88% of national radio channels.

More than 50% of female reporters interviewed had more than 15 years of experience in the industry. Women's rights associations that focus on promoting social and cultural rights can operate more freely than groups that defend political and civil rights. However, it is difficult to divorce the agenda of the first from the objectives of the second.

Organizations dedicated to promoting women's social and cultural rights complain that their freedom of expression is restricted, insufficient funds, and divisions between groups with similar goals, making any large-scale advertising activity difficult.

The present study aims to deal with *“between social evolution and political revolution : The Struggle for the Soul of Feminism in Algeria between 1999-2019”*. The main concern in our research was on how Algerian women play an essential role in many fields and shed the light on their struggle through their feminism freedom movements. Therefore , The present study is composed of two main chapters, the first one is an over view of the strive of Algerian women for existence in The misogynist society and the struggle for the soul of feminism in Algerian before 1999 , furthermore , it shed the light on the emergence of feminism movement in Algerian and how Algerian women struggle for national independence under French colonization. Then, the second chapter investigates the struggle of Algerian women Freedom movements under Bouteflika government after 1999 to 2019, it highlights the feminist freedom movement during the president Bouteflika and his rules and decisions which support Algerian women in general and feminism organizations and associations in particular In addition it highlight the financial, political, and legal aids by Bouteflika president that help the feminist movement .

Algerian women have been a catalyst for the re-launch of the feminist movement and women’s solidarity networks at all levels. Terrorist violence has taught women political lessons; on the one hand, women’s organizations have formulated new strategies to work at the grassroots level and help women through the work of organized women’s groups; today, women have political and religious discourse. Regardless of society’s belief that women are cleaners, nurses, hairdressers, or even waitresses, women can accept all kinds of jobs.

Women’s organizations that emerged in Algeria and grew up in the struggle surrounding the proposed family law, feminist radicalism has become a decisive feature of Algeria’s transition to support women’s rights in society. Therefore, women’s organizations are now an integral part of the prosperous democratic movement in Algeria and an important part of civil society, further demonstrating that the Algerian women’s movement can be the boldest and

progressive in the Middle East and North Africa. Although women's organizations face cultural barriers, women's participation is necessary for the modernization and democratization of Algeria.

This study contains some potential limitations, although the method has been used to confirm many studies. The first limitation faced by this research is that female veterans convey a message to the younger generation of feminists; the fight for freedom, justice and democracy is not over yet.

Furthermore, women are always considered as country first. Women's rights are a betrayal of the country. Feminism is a Western concept that is not followed in the developing world. These feminists are often used by the West against Muslim countries. Furthermore, it is worth mentioning how women continue to occupy the public sphere, participate in politics and hold key positions in government. They represent the Republic of Algeria against the principle of the destructive work of Islamic terrorists and demonstrate once again that their work and contributions are vital to their own development and the progress of the country.

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Résumé

La culture algérienne était arriérée et sous-développée, notamment en termes d'attitudes et de comportements envers les femmes. La culture algérienne de la fin du 19ème siècle étant conservatrice et patriarcale, basée sur une forme de loi islamique qui favorisait les familles masculines, le mouvement féministe des femmes algériennes se développait vers les droits des femmes dans la culture algérienne. Surtout après la colonisation, les femmes algériennes sont considérées comme des combattantes. Bien que la plupart de l'attention portée aux femmes algériennes pendant la guerre se soit concentrée sur les combattantes urbaines les plus en vue, elles étaient une minorité : seul un petit pourcentage de femmes ont mené des attaques terroristes ou des combattants armés. Les Algériens ont détourné l'identité des femmes à des fins idéologiques, faisant de ces voix de femmes une partie du vrai discours sur la guerre après l'indépendance. Ils occupent alors la sphère publique, participent à la politique et occupent une position clé au sein du gouvernement. De plus, cette recherche vise à montrer le combat de l'âme féministe algérienne de 1999 à 2019. Notre présente étude est divisée en deux chapitres principaux dans lesquels nous avons fait un aperçu général de la définition du féminisme. Nous avons également, évoqué l'émergence du mouvement féministe en Algérie. De plus, le deuxième chapitre traite du mouvement féministe sous les règles Bouteflika entre 1999-2019 et les règles qui les soutiennent.

Mots clés : Liberté, femmes algériennes, président Bouteflika, mouvement féministe. Organisation féministe Évolution sociale, Révolution politique, Lutte.

ملخص بالعربية

كانت الثقافة الجزائرية متخلفة ومتخلفة ، لا سيما من حيث المواقف والسلوكيات تجاه المرأة. نظرًا لأن الثقافة الجزائرية في أواخر القرن التاسع عشر كانت محافظة وأبوية ، تستند إلى شكل من أشكال القانون الإسلامي الذي يفضل الأسر الذكور ، كانت الحركة النسوية الجزائرية تتطور نحو حقوق المرأة في الثقافة الجزائرية. خاصة بعد الاستعمار ، تعتبر المرأة الجزائرية مقاتلة. على الرغم من أن معظم الاهتمام الذي أولي للنساء الجزائريات خلال الحرب ركز على أبرز المقاتلين في المناطق الحضرية ، إلا أنهن كن أقلية: فقط نسبة صغيرة من النساء نفذت هجمات إرهابية أو مقاتلين مسلحين. اختلس الجزائريون هويات النساء لأغراض أيديولوجية ، مما جعل أصوات هؤلاء النساء جزءًا من الخطاب الحقيقي حول الحرب بعد الاستقلال. ثم يشغلون المجال العام ويشاركون في السياسة ويحتلون موقعًا رئيسيًا في الحكومة. علاوة على ذلك ، يهدف هذا البحث إلى إظهار نضال الروح النسوية الجزائرية من 1999 إلى 2019. تنقسم دراستنا الحالية إلى فصلين رئيسيين قدمنا فيه لمحة عامة عن تعريف النسوية. كما ناقشنا ظهور الحركة النسوية في الجزائر. علاوة على ذلك ، يتناول الفصل الثاني الحركة النسوية في ظل قواعد بوتفليقة بين 1999-2019 والقواعد التي تدعمها.

الكلمات المفتاحية: حرية ، نساء جزائريات ، رئيس بوتفليقة ، حركة نسوية. منظمة نسوية التطور الاجتماعي ، الثورة السياسية ، النضال.