

*Leftist French Newspapers in Algeria and Their Key Pioneers**(Jean-Paul Sartre, Maurice Audin)*

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Received:30 /03/2024 Accepted: 26/05/2024 Published:27/06/2024

Abstract:

This article explores French leftist influential newspapers in Algeria, focusing on their coverage of key aspects of Algerian life before and during the Liberation Revolution. It also discusses the involvement of French intellectuals such as Jean-Paul Sartre and Maurice Audin, who passionately supported the Algerian cause despite facing abduction and torture. The researcher analyzed French left-leaning newspapers supporting the Algerian cause and focused on Jean-Paul Sartre's evolution from an existentialist philosopher to a passionate advocate for Algerian rights. Sartre's outspoken support provoked backlash from colonial authorities, after his work, "*Our Shame in Algeria*," in which he depicted the various forms of oppression and deprivation. The paper also examined the role of French activist Maurice Audin, who, like Sartre, understood the Algerian struggle. Through his writing and principled stances, Audin exposed French colonial tactics in Algeria. Tragically, Audin and his colleague Henry Alleg were arrested, tortured, and ultimately killed. All these inquiries about the contributions and roles played by leftist newspapers in support of the Algerian cause, as epitomized by the figures of "Sartre and Audin."

Keywords: Algerian Revolution; Colonization; Leftist Newspapers; Maurice Audin; Jean-Paul Sartre.

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ملخص:

يتناول المقال بالدراسة والتحليل أهم الصحف التابعة للييسار الفرنسي الصادرة بالجزائر والتي عالجت عديد القضايا والجوانب الأساسية في يوميات الفرد الجزائري قبل وإثناء ثورة التحرير. إضافة إلى أهم الكتاب الفرنسيين الذين كتبوا وساندوا القضية الجزائرية بامتياز. وركزت على نموذجين تمثلا في شخص الفيلسوف "جان بول سارتر. والمناضل "موريس اودان" الذي اختطف وعذب وقتل تحت التعذيب. تناول الباحث بعض من جرائد اليسار الفرنسية التي حملت لواء القضية الجزائرية. ثم تطرق إلى شخصية جان بول سارتر. هذا الفيلسوف الذي كتب كثيرا عن الوجودية. كيف استطاع أن يقتنع بعدالة الشعب الجزائري حتى أصبح مدافعا عنه بقلمه ومواقفه. ما جعل قادة الإدارة الاستعمارية تتخذ منه موقف العداء والاعتقال. خاصة بعد إصداره للكتاب الشهير «عارنا في الجزائر» الذي جسد فيه كل مظاهر القمع والحرمان الاستعماري الموجه ضد شعب اعزل طيلة حقبة كبيرة. إضافة إلى شخص المناضل «موريس اودان» الفرنسي الذي اقتنع بحقيقة الأوضاع في الجزائر. فسخر قلمه هو الآخر ومواقفه العادلة التي فضحت أساليب الاستعمار الفرنسي في الجزائر. مما أدى إلى اعتقاله مع صديقه «هنري علاق» ليعذب ويقتل لاحقا. كل هذه المباحث وفقا لإشكالية مفادها ماهي الإسهامات والأدوار التي قدمتها الجرائد اليسارية لصالح القضية الجزائرية ممثلة في شخصيتي «سارتر واودان» كلمات مفتاحية: الثورة الجزائرية، الصحف التابعة للييسار، جان بول سارتر، موريس اودان، الاستعمار.

- Introduction:

French public opinion regarding the colonization of Algeria exhibits diverse viewpoints. Within the ruling class, including civil servants and enforcement agencies, there exists a spectrum of perspectives. Additionally, the French elite is divided between supporters and opponents of colonization. Supporters devote their efforts and abilities to colonial endeavors, sometimes manipulating public perception domestically or internationally, while advocating for the concept of "*French Algeria*."

The supporting elite, often identified as leftists, maintained ambivalence, particularly concerning the Algerian question. They

hesitated regarding the connection between Algeria and France and the people's entitlement to self-determination. This elite faction opposed the inhumane practices of oppression, extermination, torture, and exploitation (Al-Mangour, 2008, p. 194).

Among these leftists, Jean-Paul Sartre stands out as a prominent member of the French Intellectuals' Action Committee against the continuation of the war in North Africa. Sartre vehemently condemned the torture and brutality perpetrated by colonial forces in Algeria, as reflected in his book "*Our Shame in Algeria.*" Maurice Audin, on the other hand, symbolizes the French individuals who aligned themselves with the Algerians in their struggle.

Andre Mundos, a professor at the University of Algiers and a vocal activist in the Communist Party, opposed the colonial policy of concealing facts and denounced human rights violations in Algeria as early as 1947 through his writings in the magazine "*Espri.*" He predicted the consequences of the situation in Algeria if it persisted. Mundos' contributions shed light on the early awareness and activism against colonial oppression in Algeria (Buhand, 2013, p. 54).

In his short stay in Algeria from 1948 to 1949, *Francis Johnson* engaged with various elements of the national movement, including members of the Democratic Union of the Algerian Manifesto such as *Farhat Abbas*, as well as the Movement for the Victory of Democratic Liberties. Johnson's sympathy towards the Algerian people and his opposition to his colonial homeland was evident in his lectures delivered across the country, where he documented the nationalists' demands, protests, and anti-colonial stances (Buhand, 2013, p. 56).

Within the context of the Algerian struggle for independence, a group referred to as the "*bag holders*," comprising French individuals, was tasked with gathering donations for the National Liberation Front. These individuals would transport bags filled with monetary contributions to support the Front's cause (Aouimer, 2022, pp. 4-7). Among them, *Henri Mayo*, holding the rank of first lieutenant in the French military, had previously worked as a journalist for the Algiers Republic newspaper and maintained affiliation with the Communist Youth Party in Algiers.

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Fernand Yveton, a notable French freedom fighter, hailed from the capital city and served in the French army as a lieutenant. However, disillusioned by the oppressive tactics employed by the French towards Algerians, he defected from the army and aligned himself with the Communist Party. Yveton actively participated alongside Henri Mayo in the Communist Youth branch from as early as 1943, eventually joining the ranks of the Liberation Revolution in 1954.

He engaged in numerous targeted war operations against the French forces and was apprehended on November 14, 1956, upon the discovery of a bomb he had placed near the "**Broisseau**" gas tank, which fortunately did not detonate. Subsequently, he was incarcerated in the **Barbaros** cell and ultimately sentenced to death. Yveton's execution was carried out on February 11, 1957. His death elicited condemnation from both the Liberation Front and communist nations, who regarded it with abhorrence. (Buhand, 2013, p. 54)

1- French leftist newspapers in Algeria

The French left-leaning newspapers were established and authored by a select group of European and French individuals. Referred to as the "**Friends of the Revolution**," they addressed various issues impacting the daily lives of Algerians during the colonial era. Their unwavering support for the revolution often resulted in persecution, imprisonment, and even death. Among these leftist newspapers prominent during and post the Liberation Revolution, we mention "modern times", "Al-Fikr Asprey Magazine" and others.

1.1- Modern Times

Established in 1945 by Jean-Paul Sartre and Simone de Beauvoir, the newspaper distinguished itself through its staunch opposition to the war. Its inaugural article, "**Algeria is not France**," marked the beginning of Jean-Paul Sartre's advocacy for the Algerian revolution, exemplified in his series of articles titled "**Colonialism is the System**."

1-2- Al-Fikr Asprey Magazine

It is categorized among the newspapers of the French Christian left opposing the war in Algeria and counted among the French publications staunchly against the atrocities occurring in Algeria, particularly those perpetrated by the French army. Publishing a total of 212 articles related to the Algerian revolution, it was established by Emmanuel Monnet (Mahdi et al., 2022, p. 673).

1.3- Le Manité newspaper

“Le Manité newspaper” initially established as a daily socialist publication, released its inaugural edition on Friday, April 8, 1904. Jean Jaurès, a prominent socialist leader, served as its political director until his demise in 1914. Jaurès founded the newspaper as a forum for French socialist movements, which later coalesced into the Centenary of the Socialist Unions in 1905. From its inception, Le Manité has been imbued with a political agenda.

It aimed to bolster socialism among the working class, with Jean Jaurès striving to uphold its editorial stance. Subsequently, it evolved into one of the primary communist newspapers affiliated with the French Communist Party, serving as a platform for Algerian nationalists during the liberation revolution. The newspaper played a pivotal role in exposing the tactics employed in Algeria, leading to censorship measures in the region. Eventually, it underwent complete confiscation following actions by the Algerian Communist Party in France. According to its editor-in-chief, the newspaper faced 27 seizures and 150 lawsuits, 49 of which were related to inciting soldiers to disobey orders (Mahdi et al., 2022, p. 673).

1.4- Liberation newspaper

Liberation newspaper, another prominent left-wing publication, played a pivotal role in shedding light on the execution policy during the reign of the notorious serial killer, "La Coste." In its issue dated February 16, 1957, the newspaper strongly condemned the practice of executing Algerians. It reported the successive arrival of news

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regarding executions in prisons, revealing that French authorities were eliminating Algerian revolutionaries at an alarming rate of one hundred per day through the actions of the so-called "Security Forces." Additionally, the newspaper highlighted the daily arrests of Algerian lawyers and prominent figures, including *Ali Boumendjel*, who commanded respect and sympathy from all judicial institutions in the city of Algiers.

According to the newspaper, Algerians who were detained were routinely sent to camps on a daily basis. There, they were subjected to arbitrary actions, provocations, and brutal police torture, which have now become commonplace tactics. Additionally, it was noted that during the reign of "Lacoste," there was a persistent push to carry out death sentences for over two hundred Algerian resistance fighters, who were condemned to death without any formal charges (Fakeer, 2012, p. 33).

1.5- Observatory newspaper

This newspaper gained renown for its exposure of torture practices and the execution of death sentences in prisons during the tenure of the infamous figure "Lacoste." According to its reports, sixteen Algerians were subjected to the death penalty between February 3 and February 12, with additional executions following this period. Among the condemned were eight individuals in Constantine, five in Oran, and three in Algiers. Notably, among these sixteen was a Frenchman named "*Fernand Yveton*," accused of placing a bomb in the gas plant where he was employed on November 14, 1956.

He was the inaugural European to face execution for his involvement in the revolution. This occurrence underscores the French government's attempt to demonstrate non-discriminatory treatment in Algeria, suggesting that revolutionaries, irrespective of their background or affiliations, face equivalent consequences. The newspaper provided critical analysis of this Frenchman's execution, highlighting his communist affiliation and terrorism charges. It

underscored the presence of discrimination even within the French community itself (Fakayer, 2012, p. 34).

1.6- Le Figaro newspaper

The French journalist *Pierre McKinney* vividly portrays the dire conditions in one of the camps, describing residents with emaciated hands resembling thin chopsticks and faces marked by fear and sunken features. Meanwhile, "*Le Figaro*" reports that a third of the camp's population, totaling 923 individuals, currently resides in stone-built houses, each accommodating an average of twenty people, funded by subsidies from the Rural Housing Authority.

According to investigative journalist *Pierre McKinney's* findings, a significant portion of the population residing in the camps endure harsh living conditions. Specifically, 123 tents and 157 huts accommodate the remaining inhabitants, with overcrowding evident as each tent and hut houses more than ten individuals. Food distribution is meager, with only 120 grams of semolina allocated per person per day. McKinney further reports, "Half a liter of milk is distributed twice a week to 250 children chosen from among the neediest children. As for the rest of the children, that is, 1610, they live without milk." This inadequate provision of basic necessities highlights the deliberate deprivation enforced by French authorities, aimed at denying support to the revolutionaries. As a result, nearly two million Algerians face a slow death in these assembly centers, or, more accurately, in death camps (Fakir, 2012, p. 34).

2- The most important pioneers of leftist newspapers

2.1- John Paul Sartre:

Jean-Paul Sartre stands out among French intellectuals for his active engagement in the Algerian struggle, using his writing prowess to advocate for the Algerian cause and champion the rights of the Algerian people to attain freedom, independence, and self-determination. He expressed unwavering solidarity with the Algerian revolution, vehemently opposing all forms of torture, imprisonment, and execution inflicted upon its participants (Batqa, 2015, p. 1).

Jean-Paul Sartre, born on June 21, 1905, in Paris, hailed from a modest bourgeois background. His father served in the military, while

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his mother came from a lineage of intellectuals and educators. Sartre's father passed away just fifteen months after his birth, leaving him fatherless. At the age of sixteen, he enrolled in high school where he forged a significant friendship with Jean-Baptiste Nizan, a relationship that played a formative role in shaping Sartre's character (Omrani, 2012, p. 12; Speech, Dt., p. 234).

Jean-Paul Sartre's mother, a devout Catholic, was widowed in 1906 but remarried in 1916 (Tarabishi, 2006, p. 348). Sartre commenced his academic journey at Henri IV High School in Paris in October 1915, demonstrating exceptional aptitude in his studies. In 1924, he gained admission to the prestigious École Normale Supérieure, where he crossed paths with several fellow students who would later emerge as prominent figures in French intellectual circles. It was at the École Normale Supérieure where Sartre first encountered the writer Simone de Beauvoir in July 1929, marking the commencement of their enduring acquaintance (Omrani, Dt., p. 13).

Sartre fulfilled his military obligations in 1931, serving for a duration of eighteen months. He pursued the study of philosophy at Le Havre High School. In September 1933, he embarked on a journey to Germany with a keen interest in delving into German philosophy at the French Institute in Berlin. His primary focus was on the philosophical works of Edmund Husserl and Martin Heidegger. Following this period of study, Sartre penned his seminal essay, initially titled "Imagination," which later gained renown in philosophical circles (Imrani, dit, p. 15).

Sartre's multifaceted talents in description and psychoanalysis spanned a broad spectrum, leading to his success as both a novelist and a playwright. During the 1930s, his early explorations focused on emotional and pictorial consciousness, rooted in an ontological principle (Sartre, 2017, p. 8). In his seminal work "Existence and Nothingness," published in 1943, Sartre delved into the interconnectedness of existence and the ontological, phenomenological essence, portraying existence as the essence of

what exists. Sartre's existential philosophy, as articulated in "Being and Nothingness," bears the unmistakable influence of Heidegger. Sartre asserts existentialism as a distinct and optimistic philosophy, diverging from realism, idealism, and surrealism. He elucidates this perspective by affirming, "Existentialism is an optimistic philosophy, positioning man squarely in front of himself, free to choose... He selects for himself what he desires, a notion that disquiets those who oppose it" (Sartre, 1966, p. 7).

2.1.1-Sartre's Writings

Sartre's literary legacy encompasses numerous works, among them "In Defense of Intellectuals" and "Existentialism is a Humanism." However, he is particularly renowned for his seminal work "Our Shame in Algeria," wherein he vehemently condemns the atrocities committed by French colonialism and the pervasive corruption within the colonies. This book was specifically crafted to confront colonial leaders who perpetrated inhumane acts against various segments of society (Sartre, ed., p. 3).

Sartre asserts, "Colonialism was not merely a happenstance occurrence, nor was it the culmination of myriad individual endeavors. Instead, it constituted a systemic establishment around the mid-nineteenth century, beginning to yield its fruits around 1880 and infiltrating through the crevices and biases in the aftermath of World War I... This is what we wish to convey about Algeria, unfortunately the most poignant and glaring exemplar of a colonial regime..." (Sartre, Dt., p. 5).

In his book "*Existentialism is a Humanist Doctrine*," Sartre defends existentialism against critics by asserting, "My objective here is to refute all criticisms directed at existentialism, foremost among them being the accusation of promoting colonialism." Thus, Sartre underscores existentialism as a humanistic doctrine rooted in realism (Sartre, 1964, p. 5). Additionally, in his work "*Existence and Nihilism*," penned in 1943, he delves into the essence of existentialism, stating, "The existence from which nothingness emerges into the world cannot maintain its existence while producing nothingness, and the existence from which nothingness emerges must

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itself be non-existent in its existence, thereby risking annihilation if non-existence fails to exist within its existence at the time of its emergence, and the existence through which it manifests in the world must encompass its non-existence" (Sartre, 1943, p. 5).

In essence, Sartre posits that humanity is the sole entity capable of introducing nothingness into existence. Regarding existentialism, he remarks, "It is a philosophy accessible only to those who teach it and to the philosophers engaged with it. Nevertheless, it is a facile and optimistic philosophy that can be comprehended." Thus, Sartre's existentialism can be seen as an endeavor towards an existential philosophy grounded in phenomena, with its focal point not being abstract existence but rather the human being in their entirety (Ghazi Falhadat, p. 155).

As an existentialist philosopher, Sartre authored numerous works and articles countering criticism and politics, alongside engaging in various analytical and psychological studies (Ghalib, 1986, p. 18). Numerous translations of Sartre's works into Arabic have been undertaken, with notable titles including "*Existence and Nihilism*," "*Our Shame in Algeria*," and "*Defending the Intellectuals*" (Sartre, 1973, p. 9).

2.1.2- Jean-Paul Sartre and the Liberation Revolution

When the Algerian revolution erupted, Sartre, despite his engagements in scientific and cultural activities in France and abroad, actively participated in various forums, seminars, and conferences across Europe. Notably, in 1955, he attended the "*Islam Movement*" conference in Helsinki, where he advocated for peace amidst global tensions.

During this event, Sartre engaged with the Algerian delegation, engaging in discussions about the dire conditions prevailing in Algeria (Omriani, Dt. p. 71.72). These interactions prompted Sartre to contemplate his stance on the Algerian revolution, particularly recognizing it as an economic issue necessitating urgent measures to address the plight of millions facing deprivation.

Since 1956, Sartre actively aligned himself with advocates for Algerian independence. His involvement commenced with the publication of his inaugural article in the magazine "*Modern Times*," titled "Colonialism is the System." In this piece, Sartre endorsed the recognition of Algeria as a sovereign state and emphasized the imperative of engaging in negotiations with the National Liberation Front. This stance was reiterated during a significant assembly held at the "*Vagram*" hall in France in January 1956, where Sartre proclaimed, "Colonialism is self-destructive...it is our shame...and our role is to help it become extinct by struggling alongside the Algerian people to rid both Algerians and French of the tyranny of colonialism" (Bohand, 2013, p. 58).

Regarding *Henri Alleg's* book "*The Question*," Jean-Paul Sartre offered commentary in mid-February 1958, remarking, "Alleg extracted torture from the night that frightens him. Let us move forward to see torture in daylight..." (Buhand, 2013, p. 59). As events unfolded, Sartre increasingly observed the exploitative and barbaric nature of colonialism, particularly in the application of torture methods by the French army against the Algerian people. Despite being forbidden in religious and secular laws alike, these acts persisted. Sartre's position was influenced by his membership in the French educated elite, which was vehemently opposed to colonialism and its associated atrocities (Omrani, 2012, p. 73).

Jean-Paul Sartre was profoundly convinced of the revolutionary struggle, recognizing its necessity in the face of existential threats and societal loss. He believed that within every fractured society, there exists a hero or intellectual tasked with safeguarding the collective by fostering awareness and guidance. Sartre articulated this role, stating, "The intellectual is the witness, then." He viewed intellectuals as embodiments of their societies' internal strife, a product of their historical context. Consequently, societies must introspect when criticizing their intellectuals, acknowledging them as intrinsic creations shaped by societal conditions (Sartre, 1973, p. 34).

Sartre initiated his engagement with the Algerian revolution in March 1956 through his article "Colonialism," marking the inception

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of an anti-colonial cultural movement within French intellectual circles. Over the period spanning March 1956 to April 1962, Sartre's writings boldly exposed the realities of colonialism with unparalleled courage. However, his outspoken stance endangered his life, evident from two instances of vandalism targeting his residence on Bonaparte Street by the Secret Army Organization (Batqa, p. 62).

Sartre's stance against torture came to the forefront in his seminal article "*You Are Wonderful*," published in May 1957 in the magazine "*Modern Crisis*." Originally titled "*The Institution of Corruption*," the piece was deemed too contentious by Le Monde newspaper but was eventually aired on radio under the title "*John Nousan*" (You are wonderful). In this article, Sartre vehemently denounced the scandalous use of torture and various forms of violence perpetrated in Algeria (Sartre, 2007, p. 4).

Jean-Paul Sartre is hailed as one of the anti-colonial advocates within a group dedicated to rationalizing the contentious dialogue surrounding the passage of the "*sinful law*" on 02/23/2005. This law symbolizes a dismissal of the immense suffering endured by the Algerian people during 132 years of oppressive French colonialism. It stands as an affront to the intellect and conscience of French activists and intellectuals, among whom Sartre stands out for his courageous expression of anti-colonial sentiments in his writings and articles.

Despite facing threats to his freedom and even his life from the terrorists of the Secret Army Organization, Sartre steadfastly aligned himself with the Algerian people in their quest for dignity. He took charge of the magazine "*Modern Crisis*" during the Algerian War starting from May 1955. Under his leadership, the magazine dedicated an entire issue to the French-Algerian conflict, featuring an article vehemently opposed to the French presence in Algeria titled "*Algeria is not France*." "*Modern Crisis*" continued to publish throughout the liberation war, releasing four editions in Algeria and one in France.

2-2- Maurice Audin

Maurice Audin was born on February 14, 1932, in the Tunisian city of Beja. His father held the position of head of the Gendarmerie in the city during the French protectorate over Tunisia. Originally from the French city of Lyon, Maurice's father was a farmer who married his mother, Alphonsine, in 1923. Alphonsine hailed from humble origins. Louis, Maurice's father, envisioned a military career for his son, leading him to become a major general in the French forces in Algeria by 1943. However, Maurice charted a different course, opting to attend the "*Aten*" school and forgo a military career to pursue mathematics studies at the "*Gautier*" school in Algeria. He later enrolled at the University of Algiers, earning a bachelor's degree in 1953.

After completing his master's degree, Maurice Audin assumed the role of assistant to Professor Rainier de Bussel. He embarked on his doctoral thesis on "Linear Equations in Conductive Space" the following year. However, fate intervened tragically, cutting short his ambitions. Maurice passed away under poignant circumstances before he could defend his thesis. In a touching gesture, his supervising professor arranged for the defense of Maurice's thesis in absentia, inviting the discussion committee to proceed with the examination (Yousry, 2019, pp. 2-4).

The examination committee, chaired by *John Favart*, included *Laurent* Schwartz as rapporteur and *Jacques Dexime* as the third member. Despite Maurice Audin's absence, *Ronnie de Boussal* presented the results of Audin's work on the blackboard. Following this, committees were established to investigate Audin's case and raise awareness about the practice of torture in Algeria. Maurice Audin and his wife Josette were part of a minority in France opposed to colonialism, aligning themselves with the Algerian Communist Party's goal of liberating Algeria (Speech..., pp. 54-55).

2.2.1. Audin's Fighting

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Many French citizens denounced the cruel and inhumane actions perpetrated by colonial powers against the inhabitants of the occupied territories. Maurice Audin was among those French individuals who actively opposed French colonialism and aligned himself with the National Liberation Front, which spearheaded the resistance against the occupation and fought for the Algerian cause. Audin's affiliation with the Algerian Communist Party in 1951, alongside numerous other Europeans, marked his commitment to the anti-colonial movement. Consequently, Audin became part of the minority within France that stood against imperialism and supported the struggle for Algerian independence.

During the colonial occupation of Algeria, particularly amidst the tumultuous Battle of Algiers in 1957, Maurice Audin, a native Algerian, found himself embroiled in the resistance movement. Fleeing to France at the outset of the Algerian War, Audin became actively involved in aiding Algerian fighters and bolstering the revolution's cause. In September 1956, Audin collaborated with his sister *Charlie* and brother-in-law *Christian Bonneau* to orchestrate a *clandestine mission*. This operation involved overseeing the covert departure of the Secretary General of the Algerian Communist Party to foreign territories, marking Audin's significant contribution to the resistance effort (Amira, 2020, pp. 3-7).

Maurice Audin, a fervent advocate for Algerian independence, actively participated in the North African Muslim Students Association and was deeply involved in the struggle for liberation. However, his activism attracted the attention of colonial authorities during the tumultuous period known as the "*Battle of Algiers*." Subsequently, Audin was apprehended and transferred to an undisclosed location, where he was subjected to brutal interrogation techniques, including electrocution, as part of the investigation (Amira, 2020, p. 6).

In response to the grave injustices inflicted upon Algerian revolutionaries by the French government, numerous French lawyers

united in condemnation of the pervasive colonial oppression in Algeria. They advocated for the equitable treatment of Algerian revolutionaries, demanding that they receive the same legal protections afforded to French criminals. This collective effort culminated in the establishment of the "*Maurice Audin*" association on December 2, convened at one of the Sorbonne universities and attended by several French intellectuals (Amira, 2020, p. 9).

As Maurice Audin intensified his support for the Algerian revolution, the French occupation authorities pursued him under accusations of harboring Algerian revolutionaries. This relentless pursuit forced him to remain out of sight, as he became a target of French persecution (Amira, 2020, p. 7).

2.2.2- Audin's case

On June 11, 1957 AD, Maurice Audin was apprehended at his residence by Captain Davis, accompanied by *Lieutenant Agolan*. He was then transferred to the *Al-Abyar building*, where he was subjected to torture on the same night. The paratroopers did not vacate Maurice Audin's residence until June 15, during which time his wife, *Josette*, was barred from contacting anyone. From that day forward, she tirelessly sought to uncover the truth about her husband's arrest and disappearance. Mrs. Audin reached out to numerous French figures regarding her husband's case, including historian *Pierre Vidal Naqui*, with a copy of her correspondence published in the newspaper *Le Monde*.

A significant effort was mobilized to locate Maurice Audin, particularly led by historian *Pierre Duval Naki*. This marked the culmination of his investigative efforts into the case, wherein he identified the culprits behind this reprehensible operation. In 1958 AD, his findings were published in a book titled "The Audin Case," which delved into Audin's arrest and torture. This publication contradicted the official claims put forth by the French authorities (Larabas, 2021, p. 121).

"Maurice Audin" was accused of sheltering active members of a political party. Despite being informed that he had fled on June 21, his wife harbored doubts regarding the accuracy of this information.

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Intellectuals rallied around this issue, leading to the establishment of the "Audin" Committee in November 1957, comprising lawyers, politicians, activists, and historians. The "Audin" case garnered significant attention in the evening newspaper "*Le Monde*," with four activists from the committee, including "*Vidal Naki*" and journalist "*Georges Ras*," contributing to its coverage. Ras, in an article published in 1960, questioned whether Audin had indeed fled or if he had been wrongly accused (Atiqa, 2022, p. 758).

After the disappearance of Maurice Audin, Henry Alleg, who was detained alongside Audin, recounted the types of torture inflicted upon them in his book "The Question." In 1959, the case was transferred to the city of Rennes, where a hearing was conducted involving the French army, including General Massu. In 1961, René Senac, the public prosecutor in Rennes, sent multiple notes to the relevant minister, addressing the issue of torture operations (Moral, 2017, p. 113).

Mrs. Josette's lawyers pursued legal action and brought the case to court, but their appeal was dismissed in 1966. In 1968, Mrs. Audin filed a complaint with three ministers seeking compensation for herself and her children, but her request was denied. She then took her case to the Administrative Court, which subsequently escalated to the Council of State. The government commissioner acknowledged the possibility of Maurice Audin's murder but asserted that the administrative government lacked jurisdiction over such matters.

In his book "*The Real Battle of Algeria*," published in 1971, General *Massu* addressed Audin's case, dismissing the notion of Audin's escape as a myth. He expressed deep regret over Audin's disappearance, suggesting that Audin may have been deliberately involved in acts of sabotage and could not ignore the associated dangers.

In connection with this case, "*Paul A and Sari S*" corresponded with Audin after the arrest of "Alleg" and requested "*Charbonnier*" to interrogate these individuals to determine whether they were affiliated

with the military wing of the Algerian Communist Party and to examine their papers and notebooks. Following Audin's disappearance on June 21, this event sparked outrage and prompted an investigation (Moral, 2017, pp. 113-116).

Several lawsuits were initiated between 1957 and 2002 by Audin's wife before French courts in an effort to uncover the truth regarding Audin's murder, yet they were unsuccessful. The then-president, *Nicolas Sarkozy*, declined to address these requests (Amira, 2020, p. 8).

She also lodged another complaint on May 13 regarding the inhumane crimes committed against both the Algerian people and her husband, Maurice Audin (Mawhoub Bouazza, 2022, p. 442). Similarly, in 2013, writer *Jean-Charles Denio* published confessions by General *Paul Aussaresses*, a former member of the Foreign Documentation and Counter-Espionage Service, in his book "The Truth About the Death of Maurice Audin." Aussaresses confessed to the truth surrounding the death of the freedom fighter Maurice Audin. Denio's book reveals Aussaresses' admission of what he termed a state crime, stating: "Maurice Audin did not simply vanish into thin air following his alleged escape in June 1957, but rather he was executed with the confirmation and approval of the authorities."

On September 13, 2018, the President of the Republic, in the name of the French Republic, acknowledged that Maurice Audin had been tortured to death by French soldiers. This statement, based on extensive historical research, highlights that Audin's assassination was not an isolated incident but rather the result of a terrorist regime built upon kidnapping and torture. This acknowledgment came 61 years after the event, signifying the time it took for the French state to admit its responsibility in the killing of Maurice Audin, a mathematician, member of the Algerian Communist Party, and activist for Algerian independence.

3-Conclusion:

In wrapping up this concise examination of the prominent newspapers and journals representing the French left in Algeria, along with the

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notable focus on the figure of "Sartre" (Audin), several key findings have emerged, among them:

1. The Algerian revolution garnered empathy and support from Europeans at large, especially the French, who stood against colonialism and its brutal practices. Figures like Francis Janson, Frantz Fanon, and Jacques Vergés vehemently condemned colonial atrocities, shedding light on Algerian issues such as torture and exposing the barbarity of French colonial rule.
2. The French intellectual elite comprised diverse segments of society, encompassing professors, journalists, writers, and other professionals.
3. Among the prominent figures who vocally opposed colonialism and rallied behind the Algerian revolution was philosopher Jean-Paul Sartre. He staunchly defended the Algerian people, exemplifying heroic stances that laid bare the brutal methods of colonial barbarism. This commitment was vividly articulated in his renowned work, *"Our Shame in Algeria."*
4. Maurice Audin, a mathematics professor at the University of Algiers, emerges as a youthful activist deeply committed to the principles of freedom. He aligned himself with the National Liberation Front and actively fought for its cause through his writings and ideological stance.
5. Maurice Audin's experience, marked by his abduction, torture, and subsequent disappearance, served as a poignant testament to the brutal realities of colonialism. His ordeal underscored the indiscriminate cruelty inflicted by colonial powers upon both their subjects and those they sought to subjugate.

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