

*Stick-to-Itiveness of Algerian Women Fighters in Maliha Hamidou
Faithful to HOMELAND...Faithful unto DEATH*

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ABSTRACT: *At the rise of the Algerian independence from the French colonizer, important narratives about the war frequently referred to the different 'contributions', 'roles', 'positions', 'assistances', etc... of the Algerian woman fighter. The present work introduces her as one of the components of Algerian independence whose achievements transcend the bicultural multiplicity and virility differentia that denaturalized the place she occupied in this war. It investigates her drift of determination, especially in Maliha HAMIDOU, staying faithful to homeland, and so to the praiseworthy others... The fighting qualities of Maliha HAMIDOU have certainly characterized many Algerian fighters. She remarkably undertook war strategies and collegialities, and managed to lead the Algerian war of liberation towards victory under the decisive behaviour she displayed as an Algerian combatant. Information is collected from a memorandum, a number of her stories, narratives, and testimonies of Maliha's family members, neighbours and friends in Tlemcen, her hometown. The main objective of the present work is to highlight the different layers of determination behind which stands the fabric of a patriot.*

KEYWORDS : Algeria, Tlemcen, colonization, women fighters, Maliha Hamidou, Self-Determination Theory, *stick-to-itiveness*, education.

1. Introduction

The nature of war being basically destructive, regressive and aggressive while structured, strategic, and organized would count out a heavy number of human and material losses. The Algerian war of liberation (AWL) had been ceaselessly engaged in several war oppositions against the French enemy before it could establish peace and victory. The leaders of this

territorial gain have been Algerian men fighters named ‘*Mudjahidin*’ and Algerian women fighters named ‘*Mudjahidet*’.

In the present research work, Algerian women fighters are particularly celebrated through Maliha Hamidou. One main objective is to understand the determinants of humane and heroic qualities of these women against the French oppressor, especially under the most violent and hostile conditions that Algerians had been confronting in their daily colonization.

2. Research Methodology

2.1 Objective of the Study

The present research work is an analytical approach to the historical foundations of patriotic intentions and qualities of women fighters in Algeria, taking as a case study Maliha Hamidou. Its main objective is to identify the ecological factors that shaped the *stick-to-itiveness* of this fighter taking part of the Algerian war of liberation, standing its offense, and costing her precious life. This work would also aim at making known wartime personality and character of Maliha, a woman who is very commonly and only known among the inhabitants of Tlemcen as a *Mudjahida* whose name has been given to the secondary school in which she carried on her studies.

2.2 Data Collection

Data were collected from the biography of Maliha Hamidou, and information was organized according to Maliha’s life and personal involvement in different agendas. These data were obtained from several testimonies of Maliha’s comrades: Khadidja Bendimerad ; Choumicha Baba Ahmed; Aouali Ouissi; friends, journalists , and historians. However, one of the most important references is a memorandum which was written by Maliha’s brother: Smail Hamidou, and which has been kindly assigned to the researcher by her niece Mrs. Khedim Hamidou. Data obtained will be successively analyzed in accordance with the respective theoretical foundations foregrounded in the following.

3. Implications of Algerian Fighters in the War of Liberation

Under the French occupation of the Algerian territory, Algerians were harshly submitted to French rules and political decisions which intended to vanish the Algerian cultural regime that characterized its political strategies and social organization. The mainstream characteristics of this society were, at that time, prominently shaped by its religion (Islam), its language (Arabic), and its culture (religion-based, inherited, patriarchal, etc.). Therefore, the implications of Algerian fighters were especially political, social, and linguistic. Bekkai (2015 :3) states in this respect: “The process undertaken by the French to replace the local culture, language, and customs constituted a prolonged, thorough effort to Francize the country”.

At the political level, war strategies were carefully planned beside organisational programmes that attributed roles and affiliations to fighters, diagnosed competencies, and upgraded eloquent activists in specific fields and functions. The Algerian Press Service publication « Les moudjahidine du 1 novembre de la Mitidja : des actions qui ont foudroyé le colonisateur » (2021) details the different tasks assigned to and achieved by fighters during the war ; they varied from the physical selection of fighters to the application of destructive programmes.

Moreover, according to the same source, the political implication of Algerian fighters was structured by the management of economy and regulations within the fighting group so as to preserve esoteric information, plans, and objectives. This thoughtful architecture of Algerian fighting groups was elaborate enough to dare negotiations and blackmails.

At the social level, Algerians became powerlessly worried about their identity, their religion, and their cultural heritage in front of the cogent forces of the decisive French. A number of religious associations at the top of which *Association of Muslim Ulemas*¹ had multiplied over the Algerian territory to extend mindful education to a maximum number of Algerians. In the words of Courreye (2018, 11), teaching was considered the most important means that this Association used to act against the

colonizer. The coterminous nature of social and political implications of Algerian fighters then shaped sociopolitical implications as a leading dimension which had to tailor the population along the objectives of the liberation war. The Algerian leadership was greatly assisted by Islamic associations, mosques, schools, *Medersas*², and women. Hence the preparatory measure of Algerian revolution had had to maintain the correlative relationship between men and women on the terrain of war and combat. Culturally tabooed, the presence of women became dually inspired by her human/e and patriotic existence. In the present work, patriotism is treated as a major product of the female *stick to itiveness* or determination.

4. *Stick- to- Itiveness in War Contexts*

In correlation with the word frequency in the literature on war, especially in American contexts, the present study has adopted the informal *stick to itiveness* to match the less frequent term, *determination* in war subjects. However, the concept of ‘self-determination’ is extensive as a war theory. Respectively, the following part of this work highlights dictionary definitions of determination reflecting the concept in war contexts.

5. Defining Determination

Cambridge Dictionary offers two definitions of the word determination. It is “The ability to continue trying to do something, although it is very difficult”. It is also “The process of controlling, influencing, or deciding something”. Merriam Webster offers the following definition: “Firm or fixed intention to achieve a desired end”. From the definitions above, determination embodies the feeling of motivation to reach a high extent of acceptance, resistance, and endurance.

6. Motivation and Determination in War

When the human nature controls the behaviour of individuals, all that they aspire and inspires them becomes a source of their motivation. The present paper has been confronted with the concept of motivation to interpret the determination of (women) fighters in war contexts.

Several studies have been conducted to place the meaning of war motivation in the periphery of several arguments. Some of these emanate from a ruling injustice (Miranda Alison), gender inequality (Jennifer P. Eggert), patriarchal societies (Mila O’Sullivan), human security and ethno-religious reasons (Alexis L. Henshaw), and others are the expressions of patriotism (Karen Hagemann) and nationalism (Miranda Alison) (see Miglè Lapènaîtè 2021).

Interestingly, other war participation motives reflect some culturally recent changes in the political strategy of some states which started to believe in the humanization of the state’s defending body proclaimed to be unrelated to age, gender, status, and education. That has been the case of the Russia-Ukraine military conflict (Miglè Lapènaîtè 2021)

However, in her research work on ‘women’s participation at the Maidan and in the Donbas region’, Olesya Khromeychuk reports the humanistic intention of women to imperatively assist the army through the flavours of solidarity with their men partners (Miglè Lapènaîtè 2021).

In a more scholarly approach to understanding motivation in war, Michal Pawiński and Georgina Chami (2019) reflect on the ‘Current Combat Motivation Model’³ which is based on the assumption that motivation is established in ‘cohesion’. This former thesis considers cohesion in war as the only source power that actuates the disposition of individuals to participation.

Respectively, the authors came up with the ‘New Model of Combat Motivation’ which being based on the Self-Determination Theory, basically denounces the ‘mono-dimensional view of motivation’, its heteronomous nature, and ‘self-reporting bias’ in the former model (2019, 1).

7. Self- Determination Theory (SDT) in War Contexts

In her definition of SDT, Lisa Legault (2017)⁴ States :

Self-determination theory (SDT) is a broad theory of human personality and motivation concerned with how the individual interacts with and depends on the social environment

Legault's description revolves around a metatheory treating motivation as a self-organized behaviour which is meanwhile affected by the social environment that controls individuals by either supporting or thwarting their needs to being autonomous, competent, and socialized.

In other words, the Self-Determination Theory is centered on three basic psychological needs: 'autonomy', 'which concerns the self-organization and inner endorsement of one's behavior; 'relatedness', defined as feeling connected with others and having a sense of belonging within one's community'; and 'competence', 'feeling effective in one's actions'. (Pawiński and Chami 2019, 3).

Legault (2017) emphasized the reachable state of maturity and responsibility when daring new experiences, structuring interests and goals, and 'cultivating needs and desires'; however, she takes heed of the nature of the environment with which individuals interact. Legault then punctuates that with a 'natural growth tendency' assumption, people can become 'controlled, fragmented, and alienated' by the conditions of a social environment which is not supportive.

Consequently, the motivation of people to become fighters in war contexts is in the view of Brewer (1991) and Hogg (2001) in Leonardelli (2010) the result of a balance between their social inclusion and personal identities. In other words, Pawiński and Chami's (2019) reconceptualization of motivation highlights a cause-effect relationship between motivation (cause) and cohesion (effect) (motivation→cohesion)⁵, while asserting possible, but not causally limited, cohesion → motivation relationship.

In another perspective on motivation factors, Oetting lists: 'group cohesion (in pursuit of the objective to be achieved), small-group leadership, legitimacy, and efficiency of force'.

(Oetting in Colonel Fernando Rodrigues-Goulart, Army of Brazil (2006, 3)

The statement joins to the unit cohesion and the importance of leadership which is the lung of enthusiasm and dynamics in a war context. Thus, the legitimacy dimension owes its qualifiers to leadership as both an extrinsic and intrinsic combat determinant. Ultimately, efficiency of force must be connected to the afore three factors of motivation listed by Oetting.

8. Patriotism and Education

A number of research tendencies in the context of nationalism have approached the relationship between education and patriotism. In the work of Jingjing Pu (2022), at the educational level, it is academically agreed that 'patriotic emotion' is to be enhanced and structured in teenagers through a focused attention on 'national identity', 'ethnic identity', and 'ideology identity'. Moreover, in his Research on Promoting the Integration of Patriotic Education, Wenhui Di1 (2023) states that patriotism 'is an important educational content for developing the moral character and self-cultivation of young people' (2023, 3).

In both statements, patriotic education is effective with young learners who would be prepared for the process of cultivation of cohesive national /ethnic belongingness, but also to the establishment of ideological beliefs reflecting the organizational social, political, cultural, and linguistic characteristics of their ecology. Correspondingly, the present study features patriotic characteristics of young Algerian women fighters in Maliha Hamidou.

9. Algerian Women Fighters' War Engagement

The participation of Algerian women fighters in the war of liberation varied from thoughtfully the most dangerous to the most humane activities that accompanied, completed, empowered, and sometimes geared the participation of men and other women fighters.

However, the war engagement of these women and Maliha should have been processed in accordance with the ecological incentives which they belonged to and with which they constantly interacted.

10. Ecological Impact on Maliha's *Stick-to-Itiveness*

Maliha Hamidou was born in Tlemcen in 1942. She was raised in a conservative environment which encouraged her to adhere to cultural and religious gatherings. She was, however, among other exceptions, incited to learn and to receive education at school, as opposed to many girls of her age at that time.

Maliha, the eldest of her four brothers, was raised by her father Abdelhamid and her mother. At the age of nine, she lost her father, and her mother successively undertook all that her late husband was to complete or do.

Maliha's father obtained his Baccalaureate degree in 1934. He later became a teacher of Arabic language at the official school in Tlemcen (frequently known as *l'accademie*, today). The man was highly educated and was the author of « Eternal Happiness »⁶. Moreover, he was a member of the Orientalists' Association⁷, and had been leading the Muslims professoral sector for several years. He then had always been an ideal model to his pupils and his children at different levels (Hamidou.S).

10.1 Background Information

The kind of education Maliha received from her parents and her environment was continuously empowered by *El-Medersa (Dar El-Hadith)*, which she joined at an early age as she was a pupil at *Blass El-Khadem* primary school. She remained a regular student there all along her public academic journey. At *Dar El-Hadith*, she was essentially receiving an Islam-based education through which pupils of her age, older, and she were trained to Coranic recitations.

However, *Dar-El- Hadith* was not only a religious space; it was also essentially a cultural and educational one, and importantly a place for a nationalist education. It is ‘a real cultural complexe with a Hispano-M

oresque architecture’ (Oulmi, 2018) which El-Ibrahimi (1889-1965) proclaimed to have revived Tlemcen and its people. The school would then genuinely craft future *Fidayaat* like Maliha.

This *Medersa* was founded in 1937 six years after the foundation of the Association of Muslim *Ulemas* (in Tuesday, 5th, 1931) by Cheikh Abdelhamid Ibn Badis (1889-1940). The Association meticulously planned for the appointment of Cheikh El Bachir El-Ibrahimi as its representative in Oran and Tlemcen.

Cheikh El Bachir El Ibrahimi was highly believed to fulfill all the qualities of an educational leader, as he was knowledgeable enough to rhyme with the cultural and intellectual historical assets of the city of Tlemcen (El-Korso in Oulmi 2018). He possessed the intellectual aptitude to stand against the Orientalists in Tlemcen, and to preserve the city from cultural, religious, and academic regression.

Respectively, Maliha Hamidou belonged to this prefatory ecology, and within which Tlemcenians collaboratively invested on the project of *Dar-El-Hadith* by their personal provisions to become owners of the piece of land dedicated to the school. In Andalusian Arab-Islamic architecture, the school has been completed in 18 months (Khaled Merzouk). It contained classrooms, a reading room, a worship room, and a theatre room to be finally inaugurated in September 1937.

This memorial realization threatened the French objectives in the city of Tlemcen and in Algeria. French General Officer Bigeard (1916-2010) has surnamed the school the ‘Zitouna’⁸ of Tlemcen and of Algeria as a whole (El Korso 2018). Maliha was then among the great number of *Dar-El-Hadith* figures known for their valuable knowledge in different domains. Many of these were, like Maliha, the leaders of the Algerian revolution against the French enemy.

Accordingly, under the leadership of El-Bachir El -Ibrahimi, she and other Algerian women fighters were submitted to his strategic and pivotal decisions and plans to later become organized citizens who are overwhelmingly determined to engage in the Algerian war of liberation.

Future *Mudjahidet*, Maliha and her women comrades, had then been submitted to psychological and rational trainings and formations which forged their minds into a nationalist psyche (Z. Bendimerad 2022).

Referring to a group of Tlemcenian women who were interviewed in 2018 in Oulmi (2018) about their experiences at *Dar El-Hadith*, Maliha Hamidou should have received qualified knowledge of the Arabic language: its grammar, vocabulary, poetry; religion: Hadith, Coranic recitation, and tafsir; occasional (while methodical) historical and geographical knowledge, though, disturbed by the control of the colonizer (Brahim Athmane.K. in Oulmi 2018). The latter especially forbade the teaching of history as it was a discipline which tempted to empower nationalism and revolution among Algerians at this school (Taleb Ibrahimi)

Importantly, Maliha Hamidou also took part of the cultural and educational activities that the *Medersa* organized, and which stimulated and encouraged different passions in the learners. A.Ouissi (in Z. Bendimerad) (2022) was one of Maliha's *Fidaya* comrades ; she emotionally expresses the way the *Medersa* trainings in nationalism came also under nationalist recitations expressed with a holy, artistic, and engaged tone. Ouissi highlighted the role of these recitations in shaping nationalist personalities and raising anti-colonial awareness.

Moreover, the activities were also theatrical evoking and reproducing historical events and roles, while seeding in (women) learners the freedom and the right to ideational, attitudinal and actional expression (Oulmi, 2018).

10.2 Maliha Hamidou Within Culturally Patriarchal and colonizing Ecologies

The fortunate and wealthy educational and social promotion of women and women fighters in Tlemcen was formerly impossible before the coming of El-Ibrahimi. During the French colonization, and on the eve of the foundation of *Dar- El- Hadith*, only men could receive education while women had been submitted to the cultural dogma of a conservative society which refused her education and emancipation (Hamidou.S in Bendimerad.Z, 2022).

However, the teaching quality and strategy of El- Ibrahimi, in addition to his watchfulness had been a strong reason for which a number of men started to believe in the necessity and the importance of educating women (Bendimerad. K in Oulmi 2018).

The leader had regularly and persistently maintained his advocacy of Algerian women inside the *Medersa* in several ways, particularly to defeat discrimination complained by Maliha's comrades teaching at *Dar-El-hadith* who later were not permitted to take pictures with their pupils at the end of each academic year. El-Ibrahimi established the tradition and had a picture with all women teachers at *Dar El-Hadith* for the first time in their professional life (Bendimerad. K in Oulmi 2018).

The leader has importantly permitted a collective citizenship and connectedness which later ensured the recognition of nationalist minds and future *Mudjahidin and Mudjahidet*. Smail Hamidou reports that it was at *Dar- El-Hadith* that Maliha enchained contact with the organized revolutionary youth.

Respectively, Maliha Hamidou was environmentally surrounded by wartime ideologies, varying from the cultural dogma of gender discrimination to the abasement of and resentment at her academic cleverness (being Algerian) by French students at the secondary school. At this public education place, Maliha was distantly growing nationalist and patriotic by visualizing *El-Medersa's* teaching/learning general ecology in the enemy's extent of social discrimination and offense amidst a colonizing educational atmosphere (S. Hamidou). However, part of this ecology was also highly supportive with the quality knowledge and leadership that availed her and other women fighters.

11. Patriotism and Maliha Hamidou

A series of interviews and testimonies in this work brought to evidence and light the formation of a patriot whose revolutionary and fighting qualities were of great exception.

While Maliha Hamidou was easily delivered to education thanks to her father and later to her mother who incited her children to be educated, the strategic formation she could receive, acquire, and learn from her elders at *Dar El-Hadith*, inspired her to understand as a very young girl the political and social dimensions of the Algerian war. (Hamidou.S)

11.1 Maliha Hamidou with a Patriotic Mindset

Nationalist minds graduated from *Dar El- Hadith* would unrelentingly join their comrades in the war, and Maliha Hamidou would also do. As a secondary school learner, Maliha had already had the basic criteria of a rebel. She could easily sew her path to join the body of revolution as a *Fidaya*⁹. Sooner, the war became her texture. (Hamidou.S)

During the war of liberation, the *Fidayats* were marked by eminence and distinction. Maliha, as an example, could easily cover the most difficult missions of armed actions of urban guerilla warfare. She was distinguished by her ability to smoothly diffuse among the French and very frequently realize successful bombings. (Hamidou.S.)

11.2 Maliha Hamidou : A Fighter

During her high school education, Maliha had been an active *Fidaya*. Her first contact with the revolution was mediated by a woman militant named *Zhor* (Hamidou.S in Bendimerad.Z 2022). The idea was well supported by her mother, and her foster sister *Rabiah* who would later preserve all her war secrets (Hamidou.S in Bendimerad.Z 2022).

She was first recruited as Secretary of the Combattants Chamber of Sidi Chaker in Tlemcen in order to collect information and control the enemy (Bendimerad.Z 2022). Very quickly, Maliha was engaged in the

management of protocolar activities. She participated in the planification and the coordination of dangerous militant operations in urban milieu. She, subsequently, became eloquent at using arms and grenades (Hamidou.S). In other words, “Maliha was ready for everything” (Bendimerad. Z. 2022):

Respectively, Maliha Hamidou’s *stick-to-itiveness* has been clearly discerned within the war context. The number and the nature of her combat activities have shown to be patriotically intrepid and reasonable.

The woman frequently assisted her comrade Benhabib, a man fighter, with an arm that she had to restore after each annihilation (Hamidou.S). She then represented a real danger to the colonizer with her strategic war behaviour. Miloud Zenasni, a journalist, stated that she was the centerpiece¹⁰ of *Fidaa* in Tlemcen. He continuously affirms: Being an intellectual militant is too much for France¹¹ (Bendimerad. Z. 2022).

Other Maliha’s achievements in the war of liberation was the transportation of arms to Tlemcen downtown. As opposed to many Algerian women who frequently wore the *Hayek*¹², Maliha was always dressed in a European style as she had to pass by the French military forces at each Door situated in Tlemcen. (Bendimerad. Z. 2022). In this operation, Maliha was frequently assisted by her comrade Abdelwaheb. Showing a perfect French couple together, they passed hand in hand so that nobody could detect their guise (Bendimerad.K. in Bendimerad.Z. 2022).

According to Negadi (2022), a teacher of history, the Algerian fighter could also realize heroic achievements at the crossroads of Tlemcen put under the French control, especially when she successfully bypassed the forces with the pursued Ali, named *Major*. Maliha decisively undertook the mission of saving her comrade from downtown. Negadi described the way she could reach the other side of the road. In his details, Maliha addressed the soldiers a greeting smile and wink. Showing agreeable, the soldiers assigned them the right to pass (Negadi in Bendimerad.Z. 2022).

Furthermore, Maliha Hamidou sheltered in her family house all refugees, Maquisards, and *Musabiline*¹³. The place also represented a niche of future operations in the centre of Tlemcen and a transit juncture of Algerian fighters among whom Cherif Belkacem (Bendimerad.Z. 2022), Houari Boumediene, Abane Ramadane (Baba Ahmed. C).

As stated by S.Taleb, former president of ECOLYMET¹⁴, at the age of seventeen, the woman fighter deemed a veteran in combat affairs was acknowledged a fighting position beside Zoubir, a first zone Lieutenant in the region of Tlemcen, (Bendimerad.Z. 2022).

11.3 Maliha Hamidou, Faithful to Homeland unto Death

When the war of liberation grew stronger and more acute in the spring of 1959, a great number of fighters were killed. Put in peril, Maliha first contacted her friend and comrade Khadidja to secure important war documents; these were later entrusted to Mr. Bouzina (Bendimerad.K. in Bendimerad. Z. 2022).

Maliha and her closest friend and comrade Khadidja ascertained their denouement, so remained in abeyance in Maliha's house. They were the last few moments to say their farewells before Khadidja could go home. Keeping determined, Maliha reassured her friend : ‘ Even under torture, I will never denounce you. Stay blessed’ . ((Bendimerad. K. 2022)

During that spring night of 1959, the French army forced Hamidou's house door and asked for Maliha. Without the least hesitation, the woman admitted that she was the person they were looking for, and at any moment she appeared frightened of the enemy. They immediately took her outdoor to confirm her identity with her denouncer. Before leaving, Maliha rejoined home unruffled to take her coat (Smail Hamidou). She emitted a natural feeling of a young girl taking her coat to simply leave home (Bendimerad. Z. 2022).

According to Taleb.S (2022), Some testimonies confirmed that Maliha untruthfully guided her oppressor to the place of Sidi Abdallah (Tlemcen) to capture her comrades. At this place and trying to escape the

colonial forces, Maliha was annihilated with all important war secrets. (Taleb 2022)

Since then the *Fidaa* has been empowered over all the regions of Tlemcen and the name of Maliha Hamidou has become renowned. It was a grief year which has sealed Maliha the title of ‘*Notre Dame of Tlemcen*’¹⁵ (Zenasni in Bendimerad.Z. 2022).

Mrs. Choumicha Baba Ahmed) was the one who first assigned Maliha’s photo to El-Moudjahid paper to be published and made known to future generations (Bendimerad.Z. 2022:



Maliha Hamidou

Source : <https://www.vitamedz.com/fr/Algerie/maliha-hamidou-1942-1959-une-etudiante-au-210924-Photos-0-16464-1.html>

A piece of paper was left by Maliha before her death in which she expressed her love to and asked for the pardon of her mother. The paper contained in its last lines the following words: "...I want you to know that my combat was not a choice, but a certitude, a duty Don't cry, mother ... I love you"¹⁶. (Bendimerad.Z. 2022).

Maliha Hamidou's *stick-to-itiveness* kept her 'faithful unto death'. The latter expression is artistically represented by Edward John Poynter in 1865 to portray "the skeleton of a soldier in full armour during the excavations at Pompeii in the early 19th century". (See Google Arts and Culture for more details).



Faithful unto Death

Source : <https://www.liverpoolmuseums.org.uk/artifact/faithful-unto-death>

12. Data Analysis

The delineation of Algerian women fighters during the war of liberation could only be described within an ecological framework which dominates all the constituents of the war, and which acted as the massive determinant of Maliha and her female comrades' *stick-to-itiveness*.

Respectively, the historical background of any nation shapes the layers of identity and culture around which collectivity is settled and maintained. The reason for which the struggle of Algerians for liberation and investiture during the French occupation was strategically social, cultural, linguistic and political.

Therefore, the objective of the *Medersa* was planned and organized within a programme that joins the nature and the quality of historical and educational gains characterizing Algeria and Tlemcen. Cheikh Abdelhamid Ibn- Badis and Cheikh El- Bachir El -Ibrahimi, at the head of Muslim *Ulemas* Association, have thoughtfully engaged the hints of an Arabo-Andalusian sociocultural background in the elaboration of *Dar-el Hadith* and its educational and teaching strategies. A civilizing legacy that eclectically joins the denominators of identity (language, religion, and culture) to the other evolutionist attributes of nationalism, and concomitantly patriotism: history and theatre.

The descendants of this educational agenda have substantially marked the Algerian and the Tlemcenian educational and sociocultural ascents during and after the war of liberation. Tlemcenian women fighters have largely benefited from the quality of education at *Dar-el-Hadith*, especially under the leadership of El- Ibrahimi who ceaselessly supported the feminine cause against patriarchy in education and society.

Furthermore, Maliha Hamidou has benefited from private (*Dar-el-Hadith*) and public (from primary to secondary) education. In the latter,

she could acquire and apprehend the focused intentions of both the French and El-Ibrahimi. She was then predetermined to manage a fighting behaviour within a bilingual and bicultural ecology.

Accordingly, her women comrades (including her mother and her foster sister) and she have pictured their patriotic responsibility beside their male partners. She, like many others, defended; accompanied; and protected men and women fighters under common objectives. The latter stems from the humanistic and reasonable sense of cooperation which drove Tlemcenians to invest on the *Medersa*: an educational wealth.

More intensively, the meaning of collectivity was clearly identified in the number of risks Maliha had to take to save her partners, and so to insure their security, when she preferred torture and death to betrayal.

13. Discussions and Findings

The representation of women fighters in Maliha Hamidou under war conditions has revealed a number of parameters which have gradually knitted nationalist and patriotic emotions. These have shown to have been mainly embedded within an educational intention.

Hence the biography of Maliha offers punctuated details about the way her comrades and she joined the revolution and stood its obdurate moments. The woman's father was an intellectual nationalist who had already initiated revolutionary associations and assemblies before his death. Therefore, his wife, Djamila Chaabane Sari, an umbral women fighter, carried on nationalist and patriotic practices in the education of her children.

Accordingly, family constitution and its cultural traits is the first supportive environment which in the words of Legault (2017) reflects the social ecology that shapes 'self-organized behaviours'. It plays an important role in the cultivation of nationalist and patriotic mindsets. However, in the case of Maliha and her women comrades, education has largely strengthened and realized all that family had or had not achieved.

From the biography of Maliha and the analysis of respective data, the *stick-to-itiveness* of Algerian women fighters resulted from the combination of a number of criteria:

Educational leadership is the ruling expression of intellectual aptitudes to manage social and cultural attributes. The idea already stated by Oetting (2006) as a motivational and inspiring criterion. In this sense, the cooperative and homogenate decisions and objectives of the Muslim *Ulemas* Association have thoughtfully placed Cheikh-El-Bachir El-Ibrahimi at the head of the *Medersa* in Tlemcen: a city with a highly culturally dominating conservative character, while being a mosaic of a civilizing history. In other words, Self-Determination Theory is reflected in the cohesive nature of authoritative Algerian Muslim leaders who have continuously advocated and raised cooperative minds. The idea may join the two ‘Models of Combat Motivation’ in the statement of the cause-effect relationship between cohesion and motivation, where both items act simultaneously as causes and effects of each other’s. In other words, motivation is the product of collective leadership (cohesion) displayed by the Algerian Muslim *Ulemas*, and the cohesive attitude towards fighting which has been established in the *Medersa* has produced determined intentions to fight against the oppressor.

Moreover, El-Ibrahimi, having coped a big variety of readings and of educational backgrounds (basically Islamic ones), is deemed a *posteriori* scholar. Being a man with a civilizing leading approach, his realizations have importantly assigned women and women fighters, in the Tlemcenian case, the freedom to express national belongingness and human role, to experience competencies and emotions, and the possibility to apply for education and profession. The idea corresponds to Jingjing Pu’s (2022) educational approach enhancing ‘national identity’, ‘ethnic identity’, and ‘ideology identity’. This achievement has carried through its waves the cohabitation of men and women to realize a complementary work under onerous colonization.

The relationship between the two genders was then characterized by all the different meanings of partnership and cohesion. Accordingly, women fighters should have joined the revolution to experience their

liberty, and realize all that men fighters could not do alone to defeat the French. Correspondingly, *the stick-to-itiveness* of Algerian women fighters as represented in Maliha's biography is portrayed through the characteristics of a woman who has been socially 'integrated' through education; this one paved her the way to express 'relatedness', 'autonomy', and 'competence'. Hence, the educational ecology that cultivated Maliha and other women fighters strategically managed the meaning of collectivity through interconnectedness between and within the two genders. The space was ongoingly highlighting the concept of autonomy through the denance of patriarchal and discriminating ideologies. It has, therefore, permitted Maliha and her comrades to competently hold the layers of *stick -to-itiveness* for revolutionary purposes.

Accordingly, the importance of education is never limited to the logistics of a teaching methodology; it is a social environment which permits connectedness and ideational exchange. Thus, the feeling of national and social belongingness that Maliha and her women comrades reached was subsequently interpreted in their decisiveness to join the war. This complementarity can be visualized in the overlapping nature of the theories of motivation aforementioned. Hence, Brewer (1991) and Hogg's (2001) 'social inclusion' and 'personal identities' respectively join the concepts of 'relatedness' and 'autonomy' in the SDT, while under educational guidance and sociocultural heritage, Jingjing Pu's (2022) 'national identity', 'ethnic identity', and 'ideology identity' participated in the formation of competent women fighters who perfectly managed their versatility within an eclectic ecology characterized by patriarchy, colonization, humanism, and discrimination.

Therefore, the presence of women fighters can also be angled humanistic in the same view of Khromeychuk. Beside their solidarity with other women, women fighters should have also joined their men partners to express their distinctively complementary sentiments and roles.

Furthermore, under the leaderships of El-Ibrahimi and Ibn Badis, whose professionalism gathered Tlemcenian people around a convincing and appealing discourse to initiate the project of *Dar-el-Hadith*,

collaboration and engagement were both human and material. The idea would also highlight one of the determinants of war engagement which is basically more humane than material in an adverse sense.

Respectively, Maliha Hamidou: daughter of revolutionists, heiress of a big cultural and intellectual historical patrimony, a *Medersian*, and a secondary school student seems to have also coped many of the features of a future leader beside her revolutionary designers. In spite of the risky war conditions, she struggled for the liberation of Algeria and stayed faithful. Standing torture was the last of her fighting chances under which she left the enemy deprived of capitulation.

Endnotes

1 a body of Muslim religious scholars ('ulamā') who, under French rule, advocated the restoration of an Algerian nation rooted in Islamic and Arabic traditions. (Britannica) <https://www.britannica.com/topic/Association-of-Algerian-Muslim-Ulama>

2 An Islamic educational institution (school) (Le Robert Dico en ligne) <https://dictionnaire.lerobert.com/definition/medersa>

3 a model which restrictively considers cohesion as the only source of motivation.

4 Legault, L. (2017). Self-Determination Theory. Springer International Publishing AG 2017V. Zeigler-Hill, T.K. Shackelford (eds.), Encyclopedia of Personality and Individual Differences. DOI 10.1007/978-3-319-28099-8_1162-1

5 Motivation is the reason behind cohesion

6 Eternal happiness

7 Western scholarly discipline of the 18th and 19th centuries that encompassed the study of the languages, literatures, religions, philosophies, histories, art, and laws of Asian societies, especially ancient ones.(Britannica).

<https://www.britannica.com/science/Orientalism-cultural-field-of-study>

8 Zitouna : A big Mosque situated in Medina, Tunis, Tunisia, known for its historical assets and Muslim schools.

https://islamicart.museumwnf.org/database_item.php?id=monument;isl;tn;mon01;1;fr

9 Militant

10 "Pièce Maîtresse"

11 "être une *Fidaya* intellectuelle était beaucoup pour la France"

12 Algerian women veil

13 *musabilet* in the feminine. They are war resisters whose missions were mainly achieved in rural areas. (Djamila Amrane ,2018).

Amrane Djamila. Les combattantes de la guerre d'Algérie. In: Matériaux pour l'histoire de notre temps, n°26, 1992. La guerre d'Algérie: les humiliés et les oubliés. pp. 58-62;

https://www.persee.fr/doc/mat_0769-3206_1992_num_26_1_404867

14 Association of the descendants of primary ; secondary ; and high education, and Slanes College, and Medersas. <https://www.lexpressiondz.com/nationale/un-ressourcement-porteur-davenir-78616>

15 Rhyming with ‘Notre dame de Paris’ French Cathedral and emitting a sacred value.

16 ‘....Sache que mon combat n’était pas un choix, mais une certitude, une évidenceNe pleure pas maman.....Je t’aime’.

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