

The Contribution of Autobiographies to the Construction of National Identity through the Lives of Leaders of the Algerian National Movement : Hocine Lahouel as a Case Study

Dr. Zahra Souafi

Department of History and Archaeology, Faculty of Humanities, University of Oran 1 Ahmed Ben Bella, Algeria

Email : souafi.zahra@univ-oran1.dz ; Souafi240@gmail.com

Received: 15/01/2026 ; Accepted : 09/04/2026 ; Published : 08/08/2026

Abstract

Autobiographies and biographies are important sources for contemporary historical research. They show how individual experience intersects with political and social change, enable new readings of national history, preserve collective memory, and reveal how national figures helped shape identity and a sense of belonging. This study examines the contribution of autobiographical writings by leaders of the Algerian national movement to the formation of national identity, focusing on Hocine Lahouel as a leading figure in that movement. It considers the role of biographical writing in documenting political struggle and interpreting the intellectual and political changes that shaped national consciousness under colonial rule. Using a historical-analytical method informed by the biographical approach, the study traces Lahouel's political career and assesses his role in the national movement. The analysis draws on personal memoirs, historical sources, and relevant scholarship. It first defines the conceptual framework of biography and its place in historical writing; it then examines the contribution of autobiographical writings to collective memory and national identity; finally, it analyzes Lahouel's experience as a case linking an individual trajectory to the broader transformations of the Algerian national movement.

The study concludes that autobiographical writings are both a body of evidence and an analytical means of understanding national history. They help situate events within their political, social, and intellectual contexts. Hocine Lahouel's life also reflects the role of national elites in strengthening a sense of belonging and national unity, while revealing the organizational and intellectual challenges that preceded the Revolution of 1 November 1954. His biography is therefore an important source for preserving national memory and reconstructing Algerian identity on firm historical foundations.

Keywords: Biography, autobiography, national identity, collective memory, Algerian national movement, Hocine Lahouel, historical writing, Algerian War of Independence.

Introduction

The relationship between individual trajectories and major historical transformations occupies a central place in contemporary historical and sociological studies. The biographical approach helps explain how personal experiences interact with political and social contexts in shaping collective memory and national identity. Within this framework, autobiographies and political memoirs are no longer viewed as simple recollections of the past or linear records of events. They are historical sources of considerable epistemological value: they help reconstruct the historical record, illuminate

aspects left obscure by official archives, strengthen national consciousness, and safeguard collective memory.

Such biographical writings have particular scholarly importance in societies that experienced colonial domination, especially Algeria. Memoirs and political testimonies became instruments of cultural and historical resistance. They preserved the record of the national struggle and challenged the French colonial administration's policies of erasure and distortion, which sought to strip Algerian identity of its foundations. These testimonies also enabled scholars to reinterpret stages of the struggle from the actors' own perspectives. They therefore became essential sources for examining the structures of the Algerian national movement and tracing its intellectual and organizational development.

In this context, activist and political leader Hocine Lahouel (1917-1995) stands out as a central figure in the history of the Algerian national movement. He held important organizational and political positions in the Algerian People's Party (PPA) and later in the Movement for the Triumph of Democratic Liberties (MTLD). He served as the MTLD's secretary-general during one of its most complex and sensitive periods. His name became closely associated with the political crisis that affected the Algerian national movement between 1950 and 1954. This crisis was more than a leadership dispute. It was a decisive intellectual and structural struggle that helped shape the choices leading to the Revolution of 1 November 1954.

Approaching Hocine Lahouel through his political career moves beyond a conventional biographical narrative. It highlights his efforts to preserve organizational unity and national identity, while revealing the difficulty political leaders faced in reconciling organized activism with preparations for armed struggle.

The study addresses the following central research question:

"To what extent do biographies and political memoirs allow scholars to reinterpret and reconstruct national history while protecting collective memory from colonial erasure? How does Hocine Lahouel's political and intellectual career illustrate the changes within the Algerian national movement during the crisis of 1950-1954?"

This central problem gives rise to the following questions:

1. **What conceptual and methodological boundaries distinguish autobiography, biography, and political memoir? What criteria govern their use as historical documents?**
2. **What epistemological and scholarly value do individual testimonies hold for writing national history and reconstructing collective memory?**
3. **How did the memoirs and testimonies of Algerian activists become a line of defense and a form of cultural resistance against colonial erasure and falsification?**
4. **How did Lahouel's political and organizational positions during the crisis of 1950-1954 reflect the intellectual disputes and decisive choices that paved the way for the Algerian Revolution?**

1. Conceptual Foundations of the Biographical Approach and Its Role in Building Memory and National Identity

1.1. The Biographical Approach as a Method for Reading History

Autobiography and memoir recast lived experience, allowing it to be reconsidered with the distance, depth, and maturity that come after the event. Such writing returns to the historical actor's inner voice to recover a personal truth with collective implications. Readers and historians do not approach life

writing merely as a chronology of isolated facts; they also seek the author's position and subjective understanding of those facts. Methodologically, memoir occupies an intermediate space between lived historical reality and commitment to the autobiographical pact (*le pacte autobiographique*). Philippe Lejeune theorized this pact as an implicit agreement between author and reader concerning the truthfulness and referential status of the account.¹

Biography, or the account of another person's life, is a research method that reconstructs the trajectory of a historical figure from written documents, oral testimony, and material evidence. Its central aim is to reveal the interconnected forces linking the individual to a social, political, and cultural environment. Biography therefore does more than present a chronological life narrative. It allows the historian to read an entire period through one person's trajectory. The individual is treated as an organic part of the social structure: one who embodies its patterns while influencing and being influenced by them.²

The contemporary biographical approach rests on the view that history cannot be understood solely through major facts and events. It also requires analysis of the people who shaped those events or were affected by them. When a historian reconstructs a life, the individual is not treated as an isolated entity. The inquiry covers the social, political, economic, and cultural systems that framed the person's experience. Biography thus brings together political, social, and cultural history, as well as the history of mentalities.³

The French Annales School gave this method particular attention by restoring the individual as a point of entry into the deep structures of society. Jacques Le Goff is among the leading historians who used this approach in his study *Saint Louis*. He did more than write a conventional life of King Louis IX. He used the king's life as an analytical lens on thirteenth-century French society.⁴ The study traced the development of state institutions, the judicial system, relations between throne and Church, and the economic changes accompanying state formation. The individual figure thus became a route into structural and administrative history. This demonstrates biography's capacity to move beyond one life and address major historical structures.⁵

This conceptual use of biography was not limited to Jacques Le Goff. Other major figures of the French historical school also adopted it. Georges Duby used knights and feudal figures to study medieval society and its mentalities. Emmanuel Le Roy Ladurie drew on individual lives within local communities to reveal economic and social conditions in the French countryside. Biography thus became a means of investigating deep social history rather than offering a superficial narrative of events.⁶

World history offers many further examples of biography's epistemological value. A study of Napoleon Bonaparte can explain European change after the French Revolution and the emergence of

¹ Philippe Lejeune, *Autobiography: The Autobiographical Pact and Literary History*, trans. and intro. Omar Halli (Beirut: Arab Cultural Center, 1994), pp. 14-18.

² Giovanni Levi, 'The Uses of Biography,' trans. Mohamed Tahar Mansouri, *Ostour*, vol. 2, no. 3 (January 2016), p. 26.

³ Levi, 'The Uses of Biography,' p. 26.

⁴ Alain Saint-Denis, review of *Saint Louis*, by Jacques Le Goff, *Revue belge de philologie et d'histoire*, vol. 75, no. 4 (1997), pp. 1179-1183.

⁵ Levi, 'The Uses of Biography,' pp. 26-27.

⁶ Felipe Brandi, 'Féodalité, seigneurie, féodalisme: Georges Duby et la tradition des études médiévales,' *L'Atelier du Centre de recherches historiques*, no. 27 (2023), pp. 1-5, <https://doi.org/10.4000/acrh.27801>.

the modern state through the Civil Code. The life of Otto von Bismarck clarifies the conditions of German national unification in the nineteenth century. A biography of Nelson Mandela reveals the structures of apartheid and the role of political leadership in national reconciliation and democratic state-building.⁷

In Islamic history, biography also provides an epistemological route into structural change. The life of Saladin reveals the dynamics of conflict between East and West during the Crusades and helps explain the political formation of the Ayyubid state. Likewise, the biography of Abd al-Rahman Ibn Khaldun provides a framework for interpreting the political and social changes of the fourteenth-century Islamic West, including the Maghreb and al-Andalus. It reveals the close relationship between the historian's personal experience and the development of his foundational theory of human civilization.⁸

In Algerian history, the biographical approach derives its legitimacy from its capacity to reread decisive turning points. The life of Emir Abdelkader illuminates the earliest formation of the modern Algerian state and resistance to colonial occupation. Messali Hadj's life opens a path for studying the development of radical independence thought during the first half of the twentieth century. Hocine Lahouel's career, in turn, reveals organizational crises and ideological choices within the MTLD that prepared the conditions for the Revolution. These figures are therefore not merely subjects of life writing. They are methodological keys to interpreting major historical transformations.

Biography is also important because it can explore the psychological and intellectual dimensions of historical actors. It shows how beliefs and political representations shaped their decisions and positions. History then appears as the living product of interaction between individual agency and surrounding institutions. Contemporary biography has therefore become a multidimensional method that links political, social, and cultural history. It uses personal experience to explain national transformations and to reflect the development of societies over time.⁹

Individual experience thus becomes a way to understand the major transformations that nations have undergone. This approach gives researchers a broader and deeper view of history as a discipline that explains social development and responses to change. History is not simply a record of past events. It is the living memory of nations and a mirror of social development. It helps societies understand the present and anticipate the future in light of earlier experience.

1.2. The Contribution of History and Autobiographies to National Identity and Collective Consciousness

Historical and autobiographical writing provides a fundamental body of knowledge for strengthening national identity. It brings decisive moments and the sacrifices of national figures into view, enabling later generations to learn the values of belonging and responsibility. Biographical writing therefore does more than archive the past: it creates historical awareness and supports social cohesion. This

⁷ 'The Role of the Individual in History: Napoleon Bonaparte,' Youm7, 10 May 2019; Alex Prichard, *Justice, Order and Anarchy: The International Political Theory of Pierre-Joseph Proudhon* (London: Routledge, 2013), pp. 43-44; Abd al-Kamil Atiya and Hayat Chibani, 'The Symbolism of Algeria in Anti-Colonial Liberation Discourse: Nelson Mandela and Frantz Fanon as Case Studies,' *Qabas Journal of Human and Social Studies*, vol. 9, no. 2 (2025), p. 292.

⁸ Qasim Abdu Qasim, *The Nature of History: A Study of Origins and Method* (Kuwait: National Council for Culture, Arts and Letters, 1990), p. 114.

⁹ Zahia Hadj Mohammed, 'Prosopography: Its Definition and Importance in Historical Research,' *New Ages*, vol. 12, no. 3 (2022), pp. 341-352, adapted.

function is particularly clear in Algeria, where the memoirs of national movement and revolutionary leaders such as Ahmed Ben Bella, Hocine Aït Ahmed, and Lakhdar Bentobbal have become vital sources for constructing and preserving national memory.¹⁰

First: National Identity and Awareness of a Shared History

National identity extends beyond a narrow sense of geographical or administrative belonging. It is a cultural and historical construction grounded in collective awareness of a shared past and its symbols. The Andalusian case illustrates this point. Writings on the merits of al-Andalus, especially those of Ibn Hazm al-Andalusi and Ibn Sa'id, helped establish an Andalusian civilizational identity. They preserved a shared identity founded on pride in scientific and literary achievement in the face of external threats.

Second: Collective Memory and Its Role in Building National Identity

Collective memory is a basic foundation of national identity. It is the accumulated repository of historical experiences, shared values, and the nation's founding symbols. History therefore does more than document events and individual lives. It also performs an integrative function by uniting members of society around a common civilizational project, especially during existential crises.

Writings on the merits of al-Andalus helped create a collective memory that preserved Andalusian scientific, intellectual, and cultural achievements.¹¹ This legacy strengthened a sense of belonging to an established civilization. The same principle applies to Algeria. Memoirs by leaders of the national movement and the Revolution preserved the memory of national resistance and transmitted it to later generations as part of national identity.

Third: Collective Memory and National Unity

Collective memory preserves the values and symbols on which a nation is founded. History therefore has an integrative role: it unites members of society around a shared civilizational project, especially during existential crises. The loss of historical memory weakens social cohesion. The thinker Mohamed Talbi expressed this clearly: "Just as an individual becomes ill through memory loss or disorder, peoples also become ill when they lose their history." The Algerian experience illustrates this principle. Recalling the shared memory of popular resistance and the War of Independence helped unite Algerians and defend national sovereignty.¹²

Fourth: History in the Face of Contemporary Challenges

Globalization and the digital revolution have intensified cultural interaction and accelerated the circulation of ideas. These changes have increased the importance of history as a means of preserving cultural specificity and strengthening national identity. Historical study enables societies to protect their cultural heritage, consolidate collective memory, and resist attempts to distort or erase identity. By linking intangible cultural heritage to cultural diversity and a sense of identity and belonging, UNESCO's 2003 Convention for the Safeguarding of the Intangible Cultural Heritage provides an international framework for understanding the importance of safeguarding inherited cultural memory.

¹⁰ Nassira Brahmi, 'The Importance of Historical Sources in Preserving National Memory,' *Al-Anwar Series*, vol. 13, no. 1 (2023), pp. 271-272.

¹¹ Omar Faris Al-Kafaween, 'Ibn Hazm al-Andalusi's Treatise on the Virtue of Andalusia and Its Main Personalities: A Study in Vision and Form,' *King Abdulaziz University Journal: Arts and Humanities*, vol. 29, no. 7 (2021), p. 166.

¹² Mohamed Talbi, 'History and the Problems of Today and Tomorrow,' *Alam al-Fikr*, no. 1 (April 1974), p. 15.

History therefore serves as a strategic resource for strengthening societies as they confront contemporary challenges.¹³

2. The Role of Autobiographies in Shaping Identity and Building Collective Memory

National identity is inseparable from historical memory. Identity is not a fixed form. It is an interactive process shaped by shared history, language, religion, and awareness of a common destiny. In Algeria, national identity faced an existential struggle against colonial projects of Frenchification and cultural and social assimilation. These projects sought to deprive society of the foundations of its Arab-Islamic character.¹⁴

Within this civilizational struggle, autobiographies and activists' memoirs play a major role in reshaping collective consciousness and strengthening national belonging.¹⁵

Scholars of contemporary history view political memoirs as a defense against what President Benyoucef Ben Khedda called the silent conspiracy. This process denies the Revolution's roots and removes the struggles of its first generation from collective memory. When this political legacy is ignored or reduced to isolated episodes, young people cannot understand the historical accumulation and organizational effort produced through three decades of clandestine and public action. Recovering the lives of national movement figures reconnects the present with the past. It also confirms that the Revolution was not a spontaneous explosion. It was the culmination of a difficult struggle in which individual sacrifices converged to build national unity.

3. An Analytical Study of a National Figure: Hocine Lahouel

3.1. Hocine Lahouel's Formative Years and Political Struggle

Hocine Lahouel was among the leading figures who helped formulate Algeria's national project under French colonial rule. His career combined intellectual awareness with political and organizational practice. His life offers a useful entry point for understanding the development of the Algerian national movement. It also reveals the organizational and ideological changes that occurred from the 1930s until the Revolution of 1 November 1954.¹⁶

Hocine Lahouel played an important role in the organizational development of the Algerian national movement. He was born in Skikda in 1917 to a middle-class Algerian family and received his primary education at the French Saint-Lucien school. His early exposure to French colonial curricula did not lead him to assimilate into the colonial project. Instead, it sharpened his critical awareness of the contradictions between the French Republic's declared principles and colonial practice.¹⁷

This awareness developed through the political events that marked Algeria during the 1930s. The French centenary celebrations of the 1830 occupation were especially significant. They presented colonial rule as a civilizing mission, but they also provoked nationalist opposition among Algerians. During a visit by former Governor-General Maurice Viollette to Lahouel's school, Lahouel and several classmates boycotted their lessons to protest colonial policy. This act showed the early

¹³ United Nations Educational, Scientific and Cultural Organization (UNESCO), Convention for the Safeguarding of the Intangible Cultural Heritage, adopted in Paris on 17 October 2003, Preamble and Article 1.

¹⁴ Amal Ben Safi and Fatiha Belhadji, 'Abdelhamid Ben Badis's Contributions to Protecting National Identity and Strengthening Its Foundations,' *Ihalat*, vol. 7, special issue (September 2025), pp. 17-18.

¹⁵ Rabah Lounissi, 'A Method for Using Testimonies and Memoirs in Writing the History of the Algerian Revolution: The Testimonies of Benyoucef Ben Khedda as a Case Study,' *Usur*, vol. 4, no. 1 (2005), pp. 21-42.

¹⁶ Mohamed Abbas, *Pioneers of the Algerian National Movement* (Algiers: Dahlab Press, 1992), pp. 45-46.

¹⁷ Abbas, *Pioneers of the Algerian National Movement*, pp. 105-106.

formation of his national consciousness and his understanding of resistance, even in its simplest forms.¹⁸

His opposition became firmer and more mature through contact with the nationalist press, especially *El Oumma*. The newspaper was the organ of the North African Star and published articles calling for national liberation, equality, and the Algerian people's right to self-determination. Lahouel did not merely read and follow its contents. He entered organized activism by distributing the paper, explaining its arguments, and spreading independence thought in working-class districts.¹⁹

This sustained activity drew the attention of the colonial authorities. They arrested him for distributing publications deemed hostile to the French administration. His early confrontation with the colonial apparatus nevertheless revealed a measured response to administrative abuse. According to his testimony, he challenged the charge through reasoned argument. The newspaper, he explained, was legally printed and published in Paris. Its distribution could not therefore constitute an unlawful act. His position showed his calm character and his ability to use legal openings against colonial authority. It also revealed his firm commitment to freedom of expression and his defense of his political and pro-independence convictions.²⁰

Lahouel's entry into the North African Star through its Casbah cell in 1934 was a decisive turning point in his political career. The organization gave his national aspirations a suitable framework for organized action. From his first days in the Star, he displayed notable organizational skill and attracted the leadership's attention. This position allowed him to assume senior responsibilities in the Algerian People's Party after its foundation in 1937. He later continued this work in the Movement for the Triumph of Democratic Liberties, the principal organization of the independence movement in the years following the Second World War.²¹

Lahouel's growing leadership was reflected in his full commitment to party work and political struggle. He became close to the movement's leader, Messali Hadj, and received several organizational and media responsibilities. He supervised activists in many parts of the country and combined organizational work with journalism. His articles exposed a colonial system founded on repression and discrimination, and they defended the Algerian people's right to independence. They also expressed a broader strategic vision that treated the Algerian struggle as an inseparable part of the Maghrebi and Arab movements for liberation from colonialism.²²

3.2. His Positions during the Crisis of the Movement for the Triumph of Democratic Liberties

The epistemological value of Lahouel's life lies in its connection to the movement's most difficult organizational turning points. He was not simply a witness to events within the MTLD; he acted at their center. This role was clear in his response to the October 1947 elections, which the colonial administration designed to absorb Algerian anger after the massacres of 8 May 1945. It was also evident during the establishment of the Special Organization, the clandestine military wing

¹⁸ Abu al-Qasim Saadallah, *The Algerian National Movement (1900-1930)* (Beirut: Dar al-Gharb al-Islami, 1992), p. 325.

¹⁹ Abbas, *Pioneers of the Algerian National Movement*, p. 46.

²⁰ Abbas, *Pioneers of the Algerian National Movement*, p. 46.

²¹ Mahfoud Kaddache, *Histoire du nationalisme algérien: Question nationale et politique algérienne, 1919-1951*, vol. 1 (Algiers: Société nationale d'édition et de diffusion, 1980), p. 270.

²² Archives de la Wilaya d'Oran (A.W.O.), Série I, boîte no. 4475, 'Surveillance politique des indigènes en Oranie: Dossiers sur le P.P.A. (ordre général)'; A.W.O., no. 2260, Centre d'information et d'études (C.I.E.), 'Note sur l'Oranie,' dossier Étoile Nord-Africaine, 1936-1937.

responsible for the logistical and technical preparation of revolutionary action. The combination of open political activity and secret military preparation placed him at the heart of leadership debates over the limits of party politics and the transition to anti-colonial revolutionary action.²³

A severe crisis erupted within the movement in 1953-1954. It divided the organization between the Messalists, who defended Messali Hadj's leadership authority, and the Centralists, who advocated collective leadership and democratic party decision-making. As party secretary-general, Hocine Lahouel tried to contain the polarization. He made sustained efforts to repair the division because he understood that internal conflict served the colonial administration and threatened the entire independence project. He therefore openly rejected the extraordinary congress that Messali Hadj convened at Hornu, Belgium, in the summer of 1954 without the Central Committee. Lahouel regarded the congress as a step that entrenched the formal split and ended hopes of organizational compromise.²⁴

These stages of Lahouel's life place him among the intellectual and organizational leaders who combined political judgment with principled commitment. His personal career embodied the national movement's transition from crisis within party organizations to the necessity of revolution. He firmly believed that armed struggle was the only effective route to liberation. Yet he adopted a measured position on the timing of its launch. He insisted that national forces first be unified and the political conditions secured. He also required logistical readiness, popular support, and external diplomatic backing to protect the revolutionary effort from failure.²⁵

Lahouel therefore held a series of difficult meetings and negotiations with leaders of the Revolutionary Committee of Unity and Action and former members of the Special Organization. They included Mohamed Boudiaf, Mostefa Ben Boulaïd, Ahmed Ben Bella, and Mohamed Khider. He urged them to postpone the launch of the Revolution briefly so that they could broaden its national base and include different political currents in the independence plan. The revolutionary activists instead chose immediate action. They argued that excessive preparation and delay could waste a favorable national and international moment. In their view, resources and popular support would develop in the course of action.²⁶

Once this decision had been taken, Hocine Lahouel set aside tactical differences and placed the national interest first. As preparations for armed struggle moved forward, he transferred the party treasury and the funds held by the Central Committee to the revolutionary leaders. This money became a vital source of funding for purchases and the first preparations for the night of 1 November. Lahouel joined the National Liberation Front after the Revolution began in 1954 and received political and diplomatic responsibilities with the external delegation in Cairo. He later traveled to East Germany and Jakarta, Indonesia, using his political experience and contacts to internationalize the Algerian cause and defend it in international forums.²⁷

²³ Archives de la Wilaya d'Oran (A.W.O.), B.P. 201, Bulletin mensuel d'information et d'étude sur la politique dans le département d'Oran, 1946-1956.

²⁴ Archives de la Wilaya d'Oran (A.W.O.), B.P. 201, Bulletin mensuel d'information et d'étude sur la politique dans le département d'Oran, 1946-1956.

²⁵ Yves Courrière, *Les Fils de la Toussaint*, vol. 1 of *La Guerre d'Algérie* (Paris: Fayard, 1968), p. 72.

²⁶ Archives de la Wilaya d'Oran (A.W.O.), B.P. 200, Bulletin mensuel politique; Abd al-Rahman ibn Ibrahim al-Aqun, *Al-Kifah al-qawmi wa al-siyasi min khilal mudhakkirat mu'asir*, vol. 1 (Algiers: National Book Enterprise, 1984), p. 450.

²⁷ Courrière, *Les Fils de la Toussaint*, p. 191; Archives de la Wilaya d'Alger (A.W.A.), dossier GPRA.

Conclusion

This study confirms that reading history through memoirs and autobiographies is not limited to recounting one individual's experience. It provides a rigorous scholarly route into the deep transformations of the Algerian national movement. Hocine Lahouel's political career between 1934 and 1954 shows how individual experience intersected with the broader historical context. It also shows how his generation laid early foundations for national identity and the modern Algerian state. The details of this career also reveal several decisive features of contemporary Algerian history:

Early awareness and political maturity: Lahouel's discipline and administrative ability earned Messali Hadj's confidence at an early stage. This opened the way to leadership responsibilities in the North African Star, the Algerian People's Party, and finally the Movement for the Triumph of Democratic Liberties. He remained committed to the struggle despite repeated arrests and colonial surveillance.

Intellectual work and journalism: Lahouel was more than an organizer and field activist. He had a strong intellectual sensibility and a sharp critical pen. He wrote for prominent nationalist newspapers, including *El Oumma*, *Le Parlement Algérien*, and *L'Algérie Libre*. His articles dismantled colonial discourse, criticized repression and exclusion, and directed public opinion toward the need for complete liberation.

Strategic vision and unity: His political outlook was broad and carefully developed. He never separated the Algerian question from its Maghrebi and Arab surroundings. He regarded unity of struggle and joint coordination as essential to independence and to the protection of national sovereignty against colonial domination.

Crisis management and revolutionary transition: His political judgment became clear during periods of organizational difficulty. It appeared in his cautious position on colonial elections, his discreet support for the Special Organization, and his response to the severe crisis that struck the national movement in 1953. He worked consistently to protect unity and placed the national interest above factional conflict. His decision to transfer party funds to the Revolutionary Committee of Unity and Action financed the first preparations for the night of 1 November 1954. He later joined the National Liberation Front and represented it diplomatically abroad.

Hocine Lahouel's career shows that the Algerian War of Independence was not an isolated event. It resulted from sustained intellectual and organizational work by activists who combined political skill with deep commitment to the national cause. His life remains an example of a responsible activist who placed the public interest first and left a lasting mark on Algeria's historical memory.

Bibliography

Books

- Abbas, Mohamed. *Pioneers of the Algerian National Movement*. Algiers: Dahlab Press, 1992.
- Al-Aqun, Abd al-Rahman ibn Ibrahim. *Al-Kifah al-qawmi wa al-siyasi min khilal mudhakkirat mu'asir*. Vol. 1. Algiers: National Book Enterprise, 1984.
- Courrière, Yves. *Les Fils de la Toussaint*. Vol. 1 of *La Guerre d'Algérie*. Paris: Fayard, 1968.
- Kaddache, Mahfoud. *Histoire du nationalisme algérien: Question nationale et politique algérienne, 1919-1951*. Vol. 1. Algiers: Société nationale d'édition et de diffusion, 1980.
- Lejeune, Philippe. *Autobiography: The Autobiographical Pact and Literary History*. Translated and introduced by Omar Halli. Beirut: Arab Cultural Center, 1994.

- Prichard, Alex. *Justice, Order and Anarchy: The International Political Theory of Pierre-Joseph Proudhon*. London: Routledge, 2013.
- Qasim, Qasim Abdu. *The Nature of History: A Study of Origins and Method*. Kuwait: National Council for Culture, Arts and Letters, 1990.
- Saadallah, Abu al-Qasim. *The Algerian National Movement (1900-1930)*. Beirut: Dar al-Gharb al-Islami, 1992.

Journal Articles

- Al-Kafaween, Omar Faris. "Ibn Hazm al-Andalusi's Treatise on the Virtue of Andalusia and Its Main Personalities: A Study in Vision and Form." *King Abdulaziz University Journal: Arts and Humanities* 29, no. 7 (2021).
- Atiya, Abd al-Kamil, and Hayat Chibani. "The Symbolism of Algeria in Anti-Colonial Liberation Discourse: Nelson Mandela and Frantz Fanon as Case Studies." *Qabas Journal of Human and Social Studies* 9, no. 2 (2025).
- Ben Safi, Amal, and Fatiha Belhadji. "Abdelhamid Ben Badis's Contributions to Protecting National Identity and Strengthening Its Foundations." *Ihalat* 7, special issue (September 2025).
- Brahmi, Nassira. "The Importance of Historical Sources in Preserving National Memory." *Al-Anwar Series* 13, no. 1 (2023).
- Brandi, Felipe. "Féodalité, seigneurie, féodalisme: Georges Duby et la tradition des études médiévales." *L'Atelier du Centre de recherches historiques*, no. 27 (2023). <https://doi.org/10.4000/acrh.27801>.
- Hadj Mohammed, Zahia. "Prosopography: Its Definition and Importance in Historical Research." *New Ages* 12, no. 3 (2022).
- Levi, Giovanni. "The Uses of Biography." Translated by Mohamed Tahar Mansouri. *Ostour* 2, no. 3 (January 2016).
- Lounissi, Rabah. "A Method for Using Testimonies and Memoirs in Writing the History of the Algerian Revolution: The Testimonies of Benyoucef Ben Khedda as a Case Study." *Usur* 4, no. 1 (2005).
- Talbi, Mohamed. "History and the Problems of Today and Tomorrow." *Alam al-Fikr*, no. 1 (April 1974).
- Saint-Denis, Alain. Review of Saint Louis, by Jacques Le Goff. *Revue belge de philologie et d'histoire* 75, no. 4 (1997).

Web Sources

- United Nations Educational, Scientific and Cultural Organization (UNESCO). *Convention for the Safeguarding of the Intangible Cultural Heritage*. Paris, 17 October 2003.
- Youm7. "The Role of the Individual in History: Napoleon Bonaparte." 10 May 2019.