

## The Impact of Historical Terminology Formation on the Consolidation of National Memory

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### Abstract

This study examines how colonial terminology shaped the narrative of Algerian history through embedded ideological assumptions. It analyzes the role of Western historiography in legitimizing French occupation under the notion of a civilizing mission. The research problem lies in the uncritical reuse of colonial terms in Algerian historiography, especially through translation. It aims to deconstruct these conceptual frameworks and redefine terminology to reflect Algeria's historical reality.

A qualitative and interdisciplinary methodology is adopted, combining discourse analysis, historical method, and historical linguistics. The study compares colonial texts, official reports, and early Algerian historical writings. It shows that terms such as “pacification” and “modernization” concealed violence and dispossession.

The findings reveal that colonial terminology persists in post-independence historiography, distorting historical representation. The study calls for reconstructing terminology and developing an autonomous national historical discourse.

**Key words :** Historical Terminology; National Historical School; Colonial Discourse; Algerian Historiography.

### 1. INTRODUCTION:

Historical terminology plays a fundamental role in shaping the understanding of nations, civilizations, and collective identities. In Algeria, the colonial period witnessed the systematic development of a historical discourse produced by the Western historical school, which employed carefully selected concepts and terms to depict Algerian society as backward, politically fragmented, and lacking sovereignty. This constructed narrative was not neutral: it served to legitimize the French occupation under the ideological pretext of a “civilizing mission,” portraying colonial domination as a benevolent and progressive intervention. Through these terminological choices, colonial authorities controlled the representation of Algerian history, marginalizing indigenous voices and distorting the country's cultural and civilizational heritage. The subsequent adoption of these terms by Algerian historians often through literal translations risks perpetuating the same colonial assumptions, demonstrating the long-lasting impact of terminological choices on national historiography.

Previous scholarship examined the ideological and epistemological dimensions of colonial historiography. Historians such as Charles-Robert Ageron, Mahfoud Kaddache, and Abu al-Qasim Saadallah have analyzed how French narratives constructed an image of Algeria that served the interests of the colonial project while neglecting indigenous realities. Meanwhile, linguists and terminology specialists, including Ibrahim Anis and Mohamed Fahmi Hijazi, have highlighted the critical role of language in transmitting and structuring scientific knowledge. Although these

contributions provide valuable insights into colonial discourse and linguistic practices, few studies have systematically investigated the influence of historical terminology, particularly when transmitted through translation, in shaping Algerian historiography. The absence of such research leaves a gap in understanding how terminology contributes to the perpetuation of ideological assumptions and affects collective memory.

This study is guided by the following central research question: to what extent do the terms currently employed in national academic writings, research sources, and university discourse meet the conceptual needs of Algerian collective memory? More specifically, does the existing terminological framework facilitate the unification and precision of historical concepts, thereby supporting effective scholarly communication and accurate knowledge production, or does it continue to reproduce inherited colonial narratives that distort historical understanding? Addressing this question is essential for reconstructing a coherent national historical discourse that reflects Algeria's authentic social, political, and cultural realities.

To answer this question, the study adopts an interdisciplinary theoretical framework combining critical discourse analysis, post-colonial critique, and modern terminology theory. This approach allows for a comprehensive examination of historical terminology as both a linguistic and cultural construct, shaped by ideological power relations and social contexts. By integrating the perspectives of historians and linguists, the research uncovers hidden assumptions embedded in colonial-era terminology and proposes strategies for establishing a more accurate and standardized set of historical terms. Such an approach not only ensures methodological rigor but also contributes to the development of a national historical school capable of preserving collective memory, supporting research and teaching, and reinforcing Algeria's civilizational identity.

Accordingly, this paper is organized into four main sections. The first section defines terminology from linguistic and technical perspectives, providing a conceptual foundation. The second section examines the forms and manifestations of historical terminology in colonial and post-colonial writings. The third section analyzes the mechanisms involved in producing and transmitting historical terminology, with particular attention to translation practices and their implications for conceptual accuracy. Finally, the fourth section presents proposed solutions and recommendations aimed at standardizing historical terminology and fostering a coherent national historiographical framework that safeguards Algeria's intellectual and cultural heritage.

## 1. Definition of Terminology

The study of historical terminology requires an understanding of both its linguistic foundations and its functional role in shaping knowledge. Before examining the specific mechanisms by which terms were constructed and transmitted in Algerian historiography, it is important to consider the linguistic principles that underpin the formation of concepts and their expression in language.

### 1.1 Linguistically:

In Arabic linguistic tradition, the term *Mustafah* (terminology) is derived from the verb *insalata*, which itself originates from the root *ṣ-l-h*. Lexicographical sources associate this root with the notion of rectitude and harmony, standing in contrast to corruption (*fasād*). Beyond its moral connotations, the root also conveys the idea of mutual agreement, suggesting that the restoration of order in human relations presupposes a shared understanding and consensus (Hijazi, 1993: 7).

From a technical perspective, early Arabic lexicons and classical scholarly writings did not usually formulate a precise definition of *Mustafah*. An important exception can be found in *Al-Tarifa* by al-Sharīf al-Jorjani (740–816 AH / 1339–1413 CE), whose reflections highlight the role of linguistic interaction and conceptual overlap in the emergence of terminology. Building on this insight, terminology may be viewed as a structured linguistic practice through which knowledge is classified, stabilized, and transmitted. Rather than being a spontaneous lexical phenomenon, it results from a collective and regulated process carried out by specialists within particular fields, leading to the establishment of conventional designations that ensure precision of meaning and facilitate communication within scholarly and professional communities.

Thus, a terminological system consists of **three components**:

- **The Terminologist (al-Muṣṭaliḥ):** the agent who constructs or assigns the term.
- **The Designatum (al-Muṣṭalaḥ ‘alayh):** the agreed-upon concept or referent.
- **The Term (al-Muṣṭalaḥ):** the linguistic unit assigned to that concept.

This framework directly applies to the writing of Algerian history during a period exceeding a century, throughout which Algerian historiography depended almost entirely on terminology produced by the French colonial school *-the terminologist-* through archival documents and translated sources, in accordance with the classical historical maxim, “*No history without documents.*”

The significance of French scholastic and colonial contributions to the writing of Algerian national history cannot be denied, for the reality remains that Algerians did not produce extensive records of their own social, economic, or cultural circumstances. This absence stemmed largely from colonial policies of impoverishment, starvation, misinformation, and the systematic restriction of intellectual and institutional capacities. Consequently, France asserted near-total control over the narrative, constructing a portrayal of Algeria intended to deny the existence of a sovereign Algerian state, and to efface and desecrate its Arab-Islamic national identity.

## 1.2 Relationship between Terminology and Translation

One of the fundamental prerequisites of translation is the translator’s mastery of both the source language and the target language. However, it has become evident that linguistic competence alone is not sufficient to ensure a successful transfer in the translation process. The essential requirement in translation lies in the ability to formulate terminology appropriately that is, to grasp the deep conceptual meaning of the referent, which presupposes a thorough command of the field of knowledge concerned. From this perspective, while the concept is one, its translations may be multiple. This is not a skill that every translator can fully master. Consequently, some translators choose to read translated works first in their source language in order to ensure that the version in the target language conveys the same ideas contained in the original.

Voltaire emphasized the importance of clearly defining terms at the outset of any discussion, arguing that a precise understanding of language is essential for sound reasoning and judgment. This underscores the critical role of studying concepts, as any distortion or misrepresentation can threaten the integrity of a nation’s beliefs and ideas. Consequently, maintaining and constructing

a coherent conceptual framework, while actively addressing and countering hostile or misleading notions, forms a central pillar of intellectual and cultural resilience (al-Luwaihiq, 2009: 4) <sup>1</sup>.

Concepts, therefore, constitute the foundations and the very nerve of thought. They enable the methodological grounding of issues; indeed, concepts are life itself, and no system of thought can exist without them. Translation, on the other hand, refers to the transfer of a foreign lexical item, with its apparent meaning, into its equivalent in the Arabic language. The translation of terminology may be classified into two main types:

**Direct translation**, which consists in transferring a term from one language into Arabic through a literal and straightforward rendering ; and **semantic translation**, which is regarded as one of the most important means that has significantly contributed—both in the past and in modern times—to enriching the Arabic language with scientific terminology (al-Suyuti, 1986 : 346)<sup>2</sup>.

In the context of Algerian historiography, the precision of translation is particularly critical. Colonial-era sources often employed terms laden with ideological bias. Inaccurate translation of these terms can perpetuate misconceptions, whereas careful semantic translation ensures that the historical narrative reflects Algeria’s authentic social, cultural, and political realities.

## 2. Forms and Manifestations of Historical Terminology

In historical studies, researchers often encounter terms that reinforce the idea of “civilization, development, and progress” promoted by the French school. These terms influenced the cultural identity of the Algerian people. Scholars frequently find themselves in contradiction between the colonial thesis presented in these writings and the actual reality experienced by Algerians over more than 132 years of economic backwardness, social deprivation, collective extermination, and the systematic destruction of national identity, accompanied by relentless attempts to sever Algeria from its civilizational heritage.

Consequently, some forms of colonial historical terminology, addressed in most historical sources and references by prominent historians of Algerian history whether influenced by Western thought or misled by literal literary translations directly or indirectly contributed to the distortion of historical facts. Moreover, the absence of institutions dedicated to the concept of terminology and its epistemological importance has resulted in a disorder of terminologies across various fields of Algerian life: economic, social, political, military, cultural, and even religious. The following section presents selected examples illustrating this phenomenon.

### 2.1 Examples of Commonly Used Colonial Political and Military Terminology

- **Occupation:** Often presented in academic works with neutral or positive connotations such as “development” and “civilization.” Historically, it represents the forcible control of land with existing inhabitants. The so-called “civilizing mission” was a strategy to justify expropriation, domination, and the imposition of colonial authority (Zoubiri, 1999: 20)<sup>3</sup>. **True meaning:** occupation and exploitation.

<sup>1</sup>. Abd al-Rahman ibn Mu‘alla al-Luwaihiq, “Concept Construction and Its Study in Light of the Scientific Method,” in Proceedings of the First National Conference on Intellectual Security: Concepts and Challenges (2009), p. 4.

<sup>2</sup>. Jalal al-Din al-Suyuti, *Al-Muzhir fi ‘Ulum al-Lugha wa Anwa‘iha*, vol. 2 (Beirut: Al-Maktaba al-‘Asriyya, 1986), p. 346.

<sup>3</sup>. Zoubiri, *Contemporary History of Algeria* (Damascus: Arab Writers Union, 1999), p. 20.

- **Décrets et lois (Decrees and Laws):** Served as tools to subjugate the population, suppress resistance, expropriate lands, and integrate Algeria into France. **True meaning:** oppression, plundering, and subjugation.
- **Bureaux arabes:** These bodies were administrative institutions established by the French colonial authorities in southern Algeria. They were headed by a French officer and operated with the assistance of tribal sheikhs, serving as intermediaries between the colonial administration and the Algerian population. Their primary function was to enforce arbitrary regulations and ensure the subjugation of local communities to colonial rule<sup>4</sup>. **True meaning:** “Occupational offices established by the colonial authorities”
- **Satanistes:** In colonial sources such as *Al-Mubashshir*, the term “Satanistes” was used to describe Algerian resistance fighters in a highly negative and ideologically charged manner. The newspaper framed these individuals as malevolent actors to delegitimize their struggle and misrepresent their actions. In reality, the term refers to the **mujahideen and local resistance fighters** who opposed colonial occupation.

## 2.2 Examples of Commonly Used Colonial Social Terminology

- **Indigene:** Refers to non-European individuals deemed incapable of development or civilization and deprived of citizenship rights (Bennabi, 2016: 22)<sup>5</sup>. **True meaning:** Algerian Muslims and landowners.
- **Colons (Settlers):** European elements established to implement the colonial project, often occupying fertile land regardless of ownership (Djellali, 1987: 23)<sup>6</sup>.(Appendix 2). **True meaning:** occupiers, usurpers, invaders.
- **Colonisation :** The settlement of European individuals on Algerian lands aimed at altering the demographic structure of the Algerian population by replacing the native landowners with European settlers (Zubeiri, 1999: 17)<sup>7</sup>. **True meaning:** Colonial occupation, Alteration of the demographic structure
- **Immigration:** Denotes the forced displacement of Algerians due to coercive policies, resulting in internal migration or emigration<sup>8</sup>. **True meaning:** forced displacement.
- **Niveau de santé algérien:** In 1867, cholera and typhus epidemics spread, affecting the Algerian population due to the absence of proper health precautions, their poor economic and living conditions, and the French authorities’ lack of concern in combating these diseases (Bouaziz, 1996: 162–164)<sup>9</sup>. **True meaning:** “The level of healthcare under colonial administration”

<sup>4</sup>. Abu al-Qasim Saadallah, *History of the National Movement*, vol. 2 (1900–1930) (Beirut: Dar al-Gharb al-Islami, 1992), p. 89.

<sup>5</sup>. Malik Bennabi, *Problems of Civilization: In the Whirlwind* (Damascus: Dar al-Fikr, 2016), p. 22.

<sup>6</sup>. Djellali S., Mahfoud Q., *Political Resistance 1900–1954: The Reformist Path and the Revolutionary Path*, trans. A. B. Ben Harath (Algiers: National Book Foundation, 1987), p. 23.

<sup>7</sup>. Mohamed al-Arabi Zubeiri, *Contemporary History of Algeria* (Damascus: Arab Writers Union Publications, 1999), p. 17.

<sup>8</sup>. Charles-Robert Ageron, *Modern History of Algeria* (Beirut–Paris: Oueidat Publications, 1982), p. 48

<sup>9</sup>. Yahia Bouaziz, *Revolutions of Algeria in the Nineteenth and Twentieth Centuries*, vol. 2, 2nd ed. (Algiers: National, 1996), pp. 162–164.

### 2.3 Examples of Colonial Economic Terminology

- **Économie algérienne (Algerian Economy):** Presented as an autonomous system but implemented to link Algeria to France through exports (Boudraa, 2017–2018: 120–121)<sup>10</sup>. **True meaning:** the economy of occupied Algeria.
- **Exploit:** Refers to economic activity promoted under colonial policies of integration and investment (Ferkous, 2010: 105)<sup>11</sup>. **True meaning:** exploitation/plundering.
- **Propriété de domaine (State Property):** Implies Algerian state ownership, while lands were expropriated for colonial use (Ageron, n.d.: 27)<sup>12</sup>. **True meaning:** expropriation of Algerian property.
- **Ouvrier (Worker):** Denotes Algerian day laborers receiving minimal wages under harsh conditions (Belil, 2006: 84)<sup>13</sup>. **True meaning:** coerced laborer.
- **Mouvement commercial / Commerce intérieur / Commerce extérieur / Exportation / Importer:** Refers to trade activities structured by colonial policy to extract wealth and suppress local industry (Zubeiri, 1972: 72)<sup>14</sup>. **True meaning:** systematic plunder and economic domination.
- **Travaux publics (Public Works):** Infrastructure built to serve French economic interests, not Algerian development (Centre des Archives Nationales, 1900)<sup>15</sup>. **True meaning:** colonial economic facilitation.
- **Entreprises franchisées / Sociétés d'investissement (Franchise Companies / Investment Companies):** These companies focused on transferring wealth from Algeria and integrating it into the French economy. According to historian Ben Ashenhou, the Algerian General Company received significant allocations starting in 1869, which facilitated the construction of settlements for European colonists. (Ben Ashenhou, 1979: 117)<sup>16</sup>

The Algerian General Company was granted an area of approximately 82,544 hectares and also benefited from additional agricultural lands to complete its allocated share, in accordance with the decree of June 1, 1869, in the Constantine region (Poggi, 1931: 124)<sup>17</sup>. The Bank of Algeria, established under the law of August 4, 1851, provided services to the colonial authorities in support of settlement policies, thereby facilitating commerce and productive activities (Zubeiri, 1972: 98)<sup>18</sup>. **True meaning:** monopolistic exploitation.

- **Intérêt général (Public Interest):** Used to justify settlement and land seizures (Addi, 1983:

<sup>10</sup>. Imen Boudraa, The Impact of French Railways on the Colonization of Algeria's Interior Regions: The Bône-Tébessa Line as a Case Study (1857–1914), PhD diss., Larbi Tebessi University, Faculty of Humanities and Social Sciences, Department of History and Archaeology, Tebessa, 2017–2018, pp. 120–121.

<sup>11</sup>. Saleh Ferkous, Lectures on Modern and Contemporary Algerian History, 1830–1925 (Algiers: University of Guelma Publishing Directorate, 2010), p. 105.

<sup>12</sup>. Charles-Robert Ageron, "The Development of European Settlement in Algeria (1870–1930)," trans. Mohamed al-Taher al-'Amoudi, Majallat al-Masadir, no. 2 (National Center for Research on the National Movement and the November 1, 1954 Revolution), p. 27.

<sup>13</sup>. Mohamed Belil, French Colonial Legislation in Algeria and Its Impact on Algerians, 1881–1914: The Oran Sector as a Case Study, MA thesis, University of Oran, 2006, p. 84.

<sup>14</sup>. Mohamed al-Arabi Zubeiri, Foreign Trade of Eastern Algeria (Algiers: National Publishing Company, 1972), p. 72.

<sup>15</sup>. Centre des Archives Nationales (Algiers), Statistique générale de l'Algérie, 1897–1899, Chamber of Commerce of Algiers (Algiers: Giralt Imprimeur, 1900).

<sup>16</sup>. Abdellatif Ben Ashenhou, The Formation of Underdevelopment in Algeria: An Attempt to Study the Limits of Capitalist Development in Algeria, 1830–1962, trans. Mohamed Yahia Rabii et al. (Algiers: National Company for Publishing and Distribution, 1979), p. 117.

<sup>17</sup>. Jacques Poggi, Les chemins de fer d'intérêt général de l'Algérie (Paris: Larose, 1931), p. 124.

<sup>18</sup>. Mohamed al-Arabi Zubeiri, Foreign Trade of Eastern Algeria (Algiers: National Publishing Company, 1972), p. 98.

95)<sup>19</sup>. **True meaning:** advancing colonial strategic and economic interests.

## 2.5 Examples of Colonial Cultural and Religious Terminology :

- **Enseignement traditionnel algérien :** This term refers to the traditional Arab education provided in **kuttabs** and **zawiyas**, designed to cultivate a learned community grounded in Islamic values, preserving cultural heritage, fostering religious devotion, and ensuring mastery of the Arabic language. Historical evidence suggests that literacy and educational attainment among Algerians were exceptionally high, often surpassing the levels observed in parts of Southern Europe during the same period. This underscores the effectiveness and sophistication of traditional Arab-Islamic education in Algeria (Doudou, 1975: 13)<sup>20</sup>. **True meaning:** “Algerian education”
- **Écoles de l’Indigène :** Schools were originally named according to the region in which they were located—for example, Arabic–French, Tribal–French, or Moorish–French. However, after the enactment of the 1883 legislation, they came to be designated as “*indigenous schools* (Bouaziz, 1984: 155)<sup>21</sup>. **True meaning:** “Algerian schools”

## 3. Forming Historical Terminology: Principles and National Perspectives

### 3.1 Standardization of Terminology

Like other disciplines, history requires standardized and unified terminology to fulfill its objectives. The issue of terminology in historical writings is a general problem that intersects two main axes. The first axis concerns language: translating from a foreign language into Arabic requires a researcher who is also a specialist in Arabic linguistics. The second axis involves the subject-matter expert, namely the historian working in the field of history. The translation of terms must convey both the denotative and conceptual meaning of the term; thus, specialists encounter a set of challenges when establishing scientific terminology (Soueidan, 2000: 587–588)<sup>22</sup>.

The principles are as follows:

- Establish the original meaning of the term in Greek or Latin before creating the Arabic equivalent.
- Prefer a single term for a single scientific concept within a specific field.
- Favor single words because they allow derivation, unlike multi-word expressions.
- Prefer single words as they allow derivation, attribution, annexation, dual forms, and pluralization.
- In cases of synonyms or near-synonyms, select the term most closely related to the intended meaning.
- Consult classical scientific works and extract from them terms that can serve as scientific terminology.
- Ensure the use of Arabic or Arabized terms from the classical heritage, giving preference to traditional terminology over newly coined terms.
- Prefer commonly used correct words over rare or foreign ones.

<sup>19</sup>. Houari Addi, *French Colonialism in Algeria: The Policy of Economic and Social Disintegration (1830–1960)*, trans. Joseph Abdallah (Beirut: Dar al-Hadatha, 1983), p. 95.

<sup>20</sup>. Abu al-‘Id Doudou, *Algeria in the Writings of German Travelers* (Algiers: National Company for Publishing and Distribution, 1975), p. 13.

<sup>21</sup>. Yahia Bouaziz, “The Economic and Social Condition of Rural Society in Eastern Constantine, Algeria, during the Nineteenth Century,” *Majallat al-Thaqafa*, no. 80 (Algiers, March–April 1984), p. 155.

<sup>22</sup>. Abdel Halim Soueidan, “Principles Governing the Formation of Arabic Scientific Terminology,” *Journal of the Arabic Language Academy in Damascus* (Damascus, July 1, 2000), pp. 587–588.

- Prefer standard Arabic words over Arabized terms, except when the Arabized term is widely used, and avoid unusual expressions.
- Avoid colloquial words except when necessary; in such cases, they should be commonly used across multiple Arab countries, and their colloquial nature should be indicated in parentheses.
- Take into account the terminology and scientific meanings agreed upon by specialists, whether Arabized or translated.
- Arabization should be applied when necessary, particularly for terms of international scope. When Arabizing foreign terms, the following should be observed:
  - Prefer forms that are easier to pronounce in Arabic when foreign pronunciations vary.
  - Modify the form of the word to make it conform to Arabic linguistic patterns, provided that such changes do not create words with meanings in Arabic different from the intended meaning.
  - An Arabized term is considered Arabic, subject to the rules of the language, and derivation or word formation may be applied when necessary.
  - Correct Arabic words that have been altered by foreign languages, using their original standard form.
  - Ensure proper orthography for both general and Arabized words to guarantee correct pronunciation (Soueidan, n.d.: 590)<sup>23</sup>.

### 3.2 Collaboration Between Linguists and Historians:

In *Al-Tarifat*, Al-Jurjani discusses the concept of linguistic interpenetration, describing it as the integration of one element into another without altering its size or quantity. In contemporary contexts, this phenomenon is recognized as both a cultural and historical necessity, reflecting a society's openness to civilizational exchange. Various historical and social factors have influenced languages worldwide, leading to the proliferation of terms and fostering scientific development, as well as facilitating positive social and cultural interactions.

This has necessitated the collaboration of various disciplines and fields. However, some forms of interpenetration carry the ideology of the strong over the weak, which we seek to avoid, striving instead to protect our cultural heritage through the formulation of precise terminology. The phenomenon of linguistic interpenetration has impacted the field of terminology both negatively and positively. Every language exerts influence over others, and naturally, the dominant civilization tends to impose its culture—and consequently its language, or at least part of it—on other languages and cultures worldwide. This may explain the deviation of certain terms and their lack of adherence to the grammatical standards of Arabic, for example (Kul, 2002: 36)<sup>24</sup>.

### 4. Critical Assessment of Colonial Historiography:

The colonial historical school produced specialized historians, among whom were Stéphane Gsell, Marçais, and Charles-André Julien, among others. They worked to present a

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<sup>23</sup>. Soueidan, "Principles Governing the Formation of Arabic Scientific Terminology," p. 590.

<sup>24</sup>. Basil Mohamed Kul, Arabized and Borrowed Terms in the Arabic Language, ed. Mahmoud Abdel Salam Ahmed Sharaf al-Din, PhD diss., University of Pakistan, Islamabad, 2002, p. 36.

particular image of Algerian history that often contradicts historical reality and frequently clashes with the lived experience of Algerian society.

Since the establishment of the University of Algiers in 1909, French historians received both material and moral support, which they utilized to write the history of Algeria from its ancient periods. They formed research committees, traveled throughout Algeria to collect sources and knowledge that could illuminate its social, economic, and intellectual conditions, and dedicated their writings to serving the colonial project, influenced by and defending it.

In most cases, colonial historians disregarded scientific credibility and objectivity, monopolizing historical discourse to make history serve their interests, just as the land had been subjected to military and administrative authorities. They interpreted events not as they actually occurred, but according to a perspective that justified colonial rule. Historian Stéphane Gsell explicitly reflected this approach, emphasizing that colonial historiography portrayed Algeria's past as desolate to legitimize occupation and favor the colonizers' viewpoint.

All of this produced a blurred cultural legacy of Algeria's past, representing one of the identity and cultural challenges in the project of building the modern Algerian state. Addressing these crises requires:

- Establish a national historical school to review and filter these corrupted writings in accordance with reason and logic, and to reformulate Algerian history based on methodologies, concepts, principles, and mechanisms that unify national historical terminology, preserve a transparent national memory, and reinforce Arab-Islamic civilizational values.
- Eliminate contradictions in the works of Algerian historians, which negatively affect scholarly research, researchers, and students. The issue of terminology has created differences in perspective and objectives among historical writings, sometimes reaching the point of contradiction. These discrepancies may be attributed to ideological differences and the researcher's social environment, but the primary cause is the lack of standardized terminology.

## **Conclusion**

This study has demonstrated the profound impact of colonial discourse on the formation of historical terminology in Algeria and its long-term effects on national historiography. Through the strategic use of language, French colonial writings shaped narratives that promoted the ideology of the "civilizing mission," while marginalizing or distorting Algerian social, economic, and cultural realities. These practices have generated persistent conceptual ambiguities and contradictions in historical interpretation.

Addressing this legacy requires the establishment of a National Historical School that brings together historians and linguists to critically reassess colonial sources, standardize terminology, and restore methodological rigor. Distinguishing clearly between translation and conceptual meaning is essential to improving scholarly production and ensuring terminological coherence.

Moreover, confronting colonial epistemological legacies and fostering interdisciplinary collaboration will help prevent the continued circulation of ideologically charged concepts. Such an approach contributes to the construction of a coherent, scientifically grounded, and culturally authentic historical narrative, enabling Algerian historiography to engage with both national and international academic communities with greater clarity and credibility.

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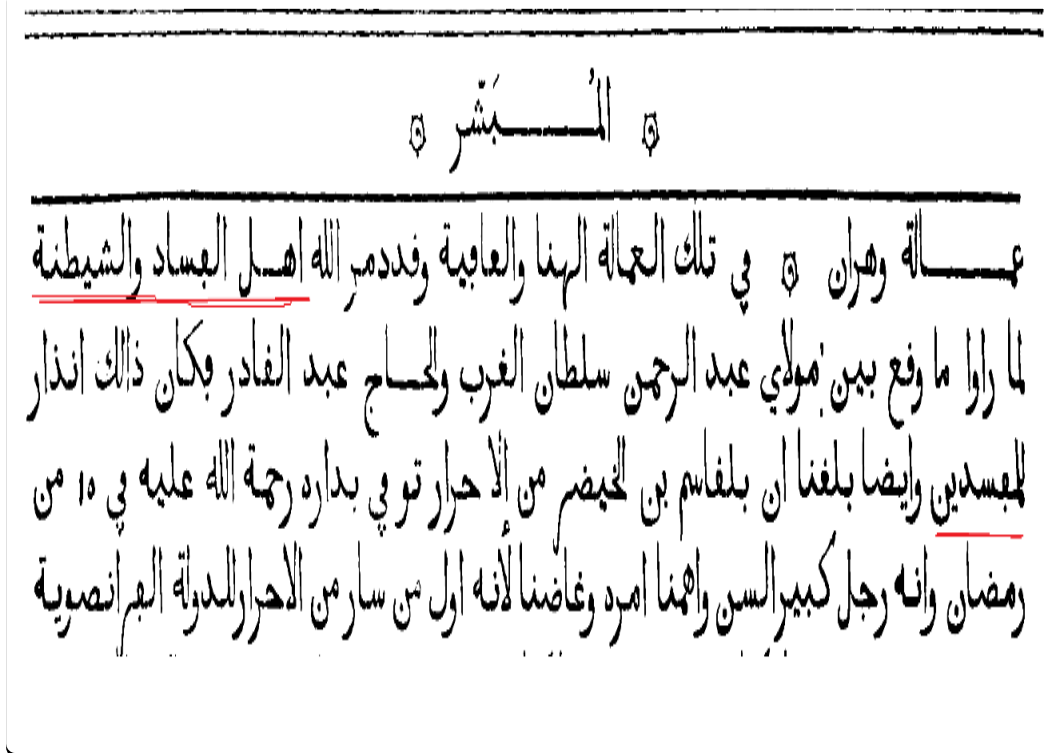
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## 8. Appendices

### Appendix 01 : The Language of Discourse in the Colonial Newspaper *Al-Mubashir*



#### El-Mobasher

In Oued Wran, in that region of the tribe of Arbia and the surrounding areas, God protect them, there were acts of corruption and mischief committed by the shepherds and the devilish ones, who had gathered between Moulay Abdelrahman, the Sultan of the West, and Abdelghader in the area of the Gharda. The incident was a warning to the shepherds, and our people in Bilghem, led by Ibn Bougham, sought to defend the territory of God's mercy. On the 15th of Ramadan, these men, who were prominent and influential, took action, and their wrath was directed towards the insurgents from the Christian state.

### Appendix 02: Examples of Terminological Multiplicity among Algerian Historians

1. Djellali S., Mahfoud Q., *Political Resistance 1900–1954: The Reformist Path and the Revolutionary Path*, trans. A. B. Ben Harath (Algiers: National Book Foundation, 1987), 23.

## 11 - التحقيق في الملكية الاهلية.

واتحد المنتخبون في اتحاد (فيدرالية) المنتخبين (1931) ليكون لهم كلام موحد مع فرنسا. ولكن فرنسا بقيت صماء لندائهم. ان معارضة المعمرين (الكولون) ولامبالاة الحكومة الفرنسية التي كانت مهتمة أكثر بالجزائر الفرنسية وبصعوباتها الاقتصادية منها بالجزائر المسلمة، جعلتنا من المستحيل أن نكون هناك اصلاحات. إن الاقتراح الرامي الى التمثيل

### Investigation in Local Authority.

The elected representatives united in the **Federal Union of the Elected (1931)** to have a unified voice with France. However, France remained indifferent to their calls. The opposition of the **administrators (colons)** and the French government's indifference, which was more concerned with French Algeria and its economic difficulties than with Muslim Algeria, made it impossible to expect any real reforms. Indeed, the proposal to

2. Zoubiri, *Contemporary History of Algeria* (Damascus: Arab Writers Union, 1999), 20.

وفي العشرية التي سبقت ثورة نوفمبر سنة 1954، لم يعد في استطاعة أي  
عالم الحديث عن تجارة الجزائر الخارجية، بل كل ما هناك عمليات احتكارية  
تقوم بها كمشة من المستعمرين، يجمعون الأرباح لأنفسهم على حساب فرنسا  
والجزائر في آن واحد(21).

In the decade preceding the November 1, 1954 Revolution, no one could speak freely about Algeria's foreign trade. All activities were monopolized by a small group of colonists who accumulated profits for themselves at the expense of both France and Algeria simultaneously.