

**Scientific journals in colonial Algeria:
Between imperial knowledge and intellectual emergence**

الدوريات العلمية في الجزائر المُسْتَعْمَرَة: بين المعارف الإمبراطورية والانبعاث الفكري

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Received: 20/09/2025

published: 15/12/2025

تاريخ النشر: 2025/12/15

تاريخ الاستلام: 2025/09/20

Article abstract:

This article explores the ambivalent role of scientific journals published in colonial Algeria from 1830 to 1962. Although these journals were designed to legitimize imperial power, they paradoxically fostered the emergence of Algerian intellectual thought. This study examines the tension between domination and appropriation by analyzing four representative journals. The study examines their content, contributors, and institutional logic, revealing their ambivalence as both vectors of colonial knowledge and sites of friction and reappropriation. These periodicals emerge as hybrid objects and catalysts for a nascent consciousness. The article invites us to reconsider the relationship between science, power, and identity and to envision a decolonized science that embraces localized knowledge and forgotten narratives.

Keywords: scientific colonization; epistemic ambivalence; intellectual reappropriation; decolonization of knowledge.

ملخص المقال:

يستكشف هذا المقال الدور المتناقض للمجلات العلمية التي نُشرت في الجزائر المستعمرة من 1830 إلى 1962. صُممت هذه المجلات لتبرير السلطة الإمبراطورية، لكنها ساهمت بشكل متناقض في ظهور فكر جزائري. تتناول الدراسة التوتر بين الهيمنة والاستيلاء من خلال تحليل أربع مجلات تمثيلية. وتبحث في المحتويات والمساهمين والمنطق المؤسسي، لتكشف عن تناقض: فهي ناقلات للمعرفة الاستعمارية، ولكنها أيضًا أماكن للتوتر وإعادة الاستيلاء. تبدو هذه المجلات ككائنات هجينة، محفزات لوعي في طور التكوين. يدعو المقال إلى إعادة التفكير في العلاقات بين العلم والسلطة والهوية، والتفكير في علم مستقل عن الاستعمار، ومنفتح على المعارف المحلية والروايات المنسية.

كلمات مفتاحية: الاستعمار العلمي؛ التناقض المعرفي؛ إعادة الاستحواذ الفكري؛ فك الارتباط المعرفي.

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Introduction

Hidden within the academic publications of colonial Algeria is a little-known history of knowledge produced under duress. This history is marked by the paradoxes of power and the beginnings of Algerian intellectual thought. Though long considered mere instruments of documentation, the scientific journals published between 1830 and 1962 reveal a silent clash between imperial domination and intellectual emergence.

Colonial Algeria was a testing ground for Western science. Botanists, geologists, doctors, and ethnographers recorded their observations in specialized journals. They claimed to bring order to the world and legitimize colonialism through knowledge. These publications, written mainly by European scholars, contributed to the construction of an imperial narrative in which science colluded with power. In this context, science was not neutral. It served political interests and conveyed dominant ideologies. Geographer Émile-Félix Gautier asserted: "A colony is a colony; it is not a province" (1923; 1939). With these words, Gautier highlights the divide between peoples, including in the production of knowledge.

However, Algerian voices began to emerge over the decades. Ferhat Abbas, who was educated in French institutions, acknowledged the influence of Western thought while also criticizing its limitations (1962). Malek Bennabi questioned the foundations of intellectual colonization, asserting that only a colonial administration could exist in a colonizable environment (Bennabi, 1949; Ferah, 2024; Jebari, 2020). These reflections demonstrate that, despite being tools of domination, scientific journals have also been spaces of tension and questioning.

This raises a key question: How did these periodicals produced under colonial rule simultaneously reinforce imperial authority and contribute to the emergence of an autonomous Algerian intellectual movement?

This issue stems from the historical tension between domination and cultural appropriation. Scientific journals should not be reduced to mere vehicles of objective knowledge. They serve a dual purpose: they consolidate imperial power by disseminating a Eurocentric view of the world, and they offer Algerian intellectuals a space for reflection, reappropriation of knowledge, and subtle dissent.

This study aims to move beyond a binary interpretation of colonialism and explore the nuances of an asymmetrical yet fruitful dialogue between science, power, and identity. The study takes a qualitative approach, analyzing a limited yet representative body of colonial scientific literature. Four journals were selected: *La Revue Africaine*; the *Bulletin de la Société d'Histoire Naturelle d'Afrique du Nord*; the *Bulletin de l'Institut Pasteur d'Alger*; and the *Annales de l'Université d'Alger*.

This non-exhaustive analysis is based on targeted readings of specific editorial content, considering the dominant themes and institutional framework. The analysis aims to shed light on the intellectual and political logic behind these periodicals, their role in constructing colonial knowledge, and how Algerian thinkers might reappropriate them. Finally, it examines their legacy in post-independence Algeria.

1. The origins and types of colonial scientific journals

Before analyzing the ideological functions of scientific periodicals published in colonial Algeria, it is necessary to trace their origins and propose a typology. These journals were the product of a structured colonial project that mobilized science to legitimize, control, and organize the territory. Backed by administrative, military, and academic authorities, the journals aimed to map the territory, study local societies, and exploit resources. Their diversity (medical, archaeological, agronomic, and ethnographic) reflects a desire to impose a Western interpretation of reality. This approach illuminates the production conditions, involved actors, and disseminated knowledge.

1.1 Origins and motivations: the desire to dominate and the need to manage

The emergence of scientific journals in colonial Algeria was part of France's imperial project, in which science became a tool of domination and legitimization. Beginning in 1830, colonial authorities sought to gain a better understanding of the territory to control it more effectively. Studying the climate, geology, biodiversity, and local societies was part of this rationalization process. Cataloging, classifying, and analyzing Algeria's components helped establish colonial power and optimize exploitation of the territory (Blais, 2014).

At the beginning of colonization, scientific explorations were conducted by state experts who were trained at prestigious institutions, such as Polytechnique and Ponts et Chaussées. These experts were engineers, doctors, and geographers (Romera-Lebret & Verdier, 2016). Inspired by Saint-Simonism, some believed that science would civilize colonized societies. Cartography was a central tool that imposed a rational and controlled reading of the territory according to European standards (Blais, 2014).

As early as 1845, intellectual circles inspired by metropolitan models emerged in colonial Algeria. These circles, such as the Oran Society of Geography and Archaeology and the Algerian Historical Society, structured research, explored the territory, published scientific works, and brought together knowledge about the colonized world (Bertrand-Cadi, 2022).

Founded in 1909, the University of Algiers became a major colonial scientific center that attracted young French researchers. The university favored disciplines that were useful to the administration, such as medicine, geology, botany, agronomy, and ethnography. These disciplines served to manage, exploit, and control the territory and its populations. Algeria provided fertile ground for the first academic surveys and publications (Bettahar, 2020).

Founded in 1894, the Institut Pasteur d'Alger was a recognized biomedical center that fought epidemics while serving as a colonial tool. It established social and medical control under the guise of sanitation, reflecting a biopolitical logic.

It must be noted that the emergence of scientific periodicals in Algeria during the colonial era was not merely an intellectual impulse. Rather, it was part of a deliberate political process in which the production of knowledge served imperial ambitions. Science became an instrument of conquest and a means of justifying the colonial order.

The scientific publications of that time reflect the complexity of the colonial project. Four major journals mapped territories, medicalized bodies, exploited resources, and formalized knowledge. In addition to disseminating scientific knowledge, these journals constructed a vision of the world that aligned with the logic of colonial power: control, appropriation, and legitimization.

These are:

- *La Revue Africaine*: Archaeology, Ethnography, and History. Founded in 1856 by the Société historique algérienne, *La Revue Africaine* was one of the earliest milestones of colonial scholarship in Algeria. Designed as a tool for documenting and disseminating information about North African societies, it fully embraced an Orientalist perspective shaped by European intellectual frameworks. The magazine's pages bring together contributions on archaeology, prehistory, epigraphy, regional history, Arabic manuscripts, and, above all, ethnographic studies focusing on so-called "indigenous" populations. Through this endeavor, the magazine contributes to the narrative of the conquered territory by subjecting it to the categories of Western thought. The magazine relied on a dense network of collaborators - officers, administrators, and scholars - who contributed to an intellectual cartography of the Maghreb. Some researchers refer to this as the "scientific invention of the Mediterranean" (Global Journals Portal).

- *Bulletin de la Société d'Histoire Naturelle d'Afrique du Nord*: Zoology, Botany, Geology. First published in the early 20th century, the bulletin embodies a naturalist approach to science applied to colonial Algeria. The journal brings together research on local biodiversity, including fauna, flora, geology, and soils,

and offers scientific interpretations of North African ecosystems. Contributors often come from the fields of military medicine or pharmacy, or from the ranks of passionate amateurs. However, behind this scientific curiosity lies a pragmatic purpose: to highlight the country's natural riches in order to exploit them more effectively. Thus, the bulletin contributed to the creation of biological and geological repertoires that were mobilized in key areas of the colonial economy and served the interests of a system based on the appropriation of resources (*Bulletin de la Société d'Histoire Naturelle d'Afrique du Nord*).

- *Bulletin de l'Institut Pasteur d'Alger*: Tropical Medicine and Microbiology. Since its establishment in 1894, the Institut Pasteur of Algiers has played a significant role in biomedical research within the context of colonialism. Through its bulletin, the institute disseminates studies on infectious diseases, vaccination protocols, and major epidemics, such as cholera, malaria, and typhus. The bulletin also covers innovations in microbiology and laboratory techniques.

Its *Bulletin*, which combines health imperatives and surveillance systems, is part of a public health policy designed for colonized territories. Its medical approach had a dual objective: to care for and supervise the body in a dynamic where the therapeutic gesture rubbed shoulders with the desire for control. Work carried out in Algiers circulated within international Pasteurian networks, helping establish the colony's scientific influence and legitimizing its role in the imperial structure (Archives of the Institut Pasteur d'Algérie).

- *Annales de l'Université d'Alger* is a multidisciplinary academic publication. The University of Algiers, founded in 1909, was the first academic institution established in colonial North Africa. The *Annales* provide a platform for publishing a wide range of disciplines, including law, medicine, literature, natural sciences, and philosophy, and demonstrate the gradual development of the local scientific community.

This periodical reflects the desire to formalize and structure knowledge within an institutional framework while still being largely influenced by teachers from metropolitan France. The *Annales* played a pivotal role in the professionalization of research in Algeria by opening its pages to a new generation of researchers, including Algerian intellectuals. Thus, the *Annales* helped create an elite who participated in major 20th-century political, social, and cultural debates (*Annales de l'Université d'Alger*).

1.2 The ideological function of colonial scientific periodicals:

Scientific periodicals produced in a colonial context not only transmit knowledge, but also model it as a tool of power. These publications transform conquered territories and their inhabitants into objects of analysis, subjecting them to a logic of rationalization and control. This knowledge is far from impartial; it is part of an ideological process in which intellectual production serves to legitimize the colonial order.

For example, *La Revue Africaine* does more than relate historical facts; it filters them through an Orientalist lens, contrasting an idealized "French civilization/civilisation française" with a "indigenous barbarism/barbarie indigène" constructed by colonial discourse. Similarly, the *Bulletin de l'Institut Pasteur d'Alger* medicalizes colonized bodies, reducing them to figures and inserting them into a logic of preventive health that is part of a biopolitical project. Thus, medicine becomes a means of surveillance and scientific language becomes a form of silent domination.

These publications translate the colonized world into scholarly European languages, thereby obscuring indigenous knowledge and imposing a foreign, normative, and hierarchical vision of reality and experience.

These periodicals played an important role in developing a discourse that justified and glorified the imperial enterprise. By highlighting medical advances, archaeological digs, and scientific innovations, they built an image of benevolent colonists who were bearers of knowledge and civilization. In this narrative, the university is presented as a breeding ground for knowledge: a place of training and research designed to elevate the mind and shape an elite. However, this handpicked elite is excluded from decision-making circles. Through this portrayal, the periodicals convey a rhetoric of progress that masks structural violence, expropriation, and local resistance. Seemingly neutral scientific discourse serves as a screen for the

brutalities of colonialism, reconfiguring them as civilizing gestures and conferring intellectual legitimacy on the imperial order that is difficult to challenge.

During the colonial period, one of the functions of scientific periodicals was to marginalize indigenous knowledge. Traditional medical practices, ancestral cosmologies, local languages, and orally transmitted narratives were systematically relegated to the periphery of academic discourse and rarely considered legitimate or rational. While arming itself with rigor, method, and precision, ethnography remains locked in a univocal perspective. It observes without engaging in dialogue, describes without acknowledging, and analyzes without truly listening. Even when indigenous medicines are mentioned, it is often to discredit them by reducing them to archaic beliefs or obstacles to progress.

Colonial knowledge does not seek to establish relationships; it seeks to exercise power. It does not give a voice; it speaks for others, enclosing colonized peoples in representations that dispossess them of their own narrative. These periodicals don't merely present a worldview; they impose silence and stifle the voices they purport to study.

The irony of colonial history is that the periodicals which helped to legitimize imperial authority also unwittingly sowed the seeds of their own contestation. By training a few intellectuals and disseminating critical analysis tools, these publications fueled the thinking of those who would challenge them. Algerians, who came from the same educational structures that were intended to shape them, were able to reappropriate the instruments of colonial knowledge and transform them into vectors of protest.

By the 1940s, discordant voices were emerging. They heralded the intellectual battles that would mark the postcolonial era. Certain writings, initially conceived within a logic of domination, were reread and turned against the system that had produced them. For knowledge is by nature plural and shifting: while it can be used to serve power, it can also enlighten consciences, awaken minds and, above all, open the way to emancipation.

2. Science in the service of colonial power

In a colonial context, science served the imperial project by justifying expansion and consolidating power. Driven by a logic of domination, science marginalized local knowledge and indigenous thinkers. It imposed a Eurocentric vision and reduced knowledge diversity to that of the West.

2.1 Science as a tool of control in the colonial context:

In the colonial context, science served the purpose of domination by objectifying colonized populations. Anthropologists like Paul Broca developed supposedly rigorous racist techniques that were published in scientific journals. These doctrines established the idea of biological inferiority and justified the exclusion of colonized peoples from decision-making spheres, inscribing their subjugation into scientific discourse (Reynaud-Paligot, 2006: 16).

Founded by Antoine Porot, the École psychiatrique d'Alger used medicine to legitimize colonial domination. The school's racist theories attributed a cerebral "primitivism" to North Africans and denied them moral and intellectual capacity. These ideas influenced colonial institutions and justified the exclusion of Algerians. Frantz Fanon denounced this form of psychiatry, revealing its role in the oppression of the colonized (Le regard colonial).

2.2 An extractivist science in service to the colonial economy:

In colonial empires, science served the economic interests of the metropolitan areas. Through agriculture, geology, climatology, and tropical medicine, it facilitated the exploitation of territories presented as reservoirs of wealth. The goal was to maximize colonial profits for the imperial powers' exclusive benefit.

Starting in the 19th century, the colonies became scientific laboratories. In Algeria, for example, botanists and geologists identified resources and minerals. This extractive logic supported French industry. In 1954, for example, more than forty mines were active and supplied over 60% of the iron consumed in metropolitan France (Driss, 2025).

Colonial climatology aimed to promote intensive agriculture in favorable areas, which were then transformed into export plantations. Indigenous knowledge of the environment was marginalized in favor of modern European science, which pushed local practices aside and sacrificed traditional food crops for the economic interests of metropolitan areas (Pinton, 2014).

In this world, science was not only a tool for scrutinizing the world from a distance; it was also a means of doing so. Science infiltrated the workings of the economy, guided Algeria's general government's choices, shaped capital's trajectories, and molded the experts responsible for profiting from conquered territories (Leroy-Beaulieu, 1908).

The École coloniale (Collier, 2018) and the Académie des sciences coloniales (Salmon, 2018) were profitable knowledge machines thought to serve the interests of the Empire. Born in the late 19th and early 20th centuries, these institutions had one objective: to transform knowledge into an instrument of control and profit.

In Algiers, the university didn't educate free thinkers; rather, they trained technicians of exploitation. Disciplines such as economic geography, tropical agronomy, and colonial law were calibrated for extraction, administration, and profitability. Under the guise of neutrality, the art of domination was taught. This knowledge was the discreet yet powerful ally of a system that hierarchically organized peoples, in which the metropolis reaped the benefits while the colonized remained at the bottom of the ladder.

2.3 A Eurocentric view: colonial science as a monopoly on knowledge

Colonial science, which was supposedly universal, imposed a Western perspective that excluded local knowledge. It marginalized indigenous thinkers, dismissed the coherence of their systems, and created a hierarchy of knowledge. Medicine, agriculture, cosmology, and language were dismissed as irrational curiosities. Colonial anthropology, far from engaging in dialogue, merely described without understanding and denied epistemic recognition to local practices.

This science, forged in European laboratories, erased other ways of thinking and consolidated relations of domination by imposing its paradigms as the only legitimate ones. Thus, it reshaped global knowledge exclusively for the benefit of colonial metropolises. As Florence Pinton (2014) reminds us, colonial thought was one of the foundations of modern anthropology, imposing a dichotomy between nature and culture that trapped non-Western societies in an essentialist, deterministic framework.

Colonial science not only disregarded indigenous knowledge, but also denied them access to its institutions. Even when they overcame the barriers to scientific training, these intellectuals were confined to administrative roles. As historian Emmanuelle Sibeud points out, major academic institutions in the metropolis long denied the legitimacy of African, Asian, and Caribbean researchers. These institutions reduced the scholars to mere relays of supposedly superior European thought. This refusal to recognize these scholars perpetuated an intellectual hierarchy in which the autonomy of colonized scholars was systematically denied (Sibeud, 2011).

This refusal to recognize knowledge and voices from elsewhere did more than mark an era; it left a lasting mark on minds and institutions. By stifling the development of locally rooted scientific traditions, it reinforced the notion that scientific thinking could only occur through the lens of the West. Even when flags changed, laboratories often retained the same foundations. Invisible hierarchies, imported models, and

imposed references continue to shape knowledge under tutelage. This silent extension of intellectual domination has a name: "scientific neocolonialism" (Solomon Tsehay & Vieille-Grosjean, 2018).

3. Towards intellectual and scientific appropriation

Although colonial science was an instrument of domination in Algeria, it opened up new avenues. Some Algerians gained access to knowledge, joined academic circles, and started publishing. A local voice emerged, offering new interpretations of narratives and data. After 1962, this voice grew stronger, institutions transformed, and independent thinking flourished. This was an intellectual reconquest that restored Algerians to their rightful place in history.

3.1 The first Algerian intellectuals in the scientific sphere

During the period of French colonization, Algerian universities were reserved for Europeans and excluded Muslims. However, by the turn of the 20th century, some Algerians educated in the French school system had gained access to the University of Algiers. Though marginal, this phenomenon marked the beginning of a subtle change. Intellectuals emerged who were trained within the colonial framework but were capable of reinterpreting and challenging its tools. They did not merely absorb knowledge; they reinterpreted, challenged, and used it to assert their existence. These "new" thinkers laid the foundation for an Algerian voice, claiming a place in the intellectual arena that had long been monopolized by the colonial power (Djeghloul, 1985).

Figures like Ferhat Abbas exemplify the tension between integration and protest within the Algerian intellectual community. Despite being excluded by the colonizers, some intellectuals entered the fields of science and literature to challenge the prevailing narratives. Their medical writings denounced health inequalities, and some proposed alternative historical interpretations. Their knowledge was not neutral; it became a tool of resistance. By publishing in contemporary journals, they asserted an emerging Algerian voice. These discreet interventions before 1962 laid the foundation for the reappropriation of knowledge and initiated an intellectual movement that fully asserted itself after independence.

3.2 Resistance and reinterpretation: towards a decolonized Algerian science

In the 1930s, something began to stir in scholarly circles in Algeria. A generation of intellectuals, who were educated in colonial institutions yet remained deeply rooted in their cultural heritage, undertook a delicate task. They set out to rethink the foundations of imposed knowledge. They no longer rejected Western science as a whole. Rather, it was a matter of examining it, testing it against Algerian realities, and extracting what could be used for intellectual emancipation.

This approach was embodied by figures like Mohamed Salah Bendjelloul. A doctor trained in Paris, Bendjelloul did not limit himself to practicing medicine; he also used it as a political tool. Through his writing and involvement with the Federation of Indigenous Elected Officials, he challenged the colonial narratives that relegated Algerians to subordinate roles. His struggle was twofold. It was both scientific and civic, aiming to restore the voice, dignity, and place in the world of Algerians. This marked the beginning of a kind of counter-history written not on the margins but in tension with dominant knowledge. It was a history in which thinking became an act of resistance (Safsaf & Safer 2021).

In his book *Décoloniser l'histoire : Introduction à l'histoire du Maghreb*, Mohamed Chérif Sahli methodically dismantles the ideological foundations of colonial discourse, particularly the dogma of racial and sociological determinism. Rejecting narratives imposed by dominant powers, Sahli calls for a radical historical approach that restores colonized peoples' voices, memories, and visions of the past (Sahli, 1965).

These intellectuals did more than adopt Western scientific methods; they adapted them to their context by integrating traditional knowledge, local languages, and an awareness of Algerian social realities. In doing so, they created a new science that rejected the abstract universality of colonial knowledge and embraced a pluralistic epistemology conscious of power relations and buried memories. This intellectual effervescence marks the first steps toward decolonizing knowledge and is a prelude to a vast movement that will flourish a few years after independence.

Throughout the 20th century, an increasing number of Algerian and African intellectuals began to question the colonial biases present in scientific research. They realized that science was not neutral; it had often been used to justify and reinforce colonial domination. Frantz Fanon, a psychiatrist and anti-colonial activist, was one of the first to point out how psychiatry was used to discredit the resistance of colonized peoples by portraying them as mentally ill. In *Les Damnés de la Terre* (1961), Fanon shows how the human sciences have been misused to support racist ideas and reduce colonized peoples to psychiatric and social stereotypes that serve the interests of colonial power.

Criticism of colonial science continues. At the end of the last century, thinkers such as Achille Mbembe and Emmanuelle Sibeud continued the work (2011). In *De la postcolonie* (On the Postcolony), Mbembe examines the ideas that formed colonial science and notes that knowledge was not necessarily liberated from its colonial legacy even after independence. Mbembe proposes an approach he calls "*postcolonisation critique/critical post-colonization*": it is no longer just a matter of denouncing the past, but rather, it is a matter of thoroughly rethinking scientific disciplines and integrating the voices and perspectives of long-marginalized peoples (2000).

This criticism does not simply reject Western knowledge. Instead, it proposes a complete rethinking of how knowledge is constructed by drawing on the experiences and realities of postcolonial societies. This is an important step toward a more diverse form of knowledge that is rooted in specific contexts and takes into account the power relations that have influenced it.

3.3 Rebuilding knowledge: Algeria's scientific renaissance after independence

After gaining independence, Algeria began a significant initiative to reform its scientific institutions. The goal was clear: to move beyond the colonial system and establish a research and teaching apparatus that considered the country's realities. This involved taking over existing infrastructure, often inherited from colonization, while creating new structures and launching policies that would strengthen the country's "intellectual autonomy."

To better meet development needs, universities were reorganized and the education system was thoroughly overhauled. The goal was to make knowledge more accessible and promote national languages, particularly Arabic, in higher education and research. This approach was part of a broader cultural decolonization project, in which science would serve the social and economic aspirations of the people.

At the same time, Algeria has seen the emergence of numerous scientific journals that have played an important role in disseminating knowledge and fostering communities of researchers. These publications have given Algerian scientists a space to write in their own language, address topics related to the country's realities, and contribute knowledge rooted in the national context. Currently, the Algerian Scientific Journal Platform (ASJP) hosts no fewer than 894 journals.

These journals have evolved in two ways. On the one hand, there is a desire to focus on local issues and strengthen national research. On the other hand, there is an opening up to the international arena thanks to digitization and integration into major global databases. This tension between local roots and international visibility illustrates the challenges that countries in the Global South face in gaining global recognition for their knowledge.

Conclusion:

Colonial scientific journals are not just archives of knowledge. Rather, they are complex and sometimes biased reflections of the intellectual history of colonized peoples. They served to impose the worldview of the colonial power. However, they also paradoxically allowed critical ideas to emerge. These journals contain both the dominant voice of the empire and the first signs of a rebellious, lucid way of thinking that seeks to exist and be heard.

This dual legacy is both a wound and a promise, a scar and an opportunity. On the one hand, colonization imposed its own rules, standardizing knowledge and setting aside local ways of thinking while reducing the world to a Western vision. However, these journals also enabled an intellectual elite to emerge in colonized countries. Armed with the tools of science, this elite could question, criticize, and sometimes even turn the ideas spread by the system against it. It was in this tension that critical thinking and a desire to think differently from the margins were born.

What place is there for decolonized science in the contemporary world? Is it possible to imagine scientific production that is free from the epistemic hierarchies we have inherited from the past? What about a science that not only diversifies voices but also reconfigures the very foundations of knowledge legitimacy? The challenge is immense, but it also offers hope in the form of pluralistic research that is deeply rooted, open to the world, and capable of facilitating dialogue among memories, cultures, and imaginations.

In the face of today's challenges, a pressing question emerges: What role can a decolonized science play? Not a science that merely adds peripheral voices to a dominant chorus, but one that redefines the rules, criteria, and modes of narrating reality. It is a science that listens to the silences of the past, values localized knowledge, and embraces the plurality of truths.

Decolonizing science does not mean erasing the past. Rather, it means revisiting the past, understanding it differently, and using it as a foundation for something new: a renewed way of thinking. It means creating a space where painful memories inspire reflection, long-neglected knowledge is valued, and conducting research becomes an act of justice, respect, and reparation.

Based on this reflection, several avenues of research emerge:

- Study the individual trajectories of Algerian intellectuals who published in these journals. How did they navigate between adherence, adaptation, and contestation?
- Analyze the local reception of the knowledge disseminated in the periodicals. What were the appropriations, resistances, and diversions?
- For journals that continued to be published after independence, explore the continuities and ruptures that occurred. How did these journals influence the structuring of the Algerian scientific field after 1962?
- Examine editorial archives as places of memory. What can the silences, absences, and censorship tell us?
- Compare Algerian dynamics with those of other colonial contexts. Can we identify cross-cutting models or Algeria-specific dynamics?
- Reflect on the conditions for a plural epistemology. How can we conceive of a science that integrates situated knowledge, marginalized languages, and forgotten narratives?

These ideas are not intended to end the debate, but rather to broaden it. They encourage us to view colonial scientific journals as dynamic entities that carry tensions, memories, and potential.

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