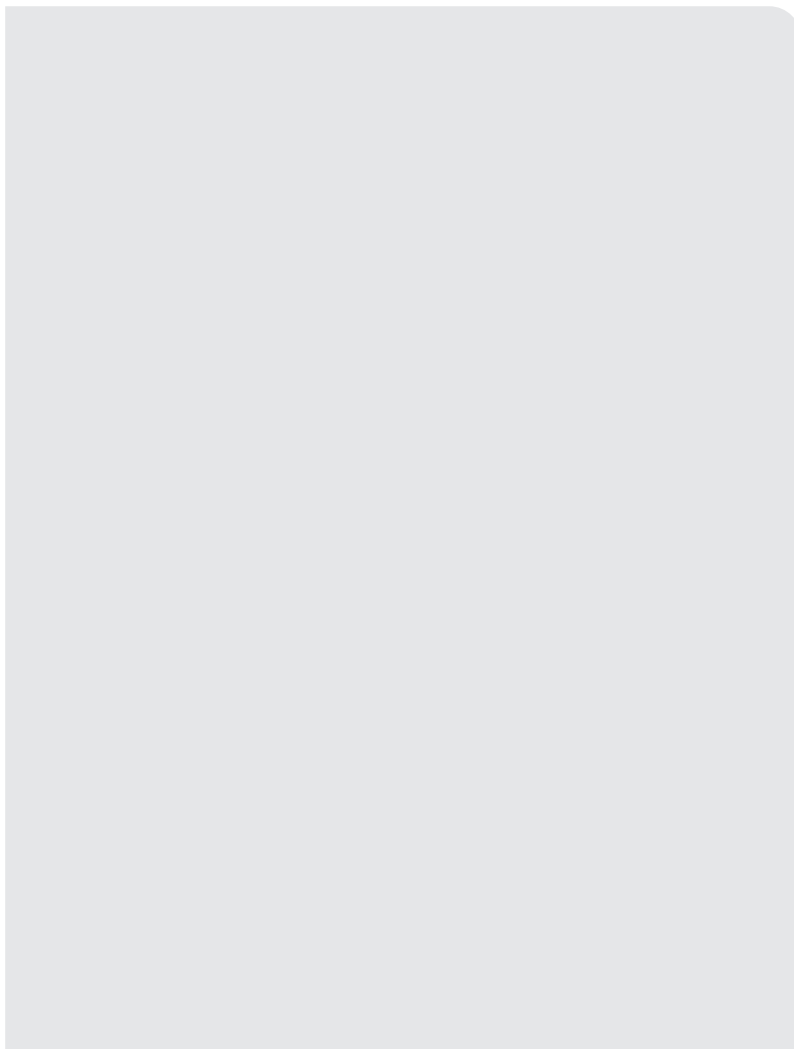


# ترجمة ملخصات المحتوى بالإنجليزية

## Abstracts



## Racism and French Neo-Colonialism

Prepared by Survie (Survival) Organization; Translated by Jamal Ammar

This text addresses the relationship between racism and French neocolonialism, asserting that the wealth of Europe, and the West in general, was built upon the exploitation and blood of slaves and colonized peoples. The French organization “Survival” operates against this neocolonialism in Africa (“Françafrique”). The analysis indicates that modern racism emerged to justify slavery and colonialism, and that the ideology of “French grandeur” obscures the exploitation of newly colonized peoples. Enlightenment philosophers participated in entrenching “biological racism,” while the “Code Noir” and the “Code de l’Indigénat” (Native Code) institutionalized racism legislatively to justify exploitation. The text emphasizes that this legacy persists in France in the form of “structural racism” or “state racism,” manifested in disparaging political discourses and discriminatory practices regarding employment and housing against descendants of former colonial subjects. The organization also condemns criminal practices by police forces targeting Black and Arab individuals. It concludes by affirming that France maintains modern forms of colonialism in its “Overseas Territories,” pointing to the continuity of a logic of predation and violence in French policy.

**Keywords:** structural racism, neocolonialism, French Africa, slavery, native code.

## Colonialism and Post-Colonialism: Concept, Term, and Theory

Khader Ibrahim Haydar

This study examines the concept of “Colonialism” as a logic of hegemony and control, historically embodied in the political rule and economic domination by European states over peoples and territories outside the continent, with its rise linked to the emergence of global capitalism. It explains that colonialism was a project of control relying on cultural techniques, where “colonial knowledge” facilitated conquest and simultaneously produced new dichotomies such as “West and East” and the colonizer versus the colonized. “Post-Colonialism,” conversely, is presented as a theory offering a critical perspective on colonialism from cultural, political, and historical standpoints. It represents a line of intellectual and cultural resistance adopted by Third World thinkers after World War II, aimed at analyzing Western cultural discourse as a carrier of colonial orientations toward non-Western peoples and dealing with the new stage of hegemony following traditional colonialism. The study also addresses critiques directed at post-colonial thought, primarily accusing it of textual idealism and neglecting material social struggles and internal issues of independent nations, in addition to criticizing its treatment of history and imperialism. Finally, the text defines “Colonial Science” as scientific knowledge resulting from processes of violence and colonial power, which returned to Europe and was also utilized by subordinates to achieve their own objectives.

**Keywords:** colonialism, post-colonialism, colonial discourse, hegemony, the east and the west.

## Leadership of the Religious Authority in the 1920 Revolution

Dr. furqan al hussini

This study focuses on the strategic role of the religious leadership (Marja'iyya) in the 1920 Revolution in Iraq, examining its function in guiding the populace to resist the British occupation as a central axis of legitimacy and political and social leadership. The research demonstrates that the Marja'iyya's role was not limited to spiritual functions but extended to political influence and national mobilization through the issuance of fatwas and directives that rallied various social groups around the revolution's goals. It addresses the mechanisms adopted by the religious leadership to strengthen national consciousness, such as organizing popular groups, fostering social unity, and adhering to ethical values in resisting occupation. The study also highlights the influence of the Marja'iyya in shaping the interaction between popular resistance and political leaders, while maintaining a role in diplomatic mediation when necessary. It concludes that the revolution's success would not have been possible without the leading role of the religious authority, which established the concept of legitimate resistance within a religious and ethical framework, contributed to the crystallization of a resistant national identity, and served as a decisive element in formulating national consciousness and rebuilding social and political entities in Iraq.

**Keywords:** religious authority, the 1920 Revolution, national resistance, British occupation, political consciousness.

## Jacques Foccart and “Françafrique”: Manufacturing French Influence in Post-Colonial Africa

Dr. Doaa Abdel-Nabi Hamed

This study aims to shed light on the figure of Jacques Foccart and his pivotal role in formulating France’s African policy during the post-colonial era, linking his name closely to the concept of “Françafrique,” which reflects the network of French interests in the African continent. Through his position as an advisor to Presidents Charles de Gaulle and Georges Pompidou, Foccart became the architect of a vast network of political, economic, and security relationships that enabled France to reproduce its colonialism in a new form known as indirect colonialism or “neocolonialism.” The study seeks to reveal the nature of this network, the mechanisms of French intervention in African affairs, and how Foccart contributed to engineering relationships that rendered African independence largely nominal in many cases. Furthermore, it offers a critical reading of Foccart’s practices, illustrating his contributions to reinforcing the political and economic dependency of African regimes on France. The analysis focuses on Foccart’s tools for managing French influence in Africa, ranging from military interventions and support for authoritarian regimes to the utilization of the economy and multinational corporations as means of hegemony, concluding with a critique of his political legacy that continues to cast a shadow over French-African relations today.

**Keywords:** Africa, Jacques Foucart, Françafrique, French influence, hegemony, dependency, neocolonialism.

## French Colonialism and the Theft of Antiquities in Syria

Dr. Houmam Saad

This research addresses the role of French colonialism in the theft and destruction of antiquities in Syria, tracing the roots of Western interest in Syrian artifacts back to the era of Orientalists and travelers. It highlights the efforts of the Ottoman Empire to enact laws, such as the Law of Osman Hamdi Bey in 1884, to prevent the export of antiquities, though “diplomatic gifts” to the West continued. Following World War I and during the French Mandate over Syria, archaeologists and the French military were directly employed in excavation operations that led to significant destruction and the theft of hundreds of artifacts from sites such as Dura-Europos and Qatna. The mandate authorities established the “Department of Antiquities” to legitimize French cultural influence and issued the Antiquities Law of 1926, which permitted the principle of “division” regarding discoveries, facilitating the transfer of artifacts to European museums like the Louvre and universities like Yale. The study indicates that this colonial mindset persists in international antiquity laws that hinder the restitution of stolen property, pointing to new forms of colonialism emerging after 2011.

**Keywords:** French colonialism, theft of antiquities, Syria, mandate, antiquities law

## The Egyptian Economy under British Colonialism (1882–1914)

Dr. Mahmoud Abdel-Azim Abdel-Al

The economic policy of the British occupation in Egypt (1882–1914) focused on integrating the Egyptian economy with Britain to serve colonial interests, prioritizing agriculture and trade while neglecting industry. In the agricultural sector, occupation authorities paid significant attention to irrigation projects to expand the cultivated area, primarily for cotton production, which came to dominate agricultural output and the national economy. Conversely, the cultivation of other crops such as tobacco, flax, and grains—which competed with cotton—was suppressed, leading to shortages in essential goods, reliance on imports, and soil exhaustion. Industry was deliberately neglected and dismantled to transform Egypt into a market for British products. Regarding trade, authorities developed transportation networks to facilitate the movement of exports and imports; however, foreigners dominated both domestic and foreign trade. While the value of both exports and imports increased, the rise in imports was more pronounced, and exports were heavily concentrated in cotton. The tax burden fell primarily on Egyptians to service debts, whereas foreigners enjoyed special privileges.

**Keywords:** British occupation, cotton, agriculture, industry, trade.

## Colonial Objectives of French Orientalism in Algeria

Dr. Mohamed Tounsi

The primary objective of French Orientalism in Algeria, which commenced with the occupation in 1830, was to serve colonial interests and consolidate settler colonialism aimed at erasing Algerian Arab and Islamic identity. Orientalist institutions, such as the “Scientific Exploration Committee of Algeria” and the School of Arts, sought to gather in-depth information on the components of Algerian society, including the study of languages (colloquial Arabic and Amazigh), religion, Sufi orders, history, and archaeology (particularly Roman), to enable the colonial administration to control the population and suppress resistance. This form of Orientalism relied on racial theories to justify European superiority and legitimize the French “civilizing mission,” utilizing studies—such as those proposing a division between Arabs and Amazighs—to sow discord within the society. Described as “soldiers in the field wearing civilian clothes,” these Orientalists functioned as an intellectual instrument providing the necessary knowledge for the cultural and political conquest of Algeria.

**Keywords:** French orientalism, settler colonialism, Algerian identity, scientific exploration committee, civilizing mission.



## Academic Occupation: French Educational Policy in Syria

DR Alaa Mahmoud Masoud

This research addresses the curricula in schools and universities within the historical context of the French mandate's educational policy in Syria. It analyzes the educational situation during the French occupation, detailing the objectives, tools, laws, legislation, and educational decisions implemented. The study also examines the role of the French occupation in shaping school and university curricula, analyzing the coursework during this period and its impact on students, society, and the organizational structure of educational institutions. Furthermore, the researcher presents statistics on official and private schools in Syria. The research evaluates the French occupation's educational policy, the general characteristics of educational institutions, and the prominent issues faced by the Ministry of Education regarding schools and higher education. It concludes by highlighting the lessons to be drawn from this historical experience, offering a conclusion and results.

**Keywords:** French occupation, educational policy, school curricula, education in Syria, academic colonialism.

## Efforts of Writers and Poets in Facing Colonialism

Dr. Mohamed Diab Ghazawi

This research explores the efforts of writers and poets in the Arab world to confront the fierce colonial aggression that targeted the region in the late nineteenth and early twentieth centuries. The author emphasizes that literature, including both poetry and prose, serves as a true reflection of reality and did not remain passive in the face of brutal occupation. Literary figures discerned the true intentions of the colonizers who hid behind the guise of “colonization” (civilization), employing the written word and poetry as weapons to incite public enthusiasm and ignite revolutions, thereby embodying the “sword and pen” duality. The study documents examples of this resistance against the French in Egypt and Tunisia, the British in Egypt, and the Italians in Libya. Prominent figures contributing to resistance literature include Al-Baroudi, Hafez Ibrahim, Ahmed Shawqi, and Abdullah Nadim in Egypt, and Abu al-Qasim al-Shabi in Tunisia. These figures expressed a rejection of injustice, repression, and tyranny, advocating for liberation and independence.

**Keywords:** resistance literature, colonialism, patriotic poetry, duality of sword and pen, liberation and independence.

## Colonialism and Education

Dr. Talal Atrissi

This article examines the impact of colonialism on the scientific and educational identity of the Islamic world, noting that cultural diversity and varying colonial experiences prevented the formation of a unified scientific identity while significantly influencing the culture of these nations. Education served as a crucial instrument for expanding foreign influence, aiming to cultivate an intellectually and psychologically dependent generation and establish a cadre of local elites to serve external colonial policies. The colonial era was characterized by the preparation of individuals for colonial administration and the undermining of traditional local education, such as Quranic schools. Following the departure of the occupiers, their educational and cultural institutions persisted, creating a dichotomy between foundational education aligned with Islamic identity and education based on Western principles; furthermore, Western supremacist thought gave rise to terms such as the "Third World." Colonialism marginalized local languages to erode identity and intentionally kept populations in ignorance to exploit resources. The establishment of Western-style schools led to cultural alienation among graduates and a sense of inferiority regarding their own societies. To counter educational colonialism, the author argues for replacing Western curricula with those rooted in local culture and history, shifting from knowledge transmission to knowledge production based on religious and historical references, particularly in higher education and the humanities.

**Keywords:** colonialism, education, identity, language, humanities.