

## French Orientalism and Soft (Disguised) Hegemony Roots and Extensions

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### Abstract:

The duality of “knowledge and power” is a project that the French Orientalist school has consistently pursued as a knowledge institution with an expansionist background, embodying what is known as “disguised hegemony,” as a symbolic tool that conceals intentions of domination behind academic masks. This domination is not exercised through direct force, but rather through soft means such as scientific research, educational curricula, exploratory journeys, and cultural representations. This intellectual current formed a dual mechanism: on the one hand, an academic scientific discourse claiming neutrality, and on the other, a political and ideological tool that sought to legitimize domination and authority.

**Keywords:** knowledge and power – academic masks – soft means – legitimization of authority.

### The problem is:

If French Orientalism emerged within an apparently scientific and epistemological context, it soon turned into a tool for producing a discourse that reflects colonial hegemony. How, then, did French Orientalism transform from a knowledge tool into a mechanism of soft (disguised) hegemony? And why did it seek to shape the consciousness of the Other and represent it Orientalistically? This article aims to reveal the intellectual roots of French Orientalism, the role played by the French Orientalist school in consolidating soft or disguised hegemony over the East, and to trace its extensions and repercussions on the current Algerian cultural reality.

### 1. Introduction:

Orientalism is one of the most prominent forms of epistemological discourse adopted by the West to understand the East. Indeed, it went beyond being merely an interest in the East and its culture to

reshaping it epistemologically and culturally in a way that serves the interests of the West, aligns with its hegemony, and strengthens its authority, thus becoming an effective tool for consolidating colonial domination. Despite the academic character that marked the schools of Orientalism, many studies revealed the intentions of Orientalist discourses, as they were not neutral, even among the most prominent Western sympathizers with the East. Rather, they represented a means of symbolic and epistemological control, which highlights the concept of “disguised hegemony.”

We have chosen to focus on French Orientalism because of its connection to an important period in our history and its influence on many European Orientalists, especially Germans. Through projections onto some statements of its Orientalists and researchers, we attempt to follow the descriptive-analytical method and analyze Orientalist discourse in light of cultural hegemony, while also drawing on the historical method within the limits of narrating some historical facts.

We started from the hypothesis that French Orientalism produced an epistemological discourse that serves the purposes of hegemony, hidden behind the slogan of scientificity and objectivity.

Through revealing its mechanisms and epistemological tools, and its social and cultural effects, with reference to what “soft hegemony” represented, which was not limited to passing direct military-political control policies at times and indirect ones at other times in the Arab and Islamic world in general and Algeria in particular, into the postcolonial period, and to the extensions of this discourse in modern and contemporary cultural consciousness.

In this context, I do not stand in opposition to the few Orientalists who were passionate about knowledge, as Abu al-Hasan al-Nadwi sees, such as T. W. Arnold, the author of the valuable book *The Preaching of Islam*; Sprenger, the author of the precious English introduction to the book *al-Isabah*; and Edward William Lane, the author of the great dictionary attributed to him, known as the *Arabic-English Lexicon*. This is because some Orientalists have both what counts in their favor and what counts against them.

## **2. The Historical Roots of French Orientalism:**

### **2.1. The Historical Context of the Formation of French Orientalism:**

The French Orientalist movement emerged in the context of revolution and civilization, and became active through direct contact with the Islamic state in Andalusia. This does not mean that there had not been earlier attempts, even individual ones, by priests and missionaries, such as what occurred with Peter the Venerable (1092–1156 AD), Raymond Lull (1230–1315 AD), and others.

When France sensed the wide Islamic expansion in the Iberian Peninsula and its arrival at the neighboring borders, this spread formed a mental obsession for it and awakened within it the “self”

of occupation and expansion, without paying attention to the cultural and civilizational gains it carried. Thus, it chose to confront it on the outskirts of the Pyrenees Mountains. The first point of clash between the Islamic armies and the French armies was between Abd al-Rahman al-Ghafiqi and Charles X, who practically repelled him near the French city of Poitiers at the site of the Battle of the Martyrs in 732. The second battle was “Roncesvaux” in 778, between the Muslims and the French under the leadership of “Roland,” the nephew of Emperor Charlemagne<sup>2</sup>.

Whatever the results of the two aforementioned confrontations were, Islamic civilization illuminated the palaces of France and cast its abundant shadows over the entire region of Europe. This made its scholars, priests, and thinkers not hesitate to seek it, carrying their belongings and heading toward the centers of radiance in Andalusia, approaching them with eagerness and passion voluntarily, quenching their thirst and paying no attention to the difficulties and hardships they encountered.

The famous Spanish writer “Blasco Ibáñez” (1867–1928), Blasco Ibáñez, acknowledges in his testimony regarding renewal in Spain that it came from the center, that is, from the conquering Arabs ... It was a civilizing campaign much more than it was a conquest (...) Thus, this youthful, solid, graceful culture, bearing the colors of astonishingly rapid progress, entered our lands ...<sup>3</sup>

## **2.2. Reflections of Western French Bias against the East:**

All those contributions did not intercede for the people of that civilization, and it is no wonder, as Gustave Le Bon (1841–1931) explains, that all means were taken to erase Islamic civilization from the record of history<sup>1</sup>; rather, its people eventually ended up before the Inquisition courts.

Religious fanaticism spread throughout the being of the West, and one of its manifestations was that “it turned into wars that lasted for long eras. The Crusades were the first starting point in forming the Western mentality, which continues to see Islam as a danger to its ideas and Muslims as a danger to its existence. Thus, at times it opposes everything Islamic, and at other times it attributes everything barbaric and backward to Arabs and Muslims.”<sup>4</sup> This occurs when “Islam becomes a phobia” and “the Arab Muslim becomes anti-Semitic,” while the drawing and reduction of the Arab “self” into a suspicious stereotypical image continues. As the leader of German Orientalism, Annemarie Schimmel in German (Annemarie Schimmel) (1922–2003), depicts it in the Western imagination by saying: “Islam is a typical example of ambiguity and misunderstanding among Westerners today.”<sup>5</sup> Was that intentional, or was it due to misunderstanding?

We are not now concerned with searching for the causes and factors; however, we point out that Christian intransigence continued until it spread to the countries of the Arab Maghreb and Africa and extended to some countries of the Arab Mashreq, and there is no doubt that France had the upper hand in it.

### **2.3 The Institutional Character of French Orientalism:**

French academic Orientalism began with the establishment of chairs for Eastern studies in French universities, such as the School of Living Oriental Languages in 1795 AD. The French Orientalist school is considered one of the oldest Orientalist schools in the world, and its Orientalists are known as pioneers of the Orientalist movement in general and as directors of many of its theses. The fields and sciences of French Orientalism also multiplied, as they included the religious, political, economic, and cultural fields, as well as social and family aspects, geography, history, drawing, and others<sup>6</sup>.

It is no secret that French Orientalism greatly influenced the direction of German Orientalism and diverted some of its Orientalists toward religious and political turns. This is manifested through the apprenticeship of many German Orientalists under French Orientalists, including “Freitag,” “Flügel,” and “Fleischer,”<sup>7</sup> considering that the French school was a pioneer in this field and included the pillars of Orientalism, among them: Silvestre de Sacy (1758–1838 AD), Renan, Claude Cahen, Louis Massignon: L. Massignon (1883–1962 AD), René Basset, and others.

#### **2.1. The Cognitive and Political Background of French Orientalism:**

It is superfluous to mention at the outset the beginning of the political employment of knowledge, which was associated with French Orientalism since the seventeenth century. However, the French interest in the East increased significantly in the eighteenth century with Napoleon’s campaign against Egypt in 1798, during which he was accompanied by a number of scholars and researchers. Some believe that it was a scientific campaign that bore fruit, as it awakened in the Egyptians the spirit of research into their heritage. Orientalists, Arabists, and Arab researchers establish this campaign as the beginning of the Arab renaissance. Among these French Orientalists are Charles Pellat and André Miquel in their book *Arabic Language and Literature*. Meanwhile, Mahmoud Shakir believes that it came to abort the reform movement that appeared on the horizon under the leadership of Muhammad ibn Abd al-Wahhab.

There is no doubt that the first thesis establishes two important matters that the West has long tried to entrench through Orientalism:

- 1- Portraying France at the forefront as the bearer of a civilizing mission (Mission civilisatrice) toward the East.
- 2- Presenting the East as a traditional entity in need of modernization, and incapable of it except under the guidance of France and the West.

What is striking is that French Orientalism was concomitant with this campaign, represented by the dean of French Orientalism, “Silvestre de Sacy,” whose teaching position did not prevent him from

holding the position of resident Orientalist at the Ministry of Foreign Affairs. He translated the bulletins of the French army during the era of Napoleon. Likewise, when the French occupied Algeria in 1830, de Sacy was the one who translated the proclamation addressed to the Algerians. He was regularly consulted on matters related to the East by the Minister of Foreign Affairs, and in certain cases by the Minister of War (Defense) as well.<sup>8</sup>

The Imagined East “Orient Rêvé”:

Orientalism worked to know the Eastern Arab and Islamic subject from all aspects, then proceeded to draw him culturally in its imagination in a manner that suited it, and then to represent him. Edward Said expressed this as “Orientalist representation,” describing him as the other (the West) sees him. It is the imagined East, “Orient Rêvé,”<sup>9</sup> based on dream, imagination, and fantasy, “Orient fantasmé.” It is a cultural representation that does not reflect reality and contradicts the truth. “It is the reconstruction and production of the East politically, socially, militarily, doctrinally, scientifically, and imaginatively in the post-Enlightenment stage.”<sup>10</sup> This was a prelude to its occupation. The Algerian thinker Malek Bennabi called it “cultural adjustment” and “political adjustment,” the second depending on the realization of the first. This cultural epistemic construction is woven in the laboratories of Orientalism in order to make room for the continuation of power and the extension of influence.

Thus, the overlap between knowledge (research and scientific missions) and authority (administration and army) in the justifications of Orientalism is inevitable for imposing hegemony over occupied countries, politically or culturally.

**Definition of masked hegemony Soft Power:** By masked hegemony, we mean control that is not exercised through military force alone, but through “soft” tools such as knowledge, academic discourse, translation, and literature, so that it appears outwardly as “acculturation” or a “knowledge service,” while concealing behind it a project of domination, superiority, and arrogance. Or it is an attempt to persuade others through attractive ideas or values, through which Orientalism is employed as a tool of hegemony in the service of colonial interests whose repercussions still persist to this day. It should be noted that Joseph Samuel Nye Jr. (January 19, 1937 – May 6, 2025) was one of the most prominent American thinkers in international relations who theorized this term in his book **Soft Power: The Means to Success in World Politics**.

**He divided power into three types:** economic power, military power (hard power), and soft power.

He defines soft power as “the ability to get what you want through attraction rather than coercion or payments ... When our policies appear legitimate in the eyes of others, our soft power is enhanced.”<sup>11</sup>

However, we believe that hard power and economic power are the dominant ones; the option of force also seems possible in the event of non-response to the option of soft power. The same applies to the economic option, even with countries that deal with one another economically: if there is no response to a certain matter, these countries withdraw all economic support from one another.

Perhaps his first book, *The Future of Power*, suggests, as theorization in light of the development of smart means and changes in reality, that it is a way out to attract the other party, especially the neutral one. In truth, this policy is not new as a practice; rather, it was previously adopted by imperial powers, and we will try to examine its roots during the period of French occupation.

This concept was not an invention of Joseph Nye; rather, it was prevalent before him among states that seized land throughout history, weakened its people, and made the logic of force their option. Every occupier who seeks to build his economy on the logic of force resorts to this strategic option, especially with neutral states. In his view, the option of soft power is not an alternative to the option of force or the economic option, but rather a strategic option imposed by circumstances in line with the option of force.

Mechanisms for Establishing the Soft Hegemony of French Orientalism: The French Orientalist school contributed to building soft hegemony across several levels, including:

**1- Knowledge and authority:** French Orientalism as is well known was linked to Arab countries through ties that were mostly colonial. Mohieddine Jandari says in this context: “The colonial act patterned French and European historical thought on North Africa.” It aimed at an expansionist, utilitarian economic gain and at universal knowledge of the countries of the East in particular and Islam in general. Linguistic and anthropological studies were used to understand religious and tribal structures in order to facilitate control.

**2- Knowledge and language:** Through hegemony by discourse, “Descriptive Control.”

The Hungarian Germanus, who specialized in Eastern literatures and languages, says: “The Arabic language is an important support that preserved its splendor and immortality, and Islam. Successive generations and different ages did not affect it, and Islam had an extraordinary transformative power that influenced the peoples who newly embraced it.”<sup>12</sup> Orientalism did everything in its power to learn the Arabic language, considering it an epistemic authority characterized by “features and traits that qualify it to absorb all newly emerging changes and the different variations in other languages.” Therefore, the Orientalist established dictionaries in Arabic and French, and his linguistic study extended even to Algerian dialects, as Émile Masqueray (1843–1894 AD) did. He was interested in the social studies of the Berber tribes in Algeria in his book *The Formation of Cities among the Settled*

Populations of Algeria. He was classified as French-Tuareg, and he was entrusted with organizing higher education in Algeria, so he founded the “School of Letters in Algiers,” the capital.<sup>13</sup>

Learning the language of the other and gaining knowledge of his religion, civilization, and culture is the aim of every society. Helping Algerian society learn French, the language of the other, appears so outwardly; but the truth is that what was desired was to understand Arabic sciences and culture, produce a counter-culture, and control the mechanisms of concepts and terms, and thus descriptive control, meaning “Descriptive Control.” It found this among the elite.

I have previously referred to the terms that were attached to the Algerian during the occupation, such as: FELLAGA, and other descriptions that are employed in contexts of ambiguity in order to gain acceptance in Western societies.

### **3- Legitimization of Authority “Legistimation of Authority”:**

The occupation sought to promote the idea of civilization in order to divert attention from its essence and existence. This idea was adopted by Arab intellectuals through fascination with the West, the adoption of its ideas, and viewing history and heritage through the eyes of the other, in accordance with what suited Western modernity, which seeks to extend its influence through the symbolic power produced by cultural and artistic media. Behind all this were Orientalists and Arabists who paved the way for this authoritarian legitimization, and this became evident during the occupation of Algeria in the policy of assimilation.

Thus, the Arab generation moved from the position of giving to the position of receiving, preferring to derive from the culture of others more than it takes from its own culture. From there begins the most dangerous stage: knowing its own culture and knowledge through others, and seeking them from Western vessels and in their incubators.

### **The Masked Hegemony of French Orientalism and Its Impact on Algeria:**

#### **The Intellectual, Cultural, and Scientific Axis:**

**Language and literature:** This close connection appeared early in the travels of French travelers to Algeria, when they produced writings on the language, literature, and geography of the region in order to understand Algerian reality and know its culture, traditions, and sources of education and formation as a means of serving hegemony. This is evidenced by the later imposition of the French language as the language of administration and education. They also paid attention to the language and dialects, among them Baron de Slane (1801–1871 AD), who was Irish by origin and French by nationality, and who graduated under de Sacy. He wrote a book in the field of the history of the Berbers and the Islamic dynasties that ruled North Africa, which was published in Paris.<sup>14</sup>

The interest of French politicians and military men in Algeria was even greater. Grandmaison mentioned many examples, including French writers and poets whom we had thought had taken a neutral position when they wrote on certain subjects, but it turns out that they glorified the French occupation of Algeria and also glorified its barbaric means. Among them were the famous poet Alphonse de Lamartine (1790–1869) and the well-known writer Victor Hugo (1802–1885), author of *Les Misérables*. He says: “I was personally shocked when I learned that both the poet Lamartine and the writer Hugo, author of *Les Misérables*, supported the French occupation of Algeria and the brutal repressive policy practiced against the Algerians.”<sup>15</sup>

It is strange to see a writer such as “Victor Hugo,” who raised the phenomenon of social misery in his famous work *Les Misérables*, and whose writing is said to belong to immortal humanistic literature. What humanity is this?! In truth, it is nothing but an attempt to cover a naked reality with purely humanistic viewpoints.

Charles Pellat was a French writer and editor who devoted more than twenty years to studying al-Jahiz and was nicknamed “the companion of al-Jahiz.” He says, in the course of speaking about the Arabic heritage: “The reader generally feels boredom when reading Arabic works, whatever their subject may be and however attractive their title may be. The brilliance of words sometimes fails to conceal the poverty of the idea, despite its richness in a forced form far from elegance at other times, or the author displays his knowledge by gathering evidence without stamping his knowledge with the mark of his personality.”<sup>16</sup>

In this regard, we cite what the French Arabist Charles Pellat said about Abu al-Ala al-Ma‘arri’s book *The Epistle of Forgiveness*, which is interesting, as he says about it: “interesting because of its closeness to *The Divine Comedy*.” The matter differs, as Abdel Fattah Kilito says, since the comparison here goes beyond the pedagogical aim and turns into a value judgment. *The Epistle of Forgiveness* is not important in itself and by virtue of its own merits, but because of its resemblance to *The Divine Comedy*. Kilito then comments on this by saying: “No one denies the points of similarity between the two books, but for this element to be what makes al-Ma‘arri’s book interesting...” Thus, Charles Pellat here gives value to *The Divine Comedy* at the expense of *The Epistle of Forgiveness*.

We say that, in addition to individual rights and the importance of the author, Pellat, in this proposition, overlooks the chronological factor linked to precedence, and all previous efforts are considered pioneering beginnings, even if they were marked by shortcomings, and *The Epistle of Forgiveness* preceded *The Divine Comedy*.

“In this sense, self-Orientalism is considered one of the most dangerous manifestations of Orientalism; it transforms the colonial, supremacist discourse into an internal project led by local elites who study themselves through Western methodologies and subject themselves to its binaries, until an inferiority complex toward the self was formed.”

Many French Orientalists and Arabists were born in Algeria, among them: Lévi-Provençal (born in 1894 in Constantine), Jacques Berque (born in 1910 in Frenda, Tiaret), and Charles Pellat (born in 1914 in Souk Ahras). They taught in Maghrebi institutions, taught in some of them, held conferences such as the one held in Algeria in 1905, and published research in journals such as *Encyclopedia of Orientalists*, *The African Journal*, and others during the period of occupation. However, they did not reveal truths about tragic and fateful issues committed by the French occupier, such as the massacre of “May 8, 1945,” in which forty-five thousand Algerians were killed, and the massacre of “Sakiet Sidi Youssef” in Tunisia on February 8, 1958, which targeted victims, government buildings, and primary schools in which children had taken refuge, as well as many bloody events witnessed by France.

This is only “a drop in the ocean.” Therefore, however much we try to absolve Orientalism of serving the occupation, we will not be able to do so, given its organic connection to it and its contribution to paving the way for it through its plans. The general Orientalist discourse existed to perform a mobilizing, political, and imaginative function that served the occupation and contributed to strengthening the imperialist movement that we witness today.

## **The Religious Axis: French Orientalism and Christianization:**

### **5.1. The Religious Axis:**

It is represented in the relationship between Orientalism and Christianization. Orientalism sought to work on shaping Algerian religious memory and identity. Anyone who follows the Orientalist movement from its beginnings realizes that its first vanguards emerged from the womb of the Church, due to its control and dominance over the situation. Therefore, the Orientalists took it as a refuge, and it took them as priests and monks, sending them as vanguards of Christianization to Arab and Islamic countries after they had mastered the Arabic language and Eastern languages, and after some of them had become familiar with religious, social, geographical, and historical aspects. Some missionary Orientalist ideas remained continuous and still exist to this day<sup>17</sup>.

### **5.2 The Political-Colonial Axis:**

Its features appear in the relationship between Orientalism and colonialism:

When we examine the history of our nation, we notice that Orientalism increased and its activity expanded, especially during the period of occupation. This explains the strong connection between Orientalism and occupation, and that both are methods of control, appropriation, and border and cultural penetration.

There is a saying that became rooted in the Western mentality, which colonialism followed for a long time and still does to this day, namely “the strong connection between knowledge and power.” Edward Said believes that if Orientalist activity was part of an academic institution for representing the Other and reducing him with the aim of dominating him, then the empire, in the eighteenth and nineteenth centuries, was an essential necessity for defining the features of Western identity as we know it today.

We find this represented in the figure of the Frenchman Léon Roches (1809–1900), who was working in the state of Emir Abdelkader, “when Léon decided to join the Emir’s army, and justified his position by his desire to embrace Islam...”<sup>18</sup> However, it later became clear that he was a spy working for the benefit of the occupation.

It can be said that Orientalism was and still is one of the motives of occupation, and the Orientalist discourse cannot be separated from the colonial discourse.

### **9. The Scientific Axis: French Orientalism and Arabic Manuscripts:**

Kamal Al-Yaziji believes that the Arabists rendered a service that was not limited to printing manuscripts, but went beyond that to something more important: editing those texts. They were keen to choose the oldest and most authentic among them, and in publishing them they relied on a number of manuscripts of the same text. Through comparison between them, they tried to verify the original text, since they rarely came across the author’s manuscripts, or what he dictated to his scribe or students. This required them to extract the correct text, or the closest possible version to it, by comparing a number of manuscripts of different origins.<sup>19</sup>

However, when we examine what they edited, we find that their errors may have been due to the lack of the original copy, which caused them difficulty in understanding the body of the text. For example, and not exclusively, the book *Al-Bighal* by Al-Jahiz, edited by Charles Pellat, whose pages do not exceed 137 pages, contained 116 errors discovered by Abd al-Salam Harun when he criticized the book.

They also paid attention to language and dialects, among them Baron de Slane (1801–1871), who was Irish in origin and French by nationality. He graduated under de Sacy and wrote a book in the

field of the history of the Berbers and the Islamic dynasties that ruled North Africa, which he published in Paris.<sup>20</sup>

Thus, hegemony turned into an invisible practice exercised through education, authorship, and culture instead of weapons, and it implicitly produces acceptance of the French reference.

The Algerians' Awareness of the Policy of Soft Hegemony Adopted by France

We leave the response to Jean-Paul Sartre. Despite his intellectual orientations, he reveals the reality of Algerian society during the period of occupation, as he says in his book *Our Shame in Algeria*:

And how can intentions be sincere if one is born and raised within these infernal circles that have turned into embodied corruption? There are no good colonizers and bad colonizers; there are only colonizers. And when we know this with full certainty, we immediately understand why the Algerians were right in attacking the sons of this economic, social, and political system, and how their liberation, indeed the liberation of France itself, will not be achieved unless colonialism is completely eliminated. (Sartre, p. 5)

#### **10. Traditional French Orientalism and New Orientalism:**

Some researchers, including Orientalists and Arabists themselves, tried to divide Orientalism into ancient and modern or contemporary Orientalism. They also strove to change the term because of the hateful connotations and negative views it carries.

Jacques Berque (1910–1995) made statements in 1975 in which he announced what he called the end of the era of Orientalism, and the introduction of the alternative term “Conference of Human Sciences” for every Orientalist conference held.<sup>21</sup>

As for André Miquel (1929–2022), he says: “The time of the first pioneers among Orientalists has passed, those who saw in the study of Arabic an ornament for diplomatic work, scientific research, or the field of defending Christianity, and new paths have opened toward in-depth studies of language, sciences, doctrine, and history.”<sup>22</sup>

This view is confirmed by his statement: “The essential aspects of Orientalist theory and practice, from which contemporary Orientalism derives, can be understood not as a sudden surplus of objective knowledge about the East, but as a set of structures inherited from the past.”<sup>23</sup>

It is as if traditional Orientalism was loyal to military hard power, whereas contemporary Orientalism relied on soft power.

This means that contemporary Orientalists still follow in the footsteps of the earlier ones and are influenced by them in their propositions. Therefore, it is not easy to distinguish between the two forms of Orientalism or to place separating barriers between them.

## **10. Conclusion:**

There is no disagreement that Orientalism is a religious, intellectual, scientific, and cultural movement that has devoted itself to studying the sciences, arts, and beliefs of the East.

Orientalism played a dual role between serving science and serving colonialism. Despite what some Orientalists contributed regarding the Arabic language and culture, their exploitation of knowledge for control and hegemony cannot be ignored.

Orientalist writings preoccupied the Arab and Islamic nation away from its reality, its crucial issues, and its intellectual development.

Orientalism served the West more than it served the Arabs and Muslims, because it was essentially directed to serve it.

French Orientalism was not merely an academic study, but rather a practice of hegemony through soft tools.

Contemporary Orientalism has not separated from traditional Orientalism, even though its means and methods have developed and multiplied.

Bias against Islam, its symbols, heritage, and the Arabic language by Orientalism and the West still exists, and even some Arabs have been recruited to carry it out on their behalf.

Perhaps the emergence of this term came as a result of Orientalism's persistence in its challenging propositions concerning Arab and Islamic affairs, and the divergence of opinions about Orientalism and the West in general.

Our confrontation with Orientalism cannot be achieved without real, founded, and specialized scientific knowledge of Western methods, and the study of Orientalism from within, not merely by making arbitrary judgments, so that we can create a cultural structure equal in strength and level that can serve as an alternative to it.

Perhaps our hope lies in the desired generation that learns various languages, pays attention to media and technologies, and becomes acquainted with various cultures, thereby matching the Western mentality based on control and power.

## Footnotes:

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3. See Roger Garaudy, *Islam*, translated by Wajih Asaad, Dar Al-Farabi, National Enterprise for Communication, Publishing and Advertising (ANEP), 2nd ed., 2001, pp. 32–33.
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5. Murad Hofmann, translated by Adel Muallim, *Islam as an Alternative*, Dar Al-Shorouk, Cairo, 1st ed., 1418 AH / 1998 AD, from the introduction, p. 11.
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9. See Maazouz Abdelali, “Tayeb Tizini’s Critique of Mohammed Abed Al-Jabri: A Critique of Moroccan Occidentalism,” in *Tayeb Tizini: Heritage and the Future*, introduced by Abdelkader Kankay and edited by Abdelilah Belkeziz, *Forum of Knowledge*, Beirut, Lebanon, 1st ed., 2018, p. 236.
10. Edward Said, *Orientalism: Knowledge, Power, Construction*, p. 39.
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12. See Ashwi Mustafa, “A Psychological Reading of the Book *Colonize, Exterminate: Reflections on War and the Colonial State* by Olivier Le Cour Grandmaison,” translated by Noura Bouzida, *Afkar wa Afaq Journal*, University of Algiers 2, March 2011, Issue 1, p. 169.
13. Charles Pellat, *Al-Jahiz in Basra, Baghdad, and Samarra*, translated by Ibrahim Al-Kilani, Dar Al-Yaqza Al-Arabiya for Authorship, Translation, and Publishing, Damascus, Syria, ed. 1961, pp. 3–4.
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16. See Kamal Al-Yaziji, *On Arabic Literature*, Dar Al-Jeel, Beirut, 1st ed., 1416 AH / 1995 AD, p. 132.
17. Shawqi Abu Khalil, *Projection in the Methods of Orientalists and Missionaries*, previously cited reference, p. 6.
18. See Ahmad Darwish, *French Orientalism and Arabic Literature*, Dar Gharib for Printing, Publishing and Distribution, Cairo, n.d. / ed. 2004, p. 38.
19. Edward Said, *Orientalism: Knowledge, Power, Construction*, same reference, p. 144.