

*Postcolonialism: Survival or Remnants*  
*A critical approach to the article "History, Memory, and Forgiveness" by Wahid Ben Bouaziz*

ما بعد الكولونيالية بقاء أم بقايا

مقاربة نقدية في مقال التاريخ الذاكرة والصفح لوحيد بن بوعزيز

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**Abstract:**

This article falls within the study of the Maghreb's critical achievement in postcolonial theory. It addresses the issue of memory as one of the categories of postcolonial theory at the expense of history, based on Wahid Ben Bouaziz's article, which dealt with the book Memory, History and Forgetting by Paul Ricoeur. One of the results of this study was that memory and history should not be confused, because each of them has its own notes, stations, and mechanisms. Furthermore, the issue of overcoming the flaws of memory for France and the Algerian people is subject to the requirements of post-colonial trauma.

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**Keywords:** history; memory; postcolonial theory; Wahid Ben Bouaziz.

ملخص:

تندرج هذه المقالة ضمن دراسة المنجز النقدي المغاربي في النظرية ما بعد الكولونيالية، حيث تطرقت إلى موضوع الذاكرة كأحد مقولات النظرية ما بعد الكولونيالية على حساب التاريخ انطلاقا من مقال وحيد بن بوعزيز، الذي عالج فيه كتاب الذاكرة التاريخ والنسيان لبول ريكو.

وكان من نتائج هذه الدراسة، أنه لا ينبغي الخلط بين الذاكرة والتاريخ، لأن لكل منها ملحظه ومحطاته وآلياته، كما تعتبر قضية تجاوز أعطاب الذاكرة بالنسبة لفرنسا والشعب الجزائري قضية تخضع لمقتضيات صدمة ما بعد الاستعمار.

كلمات مفتاحية: تاريخ، ذاكرة، نظرية ما بعد كولونيالية، وحيد بن بوعزيز.

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## I. INTRODUCTION

Postcolonial theory has established its place in Maghrebian criticism in general, and Algerian criticism in particular, and this is within a broader field, which is cultural studies. The Algerian critic Dr. Wahid Ben Bouaziz a pioneer in the Maghreb critical achievement in theorizing and establishing postcolonial theory as a postmodern tendency that calls for the dismantling of Eurocentrism, and liberation from hegemony and imperialism through many sayings.

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Memory was the subject of his research in his book *The Misery of Theory Questions in Cultural Studies*, recently published by Meem Publishing House, as one of the pillars of postcolonial theory. In light of the existing conflict between different countries and cultures over colonial memory, many philosophers and historians have emerged, such as the French philosopher. Paul Ricoeur" to analyze the colonial memory situation. He wrote the book "Memory, History and Forgetting", which was the subject of study and analysis by Wahid Ben Bouaziz in his book the "Misery of Theory". Postcolonial theory is based on studying the colonial legacy and dismantling its cultural, economic, and political domination over the colonies as a species. New from colonialism.

The above raises the following problem statement:

What is the role of memory in postcolonial studies? Can we consider memory as an alternative to history in postcolonial studies? Can we consider postcolonial theory as a survival or remnant, based on memory as one of its pillars?

This is what we will attempt to answer through a critical approach to Wahid Ben Bouaziz's article "History, Memory and Forgiveness".

**Postcolonial theory and memory:**

Postcolonialism emerged in the last quarter of the twentieth century (20th century). The aim of its emergence was the liberation from the authority of the empire. It developed into a stand-alone theory. Many critics and thinkers have addressed the concept of postcolonial theory which has several definitions,

including: Alan Lawson “«Postcolonialism» is a historical and analytical movement with a political motive that struggles with colonialism and resists it with the aim of abolishing it on the material, historical, intellectual, cultural, political, educational, and textual levels”. (Ragheb, 2003, p. 549). Thus, it is not sufficient to say that Postcolonialism came as a reaction to tyranny and imperial domination, but rather it developed itself to establish new categories that help crystallize and build the civilized world.

Memory was one of the most important new categories adopted by post-colonialism. In this context, Paul Ricoeur believes that time is not human unless it is controlled in a narrative manner. From this standpoint, memory is the missing link for him between time and narrative. Memory refers to a past reality that ensures its survival over time, considering the narrative a story of past actions, and many scholars believe that memory is: “one of the mental functions specialized in preserving the individual’s memories experiences, and learned information, and recalling what is needed in situations that require it” (Taha, p. 204), Hence, memory takes an important place in postcolonial studies because it brings to mind the dark past of colonialism in the form of psychological traumas that are translated into reality after recognizing the defects of memory.

### **Shock and memory:**

Wahid Ben Bouaziz opened his essay History, Memory, and Forgiveness with a quote from Simon Durning, who appeared in his book Cultural Studies: A Critical Introduction, which included a general concept of trauma: “Trauma is a controversial concept, but at its core is the idea that some events are so

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harmful that cannot be dealt with consciously... in it the past lives on, but not in the form of awareness, or at least not in the form of memory or accurate depiction” (Bouaziz, 2023, p. 62), Through the quote used in his article, which we can consider as a textual threshold, the author directs us to conceptual projections related to colonialism and memory. He says: Some events are harmful... consciously, as he equates the concept of trauma with colonialism.

The colonial countries harmed, destroyed, enslaved, killed, and plundered the wealth of the colonized countries, which constituted a shock to the colonized peoples. The history and memory of the colonized suffered from damage that cannot be overcome for them, while the colonizers seek to overcome this damage by protesting the so-called white memory. This aligns with Simon’s words: “Or at least not in the form of precise memory or imaging.” That is, memory carries two directions: the memory of the colonizer and the memory of the colonized, making it unstable and dynamic rather than fixed. Therefore, postcolonial memory is: an emotionally attractive relationship between the colonizer and the colonized. In this context, Albert Memmi states that: “Colonial memory and its damage cannot be overcome unless both parties acknowledge their mutual behavior. The colonial situation has shackled the colonizer and the colonized in an irreversible dependence, molded their particular personalities and dictated their actions.” (Gandhi, 2021, p. 27), We find that Mimi’s proof of this dual conflict between the colonizer and the colonized is what Wahid Ben Bouaziz aimed to point out by opening his article by giving a

concept of trauma and linking it to memory. The colonizer's desire is clear to overcome the defects of memory, while the colonized is experiencing a shock through which he is not aware of what he is doing. Will he accept the white memory and deny himself, or will he remain clinging to the state of hatred and unwillingness to coexist with the colonizer?

Wahid Ben Bouaziz indicates that memory is one of the most important topics addressed in cultural studies demonstrating the situation and events that the twentieth century (20th century) witnessed and the consequences of the first and second world wars, the movements for liberation from the ravages of colonialism, the exit from traditional colonialism, and the emergence of a new form of colonialism called Neocolonialism.

### **Neocolonialism and the response in writing:**

Wahid Ben Bouaziz referred to a new type of colonialism that he called neocolonialism, although this term intersects with many terms that fall within postcolonial studies and a larger field, which is cultural studies. Neocolonialism is nothing but the cultural, political and social domination of peoples, so neocolonialism is the empire. It is hegemony, it is imperialism, and all of these terms that fall within postcolonial studies have one meaning.

It is worth noting that there are two types of colonialism: Traditional colonialism is based on expansion and an attempt to dominate others by using force and weapons to plunder their wealth and enslave their people, and new neo-colonialism relied on moral, symbolic, and ideologically palliative violence. It is indirect colonialism directed at controlling the other

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economically, politically, socially, and culturally without military intervention and the use of weapons.

Wahid stated in his article *History, Memory and Forgiveness*, that these transformations that affected the world after the First and Second World Wars affected, in turn, the intellectual references of many critics and philosophers, and what happened between the wars and the emergence of many philosophies that produced: “New categories that explain the vanishing world, such as nothingness and the absurd.” (Bouaziz, 2023, p. 63), After the West glorified reason, followed the Cartesian approach, and abandoned Aristotelian thought, the face of the world changed. Rational thought prevailed, making the West a center, or what is called Eurocentrism, in the context of the Age of Enlightenment, although this era made a significant contribution to bringing about development in various areas of the life of the Western individual, scientifically, cognitively and practically, it has made the world fall into the crucible of division, with a center represented by the West, the civilized West, the rational West, the developed West, and a margin represented by the backward and irrational third world countries. In this context, Ben Bouaziz mentioned in his article: “After World War II, followers, including historians, thinkers, and philosophers, were divided into two sides.” (Bouaziz, 2023, p. 63), One side believes that what happened was the departure of the Enlightenment path from its true path, the path on which Western modernity was built. Abandoning the critical tendency - according to him - in favor of a consumerist mind made Western civilization fall into the forbidden, and therefore the

Enlightenment project failed and the mind was sacrificed after it left the circle of criticism, leading Western societies to enter a spiral of brutal deviations, so he called on the owners of this bank to complete the path of modernity as a project that had not yet been completed.

While the other side believes, as Ben Bouaziz mentioned, that the main reason for the spread of evil in the twentieth century was Anurayan thought, as the latter divided the world into a center and a margin, and into masters and followers. This recalls: “Behind the claim is the fetishistic belief in science and reason and the belief that they are the only ones capable of building a relationship.” conformity with reality” (Bouaziz, 2023, p. 64), Therefore, science and reason were a chain that bound Western thinkers and put them in the prison of the superiority tendency in which they fell. The Enlightenment produced an ideological discourse based on a colonial tendency.

If the solution is to eliminate rationalism, as Wahid mentioned, then it refers to responding with critical writing to the statements of the Age of Enlightenment, which call for division and the spread of evil in the world, and to expose the imperialist tendency that helped to occupy oppressed peoples militarily, economically, and socially, under the intensity of the Enlightenment’s spread of civilization.

The era of post-modernism built its foundations by criticizing the statements of Eurocentrism and revealing its authoritarian reality. “From here comes post-colonialism, as a post-modern tendency and an academic study of the cultural and imperial legacy, to focus on the human consequences resulting from the rule and exploitation of colonial societies and their



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lands. It is a critical theoretical analysis of the history of European imperial power.” (Gandhi, 2021, p. 08).

**Memory as an alternative to history in postcolonial theory:**

The concept of memory refers to mechanisms that represent and recall the past, and paths that shape this representation from a social and cultural perspective (Lukoff, 1989, p. 89), Wahid Ben Bouaziz demonstrated in his article that memory took a large part in the studies of historians and philosophers, and he mentioned both Paul Ricoeur and his book *Memory, Forgetting History*, as well as the book *Memory of Evil, The Seduction of Good, An Investigation of the Century* by Todoff, and what is striking is that both historians lived the effects of colonialism and its aftermath, so their writings on memory are based on a post-colonial view, and this is due to their memory, which is marred by trauma and a reaction to a bitter reality that was perpetuated by the colonial past. Ben Bouaziz stated that: “Ricoeur was arrested in the prisons of Nazi Germany in World War II... and that Todorov chose France.” (Bouaziz, 2023, p. 65) As an exile after he left his country, Bulgaria, which was ruled by a dictatorship. In this way, we can say that the purpose of writing about memory for them was not simply to recall events from the past, and to build some cognitive vision, but rather to liberate memory from power and from totalitarian regimes, even if the totalitarian regime’s main goal was to penetrate into society with all its spectrums in order to control the peoples and directing their minds and thoughts according to what it seeks, using memory as a means of controlling people. This is confirmation that totalitarianism also

intersects with the concept of new colonialism (neocolonialism), as both seek to control peoples in an indirect and ideologically palliative manner.

Wahid Ben Bouaziz used Todorov's words to confirm this when he said: "The totalitarian regimes of the twentieth century created for us a danger that was not considered before, which is the total domination of memory." (Bouaziz, 2023, p. 65), Through the statement used in Ben Bouaziz's article and quoted by Todorov, we note that it is an explicit acknowledgment of the importance of memory in building the global system and the system of states in the twentieth century.

It is common that the strong are the ones who write history; Authority is the one who controls the past as it is the gateway to memory. Every institution or bloc that has the right to speak and write down establishes its past and injects it into subsequent generations. The essence of the problem here is that memory has fallen captive to manipulation at the hands of various powers, and this is what the writer confirms by inferring what Jacques Le Goff said, the content of which is that memory was contingent between the struggle of social, political and cultural forces for complete control and domination. Whoever owns history and memory owns the present. If most of the various forces, whether social or political, seek to dominate memory, this makes us wonder, as Ricoeur wondered, of what is memory? And for whom? Is it a memory?

On this basis, we can say: Is memory a part of history? Or is history broader and more comprehensive than memory? In this context, we find Wahid addressing the difference between history and memory. He considered history: "It belongs to the

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scientific field as a specialty that has its own field, procedural tools, scholars, and institutions.” the operation ...” (Bouaziz, 2023, p. 66), Memory is a structure of feelings (Bouaziz, 2023, p. 66).

Here lies the fundamental difference between history and memory. If we consider history to be a science in its own right, it is characterized by its limited nature. It is not available to all structures of society with all its ethnicities, unlike memory, which is considered available to all structures of society. For example, but not limited to, we return to the period of French colonialism in Algeria. French colonialism practiced various types of injustice and tyranny against the Algerian people, trying to erase their history and identity by ignoring them, preventing them from learning, and considering learning as a crime.

If history were a substitute for memory, colonialism would have succeeded in its plan, as the Algerian people do not possess the cognitive tools for a historical approach to the past, so memory was in the hands of the Zawiyas, and the Association of Algerian Muslim Scholars, as a means of resisting the French colonialists, and in this regard we recall the words of the French philosopher Père Nouara when he said: “ Memory is a frame of reality more than it is a content, a constant ready bet, a set of strategies, an existing existence whose value lies in what we do with it more than in what it is.” (Cando, p. 3), This statement shows the characteristics of memory at the expense of history. He said that memory is more influential than history in that history is an abstract science.

According to him, memory contains the characteristic of multiple strategies, unlike history, which is an abstract, objective science, while memory contains, for example: a strategy of resistance, a strategy of counter-narratives. In this context, we can include memory as one of the most prominent categories of post-colonial theory, by returning to the most prominent founders and theorists of this theory. The theory: Edward Said, author of the book *Orientalism and Cultural Imperialism*, as well as the critic Homi Bhabha, author of the book *The Site of Culture*, we find that resistance took an important part in their establishment of post-colonial theory, but these studies were devoid of including memory as one of the resistance strategies.

From this standpoint, Wahid Ben Bouaziz sought in this book to establish memory as an alternative concept to history in postcolonial studies on the one hand, and as a science in its own right on the other hand. We find him saying: “The value of memory cannot be diminished simply because of its relative devoid of the scientific dimension and objectivity, as many historians have come to prefer memory over history.” (Bouaziz, 2023, p. 67), We find Ben Bouaziz employed an implicit system that expresses the closure of postcolonial theory in a space bounded by danger, because it follows history as a refuge to build its cognitive vision. He likened this to literature that fell into the trap of systematic studies that made it fall into the traps of danger.

Let the writer employ a statement by Jacques Le Goff, the meaning of his text, that memory has transcended history and has become: “part of the major stakes of developing societies, the dominant classes, and the dominated classes, all of which

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struggle for power and life and for survival and advancement.” (Bouaziz, 2023, p. 67), Whoever observes this statement will find that he employs two opposing dualities, which are the dominant classes and the controlled classes, as if he refers to the relationship of the self and the other, the center and the margin, the colonizer and the colonized. Despite the ideological difference between them, memory is a bet for each of them, characterized by the quality of flexibility, that is, ability, stated by Lugoff when he said it was always a ready bet.

It is also considered a strategy to control the present and guide the people, as the authority uses memory as a weapon with two sides of the coin. The first side is by evoking the past by employing memory and working to interpret it according to what the need requires, while the second side is by producing memory through the statements of some well-known figures. Thus, a collective memory is produced to take hold of the consciousness and minds of peoples, in order to achieve specific goals. This confirms that the forces dominate memory to serve their various interests, but their goal is the same, which is to control, penetrate and direct societies.

Wahid Ben Bouaziz illustrated this through the example of the Jews who manipulated memory to serve their settler and colonial interests: “Although memory is like any cause that is fought for, there are always those who exploit it for the benefit of a colonial ideology that exploits the situation to oppress another people.” (Bouaziz, 2023, p. 68), Ben Bouaziz attempts to place the Jews in the category of the tyrannical authority that used its memory and magnified the effects of the Holocaust.

Nazi Germany on the Jews to justify their colonial crimes of persecuting the Palestinian people, as if the Palestinian people were the ones who committed the Holocaust and anti-Semitism, and tortured, killed and displaced the Jews. In this context, we find that there is an alliance between the European Jewish authority and memory, in order to give legitimacy to the Jews to occupy Palestine. This is what explains the bad exploitation of memory. Paul Ricoeur demonstrated it when he said: “an intentional manipulation of memory and forgetting carried out by those who have power, and the result is a memory that Ricoeur calls manipulated memory.” (Soukah, 2017, p. 43), Here, memory takes on the meaning of a ready bet in the hands of power, as it was a tool for creating a present built on the ruins of false memory and history.

Wahid indicated a fundamental point regarding the manipulation and seizure of memory. It is worth noting here what we mentioned previously regarding what Todorov stated about liberating memory from totalitarian regimes that seek to dominate the past and exploit it to serve their interests and goals.

Wahid Ben Bouaziz brought up the issue of the Holocaust, the questions raised by thinkers and philosophers, and the issue of forgiveness. Many Jewish philosophers, according to what Wahid mentioned, reject the idea of forgiveness and the idea of statute of limitations, including the French Jewish philosopher Vladimir Yankalevich. Wahid relied in his discussion of this issue on the opinions of Jacques Derrida and Paul Ricoeur, who support the idea of forgiveness and obsolescence. He also brought to mind what the German-Jewish philosopher Hannah Arendt wrote: “I frequently denounced the shameful use of the

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Holocaust issue in order to promote a state based on an identity-nationalist idea that is not fundamentally different from totalitarian nationalism.” (Bouaziz, 2023, p. 73), Meaning that Jewish politicians found refuge in collective memory, used and manipulated it to build their alleged state on the land of Palestine. If memory is what determines the building of states according to what the Zionists see, then the Jews have lived from time immemorial tyranny by different rulers throughout history, so why do they not demand Egypt? -For example- as their state, under the pretext that it was their homeland, and Pharaoh exercised all kinds of tyranny and murder against them even though it was their homeland.

This shows us the misuse of memory and history and the illusion of peoples and individuals with the legitimacy of the establishment of the Israeli state on the land of Palestine.

**The postcolonial schizophrenia among the French and overcoming the defects of memory:**

In his study of the book *Memory, History and Forgetting* by Paul Ricoeur, Wahid Ben Bouaziz poses a fundamental question after he mentioned that Emmanuel Macron, who is considered one of the students of the French philosopher Paul Ricoeur, was the one who organized and reviewed the content of the book *Memory, History and Forgetting*. So, the question can be asked: “Did he maintain, in matters of memory and reconciliation, adhere to Professor Ricoeur's line of avoiding the trap of politicizing these sensitive issues? Or has the gravitational center of the political society and the controlling lobbies caused him to deviate from the path of forgiveness

policies and what his professor called 'just memory'?" (Bouaziz, 2023, pp. 78-79).

To answer this question, Wahid Ben Bouaziz delved into the intricacies and constraints of historiography. He began by examining the historical relationship between Algeria and France, noting its turbulent nature marked by instability rather than a stable rapport. This fluctuating relationship, as Ben Bouaziz pointed out, lies at the heart of postcolonial reconciliation. When we speak of the relationship between them, we uncover the dynamic between the colonizer and the colonized.

After the African countries entered into a decolonial movement towards the traditional colonizer (France), who practiced imperialism against them, or what is called neocolonialism, after it deluded them with freedom and independence, they remained colonized economically, culturally, and politically, through absolute subordination to France, and after the displacement of the African countries toward the Eastern bloc represented by Russia and China. The current French President, Emmanuel Macron, found himself besieged after his country's diplomatic decline and its role in Africa. Macron found in the memory file a refuge to get out of this crisis: "He was bolder than previous presidents in opening the issue of colonial memory regarding the history of the Algerian revolution." (Bouaziz, 2023, p. 80), The French historian Benjamin Stora was entrusted with this task, and his choice was not arbitrary, as Stora is known to be a historian specialized in the history of Algeria: "He wrote about the French occupation and the pioneers of the national movement in Algeria, Masali al-



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Hajj, Farhat Abbas, and the National Liberation Front.” (Bouaziz, 2023, p. 80), He also contributed to supervising many Algerian students, as Ben Bouaziz mentioned.

The question raised here is: Will national affiliation affect the lines in the preparation of the report? Will it take into account memory as a broader concept than history?

In light of this proposal: “He admits from the beginning of his report that the task of improving friendly relations between Algeria and France based on the issue of memory is a difficult task due to the trauma left by the war.” (Bouaziz, 2023, p. 81), Here we conclude that overcoming memory defects is difficult for Algerians, it is worth noting to say that the shock left by colonialism was not the war. France colonized Algeria for a period of a century and thirty-two years (132 years), and during this long period, France practiced on the Algerian people the ugliest types of injustice and tyranny, as if the relationship is between an oppressor and the oppressed: “Albert Memmi’s demonstration of this perverted reciprocity between the oppressor and the oppressed truly brings us to understand the problematic movement of desire around the traumatic landscape of oppression.” (Gandhi, 2021, p. 27), It is noted that trauma is an inherent characteristic of the memory of colonized peoples, and psychologists have stated that trauma has no cure, so how can Algerians overcome memory defects?

Wahid Ben Bouaziz referred to one of Stora’s opinions, which included the way: “In which the political class dealt with the issue of Algerian memory from the period of François Mitterrand, Jacques Chirac, Nicolas Sarkozy, and François

Hollande, Emmanuel Macron is considered more daring in opening the memory file.” (Bouaziz, 2023, p. 84), The Algerian authorities met this decision with acceptance, as for them the memory file is important that helps in building the state, especially the archive of the Algerian state located in France. Even if Emmanuel Macron’s desire to open the memory file was innocent, as he might portray it in lines, it is difficult for us to explain this sudden opposition to a colonial country, and here we recall Albert Memmi’s question: “How can the colonizer deny himself so harshly... How can he hate the colonizers and yet admire them with the greatest passion?... This state of hatred and desire that Memmi describes poses a problem for postcolonial theory.” (Gandhi, 2021, p. 27), This is the essence of the matter. If memory is considered a major component in postcolonial studies and is the main driver of the issue of the Algerian-French conflict, then how can a researcher in history be assigned to prepare a report to get out of the crisis of overcoming the defects of memory? As we mentioned previously, history is considered relatively limited, and on what basis did he build the lines of his proposals?

The most prominent of these proposals formulated by Wahid bin Bouaziz are (Bouaziz, 2023, p. 85):

- Calling for the establishment of a committee entitled Memory and Truth, responsible for stimulating joint initiatives between Algeria and France on the subject of memories.

It is noticeable that in this part, the memory was linked to the truth, which is an implicit acknowledgment of the memory of colonialism, and it should have stopped there. When you admit that you oppressed, tyrannized, killed, and plundered the wealth

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of a people, you have no right to negotiate the truth, because the facts are established.

- Demanding the creation of a memorial about the Evian negotiations, and the French and Moroccans who fell in the First and Second Scientific Wars and the Algerian War.

Trying to imagine the existence of a common destiny that the Algerians and the French participated side by side in the First and Second World Wars. The truth is that it was a forced conscription of the Algerians to fight for France, and this included France's colonial domination of the Algerians and its deprivation of their personal freedoms.

- Restoring the dignity of the movement and everyone who fought alongside France.

If the Harkis are the ones who betrayed their homeland Algeria and sided with France, the enemy against the Algerian people, then Homi Baba addressed this group, describing them as holders of a third identity or holders of identitylessness. It is known that the Harkis in France pose a problem that disturbs the authorities, especially after the far-right's rejection of them. Rehabilitating the activists as Algerians is a distortion of the history and memory of Algerians.

- Follow up on the issue of nuclear test waste through joint action between France and Algeria.

Nuclear testing is a crime punishable by international law, and the effects of the nuclear bomb in Reggan are still a witness to the present. If there is an intention to pursue this file, there will necessarily be an intention to confess to this heinous crime, so why procrastinate?

- Opening the archives by both parties, despite the difficulty, because the stake on historical truth is linked to the availability of historical documents and the ease of obtaining them.

Ben Bouaziz Wahid acknowledges the sincere intention of Latoura in his attempt to overcome the defects of memory in order to achieve a mnemonic reconciliation between Algeria and France: “Although some elements relate to the French past, they are more specific to the Algerian past.” (Bouaziz, 2023, p. 86), In addition to what Ben Bouaziz said, we find that Katoura’s proposals serve the interests of France more than the interests of Algeria, and this is an answer to the question that we posed at the beginning of the conversation, overcoming the memory defects of the French, and that the memory file for French President Macron was not out of love for reconciliation and serving what he learned from his teacher, Paul. Ricoeur: What has been noted in the political arena is that the relationship between Algeria and France is experiencing a clear tension, and this has been since Algerian President Abdelmadjid Tebboune assumed the presidency of the republic who gave great importance to the memory file, and used it as a pressure card on France. President Abdelmadjid Tebboune is considered the second Algerian president after the late President Houari Boumediene who did not visit France during his presidential term.

His speeches regarding the memory file were also characterized by a kind of seriousness, such as what he declared in one of the press conferences: that the Algerian-French relationship is based on equals, and that France is a European power and we are an African power. Thus, he breaks the dependency and the French Jacobin superiority view of the state of Algeria, its former colony.

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He also repeated, through the Official Gazette, the third stanza of the Algerian national anthem, O France, the time for reproach has passed, which carries the tone of hostility towards France as an enemy. The state also moved to change the French language as a second language in the English educational curricula, and this is considered a clear liberation from dependence on France.

As for the economic aspect, the Algerian state turned to building its economy outside the French economic sector, not to mention the clear statement of President Abdelmadjid Tebbouneregarding the memory issue when he said: You and I [meaning France] can come to an understanding as a political authority, but the people will not forget, as the memory is engraved in the hearts of the Algerians. This is a clear statement that Algerians are not ready to overcome the faults of memory.

Is the French approach to the issue of memory with regard to the Algerian issue considered a just policy, or is it falling into the trap of political gravity and the lobbies controlling it? Thus, it departs from the line of policies of forgiveness and what is called just memory.

**Conclusion:**

Memory is considered a basic reference for postcolonial studies, as it is the means that can be relied upon as a reference for dismantling colonialism and new imperialism under the shadow of postcolonial theory.

Postcolonialism remains, with psychological traumas translated into colonial memory.

Memory reconciliation is postponed given that the colonizer is not ready to acknowledge his criminal past.

Responding by writing critically to the statements of the Age of Enlightenment is the way to solve Western centralism.

Memory can be used as a means of liquidating neo-colonialism and imperial hegemony as a narrative of resistance.

Memory can be considered broader and more comprehensive than history with its multiple strategies.

Wahid Ben Bouaziz established memory in his book, *Misery of Theory*, as an alternative concept to history in post-colonial studies.

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