

MONOGRAPHY OF NATIONAL FOLKLORE AND MECHANISMS FOR ITS VALORIZATION

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Abstract

The folklore of a nation has always constituted a fundamental pillar of its cultural identity and an expression of its pride in its civilizational individuality throughout its history and present. The cultural heritage of nations has also remained a source of inspiration and a vital resource for contemporary creativity, enabling new creations to occupy their place on the map of cultural heritage and, at the same time, transforming heritage itself into a link between the nation's present and its past and strengthening its presence in the global cultural arena.

Folklore represents the accumulated experience of human beings in their dialogue with nature and in their interaction with one another; that is, it embodies the reciprocal experience between human beings and their environment. Heritage therefore represents people's social, spiritual, and everyday life, with verbal arts occupying a prominent position among the branches of folklore.

The present study therefore seeks to shed light on an issue of major importance in the humanities and social sciences, namely the protection of national folklore. It examines the adequacy of the national institutions and actors working to preserve Algerian cultural heritage, particularly in light of the natural and human factors threatening its existence, as well as the cultural globalization that has swept Arab societies, including Algerian society.

Keywords: folklore, cultural identity, cultural heritage, civilization, national folklore, Algeria.

Introduction

Like many other countries, Algeria is rich in cultural heritage deeply rooted in history and characterized by diversity and richness at both the national and international levels. Given the values and principles

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inherited from previous generations, which express the core of our identity, it is necessary to preserve this heritage from loss and disappearance by exploiting every available opportunity and means to introduce it and raise Algerians' awareness of its importance and of the need to adhere to it in the face of modern attractions that have encouraged individuals to adopt cultures foreign to their authentic culture, whether in dress, food, or other values, customs, and traditions, thereby distancing themselves from and forgetting their original culture.

The study of popular heritage also contributes to establishing a balance between material values and moral (human) values in an age dominated by materialism and scientific and technological progress, while human and spiritual values are increasingly neglected. A civilized society can only proceed along two parallel lines: one representing material values and another representing human moral values. A simple graph comparing the two lines in the twentieth century would show material progress rising sharply while the other remains close to its starting point, which indicates a clear imbalance in the foundations of the social structure.

In order to investigate the extent to which members of Algerian society interact with everything traditional through exhibitions, speeches, publications, and pages on social networking sites, we adopted a descriptive-analytical approach, as it is the most appropriate for analyzing the phenomenon of disseminating cultural heritage in the context of modernity, which makes our societies simultaneously separate and interactive and enables the representation of the past in the present. The significance of this research derives from its focus on the cultural and social dimension amid technological development by highlighting existing and necessary methods for identifying and preserving Algerian cultural heritage and raising Algerian society's awareness of its importance and of the need to maintain its identity through information about its rich heritage disseminated through these media.

The world has recently witnessed rapid expansion in Internet technology accompanying developments in various fields and producing a revolution in modern technology. Among its most prominent manifestations are social networking sites, which emerged with the second generation of the Web and brought characteristics and features that support communication between individuals and groups. This is what we seek to investigate in this article from a sociological perspective, focusing on the following questions:

- What are the features of the Algerian identity in light of contemporary developments in popular heritage?
- What are Algeria's cultural assets, and what is their significance?
- What is the current state of tangible and intangible folklore in Algeria?
- How do social networking sites contribute to preserving and developing cultural heritage in Algeria?

1. The Concept of Folklore

Folklore, or popular heritage and folk arts, is a collection of ancient arts, stories, tales, legends, material culture, and visual arts embedded in the customs of a particular population in a given country.

The writer Saleh Ziadna provides another definition of folklore, stating that popular heritage is what is transmitted from customs, traditions, sciences, literature, various arts, and similar forms from one generation to the next; hence, we speak of human heritage, literary heritage, and popular heritage (1).

Knowledge related to folklore is generally transmitted from one generation to another through oral tradition. Each generation may add new elements or remove others so that, ultimately, the heritage

corresponds to the realities of the life it experiences. Such creativity is not the work of an individual but rather the product of the human community as a whole.

2. National Folklore and Its Types

National folklore comprises all tangible and intangible manifestations that contain cultural elements, including historical landmarks, sculptures, inscriptions, archaeological remains, history, art, and other tangible or intangible expressions of cultural value to human beings (2).

Accordingly, folklore encompasses everything transmitted from one generation to another in the form of customs, traditions, sciences, literature, arts, and similar expressions. It includes popular arts such as poetry, singing, music, stories, tales, and proverbs circulating among ordinary people, as well as wedding customs, various occasions, inherited forms of performance, dances, games, and skills.

Cultural heritage reflects the achievements of the civilizations of nations. No civilization can be considered ancient and historically rooted except to the extent that it bears evidence of its human advancement. Throughout history, human beings have sought self-improvement, and this advancement is reflected in the behaviors they leave behind and that become rooted in people's lives. This type of heritage is also a fundamental component of collective memory.

Cultural property includes tangible cultural heritage, such as artistic works, which is generally divided into two groups: movable and immovable heritage.

Movable heritage includes books, documents, portable works of art, machines, clothing, and other archaeological objects considered worthy of preservation for the future. Immovable heritage includes buildings that may themselves contain fixed artistic elements such as equipment, stained-glass windows, murals, large industrial structures, housing projects, other historic sites, and monuments (3).

Tangible heritage therefore consists of everything that has a physical presence, in addition to remains important for the study of human history because they provide a concrete basis. Tangible cultural heritage is divided into two types: movable tangible heritage, such as artifacts and archaeological objects, and immovable tangible heritage, such as buildings.

Intangible cultural heritage consists of the non-material aspects of a particular culture, often preserved through social customs over a specific historical period. The concept includes ways and means of behavior within society and, in many cases, formal rules governing activity in a particular cultural environment. These include social values and traditions, customs and practices, aesthetic and spiritual beliefs, artistic expression, language, and other aspects of human activity. The significance of ordinary artifacts may be interpreted against the background of the social, economic, political, ethnic, religious, and philosophical values of a particular group. Naturally, preserving intangible cultural heritage is more difficult than preserving material objects.

It is heritage without a tangible physical presence and includes customs and traditions and living expressions inherited from ancestors and transmitted to descendants, such as oral traditions, performing arts, popular and social practices, religious celebration rituals, traditional handicraft-production skills, music, dance, and literature. Responsibility for protecting intangible heritage rests with members of the community because it is what gives communities their identity.

Natural heritage is also an important part of a community's heritage. It includes the countryside and natural environment containing plants and animals, scientifically referred to in terms of biological diversity, as well as geological elements—including minerals, geomorphology, paleontology, and others—scientifically associated with geology (4).

The term natural heritage thus refers to geological and physiographic formations, the nature of defined areas, and natural features whose combination creates habitats for diverse species, including endangered plants and animals, as well as sites of value from a scientific perspective or because of their natural beauty. In addition to preserving their natural character, such heritage sites often constitute an important component of the tourism industry and attract visitors from abroad and locally. Conservation of this type of heritage includes:

- Preservation of rare species.
- Heritage plants.

3. Mechanisms for the Valorization and Development of National Folklore

There are numerous historical examples of respect for the cultural property of adversaries. The roots of today's legal framework concerning the precise protection of cultural heritage can be traced to the decision of Maria Theresa, Empress of Austria (1717–1780), concerning regulations and the demands of the Congress of Vienna (1815) not to remove works of art from their places of origin during wartime. Protection of cultural heritage, or protection of cultural property, refers to all measures aimed at protecting cultural property from damage, destruction, theft, appropriation, or other forms of loss (5).

Cultural assets are not a form of entertainment or a temporary condition; rather, they constitute a major component of personal and collective identity and may even be the fundamental expression of human selfhood. Without them, human beings continue searching for their existence and striving to understand their true selves.

The Algerian legislator has given considerable attention to cultural heritage through Article 122 of the Constitution, which specifies areas legislated by Parliament (paragraph 21), including the protection and preservation of cultural and historical heritage. Local authorities have also been granted powers through regulations and decisions to safeguard heritage and preserve it through preventive measures concerning all forms of heritage specified in Law 98/04 (6).

Cultural-heritage protection must respect the particular sensitivity of cultural memory, growing cultural diversity, and the economic foundations of the state, municipality, or region. World Heritage sites, archaeological discoveries, exhibits, and archaeological sites cannot be sustainably protected from destruction, looting, and plunder without essential cooperation with local populations, including military units and planning personnel.

Preserving cultural heritage helps society not only protect material and intangible assets of economic value, but also preserve their practices and historical value, reveal their facts, and sustain a sense of continuity and identity. Folklore and popular cultural heritage can be developed through the following mechanisms:

3.1. Encouraging Investment

Algerian cultural heritage is a symbol of the state and one of its cherished civilizational components and constitutes an expression of its civilization. It has its own rituals that every member of, or researcher in,

this heritage should respect. Every individual is therefore required to preserve it because it represents the nation's identity, present, and future. Across its various forms and branches, it contains numerous meanings that sincerely express its authenticity and its close connection with the community's collective consciousness.

Investment, including foreign and domestic investment, particularly in heritage tourism, can be regarded as an important economic activity that cannot be dispensed with when seeking genuine solutions for heritage valorization, provided that the cultural specificities of the region are respected and its heritage character is not compromised (7).

Local authorities are primarily responsible for improving the region's infrastructure, which in turn affects its surrounding environment, including its heritage dimension. This requires the following:

- Providing a road network connecting all archaeological sites.
- Encouraging local and international investment by establishing tourism facilities in archaeological areas according to standards set by local authorities to protect this heritage.

Local authorities should therefore prepare the necessary plans and direct available resources toward achieving these objectives and integrating them into state strategies, which seek to classify some local areas and make them exemplary. This depends on the effectiveness of local management.

3.2. Preserving Traditional Crafts

There is broad agreement on the need to encourage traditional crafts, which are part of the heritage of every region. They are responsible for protecting this heritage from being forgotten and disappearing and for keeping it present on all occasions. Support is also provided to associations active in this field through periodic recognition of craftspeople and competitions in traditional crafts. The principal objective is to transmit these crafts to future generations in an appropriate manner and acquaint them with the crafts of their ancestors (8).

3.3. Cultural Events during Local Occasions

On every local or national occasion, local authorities seek to organize events that highlight traditions, hold exhibitions and salons for cultural exchange among the country's regions, and support cultural weeks held at different national levels by providing the resources necessary for their success (9).

The objective of these measures is to give Algeria the cultural status it deserves and enrich its civilization by promoting this heritage and making it, first, connected with society through such events and, second, a foundation for cultural tourism capable of attracting more tourists. Visitors are not interested only in sun, sea, desert, and forests; they also seek knowledge, an understanding of civilizational particularities, and acquaintance with the distinctive cultural identity of individuals and their everyday practices, including dress and social interaction. These features emerge and develop through the events strongly encouraged by local authorities.

3.4. Social Networking Sites

Social networking refers to a system of electronic networks that allows participants to create personal accounts and then connect, through an electronic social system, with other members. It also refers to web pages that facilitate interaction among members of an existing online social network. These networks aim

to provide various means of interaction, including instant messaging, video, chat, file sharing, discussion groups, and other features (1).

Accordingly, users of Facebook, Twitter, Instagram, WhatsApp, YouTube, and other social networking sites can easily transmit ideas and opinions on a particular topic to a large number of people from any place and at any time. The opinion-sharing function available on social media also opens opportunities for exchanging views and expanding participation in expressing opinions.

According to UNESCO, cultural heritage encompasses the tangible and intangible possessions of a group or community that have been inherited from previous generations, have survived to the present, and are passed on to future generations. Cultural heritage therefore includes all the customs, traditions, literature, arts, and other expressions it contains (10).

Cultural heritage is consequently every human production, whether tangible or intangible, transmitted across generations to prevent its disappearance. It is particularly important as a symbol of national identity and as a means of developing tourism and the economy, supported by numerous media and communication tools. This raises the question: How do social networking sites contribute to preserving Algerian cultural heritage?

Social networking sites have paid, and continue to pay, attention to collecting heritage, covering many of its subjects, and presenting it as media content, such as programs devoted to the stories of cities and capitals, broadcast in episodes that present the antiquity, history, and monuments of each city. They have contributed to increasing viewers' awareness of the richness of their heritage. Social networking sites therefore have a direct impact on heritage development and can be used positively to direct social, cultural, and economic development objectives. In earlier periods, printing also played an important role in preserving heritage through publications that collected studies on it and preserved the efforts of researchers and writers interested in it.

Among the most important means that have contributed significantly to preserving this cultural heritage and keeping pace with technological developments are social networking sites and electronic platforms. Their use has made them among the most widespread and effective means for reviving customs and traditions, while providing communities with opportunities to express their opinions and share their ideas.

A. Web Pages (Electronic Blogs)

A blog is defined as “a personal Internet page generated by a user, where content is added in a newspaper-like format and displayed in reverse chronological order, from the newest to the oldest” (11).

This definition clarifies the connection between blogs and individuals as a means of expressing their opinions. A blog is a web page containing short, general articles organized chronologically and regularly updated, including personal opinions and comments. It is created and managed through specialized software. In its simplest form, a blog is a web page on the Internet displaying dated posts arranged chronologically, with each post having a permanent link that does not change after publication and enables readers to return to a specific post later.

The blog examined in this study is entitled “Sidi Ben Azzouz Blog” (11), and it has recorded 3,345 views.



Its topics revolve around history, biographies, and biographical dictionaries, as well as the presentation of Algerian and Islamic Maghreb cultural and civilizational heritage. It is concerned with Algerian heritage, introducing and electronically archiving it in both its tangible and intangible forms. It also introduces zawiya and religious monuments, their most prominent scholars, and Sufi orders in Algeria.

Examples of heritage topics addressed by the blog include the Zawiya of Al-Nour in Tamanrasset and its sheikh, Moulay Cherif Al-Raqani; the Rahmaniya Zawiya in the municipality of Ammoura and its sheikh, Sidi Nafti Belkhair; and the Uthmaniya Zawiya in the municipality of Tolga, Biskra Province, founded by the eminent scholar Sidi Ali Ben Omar.

The Sidi Ben Azzouz blog also introduced the Taybiyya Zawiya under the title “Biography of the Sheikh of the Taybiyya Zawiya, Sidi Ben Omar – Nedroma, Tlemcen,” addressing the following elements: geographical location; the first founder of the zawiya; its Sufi orientation; history of the zawiya; its efforts in education, Sufism, and jihad; teaching Arabic and religious studies; spiritual education; and the consolidation of values.

This presentation demonstrates the importance of electronic websites in introducing the cultural and civilizational heritage of the Arab and Islamic nation, particularly Algeria.

The electronic blog “Turath Biladi” (My Country's Heritage) (12), shown below, is a digital program devoted to highlighting the distinctive cultural diversity of every Algerian region without exception, allocating approximately one or two issues to each province. Its interests include:



- Highlighting the civilizational and historical heritage of each region, beginning with the origin of its name and the civilizations that passed through it, including the Roman and Byzantine civilizations, the Islamic conquests, and French colonialism, together with the remains of each civilization—fortresses, castles,

houses, churches, and other archaeological treasures witnessing authenticity and antiquity. These are classified as tangible heritage and constitute outstanding tourist destinations. The site of Saint Augustine and the olive tree in Souk Ahras, for example, derive value from their association with Saint Augustine; Madour was a center associated with one of the earliest universities in history; and it was the birthplace of the novelist Apuleius Madaurensis, author of the ancient novel **The Golden Ass** (or **Metamorphoses**). The blog also refers to Emir Abdelkader's stay at the Bey's palace in Médéa for the purpose of appointing his successor, among other examples.

- Highlighting the diversity of traditional crafts, including textile production, with carpets representing one of their most important forms. Almost every region has its own distinctive carpet, such as the Nememcha carpet in Souk Ahras.

B. Facebook

With the emergence of social networking sites and the development of the electronic world, interest in cultural heritage has increased and taken a new direction as a result of these technological transformations, particularly through pages on Facebook, Twitter, YouTube, Instagram, and others. These pages market cultural heritage to successive generations, broadcast media programs and awareness content on how to preserve, disseminate, and transmit cultural heritage across generations so that it does not disappear. Algerian society, rich in tangible and intangible heritage, needs such electronic platforms to preserve the symbols of local culture because cultural heritage is the memory of peoples. These platforms have contributed to increasing the general public's knowledge of the various aspects of Algerian cultural heritage.

There are many types of social networking sites; however, we focus on the most widely used in Algerian society, namely Facebook. Facebook is a platform designed for people to communicate and share content. Users register, create personal profiles, add other users as friends, exchange messages, and join groups or pages (13).

To achieve the objectives of the study, a sample was selected from an active Facebook page devoted to Algerian heritage, namely “Algerian Empire: History and Culture” (14).



The page aims to preserve Algeria's tangible and intangible cultural heritage, including traditional clothing, foods, songs, dances, pottery, and other forms, as well as to promote tourism by introducing tourist regions and publishing information about tourist attractions. It is a well-known Facebook page with more than 140,162 likes and 247,626 followers. It was created on 9 April 2017 and is managed by 10 administrators, seven from Algeria and three from France. Its address is: <https://web.facebook.com/algerie>.

The following table presents the categories of content related to tangible cultural heritage published on this page during July 2022, based on the page's data:

Topics	Fi	%
Clothing and footwear	35	42.68
Traditional foods and dishes	13	15.85
Fantasia and horseback riding	05	6.09
Copper and pottery utensils	02	2.43
Coverings and embroidery	02	2.43
Jewelry and accessories	10	12.19
Antiquities	01	1.21
Manuscripts	03	3.65
Palaces and buildings	02	2.43
Manuscripts	03	3.65
Archaeological landmarks	09	10.97
Total	82	100

The table shows that the subjects published by the page vary according to region and include clothing, fantasia, manuscripts, embroidery, and other forms. This diversity aims to introduce tangible cultural heritage and to transmit and disseminate it through Facebook pages so that it can pass from one generation to another and be protected from disappearance. This is the page's ultimate objective. The researcher Mar Gaitan notes that social networking sites enable us to learn about the cultural heritage of communities without physically reaching, visiting, or touching it (15). Facebook pages are therefore an important tool and a powerful means of integrating the future with the present.

C. YouTube Channel and the Development of Cultural Heritage

YouTube is a network devoted to communication through video files. Its basic concept is user-centered: users can create an account on the site and upload video files they wish to share through their personal pages. One feature of the site is its use of Flash technology, which facilitates the display of videos to users with high quality and speed and at lower cost (16).

The following is a presentation of a sample, "The Algerian Cultural Parks Project" (17), one of the most important virtual YouTube channels devoted to presenting Algerian cultural heritage:



This channel introduces Algeria's five cultural parks and the environmental and cultural heritage they contain, as well as efforts to protect and preserve biodiversity and tangible and intangible cultural heritage. The project's national directorate also organizes a digital communication training course for media officers in relevant institutions in order to strengthen their communication capacities and promote effective use of new communication tools.

The YouTube channels “Algerian Woman” and “Folk Songs” are also devoted to heritage:





These two channels address topics relating to women, particularly modern and traditional Algerian dress such as the caftan and the Tlemcenian chedda, as well as popular songs. They have more than 11,000 viewers. The two channels present tangible cultural heritage by introducing viewers to the richness of Algeria through videos of traditional women's clothing, while the second channel presents songs and dances accompanied by the Algerian dialect.

The objective of these virtual channels is to introduce individuals to Algerian clothing and traditional heritage, thereby raising awareness and educating them about their identity and ensuring its preservation and transmission from one generation to another. Comments by viewers of the two channels indicate their awareness of and positive response to this objective.

D. Electronic Platforms and Newspapers for Online Publishing

The Algerian Scientific Journals Platform (ASJP) is an electronic platform for Algerian scientific journals issued through the government portal for public services under the Ministry of Higher Education and Scientific Research and developed and managed by CERIST.

This electronic platform publishes numerous scientific articles in peer-reviewed journals, including articles addressing Algerian heritage as an expression of cultural diversity in Algeria and of exchanges among the country's regions. In this context, the article "Elements of Intangible Cultural Heritage in Algeria and the Methodology for Its Preservation," by the researcher Souad Hamida, published in the first issue of *Al-Adab* (Vol. 19), presents the representative list of Algerian intangible cultural heritage recognized through UNESCO, including:

- Traditional Ahlelil of Gourara.
- Sidi Sheikh's Rakeb pilgrimage/procession.
- Tuareg Imzad music.
- Craft skills associated with the Tlemcenian wedding dress.
- Sbeiba rituals and ceremonies (an annual celebration in the oases of Djanet).

Among the proposals concerning this subject is the establishment of awareness-raising mechanisms concerning the value of this intangible cultural heritage, considering it an integral part of culture, and ensuring that it is regularly studied and taught to younger generations within local communities.



Electronic newspapers such as *Al-Shaab Online* also exist. It is an electronic newspaper available through www.echaab.dz and issued by the Al-Shaab Institute for Media Training and Development. It provides a public information service and publishes cultural articles highlighting local heritage, including:

- “Timgad: A Journey through the Ages,” by Abdelkader Awadi Azzam, dated 30 May 2023, highlighting the value of Timgad and its historical significance.
- “Emir Abdelkader: Master of the Sword and the Pen,” published in the national newspaper in Mascara on Saturday, 2 September 2023.
- “The Geological Museum of Béjaïa ... A Citadel of Knowledge and Tourism,” published on 26 May 2024, emphasizing that the geological museum offers an opportunity to discover historical and scientific mysteries.

The value of these electronic publications lies in helping young people discover heritage and developing their spirit of observation and research through descriptions of rocks, minerals, and fossils that recount the history of humanity.

E. Twitter and Instagram

Twitter was founded by the American programmer and media entrepreneur Jack Patrick Dorsey. It can be defined as a social networking site through which people communicate using short messages, known as tweets, and can also publish photographs and videos (18).

Among the Twitter accounts concerned with developing Algerian heritage is “Algerian Celebrities” (19):



The site is an artistic page concerned with Algerian celebrities, where Algerian users engage in discussions about Algerian heritage through the hashtag #يا_أعلام_دافعوا_على_تراث_بلدكم (“O cultural figures, defend your country's heritage”). Its tools are easy to use at any time and from any place and provide photographs, videos, posts, and comments, keeping users in continuous interaction with the pages and channels.

Instagram is another social networking medium designed for taking photographs and videos, editing them, and sharing them after a user creates an account. It has also incorporated messaging features, enabling account holders to view and interact with posts. Numerous well-known Instagram accounts are concerned with Algerian cultural heritage, including:

Account: Culture and Heritage of Algeria — @g_adilaDZ.

It is a cultural media account managed by a senior tourism technician and licensed tourist guide accredited by the Ministry of Tourism. Its objective is to research heritage and history in order to understand the nature of development and how the structure of society was formed, thereby making heritage an appropriate entry point for studying the past, understanding the present, and anticipating the future.

Here we observe the extent of Algerian society's interest in and awareness of using social networking sites to disseminate its cultural heritage, preserve it from disappearance and erosion, and transmit it from one generation to another through these media, given their importance in the contemporary era.

Conclusion

Through a discussion of the importance and methods of developing national folklore, and in an attempt to answer the following research question—To what extent are national measures and methods adequate for valorizing and developing folklore?—the following conclusions and recommendations can be drawn:

- Algerian cultural heritage is diverse, encompassing both tangible and intangible heritage. Culture has formed a symbol and memory for the Algerian people in the present and future. The Algerian state has sought to preserve, revive, and renew it, particularly in light of the natural and human factors threatening its existence.
- Among the most important means and technologies contributing to the preservation of popular heritage are communication media of all kinds, particularly social networking sites, which have produced a qualitative transformation not only in communication between individuals but also in interaction among users and the sharing of cultural publications. This facilitates transmission and prevents disappearance, especially in relation to tangible heritage such as clothing, traditional foods, and traditional crafts, and intangible heritage such as popular poetry, storytelling, and singing.

Accordingly, through Facebook pages, YouTube channels, Twitter, and other platforms, social networking sites constitute a mirror reflecting Algerian local heritage through which Algerians can view their civilizational past. They are also a means of delivering local culture to audiences throughout the world, as their purpose includes cultural exchange among peoples.

In light of these conclusions, all national and local bodies, including civil society and national institutions, should establish a working unit in coordination with community members interested in this field to collect the country's cultural heritage and place it in the recently established heritage bank, thereby facilitating researchers' access to information and clarifying its contents.

A strategy should be established to protect, preserve, and develop cultural heritage, together with a conscious policy encouraging individuals to submit the heritage in their possession by offering a financial reward to anyone who revives or presents cultural heritage to the competent state authorities.

Universities should be encouraged to open specializations in the humanities, as should vocational training centers throughout the country, in order to provide specialists in this field, which suffers from a serious shortage of qualified personnel for researching and protecting heritage.

Researchers are also encouraged to continue studying Algerian cultural heritage, which constitutes an extension of our national identity, first to reveal features of authenticity at a time when crises have intensified in Arab countries, and second to compensate for the shortage of studies related to national identity and Algeria's foundations. In this way, identity discourse can develop alongside the weight of the logic of crises.

Research Notes / Footnotes

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