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The Amazigh language in Algeria: a study of its origins and the challenges of its generalization

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Abstract:

The establishment of the Amazigh language as an official language contributes to the development of national identity by putting an end to seditions that seek to destabilize the regime through the Amazigh language, which has become one of the most important topics of our time, because it constitutes the cultural heritage of Algeria. Consequently, the policy of establishing the Amazigh language was one of the most important policies affected by the 2016 constitutional revision, as it aims to establish political stability and unify the national identity, which had gone through crises. It was imperative for the state to take measures to resolve them, which was achieved after nearly 36 years, with the Amazigh language pleading for its recognition as an official language, despite the destructive attempts of the colonial school to sow doubt in our language, our identity and ethnic affiliation, and to sow conflict within the people over authenticity. However, our ancestors worked in a unified framework, despite the historical difficulties, proving that Amazigh is a language of thought and a unified civilization, spreading through its dialects over the past centuries, alongside other languages such as Arabic and French. No conflict occurred between them, but their overlap was only a simple complementarity, cross-over and exchange of roles and functions. In this article, we will shed light on the origins of the Amazigh language in Algeria and the challenges of its dissemination, focusing on classification theories and the origin of the name, the distribution areas of Amazigh and its linguistic characteristics, then on the main difficulties she faced.

Key words: The Amazigh language, its characteristics, dissemination areas and challenges.

Introduction:

Recognizing the Amazigh language and establishing it as an official language contributes to completing the national identity, by amputating hands The strife that is penetrating to destabilize the regime through the Amazigh language has become one of the most important topics of the hour, as it constitutes a cultural heritage with political dimensions such as completing the national identity, which has made it one of the topics of public policies in Algeria, as the policy of demarcating the Amazigh language was one of the most important policies affected by the constitutional amendment of 2016, because it aims to achieve political stability The unification of the national identity, which had always gone through crises, was necessary for the state to take action to resolve, which was achieved after nearly 36 years, and the Amazigh language advocated for its recognition as an official language (Maqoura, 2018: pp. 631-632).

The destructive colonial school tried to cast doubt on our language, identity and race and sow conflict among the people over who is authentic? But our ancestors worked within a unified framework and despite the difficult historical turns they suffered in some ordeals, their view was that the unity of language comes from the unity of thought, personality, civilization, heritage and thinking, and thus the Amazigh language with its dialects and the Arabic language with its dialects and performances lived side by side throughout the past centuries No conflict occurred between them, as much as integration and overlap were an exchange and cross-fertilization of roles and functions. Linguistic unity does not mean the abolition of the specificities approved by linguistic norms, international laws, and the rights of cultural diversity within a single country. It is the right of every people to develop its heritage and culture (Belaid, 2006: pp. 46-48). What is striking now is that the Amazigh and Arabic languages lived for a long time in harmony, harmony, and accord Until they became national languages (Si Haj, Tayeb, 2019: pp. 59-60).

First: Theories of classifying and naming the Amazigh language:

Researcher Qasi Zahra believes that all languages were initially oral and then settled on writing in its various types and forms, which highlights the role of writing in demarcating and representing the language (Gaci, 2011: p.07), and according to the Dictionary of Linguistics, the spoken language is represented by written symbols (Dubois, 1973: p. 175), and the Algerian researcher "Salem Shaker" confirms that the Amazigh language appeared in the form of dialects distributed over a very vast geographical area (Chaker, 2014, p.02), this area contributed to the development of these dialects internally in a different way between these regions, and most researchers believe that the structure of the Amazigh is represented in its many dialects Which is characterized by unity in its morphology and grammar, as the unity of vocabulary is indisputable from the Canary Islands to the Siwa Oasis in Egypt, and from the Mediterranean to Niger, and the main foundations of the language, including grammar and sounds, have been resisting the isolation of dialects from each other for centuries, since the establishment of linguistic unity Basically, it is based on a system of similar ideas (Aqoun, 2010: pp. 15-16). It was mentioned in the French Amazigh Dictionary (Dictionnaire Tamazight-Français) that Amazigh is an indigenous language of North Africa spoken by the Amazigh (Amanis, 2009: p. 62). Similarly, there are those who see the absence of an Amazigh language in reality as a reflection of a conscious linguistic group and that its dialects have replaced it This is due to the use of a writing system by the people of North Africa called the Libyan script (Le Libyque), which is currently missing, and from which the Tuareg Tifinagh emerged. This term consists of two parts: Atif, which means discovery and finding, and Nag, which means (for us). The researcher "Jouda" also considered that Tifinagh consists of the root Thefin, which means what exists or what has been found. Therefore, the Amazigh writing means our writing or our letters (Judas, p. 13).

The Amazigh language was classified among other neighboring language families early on. In the year 1838 AD, "Venture de Paradis", in his dictionary of the Berber language *Le Dictionnaire de La Langue Berbère*, determined the kinship of the Amazigh language to the ancient Egyptian language, and with the progress of studies on the ancient Semitic language, many researchers confirmed its kinship with Semitic, including M. Cohen M. Cohen, who in 1924 proposed attaching Berber to the Semitic-Hamitic language family *Chamito sémitique* (Cohen, 1924: p. 85), which includes Egyptian (and Coptic, which is the modern form of ancient Egyptian), Kushite, and Semitic, and each of these linguistic groups has its own originality, and each of them has a kinship with the other (Aqoun, 2010: pp. 34-35), and Cohen presented in his theory an arrangement of these groups on the basis of large families consisting of: Semitic, Cushitic, Egyptian, and Libyan Berber (Cohen, 1924: p. 85), the latter of which several researchers confirm belongs to the category of the large linguistic family called Hamitic Semitic or Afro-Asiatic, which contains, in addition to Berber: Semitic, Cushitic, Old Egyptian, and Chadian (Chaker, 1995: p. 199), and according to Joseph Greenberg, a specialist in African languages, the Amazigh language or Tamazight is one of the languages of the Hamitic Semitic or Afro-Asiatic family (Berment, 2004: p. 78), and he was supported in this by the linguist Marcel Quinn (Saadi, 2018: p. 77), and similarly, R. rejected it. R. Dussant is the origin of the Semitic Amazigh language, and he points out that it was derived from ancient Greek writing, and this theory was later rejected by "Dussant" on the grounds that ancient Libyan did not contain vowels like the Greek letters (Malik, 2021: pp. 68-69)

As for "Karl Prasse", he mentioned in his book *"Le Manuel de grammaire towarègue"* that the origin of the Libyan alphabet is unknown and all attempts to derive it from other languages such as hieroglyphics, Phoenician, Greek, Iberian, and Arabic have not succeeded to this day in providing conclusive and final evidence. Controversy has continued to this day about the issue and the origin since the discovery of Libyan, which has made most specialists cautious about preferring the origin of the Amazigh writing. He believes that the theory of the Phoenician origin is closer, not only to the similarity of six letters, But also through the current name of the Tifinagh alphabet (Prasse, 1972: p. 146), perhaps the marriage and friction of the Berber language with the Phoenician led to the emergence of the Punic language (P. 69: (Megherbi, 198, while "Gabriel Camps" believes that the origin of the Amazigh alphabet poses problems without solutions (Camps, 1996, p.2570), and he points out that despite the number of Libyan inscriptions discovered in addition to a whole century of research, these inscriptions remained difficult to read Ironically, there are double inscriptions of Libyan Punic, Libyan Latin (Camps, 2007, p. 68), and the fact that Bertholon was wrong when he said that the Libyan language is a Hellenic dialect transmitted by the Thracians)) (Aqoun, 2010: p. 32), while Henri Basset believes that the local Berber dialects are several languages, through the difference in their Amazigh dialects, which are limited to the phonetic and lexical aspects (Basset, 2001, pp. 38-39), and according to Lionel Galland (Lionel Galland), no evidence clearly shows us how the ancient Libyan language disappeared and was replaced by Berber during historical eras, and how the Amazigh language contributed to understanding Libyan documents, with specialists agreeing on the weakness of the results obtained over a century and a half of Continuous research (Galand, 2002, pp 3-4).

As for the name of the word Amazii, it was mentioned thousands of years before Ibn Khaldun (May 27, 1332 - March 17, 1406) (Ibn Khaldun, 2000, 127), as the Greek historian Hekataios mentioned Imazighen in the 6th century BC.M, under the name Mazyes, and the name came to Latin historians as Mazax and Mazikes (Shafiq, 1989, p. 9), and the name was mentioned in two Latin sources, one in the third century Nemesianus (200-300 AD), and the other in the fourth century Ammianus (330-395 AD) (<https://linksshortcut.com/IDQCG>) and Hanoteau confirms that they were known as Imagegen, Imasegen (p. 4:1896 Hanoteau,). It should be noted that the Berbers have ignored the name Berbers in their language throughout the ages and have kept their ancient name, Imazigen (Shafiq, 1989: p. 9). In general, the Berbers are the

indigenous people of North Africa. The plural of Imazigen, Tamazigen, Imazigen. The name was used by the Greeks, Phoenicians, and Latins. In the Amazigh language, Amazigh means a free man. Some of them see him as intelligent and clever, while others see him as fond of agriculture (Belaïd, Dr. Q: p. 17).

Second: Areas of Amazigh distribution and language spread:

The Amazigh are distributed throughout Algeria, as half of their number is concentrated in particular in the Kabylie region located in northeastern Algeria. They are also spread in the Aures Mountains, where the Chaouia tribes live, and in the Ksour Mountains in southern Oran, Illizi and Ouargla (Sriak, 2003: p. 26), and the Mzab tribes in the south who are fluent in Arabic, and the Tuareg who live in the Sahara Desert, and on the southern Algerian-Libyan border (Baghdadi, 2000: p. 135). From this, it becomes clear to us that the Amazigh of Algeria are divided into groups, each with its own dialect, despite sharing a common origin. Among the most prominent Amazigh population centers are the following:

- The Greater and Lesser Kabylie region: It is considered the undisputed land of the Amazigh, and represents all the regions of Tizi Ouzou, Bejaia, Bouira, North Setif, North Bordj Bou Arreridj, Algiers and Bumerdes, and part of the provinces of Blida and Medea, which speak the Kabyle dialect.

- Central and western Algeria, such as Cherrhell (Tibaza), Asla (Naama), Beni Snous (Tlemcen), Timimoun (Adrar) (Brahm, 2018: p. 168), and the Ouarsenis and Jijel Mountains (Sriac, Sriac, 2003: p. 26)

- Al-Shanwiya: in Cherrhell and Beni Saf (Ain Timouchent)

- Aures: Aures Nammasha region

- Al-Mizabiya: It is the Beni Yazgan area in Ghardaia and its environs.

Promotion: In the desert, it is called Tamshaq (Mahni, 2010: p. 66).

Before the Arabs arrived in North Africa, the Amazigh language occupied a wide area from Egypt to the Atlantic Ocean, and from the Mediterranean Sea beyond the Niger River. It is still present today in eight African countries: Algeria, Morocco, Tunisia, Libya, Egypt, Mali, Niger, and Mauritania. We also find it in Burkina Faso and Nigeria with the migration of the Amohag (Malik, 2021: p. 73)

The appearance of the first Amazigh letters dates back to the dawn of history. Their letters are called: Tifinagh. At first, they consisted of 16 silent letters (consonnes), and they became 23 letters during the reign of the Mazilian Numidian Kingdom. In a later time, silent letters (voyelles) were added, corresponding to the fatha, kasra, and damma. The ancients left us more than 1000 inscriptions on the stone rocks, and many memorial inscriptions in Algeria (Muftaha, pp. 65-66), and it should be noted that the spelling drawing has become a subject of controversy in recent years among users, according to the three alphabets. Some of them choose the Arabic script, some choose the Latin system, and some have moved towards the authentic Amazigh system, which is Tifinagh. Currently, especially in the Kabylie region, almost all editions and publications are in Latin, as is the teaching of this language (Malik, 2021: p. 80).

There are many dialects in Algeria, as we find Kabyle in the north, which represents the largest number of Amazighs in Algeria, and we find Chaouia in the eastern Aures, and Zenatiya in the south, M'zab and Ouargla, and the Saharan Amohag (Haggar) have declined (Malik, 2021: p. 73), while Chalhiyya is not widespread in Algeria (Mahni, 2010: p. 67).

To break the Algerian unity, the French colonizer, with his colonialist view, was guided to invent the issue of "Berbers" and "Arabs" on the basis that they are two nations different in everything and united only by the land, in order to strike the link between Islam as a belief, and the Arabs and the Amazigh. They focused on the idea that the inhabitants of North Africa, some of whom are Arabs, and most of whom are Amazigh, must return to their customs and traditions, and even their Christianity before Islam, and return to Arabic, and adopt the Amazigh Maghrebi women as a first step to distance themselves from Arabic Embracing French with its Christian content (Saad Al-Shaker, 2022: p. 106), this is in order to erase the identity and personality of Algerian society and spread division between Arabs and Amazighs (Ben Hasir, 2013: p. 131), exploiting the cultural diversity among the people of one country to replace it with French identity to change the equation of the civilizational conflict between Algerian society and the European settler society (Ben Azouaw, 2021: p. 296).

As researcher Ahmed Boukous believes, Amazigh is not a Hamitic or Semitic language, but rather an independent ancestral language in itself. Karl Barsa believes that Amazigh is a language influenced by the Hamitic and Semitic languages, the latter of which did not appear until the third millennium BC, while Amazigh appeared with the people of the Cane civilization between the seventh and ninth millennia BC. This means that Amazigh is four thousand years older than the Semitic languages Through Tifinagh, which appeared as primitive, readable drawings dating back almost three thousand years BC, several factors contributed to the steadfastness of this language, the most prominent of which were the geographical factor and the areas where the Amazigh were concentrated, in addition to the demographic factor and the important population density (Ben Hasir, 2013: pp. 131-133).

Third: Features of the Amazigh language:

The Amazigh language is distinguished by its deep history. Until recently, it was believed to be a Phoenician script that appeared in the second century BC thanks to "Massinissa." However, the Algerian researcher "Malika Hached" was able to find tablets written on them in Tifinagh, which turned out to date back to 1,500 BC, which made some suggest that Tifinagh is the oldest phonetic script known to man (Ben Hasir, 2013: p. 132).

In addition, the Amazigh language is characterized by smoothness and flexibility, as it accepts all foreign words until they become part of it. Among its characteristics that you do not find in the Arabic language, for example, is starting with the consonant, such as their saying (tazlit) for prayer, (tafawt) for fire, (tamart) for the beard, (tafawt) for the sun. Among

its characteristics is the gathering of two consonants and more. The verb may also be reversed in it as a noun, and the noun as a verb. The Amazigh language is also distinguished from the Arabic language by the feminine *taa*, which is at the beginning of the noun, not at the end, as they say (Tiziouine Tiwahidiyyin), meaning beautiful girls (Dabouz, 2010: p. 52). It seems that writing or drawing in the Amazigh language is considered one of its biggest problems. What is known about the original letters of the Amazigh language are the letters Tifinagh or Tifinar. The oldest Amazigh drawing inscription and Tifinah is the plural of the feminine Tifing, which means calligraphy or sign (Belaid, Dr.Q: p. 90).

Another advantage is that most of the verbs used only have one or two original consonants, and comparison and historical research show us that the largest part of these short roots lost one or two of their consonants in the Amazigh language in particular (Chaker, 1990: p. 2), as they have found a consonant writing since prehistoric times, with its oldest inscriptions dating back to the 6th century BC.M, and it was certainly in the Phoenician and Roman era (p. 3: Chaker, 2004), and the researcher "Muhammad Ali Dabouz" believes that the Berbers had their own script with which to write their language, which he created, and it is possible that they borrowed some of its letters from the Egyptians with whom they were in contact (Dabouz, 2010: p. 65), and it was called the ancient Libyan writing, or the Numidian writing, and in fact the Numidian writing is the ancient Libyan writing, this is how historians saw it (Al-Suwaie, p. 229), and its use in ancient times was limited, most of its texts on stones, or short writings for tombstones, consisting of vertical lines I=n, III=ch and others horizontal -=z, and of the union of horizontal and vertical lines, with triangles and circles, without dots, and the Berber alphabet does not provide a unified system, but is known by many dialects or representations over time and place, and three types of alphabets were found in ancient periods, It is Eastern Libyan, Western Libyan, and the desert alphabet or ancient Tifinagh, which is written from right to left and from left to Yemen and is also written in a circular shape, and many letters vary from one region to another (Malik, 2021: pp. 67-68), and currently Tifinagh represents all writings that use Amazigh letters, (Chaker, 1994: pp. 32).

As for the difficult features, according to Henri Bassi, it shows the difficulty of understanding between users of the Amazigh language, due to the fact that the language consists of several dialects that differ in terms of their form (Aspect). Berbers coming from different regions often find it difficult to understand each other (p37: Basset, 2001), while this opinion was refuted by researcher Lahcen Saryak By saying that the Amazigh language is a homogeneous language that existed alongside the Libyan language and Tifinagh before it was divided into between 4000 and 5000 sub-dialects (Idiome) (P60: Sériak, 2002), we also find that the researcher "Saleh Belaid" confirms that the Amazigh language does not suffer from a deficiency as a communication tool in its own right, with its phonetic, morphological, lexical, and syntactic structures on the characteristics of living languages, and interacts with other languages in the same cultural environment. Berber dialects have been the languages of the indigenous people of North Africa since ancient times, inherited by their successors and predecessors (Belaid, 2006: p. 46) (Brahm, 2018: p. 170).

Libyans and Amazighs alike have been a civilized nation since ancient times with their own cultures and literature. Muhammad ibn Masoud also mentions that the Amazigh language, with its dialect known to us today, is the same as the ancient Libyan language. Two things happened to it: the first was the introduction of vocabulary from the races with whom they had come into contact, and the second thing was that the Berber or Amazigh language deviated from the first origin in dialect and structures, influenced by countless Arabic vocabulary (Ibn Masoud, 1948: P. 33-34), and with regard to the letters of the language, there is almost a consensus on calling them two names: the Tifinagh letters and the Libyan letter, and they are often used as synonyms to express the same meaning, (Brahm, 2018: p. 170).

Fourth: Obstacles to the use of the Amazigh language at the national level and mechanisms for achieving its spread:

Although the Amazigh language has been designated a national language under the constitution, its spread and consolidation in all parts of the Algerian state is still progressing at a slow pace, and its concentration remains in the areas where it is spoken and which are considered its mother tongue. The Amazigh language still faces challenges and obstacles that prevent its spread, and it is necessary to seek solutions and strategies to take its place in the overall picture of the Algerian national identity. Through this study, we will attempt to shed light on the obstacles to the spread of the Amazigh language and the corresponding strategies and mechanisms for achieving its national spread in the following points:

1-Seeking national spread through education at all levels:

At a time when the three stages of education are studied in the Amazigh language in its areas of spread, especially the Kabylie region (Linda & Kahina, 2018: p. 320), which is the student's original language, through which the child gets to know the language group to which he belongs, which makes him learn it easily and smoothly and does not feel alienated in his community when using it, which allows him to maintain his identity (Boutan, 2003: pp. 133-136). Research by the Global Campaign for Mother Tongue (Native) Education has indicated the key role of the mother tongue in education. Through it, children learn easily. If they start studying in a language they are fluent in, they will be able to understand what is being taught to them, and then learn to read and write easily (J. Mackenzie & Walker, 2013, P4). This is an example of the Amazigh language in Algeria, with its widespread areas. Before a child learns it in school, he has acquired the necessary knowledge and skills to practice it. UNESCO also confirms that the mother tongue is an essential element in quality education, which in itself forms the basis for empowering individuals and their communities. The Council of Europe holds the same view that teaching based on the mother tongue increases the chances of academic success and achieves better results (Betoko, 2013: P97). Therefore, teaching Amazigh, which is an indigenous language in the Kabylie region, has had positive effects on the learner, as it helps him develop his oral and written skills, which enables him to

achieve success. Moreover, it increases the student's desire for education because he does not find it difficult to comprehend, and the desire increases.

On the other hand, we find it an optional language in other regions of the country, unlike foreign languages such as French, English, and German. The student has the right to choose or reject it (Bouzmarak, 2024: p. 159). The Amazigh language must also be studied as a primary language in the three stages, as it is a national language that enhances the student's sense of belonging. This will only happen through the training of education teachers to solve the problem of the lack of teachers to train students in the Amazigh language in various parts of the country, or at least to learn about the principles of this language, which forms part of the identity and history of Algeria, which does not exclude any one of its citizens.

In addition to the need to generalize it in the early stages of education, the Amazigh language must also be taught to all specializations at the university level as a horizontal or exploratory measure in which the student learns one of the languages of his country and the symbol of his national identity, as well as encouraging the teaching of the Amazigh language in all intensive language teaching centers and encouraging students to reduce subscription fees as an incentive for students and all those wishing to learn it.

Among the mechanisms that increase the rate of learning in the Amazigh language is the development of digital applications in the field of education, such as cartoons and videos that rely on moving images and direct speech to formulate a story or news in the Amazigh language to teach children as well as adults via social networking sites, in addition to creating electronic dictionaries and glossaries, and benefiting from Artificial intelligence applications.

2- Striving to find a unified letter that satisfies all segments of society to write the Amazigh language:

The difference in the Amazigh dialects and the challenges it faces began first with the questioning of the existence of an existing Amazigh language with its origins and rules. This difference also prevented the creation of a formula of understanding between speakers of the Amazigh language such as the Kabylie, Chaouia, Tuareg and M'zab to reach coordination and control the rules of the Amazigh language in Algeria (Najahi, 2017: p. 378). The use of Latin letters for writing is also considered one of the problems that made the Amazigh language lose its true essence, national symbolism and spread. Because Latin was the language of science and scientific advancement during the colonial era (Balhaj, 2001: p. 46), its significance for a group of people became an extension of the language of the foreigner whom they rejected and refused to speak for what they considered submission to the colonizer, while another group emerged that made its use of the Latin letter related to him to the point that it became a representation of their identity and the historical ties that they defend (Maazouz, 2009: p. 335). As Al-Akhdar Sadani says, this is what creates a feeling of anxiety towards the Amazigh language among non-speakers and makes them fearful and hostile to the project of spreading it, due to the scarcity of writing the Amazigh language in the Arabic script and teaching it in Arabic (Saadani, 2020: p. 85).

Advocates of the Arabic letter see the importance of not deviating from the foundations of Algerian society, since the Arabic language is the language of the Qur'an and the Islamic religion. What distinguishes Arabic letters is the ease of phonetic productions. Every sound in this language is represented by a letter, which facilitates reading and even writing. As for the supporters of the ancient Tifinagh script, whose features are still present among the Tuareg in the south, their argument for this is that it is a symbol of the Amazigh identity. In this regard, Mohand Akli Haddadin confirms that Tifinagh is evidence of a Berber writing tradition, and therefore has an important symbolic function, which is more appropriate to adopt (Bahloul and Al-Jilani, 2018: pp. 158-159).

There is no doubt that moving Amazigh writing to writing the old letters (Tifinagh) will allow Amazigh speakers to prove their existence and promote their heritage, which has long remained on the margins of the world, and it is also stimulating even for non-native speakers, which opens horizons for scientific and technical specialization of this language.

This requires establishing rules and controls for the Amazigh language, which all dialects participate in formulating. It also requires the use of the Amazigh letter and alphabet, which give the language a sense of identity and a history of social and cultural ties in Algerian society. It also requires benefiting from the Moroccan experience when it adopted the Tifinagh script to write the Amazigh language, moving toward writing a language that has existed orally for centuries. This transition from oral to written aims to breathe new life into literary production, especially that which preserves national heritage and identity, (Khelil, 2022:PP.54-56).

3- Encouraging translation, literature and folk arts :

Encouraging the translation of prestigious literary works from Arabic and foreign languages into Amazigh, as well as translating works written in Amazigh into Arabic, is considered a positive step towards ensuring their spread and encouraging their learning, in addition to motivating researchers and writers to write in the Amazigh language by granting them prizes and financial rewards and publishing the best works.

Although literary translation is a compromise and an easy means of communication between two different languages, the language of the original text in which it was written and the target language in which the work is translated, the inequality between the terms and words of the languages in terms of meaning makes the translator find himself using words and phrases that may disrupt the original meaning or make him lose his spirit and some of his moral character. But this problem is not a dilemma that prevents and makes it difficult for the soul to understand the basic ideas and goals for which literary works were created. It will not be an obstacle for the Algerian public if works such as the novels of Mouloud Feraoun and the trilogy of Mohamed Dib are translated from French and Arabic into Amazigh (Bouzmarak, 2024: pp. 157-158).

It is also worth noting in this context the efforts of the High Governorate since its establishment in 2014 in the scientific and academic field and the interest in university researchers in the fields of history, sociology, anthropology and linguistics, through organizing forums that aim to restore respect to Algerian history and national identity, but the interest in organizing cultural and social events for cultural exchange that have the character of literature, arts, folk arts and arts directed at all social groups, Similar to the experience of Morocco in organizing the days of the International Festival of Amazigh Culture, which celebrates the Amazigh heritage and enhances interest in the Amazigh language and culture, reviews Amazigh literature and folk arts, supports the commonalities between national ethnicities, and promotes the values of coexistence and cultural pluralism in one nation (Alhurra Channel, 2023), and the days of the Belmaoun Festival in Agadir, which is a festival that links the highlighting of Amazigh culture with the promotion of local tourism, Through it, he seeks to hold national exhibitions for literary and scientific production written in the Amazigh language, as well as writings on the Amazigh language and culture (Al-Youm2 Channel, 2025).

4- Supporting cultural projects of a social nature within reality and the virtual environment:

The world today has become like a small village. The World Wide Web and social media have made it possible to communicate, spread information and cultural exchange across the entire world in seconds. This helps and supports the spread of different cultures and helps ideas spread and spread through pages and groups concerned with specific content, as proven by the study conducted by "Sharif Khalidi" and "Badis Lounis" About the ethnicities that joined the Amazigh groups on the social networking site Facebook, as part of an attempt to identify the motives for followers joining these groups, where interviews were conducted online with twenty members who were randomly selected, to identify their motives for joining the Amazigh groups. Different and varied motives were revealed, some of which were added by mutual friends in order to increase the number of its members and its spread (Khalidi and Lounis, 2024: pp. 96-97).

The reason for following these pages was curiosity, a love of reading, and learning about the Amazigh cultural identity through the language, customs, and traditions that distinguish it, in addition to trying to know the Amazigh cultural face to form a collective awareness far from sectarianism and racism, through direct learning about the Amazigh arts, literature, and music and understanding their meanings that represent their culture, and understanding how to practice them, their historical roots, and share them with friends (Khalidi and Lounis, 2024: p. 97).

The results of Fatiha Park's study on interactivity in new media and its role in enhancing the reception and interaction of followers of three pages concerned with Amazigh culture are: the Algeria Amazigh page, the Amazigh Encyclopedia page, and the Amazigh Jijel Ketama page By analyzing the content of the pages, the researcher found that these pages highlighted many national values that contribute to building identity and national unity, such as the value of exchange and rapprochement between national languages and dialects. This is an indication of the cultural diversity that appears in encouraging the promotion of the values of coexistence between cultures and the feeling of unity of belonging, despite the existence of some differences in identifying words that make the interpretation of meaning differ from one language to another Linguistic differences did not prevent followers from interacting according to the culture of each follower. Some write in French, while others write Amazigh in Arabic letters (Park, 2022: pp. 982-984). It is sufficient for us from this study to promote the Amazigh language, spread it in all circles without exclusion, raise the level of the Amazigh language and generalize it in all schools, institutes and universities (Balhaj, 2001: p. 51).

Conclusion:

The Amazigh language is one of the pillars of the national identity in Algeria for the culture and civilization it offers. The history of the Algerian nation is part of the history of the Amazigh nation, which is deeply rooted in the history of the North African region in general and Algeria in particular, as it is considered a country with many cultures and languages, starting with Amazigh, the authentic language and the oldest language in the region, which is spoken by more than 15 million speakers, or more than a third of the population In addition to the Arabic, French and English languages, all of which are receiving attention from the authorities through their inclusion in the curricula of basic, university and vocational education, which establishes awareness and scientific openness. This, of course, does not eliminate the identity of any language, as each has its own advantages and pioneers.

The Amazigh language has also contributed to strengthening belief in the great heritage, absorbing the linguistic and literary knowledge that has been acquired through it, and establishing it as a national language alongside the Arabic language has contributed to the ability to interact consciously and honestly with the nation's issues, developments and developments, and has contributed to strengthening human and social values, and building a common information base among the people of one nation.

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