



Rahli Saliha

<https://orcid.org/0009-0003-3531-4376>

Dr., Higher School of Teachers "Sheikh Mubarak Al-Mili" - Bouzaréah, Algiers, Algeria,  
wanissa.rahli@yahoo.com

### Atıf Künyesi | Citation Info

Saliha, R. (2025). Material Heritage and the Role of Printed, Audio, and Visual Media in Promoting and Preserving it. *Akademik Tarih ve Düşünce Dergisi*, 12 (2), 623-636.

## Material Heritage and the Role of Printed, Audio, and Visual Media in Promoting and Preserving it

### Abstract

*This study addresses the significance of Material Heritage in Algeria and its representation by cultural media on both regional and global levels. Currently, with the advancements in these media, they play a crucial role in valuing and promoting heritage through various audiovisual means. These media are also obligated to find ways to preserve this cultural legacy and provide solutions that contribute to its optimal utilization, benefiting from it in maintaining national identity. The aim of this study is to highlight the importance of heritage in the lives of peoples and societies. Algeria's material heritage is characterized by its abundance and diversity, which can be leveraged in the tourism sector, thus providing financial resources capable of achieving sustainable development. However, it faces significant threats and deterioration due to time and human factors, which hastens the disappearance of this rich human heritage.*

**Keywords:** Cultural media, Material heritage, Sustainable development, Monuments, Human heritage

## Maddi Miras ve Basılı, İşitsel ve Görsel Medyanın Mirasın Tanıtılması ve Korunmasındaki Rolü

### Öz

*Bu çalışma, Cezayir'deki maddi mirasın önemini ve bunun hem bölgesel hem de küresel düzeyde kültürel medya tarafından temsilini ele almaktadır. Günümüzde, bu medyadaki gelişmelerle birlikte, çeşitli görsel-işitsel araçlarla mirasın değerlendirilmesi ve tanıtılmasında çok önemli bir rol oynamaktadırlar. Bu*



*medya aynı zamanda bu kültürel mirası korumanın yollarını bulmak ve ulusal kimliğin sürdürülmesinde bu mirastan faydalanarak en iyi şekilde kullanılmasına katkıda bulunacak çözümler sunmakla da yükümlüdür. Bu çalışmanın amacı, mirasın halkların ve toplumların yaşamındaki önemini vurgulamaktır. Cezayir'in maddi mirası, turizm sektöründe yararlanılabilecek ve böylece sürdürülebilir kalkınmayı başarabilecek finansal kaynaklar sağlayabilecek bolluk ve çeşitlilik ile karakterize edilir. Ancak, bu zengin insan mirasının yok olmasını hızlandıran zaman ve insan faktörleri nedeniyle önemli tehditler ve bozulmalarla karşı karşıyadır.*

**Anahtar Kelimeler:** *Kültürel Medya, Maddi Miras, Sürdürülebilir Kalkınma, Anıtlar, İnsan Mirası*

### **Introduction**

Cultural media serve as a primary source for individuals seeking information on various societal issues across political, cultural, and social fields due to their effectiveness, widespread reach, and ability to engage a large segment of society. Media play a significant role in public life, acting as a fundamental factor in introducing the cultural and civilizational heritage of nations, whether tangible or intangible, by providing accurate representations for future generations to benefit from. This involves using diverse forms of media to reinforce and revive heritage within each community, as it represents the identity of peoples and the true history of any human civilization. The concept of preserving and valuing heritage has evolved, now governed by international agreements and organizations like UNESCO. This study aims to emphasize the importance of material heritage and how cultural media can help preserve it while attempting to introduce and value it according to its cultural specificity. It clarifies the idea of material heritage as a memory for individuals and communities, making its preservation an essential necessity and a social need for humanity. This research seeks to explore the role of audiovisual, written, and visual cultural media in shaping awareness within Algerian society and how they have contributed to conveying the importance of heritage while highlighting its role in preserving human heritage as well as national and cultural identity. It examines how current media developments are utilized for its introduction and protection, offering solutions that could contribute to its exploitation for sustainable economic development. In order to shed light on this topic, this study revolves around the following questions: What is the importance of material heritage? What role do audiovisual cultural media play in protecting and valuing it so that it remains a tangible human legacy witnessing a phase in Algeria's history? So to answer these questions, I relied on the following elements: the definition of heritage and media, the importance of preserving heritage, and the role

of printed, audio, and visual media in introducing heritage and how to preserve and value it. I adopted a descriptive analytical approach since the topic is primarily theoretical. This involved describing the phenomenon under study by gathering information, studying it, and analyzing it to reach conclusions. I addressed a range of concepts related to heritage and media, highlighting their significance in various social, economic, and historical aspects. Additionally, I clarified the role of cultural media in cultural development and its potential application in the field of material heritage, attempting to establish a connection between material heritage and cultural media. The aim was to demonstrate that media can introduce, value, and give significance to heritage in order to preserve it, exploit it, and benefit from it for the development of the national economy, thereby creating sustainable development.

## **1. Definition of Heritage**

### **1.1. Linguistic Definition of Heritage**

Heritage is what a person leaves to their heirs. Old dictionaries synonymously refer to it as inheritance or legacy. These sources indicate that when applied to what a person inherits from their parents—whether wealth or lineage—it reflects this meaning (Al-Djabiri, 1991). In Arabic dictionaries, the term "heritage" refers to what we have inherited from our ancestors, derived from "inherit" meaning (legacy). According to Ibn Manzur's "Lisan al-Arab": inheritance pertains to wealth, while legacy pertains to lineage; heritage is what a person leaves for their heirs... and inheritance fundamentally refers to legacy (Ibn Manzur, no date). The term "heritage" can signify many things; in its simplest sense, it refers to transmission—the things passed down from one generation to another (Al-Djabiri, 1991)

## **2. Conceptual Definition of Heritage**

### **2.1. Researchers' definitions of Heritage**

Many researchers have proposed various concepts of heritage, including:

-Heritage is the cultural legacy—both material and immaterial—that is passed down from one generation to another and distinguishes each country or civilization from others. It also encompasses the inherited possessions—material and immaterial—that belong to a group or community with legacies from previous generations that have persisted into the present and are bequeathed to future generations (Djamil, 2009-2010).

-Heritage is a distinctive cultural form that reflects deeply rooted human characteristics; it is transmitted from generation to generation and endures over varying periods characterized by distinct environmental conditions while exhibiting cultural changes yet always retaining a fundamental continuity (Yusuf Muhammad, no date).

-Heritage encompasses everything that has reached us in written form within any field of knowledge or perceived through any art form; it includes all that human thought has produced throughout historical eras (Mayata, 2015).

## **2.2. UNESCO's Definition of Heritage**

UNESCO defines heritage as monuments, architectural works, sculptures, paintings on buildings or elements with soil formations and inscriptions; caves; and groups of landmarks that all possess universal exceptional value from historical or artistic or scientific perspectives (UNESCO, 2016, p. 54). Algeria joined UNESCO in 1974 and ratified this agreement; it has been elected multiple times as an active member of the World Heritage Committee. Several archaeological sites in Algeria have been classified by UNESCO (Sharaf, 2020).

## **2.3. Definition of Heritage through Algerian Cultural Heritage Law**

According to Law No. 98-04 dated June 15, 1998 concerning the protection of cultural heritage, Article Two defines heritage as the cultural heritage of the nation encompassing all cultural properties—both real estate and movable assets—located on national ownership lands as well as those owned by natural or legal persons governed by private law existing also in groundwater layers of national inland waters inherited from various successive civilizations since prehistoric times (Kanoun al-turath al-thaqafi al-jazaieri, 1998). From these definitions, we conclude that heritage comprises all cultural possessions—both tangible and intangible—that the current generation has inherited from ancestors and which hold cultural and civilizational value. These cannot be replaced if lost or damaged. In its broader sense, heritage includes everything left by previous generations across various intellectual, religious, literary, archaeological, historical, and architectural domains.

## **3. Definition of Material Heritage**

Includes physical possessions represented by visible buildings, whether military or religious structures, or civil edifices with deep historical significance. However, it is not devoid of aesthetic value; it includes historical archaeological sites and urban and rural collections, in addition to

artistic artifacts, jewelry, pottery, inscriptions, clothing, ornaments, and weapons—all of which fall under material heritage. This heritage is categorized into two types:

**\*Immovable Material Heritage**

Referring to static heritage represented by various types of buildings.

**\*Movable Material Heritage**

Referring to heritage that can be transported from one place to another without causing damage (Ben Malouka, 2021)

Thus, Algeria possesses a diverse material heritage of significant historical and civilizational landmarks that testify to its belonging to various civilizations. In 2010, Algeria classified approximately 456 archaeological sites according to the Ministry of Culture (Aissawi, 2017). Several articles in the cultural heritage law address immovable cultural possessions that include archaeological buildings and what excavations reveal—such as the Tassili drawings dating back to ancient historical periods—as well as cities and historical archaeological sites like the Tomb of Imedghacen and the ruins of Timgad and the Castle of Beni Hammad (Article 08, 1998). Movable cultural possessions include antiques such as tools, pottery, inscriptions, coins, seals, traditional clothing and jewelry, weapons, manuscripts, books, documents, and minted items (Mayata, 2015).

**4. Importance of Preserving Material Heritage**

**4.1. Social Importance**

Material cultural heritage plays a significant social role due to its considerable importance in shaping individuals' cultural identity by informing them about their identity, history, ancient customs and traditions, ancestral values, and ways of life. This positively reflects on them by fostering a sense of belonging to their homeland and civilization while bringing them closer to their nation's history and instilling national values in them. This results in a form of solidarity among members of a community (Messaoudi, 2008). Therefore, preserving heritage is tantamount to preserving the history of nations as it serves as a primary source for maintaining the history of the country and the peoples that lived there; it reflects its original civilization that has existed since ancient times (Aouaj, 2017). Thus, heritage must be renewed and revived according to the needs and requirements of the modern age.

#### **4.2. Economic Importance**

Material heritage has economic significance both directly and indirectly as it provides job opportunities and support for communities by reducing unemployment rates. Investment in archaeological sites and various forms contributes to creating economic jobs that achieve population stability and improve living conditions while providing financial resources—especially in tourism—if utilized correctly. This allows for the establishment of a strong and integrated economy that achieves sustainable development (Messaoudi, 2008). Material heritage is considered an economic resource for exploitation in tourism and investment sectors so that it benefits economic development. Given Algeria's substantial potential in this regard, it can optimally exploit these resources as an alternative to energy resources; this can only be achieved by rehabilitating archaeological sites and developing material heritage to attract tourism effectively (Ben Malouka, 2021).

#### **4.3. Importance of Tourism**

Tourism constitutes an important and effective source for communities and peoples, especially in areas rich with numerous historical and cultural landmarks. It contributes to attracting tourists, particularly foreigners eager to learn about different cultures and visit ancient historical sites to gain firsthand insight into the historical and cultural realities of ancient human civilizations (Sharaf, 2020). This, in turn, provides a financial resource that helps stimulate economic activity in the regions they visit. Additionally, it boosts commercial activity during tourist seasons, creates job opportunities, increases national income, and attracts foreign currency. The impacts related to economic and financial returns can be assessed by determining its role in supporting traditional crafts and developing small enterprises (Messaoudi, 2008).

#### **4.4. Historical Importance**

Heritage carries significant historical implications that cannot be denied; it is considered the true and authentic source for communities and peoples. Cultural and civilizational legacies, whether material or immaterial, serve as vital resources for researchers and historians to extract historical information and knowledge. Consequently, they benefit from this data in their studies and research due to its accuracy and credibility, which is beyond doubt. These legacies are living testimonies of historical periods that humanity has experienced, leaving their marks through various achievements—both in movable and immovable archaeological sites that express the

authenticity and deep-rootedness of those societies. Algeria is one of these nations distinguished by its profound history in all forms of civilization, both material and immaterial (Ben Malouka, 2021). The material remnants of the civilizations that have succeeded one another on Algerian soil are not merely silent stone witnesses; they are symbols of an ingrained identity rooted deep in history, extending through eras up to the French colonial period, which long questioned Algeria's identity and the depth of its society's history filled with glory and heroism. This legacy is still evident in many archaeological cities that affirm there exists a people who have known every layer of human civilization that has accumulated on their land—from prehistoric times to the present day—each expressing a continuous history and a solid identity (Azouq, 2007-2008)

## **5. Definition of Media**

There are several concepts of media since it has become an essential part of our daily lives. Among these definitions are:

### **5.1. Linguistic Definition of Media**

The term "media" derives from the Arabic verb "عَلَّمَ" (to inform), meaning to inform someone about something or to make them aware of it. In Arabic language usage: *"I used it to inform about so-and-so until I made him aware"* (Hadjab, 2002, p. 21).

### **5.2. Conceptual Definition of Media**

Media is a word derived from knowledge; it involves providing people with news reports, peaceful information, and established facts. Media refers to disseminating events and opinions in an appropriate manner using words, sounds, or images—generally through all signs understood by the public (Ihdaden, 2014). Media encompasses auditory, visual, and written means that play a fundamental role in delivering media and cultural resources to the public—either directly or indirectly—to elevate human thought. It conveys media resources such as news, analyses, political and social commentary with precision while focusing on truthfulness, integrity, objectivity, and transparency; it addresses individuals' minds while forming a cultural force capable of achieving cultural development goals (Turki, 2008). One of the earliest definitions provided for media was by German scholar Otto Groth who defined it as "the objective expression of the mentality of the masses along with their spirit, inclinations, and orientations at the same time." Media is an objective expression rather than a subjective one from the journalist's side—whether presented by a reporter or a broadcaster or a television worker; media presents us with abstract truths and is considered

successful if it achieves its previous objectives and if the desired response is realized as expected (Hadjab, 2002). According to Professor Abdel Latif Hamza's definition: *"Media is providing people with correct news reports and sound information along with established facts that help form an influential public opinion regarding an event or problem so that this opinion objectively expresses the mentality of the masses along with their inclinations and orientations"* (Hamza, 1998, p. 111).

From these definitions, we can conclude that media involves providing people with objective news reports and accurate information—all aimed at forming an opinion about an event or problem; this opinion should objectively reflect the mentality of the masses along with their inclinations and orientations while striving for media to elevate thought processes by presenting culture and combating rumors for clarification and simplification purposes (Al-Mahmoudi, no date).

## **6. Forms of Media**

### **6.1. Audio-visual Media**

They are very significant means because of their reliance on sound and image, it includes television and cinema. As they are one of the most crucial and most impactful contemporary ways of communication. They convey information and events to millions of people around the world, and are commonly interested in transferring events in their realistic image that does not endure uncertainty or forgery.

## **7. The Role of Cultural Media**

It is evident that culture cannot expand, evolve, and elapse from one generation to another in seclusion from its interplay with its social environment. However, the development of media and the data revolution that occurred enforced new challenges and responsibilities on the media, represented in the assumption of alternative responsibilities in distributing culture and maintaining legacy. We cannot imagine cultural heritage without devices and means that aid its strives, disclose its content, disperse its ideas; and transport its message to the public.

It has become essential for the media, in all its forms, to harness technology to create new templates that contribute significantly and effectively to the promotion of cultural, heritage and artistic products in a way that keeps pace with the development and civilization witnessed by various countries of the world, as well as increasing the presence of cultural content in our local media, with the importance of translating our heritage into other languages to be more useful. The media also contribute to consolidating cultural diversity among members of society, promoting



communication and openness, and highlighting the dialogue of civilizations and cultures as an engine of development.

Nowadays, all kinds of media: audio, visual, and readable, by virtue of its nature and human interaction with it, constitute one of the tools for introducing and preserving heritage, as they contribute to expanding our information and knowledge and learning about the cultures, history, civilizations and heritage of peoples, the latter being considered the property of societies and its preservation and protection is a collective duty in order to preserve cultural, civilizational and human identity (Turki, 2008). It is clear that educating individuals about the importance of heritage has the greatest effect in preserving it amongst members of society, whether those concerned with direct responsibility or those connected with it by national identity. Hence, it is crucial to stress on the great value of tangible heritage (Aouaj, 2017). And the media must enhance plans and programs to disseminate and introduce it to the world as it reflects our cultural and national identity, and every national media outlet must have specialists in the field of heritage of all kinds, so that the material presented is accurate in its content, which leads us to ask about heritage cultural media in the local media.

Cultural media also plays a role to the dissemination of knowledge amongst the different sectors of society, and work to introduce local cultures and try to expand their scope to come into contact with other cultures. In the greatest degree the aim is to keep and preserve the national and cultural identity of societies through its call for reconciliation (Al-Sayed, 2007). In this regard, cultural media is the transmission of cultural content through symbols in the media, wherein the crucial idea of the media is to take part in the cultural framework that includes cultural aspects in relation to communities (Aouaj, 2017). It works to maintain cultural values and cultural subjectivity, protect and promote national culture, and prevent cultural invasion. Furthermore, cultural media paves the way to implying modifications between cultures, as social trends and behavioral models might be imposed from one side to another (Turki, 2008). Thus, it is crucial to maintain heritage and preserve it by applying opinion leaders and influences in the media, that are responsible for preparing plans and programming for its dissemination (Ashqar, 2009). Amongst the developed media that pave the way to valuing, introducing, and preserving the material heritage are:

### **7.1. Television**

Television is regarded as a cultural means, as it has become a tool of mass communication to obtain all types of creativity. In order for it to provide us with cultural supplies and shapes the cultural experience of millions of people by introducing and disseminating cultures, as well as opening the way for societies to learn about other cultures. As it is a carrier of culture in its environment additionally to being a cultural component itself (Miloud & Mourad Esaidani, 2019). Including identifying archaeological areas by showing video tapes about these monuments and their significance. It covers cultural exhibitions, as it introduces historical occasions of the civilizations that walked on the land of Algeria whose monuments and relics are still a witness to that era, offering a comprehensive coverage of an activity of the heritage (Aouaj, 2017). It is clear that the usage of television have increased and will become more significant through its reliance on the digital system. Due to the factor that heritage needs unique attention. It is complex to develop productive policies or program plans without organizing this heritage part. Additionally, exchanging data enables us to store, preserve, classify, and publish a massive amount of heritage documents on tapes and discs. Hence, preserving heritage requires joint cooperation between television, radio, and archives and the exchange of data between them (Chouchan, no date).

### **7.2. Social Media**

The internet contributes a significant role in our daily lives, and social media has become an important part of it, likewise. It has garnered the attention of various communities and peoples. It includes social sites in which individuals have the ability communicate and interact with one another. With technological development, these tools have become faster in spreading and their cost decreased. Social media, or what is known as electronic sites, are amongst the most essential tools that have gradually paved the way in keeping the heritage and coping with technological advancements. In light of the usage of these sites, they have become the most widely spread and effective platforms used. Internet communities are the tools that provide the potential to communicate with others and with individuals who have mutual interests (Awaj & Al-Arab, 2022). UNESCO has provided access to Algerian archaeological sites for those interested in Algerian heritage and heritage enthusiasts worldwide through the Google platform. Hence, it can be said that tangible cultural heritage has benefited more from enhanced media in a faster and broader manner (Awaji & Al-Arab, 2022). Additionally, YouTube is a site that displays multiple videos in

various fields and offers its users the chance to conduct live broadcasts. Twitter is a social media platform wherein people communicate via short messages, called tweets. They can also post photos and videos, as the majority of global companies and influential figures have official accounts on Twitter. Instagram is devoted to capturing and sharing photos and videos, whilst Snapchat is focused on sharing images and video clips, allowing users to utilize interaction and communication techniques to share their engagement with information (Al-Jasser, 2020).

### **7.3. Electronic Applications**

These are recognized as websites that permits individuals to share their ideas and opinions. They comprise of a web page including articles organized chronologically and regularly updated. Wherein it consists of a collection of opinions and personal comments, following specific authorship and the creation of dedicated programs. They offer links to other sites and are characterized by the ability to communicate and publish swiftly, as well as the potential for engagement and commenting (Lounis, 2014).

### **Conclusion**

Through this study, it can be summarized in the following points Material heritage gains significant cultural and historical importance as it preserves collective memory and human legacy. Therefore, Preserving material heritage is extremely important due to its historical and cultural significance, as it represents an essential part of the memory of peoples, carrying cultural, economic, and social values, especially if it is optimally utilized to achieve sustainable development. Additionally, Today media is one of the most important means of communication; however, it has not yet been utilized as required, either in documenting or promoting this heritage. Despite the measures and efforts taken by the relevant public bodies to preserve this heritage, the threat of natural and human destruction still looms, making it necessary to seek solutions for its preservation, protection, and prevention to keep pace with the speed of developmental projects. However, the real responsibility for the preservation of material heritage and benefiting from it lies with the community that possesses this cultural and historical wealth. The results of this study indicate the necessity of establishing comprehensive strategies to preserve tangible heritage and enhance its value. Among the most prominent recommendations that can be drawn are: the need to prioritize heritage in development policies, accurately identifying archaeological sites, activating the role of civil society in heritage preservation, and maximizing the use of modern media to

promote heritage. Furthermore, it is recommended to conduct comprehensive archaeological studies to develop scientific plans for managing archaeological areas, prepare environmental legislation to protect cultural heritage, and support specialized research in the field of heritage. There should also be investment in digital technology for documenting and disseminating heritage, as well as organizing training programs to raise community awareness about the importance of heritage and how to interact with it. Finally, regional and international cooperation represents a vital element in enhancing the preservation and development of heritage, especially in the field of cultural tourism.

### References:

- Aissawi.s. (2017). Waqie aleard waltalab alsiyahii fi kulin min aljazayir watunus. *majalat aqtisadiaat almal wal'aemali, jamieat Mila 1* (2).(In Arabic).
- Al-Djabiri, M. A. (1991). Kitab alturath walhadathati (dirasat wamunaqashatun), (al'iisdar 1), beirut (lebanan). (In Arabic).
- Al-Jasser. S.H. (2020). Raqmanat al'ielam dirasat tahliliat limafhum al'ielam alraqmii walmadkhal alnazar aldirasatih wa'abraz simatihi. *almajalat aljazayiriat libuhuth al'ielam walraay aleami, alaghwat*, 3(1). (In Arabic).
- Al-Mahmoudi.M. (N.D). *Alnizam al'ielamii alhadithi*. (da.t). eilm almaearifi, al-kwait. (In Arabic).
- Al-Sayed.M. (2007). *Al'ielam althaqafii walharakat althaqafiatu*. nadwat biqasr althaqafi, (alshaariqa). (In Arabic).
- Aouaj. S. (2017). Alturath almadiyi walamadii wadawr al'ielam fi alhifaz ealayh watathminihi. *majalat almaearif libuhuth waldirasat altaarikhati*, jamieat alwadi, (22). 40-68. (In Arabic).
- Ashqar. (2009). *Nahwa huiat el-rabia shamila badila alhuia alfilastinia*. (al'iisdar 1), jameia 'ineash al'usra, (albira). (In Arabic).
- Awaji, B.A. & Al-Arabi, M. (2022). Bin eumar eawaji, w muhamad liearabi, "alealaqat altabaduli bayn mumarasat al'ielam aljadid walhifaz ealaa alturath althaqafii bialjazayir", (2022), *majalat alfikr almutawasiti*, jamieat tilmisan, (eadad khasa) 44-60. (In Arabic).
- Azouq. A. (2007-2008). Almaealim alathariat al'iislatiyyat bibijayat wanawahiha dirasat 'athariatun, (al'iisdar 1). jamieat aljazaier, (aljazaier). (In Arabic).

Ben Malouka. (2021). Alturath althaqafii wadawruh fi baeth alsiyahat alsahrawii. *majala huqul maerifat lileulum aliajtimaeiat waliansaniati*, jamieat zayaan eashur aljulfati, 2 (1). 210-219. (In Arabic).

Chouchan, F. (No date). Al'iintaj aalthaqafii altilifizyunii watahadiyat alhadir walmustaqbala", (da.t), *majala 'iithad al'iidhaeat alearabiati*, tunus, (3).199-223. (In Arabic).

Hadjab, M. M. (2002). *Al'iielam alsiyasi, (al'iisdar 1)*. dar alfajr lilnashr waltawziei, (alqahira). (In Arabic).

Hamza, A. (1998). *Almadkhal fi fani altahrir alsahafii*. dar alfikr alearabii, (alqahira). (In Arabic).

Ibn Manzur. (No date). *Lisan alearabi. (da.t)*, (almujalad 2). dar sadir, (beirut- lebanan). (In Arabic).

Ihddaden. (2014). *Madkhal lieulum al'iielam wal'iitisali*. (al'iisdar 5), diwan almatbueat aljamieiatu, ( aljazayir). (In Arabic).

Lounis, B. (2014). Al'iielam aljadid walhuiat dirasat nazariat fi jadaliat alealaqat walta'athura. *majalat al-'uloum al-iajtimaeiat wa al-insaniati*, jamieat tebessa, (31). 265-294. (In Arabic).

Messaoudi, M. (2008). *Al'iiitijahat alhadithat fi alsiyahati*. almaktab aljamieia alhadithi, aliaskandiria. (In Arabic).

Mayata, T. (2015). Al-turath beina Ussus AL-bahth wa sobul al-hifadh Al-aih, majalat Athar, 13 (1), 69-74 .*University of El-oued, Aljazaier*. (In Arabic).

Miloud, M & Esaidani, S. (2019). *Jadaliyat al-'alaqa beina al-i'alam wa al-thaqafa fi al-jazaier*. dirassa wasfia,Hawliate al-'uloum al-ijtima'ia wa al-insania. (In Arabic).

Sharaf, N. (2020). Mutatalabat tathmin alturath althaqafii min 'ajl tatwir alsiyahat althaqafiati. majalat almieyari. *jamieat eabd alqadir lileulum alaslamiat qasntinatu*, 11 (3). (In Arabic).

Turki, N. (2008). Dawr alaealam alasmue walmariyyat fi altanmiati. *majalat 'iitihad aljamieat alearabiati lil'adbi*, Jordan, 5 (2). 589. 557. (In Arabic).

Yusuf Muhammad. A. (No date). *Alhifaz ealaa almawruth althaqafii alhadarii wasubul tathminihi*. (da.t), jamieat sanea'a, ( alyaman ). (In Arabic).