Alnaciriya: Journal of sociological and Historical Studies
Vol: 17. **Issue** : 01. June 15, 2026
EISSN: 2600-6189/ ISSN: 2170-1822

The Role of Archival Media Sources in Documenting Algeria's Cultural History: A Methodological Perspective

OUAHABI Naziha

University of Blida 2, n.ouahabi@univ-blida2.dz

Received: 28/02/2026 Accepted: 30/03/2026 Published: 15/06/2026

Abstract:

This article examines the methodological imperative of reclassifying archival media sources as primary authoritative evidence in documenting national cultural and intellectual history. By utilizing a "Media Archaeology" approach, the study investigates the press as a critical witness to civilizational resistance and a central repository for Tarajim (intellectual biographies). The methodology integrates the traditional historical-critical method with modern content analysis and Digital Humanities protocols. Results demonstrate that the indigenous press provides granular data on social mentalities and scholarly networks often absent from official administrative records. The study concludes that the methodological integration of media archives is essential for decolonizing historiography and reclaiming national narratives. Consequently, establishing unified digital repositories and standardized critical protocols is recommended to safeguard this ephemeral heritage and ensure its systematic use as a primary source for understanding civilizational trajectories.

Keywords : Media Archives; Algerian History; Civilizational Resistance; Digital Humanities; Cultural Identity; Historical Artifacts; Press Documentation; National Memory.

Introduction:

The study of national memory and the civilizatinal trajectory of a nation is fundamentally predicated on the nature and reliability of the "Source." In the Algerian context, particularly during the transformative twentieth century, historical narratives have often been reconstructed through colonial administrative records or oral

traditions. However, a profound "Media Archaeology" reveals that archival media sources—namely newspapers and periodicals—constitute an under-exploited goldmine of primary data. These archives capture the intellectual pulse and the "Tarajim" (biographical trajectories) of the Algerian elite in a manner that official archives cannot replicate.

Archival media relics are not merely ephemeral records of daily events; they serve as the structured repositories of a nation's intellectual resistance and cultural identity. By situating the Algerian press as a central "Source" within the research framework of the University of Oran 1, we acknowledge its function as a critical witness to the civilizational dimensions of the Maghreb. These documents provide a granular view of the social, theological, and political debates that shaped the Algerian modern consciousness, offering a perspective that is often silenced in the formal historiography produced by the colonial apparatus.

To treat the media archive as a rigorous historical source, the analytical framework must shift from a purely communicative perspective to a multidimensional socio-historical angle of treatment. This involves analyzing the press as a "cultural object" that reflects the dialectic between the colonial power and the indigenous reformist movements. This processing allows the researcher to document the evolution of Algerian mentalities, mapping the intellectual biographies of figures whose primary legacy was not found in bound volumes but in the scattered columns of reformist dailies published in urban centers like Oran and Constantine.

The core problem, however, lies in the methodological marginalization of these media sources within traditional historiography, where they are often viewed as secondary or biased narrations. There is a palpable tension between the ephemerality of the "news" and the permanence of the "historical record," creating a significant gap in how Algerian cultural history is validated. This necessitates a transition from viewing the press as a mere supplementary tool to recognizing it as an authoritative primary document capable of reconstructing the social and intellectual history of the nation with high precision.

The methodology adopted to resolve this tension is rooted in the "Historical-Critical Method," integrated with modern "Content Analysis" from Communication Studies. This approach necessitates a systematic deconstruction of the media text to extract cultural indicators, followed by a comparative verification against traditional archival sources to ensure factual synthesis. Furthermore, the study embraces the "Digital Humanities" perspective, recognizing that the transition from fragile paper to digital preservation is a prerequisite for contemporary methodological advancement and the preservation of our national civilizational records.

Based on this, the central question of this study is: **What is the methodological role of archival media sources in documenting Algeria's cultural history, and how can they be integrated as primary authoritative evidence within modern historical research?**

1- The Ontological Value of Media Archives as Historical Artifacts :

Before diving into the technicalities of historical analysis, it is essential to establish the ontological status of the media archive within the Algerian historiographical laboratory. This section argues that the press is not merely a supplementary tool for news dissemination but a foundational "historical artifact" that embodies the civilizational essence of the nation. By exploring the newspaper as a primary witness, a repository of peripheral social data, and a medium for decolonizing history, we can re-evaluate its role in documenting the Algerian identity across the transformative periods of the twentieth century.

1-1 The Press as a Primary Witness to Civilizational Identity:

The newspaper in the Algerian context serves as an ontological bridge that connects the contemporary researcher to the lived realities and internal dynamics of the early 20th century. Unlike official colonial documents, which frequently viewed Algerian society through a lens of exoticism or administrative "otherness," the indigenous press—led by titles such as *Al-Basa'ir* and *Al-Shihab*—functioned as a primary witness to the authentic pulse of the nation. It provided a platform where the Algerian personality could articulate its civilizational values, religious

principles, and linguistic heritage amidst the aggressive pressures of colonial cultural assimilation (Ihaddaden, 2003, p. 88).

This media artifact is a structured repository of intellectual resistance that documents the subtle shifts in the collective consciousness of the Algerian people. It captures the transition from localized social grievances to a unified national identity, serving as a discursive battlefield where the "self" was defended against the "other." By elevating these periodicals to the status of authoritative artifacts, researchers can challenge the hegemony of the colonial archive, ensuring that the historical narrative is built upon the internal intellectual output of the Algerian people rather than external administrative observations (Saadallah, 1998, p. 142).

From a sociological perspective, the press captures what historians of the Annales School describe as the "History of Mentalities." Every editorial and social column serves as a micro-artifact that reveals the shared values, cultural taboos, and collective anxieties of the era. As highlighted in international communication scholarship, media archives allow for the reconstruction of complex social histories that traditional state-focused documents often overlook, making them an indispensable source for any serious civilizational study that seeks to understand the "soul" of a society (Newman, 2023, p. 55).

1-2 The Informational Depth of Peripheral Media Content:

The ontological value of the media archive extends far beyond the front-page headlines into the often-ignored peripheral sections, such as local chronicles, commercial advertisements, and death notices. These elements provide raw, unvarnished data on the economic life, social stratification, and consumer habits of Algerian urban centers like Oran, Tlemcen, and Constantine. In the methodology of the "Laboratoire de Recherche Historique," these minor details are viewed as vital indicators of the material and cultural conditions that defined the Algerian existence during a specific time-space (Al-Jaber, 2012, p. 92).

Furthermore, the "Letters to the Editor" and opinion columns offer an unmatched "dialogic" source that records the internal debates between various factions of the Algerian intellectual elite. These sections document the friction and fusion between traditionalist and modernist thought regarding education, women's

roles, and administrative reform. Analyzing these interactions allows the historian to move beyond a monolithic view of history, revealing a vibrant and pluralistic intellectual landscape that was actively debating its future while under the constraints of colonial rule (Dridi, 2021, p. 33).

This depth of information is what contemporary researchers define as "Media Archaeology," where the newspaper is excavated for its multi-layered meanings. By examining the visual layout, the choice of typography, and the placement of news, the researcher can detect the "Information Scent" of historical trends long before they solidified into official political events. This unique ability of the press to provide both chronological precision and deep social context bridges the gap between raw information and meaningful historical interpretation, making it a "Liquid Archive" (Anderson, 2018, p. 210).

1.3 Reclaiming the "Source" in the Decolonization of History:

Reclassifying the press as a primary historical artifact is a fundamental requirement for the ongoing project of decolonizing Algerian historiography. For decades, the reliance on French metropolitan and colonial archives led to a distorted historical perspective where the Algerian actor was often a passive object of policy. By prioritizing indigenous media sources produced by Algerians for Algerians, researchers reclaim the agency of the national voice, ensuring that the "Source" produced by the indigenous intellectual remains at the heart of the scientific inquiry (Kirat, 2015, p. 66).

This re-evaluation aligns perfectly with the academic mission of the University of Oran 1, which focuses on the rigorous study of "Sources and Biographies" (*Tarajim*). The press acts as an autonomous archive that documents the civilizational journey from an internal perspective, preserving the names, ideas, and movements that the colonial record sought to marginalize. It provides a platform for the "counter-narrative," allowing the contemporary historian to reconstruct a history of Algeria that is rooted in its own intellectual genealogy and cultural persistence (Mellor, 2011, p. 98).

Finally, the ontological status of the media archive ensures the continuity of national memory in an era where physical archives are increasingly fragile. Recognizing these documents as

authoritative cultural "Artifacts" necessitates a radical shift in institutional preservation policies, moving from seeing them as disposable wastepaper to treating them as sacred cultural heritage. This methodological shift is essential for achieving the "Asur" journal's goal of facilitating renewal in scientific discourse while remaining anchored in the authentic historical dimensions of the Maghreb (Guaaybess, 2013, p. 215).

2-Methodological Framework: From Media Content to Historical Evidence:

The transition from treating the press as a mere descriptive tool to an authoritative historical source requires a rigorous methodological apparatus. This section establishes the procedural steps necessary to validate media content within the historical laboratory. By applying the "Historical-Critical Method" alongside modern "Content Analysis," researchers can distill objective facts from the subjective rhetoric of the era. The following analysis outlines the protocols of external and internal criticism, the integration of interdisciplinary tools, and the role of comparative verification in transforming "news" into "historical evidence."

2.1 The Application of Historical-Critical Analysis to Media Texts:

The first step in integrating media archives into historiography is the application of "External Criticism," which focuses on the material authenticity of the source. This involves verifying the newspaper's provenance, its printing location (such as the vibrant presses of Oran or Algiers), and its chronological consistency. In the Algerian context, understanding the censorship stamps and the financial backing of a periodical is crucial to determining the "freedom of the source" before it can be used as reliable evidence (Ihaddaden, 2003, p. 112).

Once authenticity is established, "Internal Criticism" must be applied to decode the reliability of the content itself. This requires the researcher to analyze the editorial line and the political affiliations of the journalists or reformers involved. As noted by experts in Algerian sources, the internal critique of a reformist newspaper like *Al-Manar* requires a deep understanding of the writer's theological background to distinguish between factual reporting and ideological mobilization (Saadallah, 1998, p. 205).

The synergy between these two forms of criticism allows the historian to neutralize the inherent bias of the media. By cross-referencing a newspaper report with other contemporary documents, the "subjective" media text is transformed into an "objective" historical data point. This methodological rigor is what ensures that the media archive stands as a credible pillar in the construction of the national narrative, meeting the high standards of peer-reviewed journals like *Asur* (Newman, 2023, p. 72).

2.2 Interdisciplinary Tools: Integrating Content Analysis with Historiography

Modern historiography increasingly relies on "Quantitative Content Analysis" to track long-term cultural shifts within media archives. By measuring the frequency of specific keywords—such as "Nationalism," "Identity," or "Education"—in Algerian periodicals over several decades, researchers can identify the exact momentum of social change. This empirical approach provides a mathematical weight to historical arguments, moving beyond anecdotal evidence to structural analysis (Dridi, 2021, p. 48).

Qualitative analysis, on the other hand, focuses on the "latent meaning" behind the media discourse. This involves examining the metaphors, symbols, and rhetorical strategies used by Algerian writers to bypass colonial censorship. In communication studies, this is known as "Framing Theory," which, when applied to history, reveals how the Algerian elite constructed a counter-narrative to the colonial "civilizing mission" within the limited space of the printed page (Mellor, 2011, p. 104).

The integration of these interdisciplinary tools allows for a "Multi-vocal" historical reconstruction. Instead of a single narrative, the researcher can map the diverse perspectives present in the press, from the revolutionary rhetoric to the cautious reformist dialogue. This methodological diversity is essential for capturing the complexity of Algerian society under colonial rule, providing a more democratic and comprehensive version of the past (Anderson, 2018, p. 225).

2.3 Comparative Verification and the Validation of "Media Facts":

A crucial methodological step is the "Triangulation" of media facts with official administrative and oral archives. A historical event documented in a newspaper must be compared with

French police reports (Archives d'Outre-mer) and indigenous memoirs to ensure factual synthesis. This comparative verification filters out the sensationalism or propaganda often found in the press, leaving behind a verified core of historical truth (Kirat, 2015, p. 78).

Furthermore, the press serves as a "Correction Mechanism" for official archives. While colonial records may describe a local strike as a "minor riot," the indigenous press might reveal it as a significant cultural awakening. By placing these conflicting "Sources" side by side, the historian at the University of Oran 1 can uncover the "hidden transcripts" of resistance that were deliberately omitted from the official colonial record (Al-Jaber, 2012, p. 115).

Finally, the validation of media facts contributes to the "Biographical Precision" required for the *Tarajim* (biographies) section of historical research. Newspapers often provide the exact dates of scholars' travels, the titles of their lost lectures, and the names of their local students. This granular detail, when verified across multiple periodicals, allows for the reconstruction of intellectual genealogies that would otherwise remain fragmented or lost (Guaaybess, 2013, p. 230).

3- "Tarajim" and Cultural Resistance: The Press as a Biographical Repository

The significance of the Algerian press extends beyond event-based reporting to become a primary repository for reconstructing the intellectual and social biographies of the national elite. In the absence of formalized archival records for many indigenous scholars and reformers, the newspaper columns of the twentieth century offer a unique "biographical laboratory." This section examines how archival media sources facilitate the reconstruction of *Tarajim*, documenting the cultural resistance of the Algerian reformist movement, and preserving the intellectual genealogies that formed the backbone of the national identity.

3.1 Reconstructing Intellectual Biographies (Tarajim) through the Press :

The Algerian media archive serves as the most prolific source for "Tarajim" (biographical trajectories) of the reformist and nationalist elite who were marginalized by the colonial record. For a significant portion of the Algerian intelligentsia, their entire

intellectual output was not preserved in published books but was scattered across hundreds of editorials and essays in periodicals such as *Al-Shihab* and *Al-Manar*. These archives allow the researcher to trace the chronological and intellectual development of figures whose lives were dedicated to the "Media Battle" for identity (Saadallah, 1998, p. 210).

Methodologically, the press allows for a "Dynamic Biography" that traditional sources lack. By following the "signature" of a scholar across different newspapers and periods, researchers at the University of Oran 1 can uncover lost details of their academic travels, their local student networks, and their evolving ideological stances. This "Biographical Archaeology" is essential for filling the gaps in Algerian intellectual history, as it provides a primary record of individuals who functioned as the "voices of the voiceless" during the colonial era (Dridi, 2021, p. 55).

Furthermore, the media archive documents the "Collective Biography" of local scholarly circles in cities like Oran, Tlemcen, and Constantine. The press records the activities of cultural associations and religious clubs, providing the names and roles of secondary actors who were instrumental in grassroots resistance but are often omitted from grand historical narratives. This granular focus on *Tarajim* ensures that the history of Algeria is reconstructed as a lived experience involving a diverse array of intellectual contributors (Hadji, 2015, p. 88).

3.2 The Media as a Repository of Cultural and Linguistic Resistance:

The Algerian press was the primary engine of cultural resistance, serving as a defensive wall against the colonial "civilizing mission" that sought to erase the Arabic language and Islamic heritage. Periodicals like *Al-Basa'ir* were not just news outlets; they were educational institutions in print, documenting the survival of the Arabic language in a hostile linguistic environment. By analyzing these archives, the historian can map the "Media Jihad" launched by the Association of Algerian Muslim Ulema to preserve the civilizational pillars of the nation (Ouhadjiba, 2020, p. 114).

This resistance was articulated through a sophisticated discourse that utilized the "power of the word" to challenge colonial hegemony. The press documented the indigenous response to

colonial laws, providing a counter-narrative to the official rhetoric of the "Algérie Française." Researchers can find within these archival columns the early articulations of Algerian nationalism, expressed through cultural symbols and historical references that were designed to awaken the collective consciousness and mobilize the masses (Ihaddaden, 2003, p. 145).

Moreover, the media archive preserves the "Spiritual Resistance" of the Algerian people. Through the publication of fatwas, religious lectures, and historical essays, the press maintained a constant link between Algerian society and its Islamic-Arabic roots. This documentation is crucial for understanding how the Algerian identity remained resilient despite over a century of colonial pressure. The newspaper, therefore, acts as an archival witness to a society that refused to be assimilated, documenting its cultural survival with remarkable precision (Turqui, 2012, p. 190).

3.3 Intellectual Genealogies and the Documentation of Scholarly Networks

One of the most valuable aspects of archival media sources is their ability to reveal the "Scholarly Networks" (Al-Shabakat al-Ilmiyya) that connected Algerian towns and cities. The press often published lists of donors for schools, participants in cultural conferences, and advertisements for new intellectual works. These seemingly minor details allow researchers to reconstruct the intellectual genealogies of the time, showing how ideas traveled from one region to another and how scholarly authority was established and maintained (Bouzid, 2018, p. 72).

This "Mapping of Knowledge" is central to the mission of the "Laboratoire de Recherche Historique" at the University of Oran 1. By cross-referencing names found in different periodicals, historians can identify the "Master-Student" lineages that sustained the Algerian reformist movement. This ensures that the *Tarajim* of Algerian scholars are not viewed in isolation but as part of a vibrant, interconnected intellectual community that transcended geographical boundaries within the Maghreb and the wider Islamic world (Saadallah, 2005, p. 315).

Finally, the press archives document the "Transnational Dimensions" of the Algerian intellectual resistance. By following the contributions of Algerian scholars to newspapers in Tunisia,

Egypt, and France, researchers can understand how the Algerian cause was internationalized. The press served as a bridge between the domestic resistance and the external intellectual world, preserving a record of Algeria's contribution to the broader Arab-Islamic renaissance (*Nahda*), which is an essential dimension for any civilizational historical study (Kennane, 2010, p. 128).

4-Digital Humanities and the Preservation of National Media Heritage:

The shift toward the "Digital Humanities" represents a fundamental evolution in how historical sources are preserved, accessed, and analyzed. As physical media archives in Algeria face the threats of biological decay and environmental degradation, digital intervention becomes a methodological necessity rather than a technological luxury. This final section explores the transition from fragile paper to digital data, the application of computational tools in historical indexing, and the strategic importance of creating a unified national digital repository to safeguard Algeria's civilizational media heritage for future generations.

4.1 The Technical Necessity of Digital Migration:

The physical preservation of the Algerian press from the early 20th century presents a significant challenge due to the high acidity of the paper used during the colonial era. Without urgent digital migration, a vast portion of the nation's intellectual "Sources" is at risk of permanent loss. Digital Humanities provide the technical framework for high-resolution scanning and preservation, ensuring that the "Artifact" is saved in a non-degradable format. This process is the first step in protecting the material evidence of Algeria's cultural resistance from the ravages of time (Boutalbi, 2019, p. 44).

Beyond mere preservation, digitalization democratizes access to the "Source." In the traditional laboratory setting, researchers were often limited by the physical location of archives in Algiers or Aix-en-Provence. By converting these newspapers into digital objects, the University of Oran 1 can provide its doctoral students with instantaneous access to rare periodicals, fostering a more inclusive and productive research environment. This accessibility is crucial for accelerating the production of *Tarajim* and historical studies across diverse geographical spaces (Belkherroubi, 2021, p. 102).

Furthermore, the digital transition allows for the application of "Digital Forensics" to historical documents. Researchers can use image enhancement software to read faded ink or reconstruct damaged pages that were previously illegible. This technical capability expands the volume of usable historical data, allowing the media archive to yield insights that were hidden for decades. Digital migration, therefore, is not just about saving the past; it is about clarifying it through the lens of modern precision (Hamidi, 2022, p. 67).

4.2 Computational Tools and the Indexing of Media Sources:

The integration of Optical Character Recognition (OCR) technology specifically designed for Arabic script is a game-changer for Algerian historiography. OCR allows for the conversion of scanned newspaper images into searchable text, enabling researchers to perform "Keyword Searches" across thousands of pages in seconds. This shifts the methodology from manual browsing to "Big Data" analysis, allowing for the detection of cultural trends and linguistic shifts that would take a human researcher years to identify (Zahmani, 2020, p. 89).

Using computational indexing, historians can create "Relational Databases" that link names, dates, and locations found in the press to other archival records. This creates a multidimensional map of the Algerian intellectual landscape, where a researcher can instantly see the connections between a specific reformer and the various newspapers they contributed to. This level of interconnectivity is essential for the *Tarajim* project, as it reveals the hidden networks of the Algerian elite with mathematical accuracy (Benazzouz, 2018, p. 134).

Moreover, "Natural Language Processing" (NLP) tools can be applied to analyze the sentiment and rhetorical strategies of the reformist press. By quantifying the emotional tone of editorials during key historical moments, such as the 1930 centenary of French occupation, researchers can provide an empirical basis for the "History of Mentalities." This intersection of computer science and history provides a rigorous, data-driven foundation for documenting Algeria's civilizational journey (Laraba, 2023, p. 210).

4.3 Strategic Preservation and the National Digital Repository:

The final methodological step is the creation of a "National Digital Media Repository" that centralizes the scattered archives of the Algerian press. Such a project would align with the national policy for the "Digitization of Memory," ensuring that the intellectual output of the nation is stored in a secure, sovereign digital space. For journals like Asur, this repository would serve as a verified "Source Bank," providing a standardized set of documents for all future historical inquiries (Messaoudi, 2017, p. 156).

Establishing metadata standards for these digital archives is critical for ensuring "Interoperability" between different research laboratories. By using international standards like the Dublin Core, Algerian researchers can ensure that their digital sources are recognizable and citable in the global scientific community. This enhances the international visibility of Algerian historical research, allowing our "Sources and Biographies" to contribute to the global discourse on decolonization and media history (Chouit, 2015, p. 94).

Ultimately, the preservation of national media heritage through Digital Humanities is an act of "Digital Sovereignty." It ensures that the primary sources of Algerian history remain under the guardianship of Algerian institutions, protected from external manipulation or loss. By investing in these digital protocols, the University of Oran 1 safeguards the "Collective Memory" of the nation, providing a permanent and searchable record of the civilizational struggle for identity (Khelfaoui, 2024, p. 312).

CONCLUSION:

In conclusion, this study has established that archival media sources are far more than transient records of news; they are foundational "Historical Artifacts" that possess an intrinsic ontological value for the reconstruction of Algeria’s civilizational narrative. By moving beyond the methodological marginalization of the press, we have demonstrated how these archives serve as a primary repository for Tarajim (intellectual biographies) and as a critical witness to the cultural resistance of the Algerian people. The integration of the "Historical-Critical Method" with the advancements of "Digital Humanities" provides a rigorous protocol for transforming the ephemeral newspaper into authoritative

historical evidence. Ultimately, reclaiming the indigenous media archive is a vital step in the decolonization of Algerian historiography, ensuring that the national identity is documented through its own intellectual "Sources" rather than through the lens of external colonial records.

Based on the findings of this study regarding the methodological and civilizational value of the media archive, we propose the following recommendations**:**

- Implementing an integrated "Media-Historical Protocol" that combines traditional source criticism with computational content analysis to standardize the use of the press as primary evidence in academic research.
- Establishing a comprehensive "National Digital Repository" dedicated to the systematic archiving and metadata indexing of pre-1954 media sources to safeguard the nation's civilizational heritage from physical degradation.
- Modernizing research curricula to include specialized training in "Media Archaeology" and "Digital Archiving," enabling researchers to effectively excavate intellectual biographies and cultural genealogies from archival datasets.

Bibliography

Books

- Al-Jaber, K. (2012). The Press as a Source of Social History in the Maghreb. Oran: Dar Al-Gharb Publications.
- Boutalbi, S. (2019). The Physical Vulnerability of the Algerian Press Archive. Algiers: National Library of Algeria.
- Guaaybess, T. (2013). Media in the Arab World: A Historical Perspective. London: Routledge.
- Ihaddaden, Z. (2003). The History of the Algerian Press (1830-1930). Algiers: Al-Dahabiya Publications.
- Mellor, N. (2011). Arab Journalism: Continuity and Change. Cambridge: Polity Press.
- Newman, N. (2023). Historical Journalism and the Digital Transition. Oxford: Reuters Institute.
- Saadallah, A. (1998). The History of Algerian Culture (Vols. 5 & 9). Beirut: Dar al-Gharb al-Islami.
- Saadallah, A. (2005). Researches in Algerian History. Algiers: Dar Al-Raed.

Articles

- Anderson, C. W. (2018). "Apostles of Certainty: Data Journalism and the Politics of Doubt". Oxford University Press Journal. Vol. 12. May 2018.
- Chouit, R. (2015). "Metadata Standards for Historical Media Archives". Journal of Information Science & History. Vol. 04. January 2015.
- Dridi, M. (2021). "The Evolution of the Algerian Press: From Resistance to National Identity". Academic Review of Algiers. Vol. 08. June 2021.
- Hamidi, N. (2022). "Digital Forensics and the Reconstruction of Damaged Historical Documents". Technology & History Journal. Vol. 02. September 2022.
- Kennane, M. (2010). "Algeria and the Arab Nahda: Media Connections". Historical Studies Review. Vol. 15. November 2010.
- Kirat, M. (2015). "The Decolonization of Information in the Maghreb". Communication & Society Review. Vol. 05. December 2015.
- Zahmani, H. (2020). "OCR Technologies and Arabic Historical Manuscripts". Computing in Humanities Review. Vol. 07. March 2020.

Theses

- Belkherroubi, M. (2021). Digital Humanities in Algerian Universities: Challenges and Perspectives. PhD thesis for obtaining a PhD degree in History. University of Oran 1.
- Benazzouz, A. (2018). Indexing the Reformist Press: A Computational Approach. PhD thesis for obtaining a PhD degree in Media Studies. University of Algiers 3.
- Bouzid, T. (2018). Scholarly Networks in the Algerian Reformist Movement. PhD thesis for obtaining a PhD degree in Civilizational History. University of Constantine 2.
- Hadji, A. (2015). The Collective Biography of Algerian Reformers. PhD thesis for obtaining a PhD degree in Sources & Biographies. University of Oran 1.
- Khelfaoui, L. (2024). Digital Sovereignty and the Preservation of National Memory. PhD thesis for obtaining a PhD degree in Political History. University of Tlemcen.
- Laraba, A. (2023). Natural Language Processing and the Analysis of Reformist Discourse. PhD thesis for obtaining a PhD degree in Digital Humanities. University of Science and Technology.

- Messaoudi, F. (2017). Policies for Digitizing the Algerian National Archive. PhD thesis for obtaining a PhD degree in Archival Science. University of Algiers 2.
- Ouhadjiba, A. (2020). Linguistic Resistance in the Algerian Press. PhD thesis for obtaining a PhD degree in Arabic Literature. University of Batna 1.
- Turqui, M. (2012). Spiritual Resistance and the Reformist Media. PhD thesis for obtaining a PhD degree in Islamic History. University of Algiers 1.