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**From the Archival Document to the Historical Event: An Interdisciplinary
Approach Linking the Preservation of National Memory Knowledge
Integration and Tourism Attraction.**

من الوثيقة الأرشيفية إلى الحدث التاريخي: مقارنة بينية بين حفظ الذاكرة الوطنية وتحقيق
التكامل المعرفي والاستقطاب السياحي.

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Abstract:

This paper explores how regional archive institutions help shape historical events and sustain Algeria's national collective memory. The wide distribution and diversity of archival repositories documenting Algeria's history during the French occupation have encouraged scholars in Algeria and abroad to engage more directly with this collective memory, leading to intensified fieldwork and closer collaboration with Algerian researchers. This work seeks to generate scholarship that constitutes an academic contribution while also providing a space to share research experience and disseminate historical facts. To this end, the paper examines an example drawn from the activities of the Mosque of Algiers (*Djamaâ El-Djazaïr*), which has positioned national memory as a point of convergence between communication studies, history, documentation, archival studies, and ethnography, while also supporting regional attraction by promoting heritage and marketing tourist landmarks.

Keywords: Algeria, Memory, Regional archive institution, The historical event, France's colonial.

المخلص:

تروم هذه الورقة البحثية لإبراز أهمية محفوظات المؤسسات الأرشيفية الإقليمية في صناعة الحدث التاريخي وحفظ الذاكرة الوطنية، بحيث حفز تنوع الأوعية الأرشيفية لتاريخ الجزائر إبان الاحتلال الفرنسي الباحثين من داخل الجزائر وخارجها على دراسة الذاكرة الجمعية. مما أدى إلى تكثيف الأبحاث الميدانية وتعزيز التعاون مع الباحثين الجزائريين، بهدف إنتاج وعرض بحوث وكشف حقائق جديدة ليصبح صناعة الحدث التاريخي المتعلق بالذاكرة بمثابة فضاء علمي لتبادل التجارب ونشر الحقائق التاريخية، وعليه في هذه الورقة نعتمد أنموذجا من فاعليات جامع الجزائر التي جعلت الذاكرة الوطنية مجالا للتقاطع بين الاتصال والتاريخ والتوثيق والأرشيف والأثنوجرافيا، مع دعم الجذب الإقليمي عبر إبراز التراث المحلي وتسويق المعالم السياحية.

الكلمات المفتاحية: الجزائر، الذاكرة، المؤسسات الأرشيفية، الحدث التاريخي، الاستعمار الفرنسي.

1. INTRODUCTION

The question of memory continues to provoke debate in Algerian and foreign official and cultural circles. The recent period has witnessed a new phase in researchers' renewed engagement with memory across disciplines, with the aim of re-examining the shared Algerian–French memory with credibility and scholarly integrity. More than this, the objective has been to correct what has been written about this period in the form of deliberate distortions that embodied France's colonial ideology, and that sought to formalize, anchor, and methodologize its "history" in Algeria in line with the conditions of Western historical schools

(nineteenth to twentieth centuries). This orientation extended to historiography and the documentation of the colonial administration itself, insofar as it served to justify colonization and to portray it as a protective force and a civilizational transmitter. On this basis, several studies, supported by alleged statistics and illusory arguments, attempted to preserve memory in a manner designed to erode the memory of Algerian resistance.

This narrative has persisted into recent years. Despite the recent activity of French historiography opposed to colonial policy in Algeria, many questions have remained unresolved, particularly in the wake of the

“archival silence” adopted by the French government in recent years. As Jacques Derrida argues, such impasses may be approached through what he calls “archival violence” (archivale violence), namely the colonizer’s control and possession of the colonized archive, coupled with the imposition of a historical narrative that serves its interests through falsification, misdirection, and deception¹. Tensions have further intensified with the difficulty of recent negotiations between the two sides, a dynamic often described as a “war of memory,” driven by the French government’s refusal to offer an explicit recognition of its historical responsibility toward Algeria and its people. Nevertheless, the Algerian side has continued its struggle for historical justice.

In light of these conditions, the academic researcher is increasingly required to reconstruct and concretize historical events in order to protect and build national memory, and then to refine and correct a range of historical errors and deliberate fallacies, especially those embedded in linguistic terminology and its function. Those who defend their homeland and strive to liberate it are not outlaws, rebels, or terrorists. Massacres are not merely “incidents,” and the Algerian War of Liberation is not a set of “criminal acts” or “rebellion.” Yet such labels continue to circulate in French archival catalogues and finding aids, as well as in a body of French writing.

In this way, both the issue of memory and the enabling of archival access have become central points of contention in academic research. A range of initiatives has therefore emerged, including symposia, conferences, and study days that involve students and citizens, with the purpose of sharing research experiences on the role of regional archives and how they may be interrogated on the one hand, and commemorating and valorizing national memory on the other. These initiatives have thus produced a form of regional communication and epistemic crossing among local and national archival institutions

across multiple parts of the country. Accordingly, this paper draws on a sample of these initiatives to address the following problem.

1.1. Research problem

Our problem is situated within interdisciplinary studies, in the form of a field-based question imposed by the environment of specialization and disciplinary convergence. We therefore ask, across two knowledge domains and their research branches and complementary fields, about the archival documentation of the historical event and media and communication studies, with a particular focus on the latter and what is termed event communication or event-based communication. Our focus is on historical events that fall within the academic and scientific commemoration and valorization of national memory.

This problem can be clarified through the recent expansion of interest in national history and its rehabilitation from colonial distortions, alongside an intensified memory turn that has accompanied the escalation of debate with the former colonial power. This has taken the form of intensified commemorative initiatives across national institutions, such that these activities have become a national duty in the academic sphere. They oblige the researcher in national history to return to the document on which the historical incident is constructed. Since the French occupation was also a period of European settlement, archival holdings from this era are dispersed across several states and regions. This dispersal generates interaction among those concerned with Algeria’s collective memory and historians from different regions, as they conduct research across these institutions and involve them in producing the regional event. In turn, this produces event communication and an interdisciplinary convergence that contributes, on the one hand, to crafting and valorizing national memory, and on the other, to introducing the region, enriching historical studies through field research in the region, identifying its specificities (touristic,

strategic, and others), and marketing them. It also opens horizons for collective international research projects aimed at documenting shared memory with historical credibility. Accordingly, we pose the following question: To what extent do regional archives matter in producing the historical event in ways that valorize national memory, strengthen regional epistemic and social communication, and promote the region's heritage and tourism potential?

1.2. Research methodology

With regard to research methods, the work began primarily through our own field research experiences in various regional archival institutions inside and outside the country. In Algeria, this included visits to the National Archives Center at Bir Khadem, and the regional archival centers in Oran and Tlemcen. Abroad, it included three visits to French archival institutions in 2015, 2016, and 2019: the National Archives Center in Aix-en-Provence (Marseille), the Historical Service of the Ministry of Defense at the Château de Vincennes in Paris, and the National Archives in Paris. These visits provided substantial opportunities to examine the rich scholarly material held by these archival centers, enabling the documentation of numerous historical events. They also enabled participation in producing historical events related to national memory across several regions of the country, alongside a review of prior studies by researchers concerned with national memory.

To make effective use of this body of knowledge, our interdisciplinary positioning requires an integrative methodology. We therefore relied on the following approaches: a historical approach to define the event under study and trace its trajectory; a descriptive-analytical approach to describe different archival media and analyze their importance in producing the historical event, while clarifying their relation to national memory; an analysis and description of the event activities (the study model); and finally, an analysis of the expected effects of this regional event in terms of epistemic and tourism attraction.

2. Conceptual Framework

2.1. Regional archive institutions

This term refers to all domestic and foreign archival institutions that hold documentary collections recording Algeria's collective memory. It includes national archival institutions established by legislation that grants them supervisory authority over the records of state bodies and public and private institutions, and that recognises their inherent right to acquire records of permanent value from state-affiliated entities, whether located within the national territory or abroad². Among the centres forming the backbone of this study is the National Archives Centre in Algiers (Bir Khadem). Outside Algeria, several French repositories preserve holdings related to the French colonial administration in Algeria, most notably the National Archives in Paris (ANF) and the National Archives Centre in Marseille (ANOM). The archival landscape extends beyond these institutions to other centres of comparable importance, including the Historical Service of the Ministry of Defence at the Château de Vincennes in Paris (SHD), the French diplomatic archives (DODIS), the Tunisian Democratic Center, the Swiss diplomatic archives, and regional archival institutions across Algeria, including those in Algiers, Oran, Constantine, and various provinces³.

2.2. The historical event

Defining this term requires situating it within its relationship to memory, since memory constitutes the central object that the event is intended to render tangible. Contemporary scholarship has witnessed a renewed preoccupation with the historical event across the human sciences. It is no longer confined to the discipline of history; rather, it has become a transversal concern across the humanities. This return has demanded a revised mode of analysis that foregrounds the tight linkage between event and memory. This relationship is articulated by Pierre Nora in *Between Memory and History: Les Lieux de Mémoire*, which is grounded in a foundational concept: the trace, whether material or symbolic. Nora calls on

historians to revisit the past through the traces it has deposited in collective memory, including events, figures, symbols, and political slogans. The analytical priority, in this perspective, is not the event as an isolated occurrence, but its reactivation, redeployment, or abandonment, and the degree of pressure it exerts on the present⁴.

2.3. Memory

Here, the analysis focuses on collective memory, as conceptualised within the human sciences, rather than individual memory, which is typically examined in psychology. Pierre Nora defines collective memory as what remains of the past in the life lived by groups, or what groups do with the past⁵ (Pierre, 1986, p. 16). Jacques Le Goff further clarifies how collective memory is formed, drawing on André Leroi-Gourhan's account of the processes through which it is constituted. Le Goff distinguishes five major stages: oral transmission; written transmission supported by tables and indexes; the stage of simple slips; mechanography; and electronic sequencing⁶.

In this study, the focus is on safeguarding national memory that commemorates the sacrifices of the Algerian people in the face of French colonial violations classified as war crimes and crimes against humanity, which are regarded as among the most serious offences under international law⁷.

3. The Relationship Between Archival Fonds and the Historical Event

Before describing and analysing the study sample, which offers a model of how historical events are produced and how national memory is engaged through documentation drawn from the fonds of regional archival institutions, it is necessary to clarify the dual relationship between archives and memory, and to situate the role of archival institutions and repositories that preserve records relating to Algeria's history.

The connection between documenting memory and the archival institution became visible as scholarly activity devoted to sustaining nations' collective (national) memory gathered pace. Within this trajectory,

France established its National Archives and defined its mission as placing records associated with national memory within reach of a wide public. Britain followed by creating the Public Record Office. Thereafter, institutional attention to memory expanded through multiple forms, including archival repositories, culminating in a phase centred on commemoration⁸.

In parallel, the documentary record gained increasing centrality in historical writing with the emergence of historical schools. A classical maxim associated with the methodical tradition, formulated by Charles Seignobos (1854–1942) and Victor Langlois (1863–1929), asserted: "No history without documents"⁹. With the subsequent development of historical research, particularly through the Annales School, Marc Bloch (1886–1944) refined the scholar's relationship to sources by insisting that interpretation requires moving beyond what the document explicitly states and its descriptive surface toward its silences. This orientation presupposes rigorous source criticism, a sustained critical analysis of records, and methodological openness to multiple disciplines as a condition for reconstructing historical events.

Methodological scholarship has repeatedly highlighted the importance of archival records, and the procedures for exploiting them, in writing contemporary history in general and the history of Algeria in particular, especially given the plurality and dispersion of relevant archival materials across domestic and international repositories. It therefore becomes necessary to identify the principal specificities of the fonds preserved by these regional archival repositories, both inside Algeria and abroad, since they can open new files and generate new research problems. For reasons of concision, these specificities are synthesised in the tables below:

Table No. 01. Examples of documentary fonds in domestic archival repositories

Archival institution	Principal fonds / key holdings		
National Archives Centre (Algiers, Bir Khadem)	Fonds from the occupation period: statistical records relating to the colonial administration and its economic, health, and educational institutions; fonds of the Algerian Revolution (1954–1962), including records relating to the Provisional Government of the Algerian Republic, the National Council of the Revolution, the Algerian Red Crescent, and the French Federation of the National Liberation Front.		movement; archives of the liberation revolution period; and archives of the colonial administration.
Regional Archives Centre, Oran	Diverse archival boxes, largely comprising files of the colonial administration in Western Algeria, including holdings on the French police in the Oran département, strikes and demonstrations, political party activity, the press, and education.	Diplomatic Archives Centre, La Courneuve (LA COURNEUVE)	Substantial holdings on parties' media and propaganda activity; demographic statistics; lists of North African prisoners; the Allied landings in North Africa; the Second World War; correspondence of the Governor-General's office in Algeria; and personal memoirs and documents.
Regional Archives, Constantine	Reports on officials in charge of administrative performance; reports on mixed municipalities; statistics on hospital institutions; land-survey services records.	Tunisian archives	Distributed across two key institutions: the archives of the Prime Minister's Office and the archives of the National Documentation Centre. These repositories preserve significant holdings on the activity of the Algerian national movement, political parties and associations, student missions, and Maghrebi struggle.

Source: By the researcher From the sources below ¹⁰.

Table No. 02. Examples of documentary fonds in foreign archival repositories

Archival institution	Fonds / holdings
Historical Service of the Ministry of Defence, Château de Vincennes (SHD)	Among the most important holdings is the sub-series ranging from box H 1091 to 1H 4881, concerning Algeria's military history. It is organised into four main parts: the history of military institutions in Algeria (1945–1962) and the soldiers involved in the war against the Algerian Revolution; a brief bibliography on the political and military history of the Algerian Revolution; and a large documents of seized National Liberation Front and National Liberation Army records.
National Overseas Archives, Aix-en-Provence (Marseille) (ANOM)	Holds the archives of the three départements (Oran, Algiers, Constantine) and the military-governed zone represented in Southern Algeria; archives of resistance and the national

Source: By the researcher From the sources below ¹¹

A concise reading of these tables suggests that any inquiry into national memory, and the historical events through which it is instantiated, must be grounded in academically rigorous, document-based research. Such work typically relies on regional knowledge integration and scholarly exchange that can connect domestic and international archival repositories. From this context, research initiatives aimed at producing the historical event have emerged, bringing together multiple scholars through national and international symposia, and extending as well to documentary productions. A pertinent example is the documentary released in 2025 by the French historian Christophe Lafaye and the director Clara B., a film built on the exploitation of a highly significant archival corpus, the recording of live testimonies from French and Algerian participants, and field research conducted across several regions. The film generated substantial media attention. Lafaye stated that, after examining the activities of special weapons units and their use of

chemical substances in Algeria, he expanded his collaboration with Algerian researchers based in Algeria and has since undertaken repeated visits for fieldwork. He also referred to several files that remain under French administrative control and that could disclose further facts concerning the “cave war”¹²

4. RESEARCH SAMPLE

The study sample consists of a historical symposium entitled “The Glorious Liberation Revolution on Its Seventieth Anniversary,” organised by the Cultural Centre of the Great Mosque of Algiers (Djamaâ El-Djazair¹) on 28 November 2024. We attended the event, which enabled systematic observation of its organisational design and the diversity of its programme. The Great Mosque of Algiers functions not only as a major religious institution and site of spiritual influence, but also as a scientific, cultural, and tourist landmark.

This case was selected deliberately. It allows us to examine the role of event-based communication within a historical symposium hosted in a nationally significant cultural site, and to assess how interdisciplinary integration was operationalised across several fields to contribute to commemorating the Algerian Revolution, articulating its regional and international dimensions, and consolidating its place in collective memory and national history. The site’s symbolic trajectory further reinforces its relevance: formerly labelled “La Vigerie” under the colonial administration, a toponym tied to colonial and missionary politics, it has been re-signified as a religious symbol and a locus of

tourism that attracts both researchers and visitors.

5. RESULTS AND DISCUSSION

Our attendance of these activities, which generated a positive media echo, indicates that this religious and scholarly institution engages directly with national history and social memory, while coordinating multiple disciplines to deliver the symposium effectively. In practice, event-based communication functioned as a strategic instrument for presenting the Great Mosque of Algiers and its research-oriented programming to the public, and for addressing audiences across diverse social groups. A further, salient feature of the symposium was its ability to attract academic and scholarly elites from various universities and national institutes, both within Algeria and from abroad, alongside a substantial student presence. This configuration supports cross-regional knowledge circulation, facilitates information exchange, and strengthens the visibility of the institution, as reflected in the range of activities implemented across the event.

The symposium opened with a major documentary exhibition presenting selected images from the fonds of the National Archives Centre. The exhibition clarified the principal record formats preserved by the Centre, explained the underlying principles of classification and arrangement, and situated most of the displayed material within the period of French occupation, 1830 to 1962².

The scholarly sessions assembled a group of researchers and experts who

¹ It is a building complex composed of two adjoining squares, each with a side length of one hundred and forty-five (145) metres. The first square contains the prayer hall, a vast space that accommodates thirty-six thousand (36,000) worshippers, calculated at approximately one square metre per worshipper. Behind the qibla wall, it includes a spacious rear area, a significant portion of which is reserved for the imam, and another for dignitaries who attend the site, constituting the mosque’s honorary hall. The second square is the western esplanade, an open courtyard centred on water basins and ornamental trees; along parts of its colonnades are ablution stations designed

in a style that evokes Andalusí mosques. This courtyard and the adjacent areas also become prayer spaces and, together with the main prayer hall, can accommodate up to one hundred and twenty thousand (120,000) worshippers. For further detail, see the Great Mosque of Algiers website: <https://eldjamaa.dz/>

² These holdings may be consulted by referring to the *Guide to Archival Fonds* of the Algerian National Archives.

addressed multiple dimensions of the Algerian Revolution in connection with its seventieth anniversary, and these contributions were anchored in significant archival documentation. The programme began with a welcoming address by the Dean and Imam of the mosque, focused on the imperative of protecting national memory and on the Revolution's national and international significance. It was followed by a lecture delivered by Dr Mohamed Talouine, Director of the National Archives Centre, entitled "The Glorious Liberation Revolution Through Documents," which provided the audience with an overview of the Centre's key fonds and their relevance for documenting the Revolution's events and Algeria's collective memory.

The programme then introduced a further topic through an analytical discussion of a documentary film addressing the exploitation of foreigners during the Liberation Revolution. This intervention highlighted the methodological value of mediography for documenting national memory, since it enabled the audience to access new factual elements, notably the mobilisation of Africans, particularly Senegalese, by the French occupation authorities in an attempt to discredit the Revolution and detach it from civilian society. The discussion also produced a clear interdisciplinary articulation between media and communication studies, history, archival studies, and anthropology. In addition to the archival records used in the film, much of its structure relied on interviews with Africans from Senegal. In historiographical terms, these interviews constitute live, first-hand testimony, which functions as a robust source for preserving collective memory. This aligns with Pierre Nora's approach to *lieux de mémoire*, where he argues that the history of "sites of memory" is ordinary and exceptional at once: it deals with explicit topics, draws on classical materials and readily available sources, and may appear methodologically simple, as if it were a return to older historiographical practices. Yet the problems it raises, even when the objects are

examined in detail, do not fit the categories of conventional historical writing. For Nora, reflection on "sites of memory" reconfigures historical criticism into a critical history, not only at the level of method but also by assigning history a secondary, transitional status akin to vigilance. He further conceptualises this work as an applied art, practised in a fragile satisfaction sustained by attachment to rehabilitated objects and by the historian's involvement in the object of inquiry. Ultimately, it rests on what it mobilises: an intangible, barely expressible bond, self-imposed, and what remains of an irreducible embodied attachment to these faded symbols¹³.

This intervention drew the audience in because it combined first-hand testimony with excerpts from colonial administrative recordings documenting the recruitment of Senegalese Tirailleurs for the war against Algeria, materials preserved within the recorded holdings of the National Overseas Archives Centre (ANOM). The presentation also incorporated recordings of national responses, including revolutionary folk poetry in Tamazight (Chaoui) referring to "Saligan," a label associated with the Senegalese Tirailleurs. Other poetic materials used the term "Saligan," a designation that remains in circulation in certain Algerian regions to this day. Within these vernacular registers, the Tirailleurs are associated with indiscriminate killing carried out under the orders of French commanders. Following several interviews with elderly individuals who lived through the Liberation Revolution, we were able to confirm that these terms are still used. One line cited in this context states: "They cordoned us off with barbed wire; the night patrols were *the Saligan*, the Senegalese"¹⁴.

In this way, the intervention demonstrated the evidentiary and symbolic density of folk song within popular memory, and the historical meanings it can preserve through allusion, imagery, and situated naming. It also opens a productive research space for literary studies and the human sciences.

The third intervention was delivered by Professor Dalal Louati (University of Algiers 2). Although her field is medieval Islamic history, she drew on her father's experience within National Liberation Army units stationed at the eastern rear base in Beja, on the Tunisian border. She mobilised a personal archival corpus documenting his activities while serving as a teacher in Algerian refugee centres in Tunisia. The intervention was marked by strong documentary grounding and advanced a clear methodological claim: private family and individual archives should be collected, preserved, and classified, since they constitute a significant component of collective memory. The sequence concluded with a contribution by Dr Saleh Ben Salem (University of Bordj Bou Arreridj), who presented an analytical study of armament practices during the Liberation Revolution.

The programme then ended with a guided tour of different areas of the mosque. The Great Mosque of Algiers is distinguished by an exceptional architectural language that combines Andalusí-Islamic forms with modern design, symbolism, and suggestive spatial cues. The minaret is its most prominent feature. It draws on Maghrebi minaret traditions in an Andalusí idiom, while relying on contemporary engineering. It is presented as the tallest minaret in the world, rising to 265 metres, and it fulfils multiple functions across forty-three floors. In this sense, it has shifted from a high point associated solely with the call to prayer to a vertical landmark with integrated scholarly and touristic functions, housing a Museum of Islamic Civilisation and a research centre. The mosque's gardens reinforce this framing. Covering 170,000 square metres and extending along the northern and southern sides, they include trees mentioned in the Quran, such as fig, olive, and pomegranate, alongside other aromatic plants. The Eastern Promenade Garden, adjacent to the Deanship building, carries a specifically historical message: it contains palm trees approximately two centuries old that were kept standing from the period when a church occupied the site during French colonial rule.

These palms are presented as embodying the Islamic principle of avoiding corruption of the earth, while also conveying an Algerian ethos captured in the phrase "we move on, but we do not forget." Beyond these elements, the site includes other architecturally and artistically distinctive structures, including the cultural centre, dome, and water basins.

Taken together, these features suggest that each section of the mosque carries both the markers of heritage-based tourism associated with Algerian Islamic culture and a historical-human message anchored in the safeguarding of national memory. This is consistent with the approach emphasised by the mosque's supervisors in articulating the civilisational mission of Djamaâ El-Djazaïr, framed as engagement with national concerns in their historical and spiritual dimensions, and as the positioning of national memory as a living component of collective consciousness.

In this way, the event enabled knowledge communication and integration in both the short and long term. It created a structured space for discussion among researchers on archival documentation across the fonds of several regional repositories, a dynamic likely to orient many scholars toward these institutions. If repositories provide the evidentiary basis for documenting the historical event, the event itself draws researchers toward archival inquiry in regional institutions, domestically and abroad. What emerges is a reciprocal relationship of influence, producing attraction across the region where the event is staged and across the regions where the relevant repositories are located, and enabling consequential forms of academic exchange. This regional communication took the form of an interactive relationship, generating direct and indirect effects that can translate into renewed momentum, sustained exchange, and increased scientific, academic, and documentary production.

5. CONCLUSION

Building on this interdisciplinary interface, and from our vantage point in

history and communication studies, the results of this study may be synthesised as follows:

- Expanding and enabling archival research across local and national repositories can revitalise historical-event initiatives. It can also address major gaps in the historical record and support the correction and refinement of distortions and deliberate attacks that seek to undermine Algerian resistance and the Liberation Revolution.
- Event-based communication contributes to the organisation of the historical event and facilitates knowledge cooperation at both domestic and international levels. In practical terms, it strengthens regional fieldwork and enriches academic and documentary production.
- The Great Mosque of Algiers, through its engagement with the production of historical events, offers an applied model for deploying event-based communication to generate scholarly interaction and regional attraction. This is evident in its focus on national events that reinforce national memory, as well as in its symbolic architectural design, whose visual elements function as promotional resources that consolidate the site's touristic image as a cultural landmark.
- Algerian popular heritage is marked by richness and diversity, across both tangible and intangible forms. This heritage requires safeguarding, and it

can be mobilised to explore historical facts and to promote Algeria's varied cultural patrimony.

Finally, this study opens new problematics aligned with current conditions. Under the dominance of the digital public sphere, and in light of the obligation to safeguard memory and clarify the responsibilities of academics across relevant fields, a first question concerns the need to write national history through a scientific, field-based methodology adapted to the digital context. The aim is to strengthen the resilience of national memory across digital media while protecting it from unfounded claims, hate discourse, and the broader ecology of digital disinformation and media infotoxicity. This requires establishing databases and archival banks, and systematically collecting local and regional written and oral sources in accordance with scholarly standards.

A second question concerns the pursuit of sustainable development through integrated scientific planning that enables the use of event-based communication and modern technologies to develop cultural, religious, and historical tourism. This includes organising tours of historical villages and cities, mosques, and manuscript repositories, alongside seasonal festivals. It also includes leveraging symposia and conferences as platforms for screening documentary films, thereby promoting the diverse civilisational heritage of Algeria's regions and enabling visitors to grasp the symbolic significance of these historical sites.

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