

History of the Development of Journalism in Algeria (1830-1962)

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Abstract:

This study investigates the historical development of journalism in Algeria from the early colonial period in 1830 to the achievement of independence in 1962, with particular attention to the emergence and evolution of a national press under colonial conditions. It demonstrates that Algerian journalism developed within a complex historical context shaped by successive political powers, especially French colonial rule, during which the press initially functioned under strict administrative control and largely served colonial political and cultural objectives. Gradually, however, it became a space for expression, reform, and resistance. The study adopts a historical-descriptive analytical approach, relying on chronological reconstruction of events combined with interpretative analysis of their political, social, and cultural dimensions. It also employs a comparative historical framework to distinguish between the main stages of press development in Algeria, including the colonial period, the reformist phase, and the revolutionary stage. The research is based on multiple tools, including archival and historical documents such as colonial and reformist newspapers, content analysis of press materials to identify ideological orientations, and secondary scholarly literature on Algerian media history and colonial studies, in addition to comparative analysis of Arabic, French, and English sources. The findings show that although the press was initially introduced and regulated within a colonial system, Algerian intellectuals and reform movements gradually succeeded in establishing a parallel national press that promoted cultural identity, religious values, and political awareness. The study further highlights the significant role of reformist publications, particularly those associated with the Association of Algerian Muslim Scholars, in strengthening national consciousness. During the liberation struggle (1954–1962), journalism became an important instrument of resistance, contributing to political mobilization and supporting the independence movement. Overall, the study concludes that the evolution of Algerian journalism reflects the broader historical transformation of the country from colonial domination to national independence, with the press playing a central role in shaping collective identity and political awareness.

Keywords: Algerian press, Arab world, colonial press, national press, history of journalism.

ملخص :

تتناول هذه الدراسة التطور التاريخي للصحافة في الجزائر منذ بدايات الحقبة الاستعمارية عام 1830 وحتى نيل الاستقلال عام 1962، مع التركيز بشكل خاص على نشأة وتطور الصحافة الوطنية في ظل الظروف الاستعمارية. وتُبين الدراسة أن الصحافة الجزائرية تطورت ضمن سياق تاريخي معقد شكّله القوى السياسية المتعاقبة، ولا سيما الحكم الاستعماري الفرنسي، حيث عملت الصحافة في البداية تحت رقابة إدارية صارمة، وخدمت في الغالب الأهداف السياسية والثقافية الاستعمارية. إلا أنها تحولت تدريجياً إلى منبر للتعبير والإصلاح والمقاومة. وتعتمد الدراسة منهجاً

تحليلياً تاريخياً وصفيّاً، معتمداً على إعادة بناء الأحداث زمنياً، إلى جانب تحليل تفسيري لأبعادها السياسية والاجتماعية والثقافية. كما تستخدم إطاراً تاريخياً مقارناً للتمييز بين المراحل الرئيسية لتطور الصحافة في الجزائر، بما في ذلك الحقبة الاستعمارية، والمرحلة الإصلاحية، والمرحلة الثورية. يستند هذا البحث إلى أدوات متعددة، تشمل الوثائق الأرشيفية والتاريخية، كالصحف الاستعمارية والإصلاحية، وتحليل محتوى المواد الصحفية لتحديد التوجهات الأيديولوجية، والمراجع الأكاديمية الثانوية حول تاريخ الإعلام الجزائري والدراسات الاستعمارية، بالإضافة إلى تحليل مقارن للمصادر العربية والفرنسية والإنجليزية. تُظهر النتائج أنه على الرغم من أن الصحافة أُدخلت في البداية وخضعت للتنظيم ضمن النظام الاستعماري، إلا أن المثقفين الجزائريين وحركات الإصلاح نجحوا تدريجياً في تأسيس صحافة وطنية موازية عززت الهوية الثقافية والقيم الدينية والوعي السياسي. كما تُسلط الدراسة الضوء على الدور المحوري للمنشورات الإصلاحية، ولا سيما تلك المرتبطة برابطات علماء المسلمين الجزائريين، في ترسيخ الوعي الوطني. وخلال كفاح التحرير (1954-1962)، أصبحت الصحافة أداة مقاومة مهمة، أسهمت في التعبئة السياسية ودعمت حركة الاستقلال. وتخلص الدراسة في مجملها إلى أن تطور الصحافة الجزائرية يعكس التحول التاريخي الأوسع للبلاد من الهيمنة الاستعمارية إلى الاستقلال الوطني، حيث لعبت الصحافة دوراً محورياً في تشكيل الهوية الجماعية والوعي السياسي.

الكلمات المفتاحية: الصحافة الجزائرية، العالم العربي، الصحافة الاستعمارية، الصحافة الوطنية، تاريخ الصحافة

1. INTRODUCTION

The dynamic changes in Algeria's history have left their mark on the media landscape of the region under study. Despite the many years that have passed since the global historical upheavals (the Roman Empire, the Ottoman Empire, French colonialism, and others), each has left its imprint on the collective historical memory of the Algerian people. The most recent of these events was the French colonization of Algeria from the 1830s until 1962, when Algeria gained its independence during the Revolution. Given France's extensive presence in the region for over a century, the French press flourished, and schools and other essential infrastructure were constructed to serve the oppressive colonialism and its unjust settlement policies, which aimed to erase the national identity of the Muslim Algerian people.

French colonial policy in Algeria was primarily oriented toward consolidating administrative control and serving settler interests. Within this framework, limited infrastructure and educational institutions were established, mainly to support the colonial administration and European population rather than the indigenous Algerian society.

The French press expanded its presence in Algeria as part of the broader colonial communication system, functioning as a tool for disseminating official colonial discourse and reinforcing administrative authority over the local population.

The aim of this study is to trace the historical development of Algerian journalism and to highlight the emergence of an early national press in Algeria during the nineteenth century, despite the constraints imposed by the colonial context.

It is worth noting that Zouhair Ihaddaden in his book "The Written Press in Algeria" says: "a researcher who writes about the history of the press faces at first glance a fundamental problem, which is that he cannot differentiate between what is specific to the press and what is specific to general history. The overlap between them is so deep that whoever writes about the press finds himself writing general history, and vice versa, whoever writes about general history finds himself writing about the press" " (Zouhir Ihaddaden. 2007: 9.).

Ihaddaden adds: "The truth is that this overlap is old and goes back to the emergence of the press, which in turn became an important historical reference. Just as historians used to rely on each other in the past – for example, Ibn Khaldun relied on Al-Bakri, Al-Masoudi, Ibn Kathir, etc. – historians began, after the emergence of the press, to rely on it, mention it, talk about it, and write about it (for example, Professor Qaddash writes about the Algerian press in his book about the national movement in Algeria)... (The same reference).

2. The History of the Development of Algerian Journalism

The history of the development of the Algerian press can be divided into two periods: the first - from the 1830s to 1962 - is the period of the birth of the press in Algeria, when the press in Algeria was subject to colonial control and its racist laws and discrimination between the native population and the European settlers; and the second - from July 5, 1962 to the present, namely after Algeria's independence, this period includes the emergence of an independent press in the country, its development and formation. It should be clarified that such a division is common and concerns the history of the Algerian press as a whole. Professor of the University. Badji Mokhtara Annaba Fatiha Ohaibia in the article "The written press in Algeria - Historical reading" notes that "the development of the press in Algeria was influenced by the factor of colonial control" (Fatiha Ohaibia. 2016: 63.). In fact, the history of journalism in the region has been counted since the French conquest of Algeria, namely from 1830.

On June 25, 1830, on the day of the landing of French troops in the port of Sidi-Fredj, the first issue of the French newspaper in Algeria "L'estafette de Sidi-Fredj " was published. The printing house and editorial board of the publication were brought from France and placed on ships, where the replication took place on the model of Napoleon in Egypt. The official publisher is considered to be the French expeditionary army in Algeria, Jean-Toussaint Merle was appointed editor. Since the publication was intended specifically for members of the occupation army and workers of the French administration, all materials were printed in French. The second and last issue appeared on July 5, 1830, the day of the capture of Algeria. L'Elayt de Sidi-Fredj is the first newspaper published in Algeria. This newspaper included news of the colonial campaign, which was distributed to French soldiers. In addition, several issues of L'Elayt de Sidi-Fredj were sent to France, reprinted and

distributed there. The issues included news of the success of the French campaign, the fall of Dey's government in Algeria and the performance of the French army in the Casbah area in Algeria.

The first official publication of the colonial government in Algeria, which had an annex in Arabic, appeared in 1832, during the reign of the French governor De Rofigo. The newspaper "Monitor of Algeria" was aimed at the indigenous people of Algeria and aimed to explain the policy of the administration. It should be noted that the Arabic application had a very poor and difficult to understand translation and was not successful among readers. However, the newspaper continued to be published until 1855. In 1862, it reappeared under the old name "Monitor of Algeria", but due to lack of success among readers, it ceased to be published in 1871.

The French media in Algeria performed several tasks: the first was to support colonial power in the occupied territory; the second was mediation between the French administration and French people who considered Algerian territories to be their property. All publications of the beginning of the colonial period before 1847 were far from the Algerian-Muslim Arab people, which made the process of communication with the local population very difficult, uprisings and discontents broke out, and there were isolated cases of clashes between settlers and indigenous people.

It was not until 1847 that the colonial administration, promoting the process of development of Algeria's territories and increasing the influx of settlers, by the decision of King Louis Philippe, began to publish the newspaper in Arabic "El Mubashir" (1847-1927) (trans. missionary - Zin Ben Othman). It is believed that this is the first Arabic-language edition of Algeria and the third in the Arab world. The release was in two languages: Arabic and French. It should be noted that the translation from French to Arabic was quite high, as eminent Algerian Arab Islamic scientists were involved in the work in the newspaper, including Suleiman bin Al-Siam, Ahmed El-Badawi, Abu El-Qasim Muhammad El-Hefnawi, Muhammad Ben Mustafa El-Huja, Muhammad Al-Said Ami Al-Sharif El-Bajawi, Hassan Ben Brahimat, etc. The main goal of El Mubashir was to promote colonial initiatives. Analysis of the content shows that the newspaper was an instrument of "white propaganda", on the pages of which the opinion was created that Algerians support the principle of "coexistence and intimacy" with France. Articles relating to administrative and military occupation were actively published here, in particular, the claim that the settlers were expelled and belonged to the lower class of French society. The pages of the publication clearly trace the concern for Arab Islamic culture, emphasize the inviolability and self-identity of the Arab world. The supervision of the newspaper was entrusted to the Office of Native Affairs in the Governor-General of Algeria.

Thus, the political propaganda carried out in Algeria through newspapers tried to convince the local Arab population of friendship and beneficial internalization. However, all the reports given outside the region did not say anything about the local population. Thus, in 1845 in Russia, the "Journal of the Ministry of Public Education" published a report of the French Ministry of War on the state of possessions in North Africa. The article "Public Education in Algeria" reported on the European spread of education in colonial lands. In other words, reports on education in colonial Algeria primarily reflected the perspective of the French administration, emphasizing the development of schooling for European settlers, while access to education for the indigenous Algerian population remained highly restricted and unequal.

The work was imbued with pathetic statements about the improvement of public education, colonial lands were written as native French, no data were published about the indigenous population. "The number of students in French educational institutions in the Algerian province reached 2,260 in 1842, and 2,448 in 1843." The Russian Journal of the Ministry of Public Education (hereinafter referred to as the Journal) published on its pages that the main "Marshal Soult (nicknamed the iron hand of Bonaparte - K.B.) explains the slight increase in the number of students by the fact that "most of the buildings for training are only being built.

In the city of Algiers, out of 2,493 European (male) children, 733 attended school, that is, one out of three, in Oran - one out of four in Bon and Philipp ville - one out of six. Of the 2,448 students, there were 1,305 boys and 1033 girls; to this figure it is advisable to add 1,138 Jewish and Mauritanian children who attended their folk schools. There are a total of 3,586 students in Algeria. [WMNP. H. 48. P.29.]. In addition to the French Collegium, a French school for Jews and a French-Moorish school were established in Algeria. Children's shelters were also organized, where children from three to six years old received their initial upbringing. Of the 2,448 students in European schools in Algeria, there were 1,135 European boys and 1077 girls, 147 Jewish boys, girls - 26, Moor boys - 26 girls - 63.

It should be noted that the reporting data do not provide information on the indigenous people of Algeria, on the improvement of education and infrastructure development. It should be noted that there is no talk of education for the indigenous population. Algerians had no access to education, the press, medical institutions and other things. France, indeed, treated the occupied territories not as a vassal state, but as part of its territory, taking little into account the opinion of the Algerians. In more detail in his article on the topic: "University as a product of history and an institutional pledge: the case of Algeria and the Arab world," Hassan Ramoun writes that "the higher education system in Algeria dates back to the colonial era, when the Higher School of Medicine and Pharmacy was founded in the city of Algeria in 1859, and then in 1879 schools of law, science and philology. The collection of these schools in 1909 will be given by the University of Algeria, which will follow the example of its predecessors in France" (Hassan Ramoun. 2018: 287).

In addition, researchers claim that only 46 students studied at the University of Algeria in 1914. "The annual number of Algerian high school graduates after 1900 almost doubled, averaging 84 people before 1900 and about 150 people before 1914. Of these, only a small part received higher education (only 46 people in 1914). The colonial authorities numbered no more than 450 Muslim intellectuals in Algeria before World War I. However, they took into account only those who were educated in French: 240 teachers (mainly graduates of the pedagogical school in Bouzareah, which opened in 1882), 25 doctors and 65 paramedics with French diplomas, etc. Taking into account those who graduated from the French school, but did not work anywhere, the number of Algerian intellectuals by 1914 reached about 1 thousand people. If we talk about the history of newspapers and magazines, the publication of which was initiated directly by Algerians, the periodisation is a deft consists of three stages, regardless of the language in which the issue took place.

2.1. The First Stage (1890 to 1914)

The first stage is the time before the First World War, from about 1890 to 1914, during this period a newspaper group appeared, the most important of which is: "El-Hak" or "Right". This is a French-Arab political weekly newspaper that has been published in the city of Annaba since July 10, 1893. The editors-in-chief were representatives of the Algerian elite of the time: Suleiman bin Benki, Omar al-Sammara and Khalil Kayed El-Ayuna. Initially, the publication was published in French, but starting with the seventeenth issue to increase the number of readers and, accordingly, expand the range of French propaganda, the newspaper had an Arabic-language analogue.

In 1909, in the city of Annaba, an employee of the French administration and French citizen Abdelaziz Tabibal began to publish the weekly newspaper "Islam" with the help of Sadik Dandan. The main purpose of the newspaper was to protect the rights of Algerian Muslims and inform about what the French press publishes on political and economic issues. It was published in French. In 1912, after the release of the hundredth issue, its headquarters moved to the city of Algeria under the direction of Sadik Dandan. It should be noted that the publication was strongly influenced by the Parisian press, French writers participated in its editing, which gave the newspaper a propaganda character and could hardly be independent.

To increase the number of readers and the degree of influence of the publication, a translator and journalist of Tunisian origin Mohammed Iz-Zudin Callal, who Arabised the newspaper, was invited to work in the newspaper. In addition, on July 26, 1912, the newspaper "Islam" in Arabic was published, which was an exact copy of the French analogue. However, the newspaper lasted only a year and was closed by the French authorities, modern researchers believe that the main reason was publications that openly defend the rights of Algerian Muslims and inform them that the French press is engaged in propaganda, namely the imposition of favorable values and views.

After the Arab analogue of the newspaper "Islam" ceased to be published, Mohammed Iz-Zudin Callal published his own newspaper, calling it "El-Barid El-Jazairi" or "Algerian Post". Its first issue was published on August 28, 1913 under the slogan "Bold fast to the faith of Allah together and do not be divided". The main focus of the publication was the expression "Resistance of the fall of morals, which is above all". Kalal edited the newspaper on his own, filling it with articles written in simple words and clear language. The main goal was not to deprive a reader who is weak in Arabic of understanding the meaning of the printed text and the opportunity to learn the language. However, the newspaper was weak in content and was not popular among readers, so only four issues were published.

Basically, all the newspapers of the first stage lasted a relatively short time, were not independent and weak in content. First of all, this is due to the policy pursued in the region, dependence on France, which did not give opportunities for development. Many first-stage newspapers produced or supported by the French administration have survived and moved to the second stage, such as "El Mubashir" (Missionary). However, the issue of the legitimacy of the Arabic language in the press remained open between the administration and newspaper owners. Since French laws were in force in Algeria, Arabic was considered a foreign language, and the law on foreign press (press) was applied to Arabic-language publications. The provisions and laws imposed by the French colonial authorities on Algerians are countless from the colonization of Algeria until independence. This circumstance

made it very difficult to distribute Arabic-language publications, in particular, newspapers that covered clear national issues were particularly persecuted. In the country there were a lot of European newspapers that supported the presence of Europeans under the leadership of the French and the subordination of Algeria to France. The presence of European newspapers in Algeria (their number in the period from 1874 to 1939 numbered 150 newspapers, while the Arab press did not exceed 66 newspapers) certainly had a positive impact on the development of the Algerian press.

2.2. The Second Stage (1919 to 1939)

In the history of Algerian journalism, this stage came after the end of the First World War. The content of newspapers and magazines of this period was more diverse, due to the acquisition of journalistic skills, the increase in the experience of Algerians by getting acquainted with the course of political affairs, the emergence of parties and associations that opened their printed publications. The sharp leap in the development of the Algerian media is also associated with the establishment of contacts with the European press. The cooperation revealed the pro-Algerian views of foreign media on the attitude towards military events and journalists of the Arab Levant, including Egyptians, Syrians, Iraqis, Lebanese and others. Since 1919, the Tarikan (Sufi) movement of Algeria has entered the sphere of journalism; military-oriented publications have appeared.

In connection with the beginning of the national movement and the spread of revolutionary consciousness against French colonialism, the number of newspapers that defended the integration and rapprochement of Algerians with the French decreased sharply, bilingual newspapers began to be found less often, publications were published either in French or in Arabic, the first attempt at the emergence of the Arab press after the First World War was the weekly national publication "Annajah" or "Success", which has been published in the city of Constantine since 1919 three times a week. The newspaper's editor and editor, Sheikh Abdelhafiz bin El-Hashimi al-Tulgi, initially defended the interests of the Algerian population before French colonialism. The publication was quite popular among the population and since 1930 the regularity of publication has become daily.

However, after 1931, the newspaper's policy changed dramatically and became loyal to the French administration. Such a sharp change in the mood of the publication was most likely due to the political terror against the newspaper by the colonial authorities. It is obvious that the French administration was concerned about the success and influence on the readership of the newspaper "Annajah".

Since 1931, the regularity of publication has changed by three times a week, which lasted until 1956, when the publication was closed due to the beginning of the liberation movement. The most popular and important publications of the second stage are:

- Weekly newspaper "Es-Saddik" or "Friend", published on August 12, 1920. The publication was initiated by Omar bin Qaduri and Muhammad bin Bakir. Among its authors were Muhammad El-Abed El-Okbi and El-Mulud El Zaribi, the last of whom edited the newspaper, starting with the seventh issue, after the departure of Omar ben Qadur. However, due to financial difficulties and strict censorship, the newspaper ceased to exist in 1922.

- In 1920, a weekly scientific and political newspaper appeared, published in two languages, Arabic and French, "El Ikdam" in Russian translation "Courage, Courage". The title of the publication is not accidental, it expressed the ideas of the national political movement of Prince Khaled, who was the editor-in-chief of the Arab department and the author of many articles. For the first time, articles were published here that openly expressed the legal demands of Algerian Muslims, which was very bold for the time and unexpected for the French administration.

The publication of the newspaper continued until 1923, when the French colonial authorities decided to expel Prince Khaled from Algeria. However, in 1937, the Algerian People's Party in Paris reprinted the newspaper "El Ikdam" first under the name "Paris El Ikdam", then "North African El Ikdam", both editions did not last long and were in French.

In the 30s, a large number of Arab publications appeared in France. The first such publication was the newspaper "El-Umma" or "Nation", which was published in French from October 1930 to 1939. The editor-in-chief and publisher of "El-Umma" was the Algerian leader Messali El-Hajj. The Algerian People's Party also had its Arabic-language publication in Algeria. In 1937, the poets of the liberation revolution Mufdi Zakaria and Muhammad Kananesh. Established the newspaper "Al-Shaab" or "People", but due to its belonging to the anti-government party it was closed six months later.

- On May 25, 1923, the bilingual newspaper "At-Takaddom" (gth/ Progressiveness) was opened in Algeria, which advocated the assimilation of the indigenous population with the French and subsequently became the mouthpiece of the fascist movement in Algeria. The publisher and editor of the publication was Ibn Et-Tohami, who was a member of the French Fascist Party. The newspaper existed for more than ten years, but its Arabic version ceased to be published in 1926.

- On January 2, 1923, the newspaper "Lisan ad-Din" appeared in the capital (trans. "The language of religion"). It is associated with the course of Alevism, and its first editor was Hafez Mustafa, after 1930 it was edited by Haj Adda bin Yousef, the son-in-law of Sheikh Ahmed bin Aliwa. It continued to be published until 1939. The second stage of development of Algerian media is also characterized by the emergence of a large number of reformist newspapers.

In 1925, the Association of Algerian Muslim Scholars was established in Algeria, the founder of which was Sheikh Abdelhamid Ben Badis, who is considered the pioneer of the revival of the Algerian reform movement. At the initiative of the sheikh, on July 2, 1925, the newspaper "El-Muntakid" or "Critique" began to be published in the city of Constantine, which existed for four months due to the publication of bold propaganda articles of an anti-government nature, it was the first reformist publication. A few weeks after the release of "El-Muntakid", another reformist publication appeared with the bold slogan "Algeria for Algerians" called "Algeria".

On the cover of the publication was painted a crescent moon, which had a well-known national significance at that time, the owner of the newspaper was Muhammad al-Said al-Zahri. However, the publication of the newspaper was suspended after the first issue. It is obvious that the publications of the publication were written in the style of a slogan and could raise a wave of protests in Algeria. Sheikh Abu El-Yazana, one of the founding members of the Association of Algerian Muslim

Scholars, from 1930 to 1938, published a number of newspapers supporting the self-identity of the Algerian world, such as: "El-Maghreb" 1930, "El-Nur" or "Light" 1931, "El-Bustan" or "Sad" 1933, "El-Nibras" or "Lampa" 1933, "El-Umma" or "Nation" 1933, "El-Furqan" or "Distingence", i.e. The Quran, 1938. All publications, as soon as they were published, were closed by the French administration due to the bold ideas of freedom and territorial law of the Algerians.

In 1933, in the city of Constantine, the Algerian Association of Muslim Scientists began to publish its own publications: the weekly newspaper "Al-Shariat" or "Islamic Law", which existed for only forty-one days, the newspaper "Es-Sirates-Savi" or "Direct Way", published from 1933 to 1934, the newspaper "Sunna", was published for four months, and finally, one of the most famous and widespread newspapers in the Arab world "Al-Basair" or "Insights, published from 1935 to 1939. The publication had a profound impact on the readership, manifested from all sides in the national life of Algerians.

Among the newspapers loyal to the reform movement and the national direction were the following newspapers:

- "El-Bark" or "The "Molniya", which was established by Abdulmad Al-Rahmuni in the city of Constantine in March 1927 under the slogan "Service to the People and Public Interest";
- "El-Mirsad" (trans. "To be alert, ready, alert"), which was published from December 1931 to 1934. under the leadership of Ababs El-Ahdari, the concessionaire of the publication was Mohamed Joklay, a Frenchman who converted to Islam. The newspaper was faithful to the Association of Algerian Muslim Scholars and supported the elected representatives of Algeria. In 1934, it was replaced by the newspaper "Et-Tabat" (trans. "Permanence, stability"), which was also transferred to Muhammad Ababsa El-Akhdari.
- 1933 the newspaper "Al-Khares" or "The Guard", the owner of Abdurrahman El-Gharib;
- 1935 Muhammad El-Abed El-Jalali, founded the newspaper "Abu El-Ajaib" (trans. "Father of Miracles");
- 1935 newspaper "La Difuns" or "Defence" owner Mohammed El-Amin al-Amudi; - 1936 Sheikh Ali ben Saad El-Kamari opened the newspaper "El-Layali" (trans. Nights);
- 1937 the newspaper "El-Maghreb El-Arabi" or "Arab Maghreb", which was founded by Hamza Bukusha in Oran. All newspapers were published in French and lasted relatively short. Sharp articles and harsh statements to the French administration did not allow publications to develop, and they were closed. Of course, the newspapers that advocated the ideas of the Association of Algerian Muslim Scholars had opponents. Among them is the newspaper "El-Wefaq" or "Consent", which was founded by Mohammed Es-Said al-Zuhri in 1938 in Oran. The content of the publication was aimed at criticising the members of the association who advocated the independence of the nation, such as El Ibrahimy and El Mili. The late 1920s and 1930s were characterized by a noticeable flourishing of publications related to the movement of tariqats. Most Tariqat scholars were dissidents of the

Association of Algerian Muslim Scholars and opposed full nationalization, they held views on the assimilation of Algerians and French. The main ideological newspapers were:

- The newspaper "El-Balagh" or "Notification", published in Mostaganem in 1926. The initiator of the publication was Mohieddin Hadoni, who was the Tariqate of the Alevites.
- The newspaper "El-Ihlas" or "Purification of the Faith" in 1932, the editor-in-chief of which was Sheikh El-Mulud El-Hafizi, who was a tarikatist scientist. - newspapers: "El-Miyar" or "Standard" and "El-Jahim" or "Hell" of 1933.
- The newspaper "Al-Rashad" or "Reasonable Opinion", published in 1938 and owned by Abdelkadir El-Qasimi. From the little-known in the Arab world, we can mention the publications: "El-Hak" or "Pravda, Right", published in Biskra in 1926 and owned by Ali bin Musa El-Okbi; Its owner was Ali Ben Ahmad Al-Tbassi; the newspaper "Sada Lehrakta" or "Echo of the Lehrakta Tribe", published in 1935 in the city of Um El-Buaghi and owned by Hassani Ramadan. It is obvious that as a reformist movement at the beginning of the twentieth century gained a large-scale effect. Newspapers calling for the freedom of the nation appeared in different regions of Algeria, the French administration, in turn, counter-issued its bilingual publications, attracting supporters. However, during this period, along with reformist publications, another popular trend, the communist one, appears in the Algerian press.

In the 1920s, the newspaper "El-Kifah El-Ijtimai", "Luttesociale" or "Social Struggle" appeared, which was supervised by the Frenchman Victor Spilman. At this time, a branch of the French Communist Party appears in Algeria, which publishes two newspapers: one in French "Baria" and the other in Arabic "Er-Raya El-Hamraa" or "Red Banner". In the 30s, the newspaper "El-Jazair El-Jomhoriya", "Alger Républicain" or "Algerian Republican" appeared.

The rapid development of information technologies allows people to learn quickly about what is happening in other cities and countries. "Partly, the FTI relied on the revitalization in the 30s of the Algerian intellectual elite, united in 110 cultural, educational, sports and other associations in 24 cities of the country. The national press also played an important role: in the 30s of the twentieth century, about 60 Algerian newspapers and magazines were published in French and Arabic. Most of them existed for 2-4 years, and the circulation did not exceed 1-3 thousand copies. The longest issue was the magazine "Lyavua des Yumbl" ("Voice of the Disadvantaged") - an organ of the Association of Native Teachers, published in 1922-1939 under the editorship of a convinced assimilationist and member of the FTI Rabia Zenati. With up to 367 correspondents (including 98 permanent) from teachers, the magazine was published 1-2 times a month with a circulation of up to 3 thousand and was very popular among the French-speaking (especially Kabil) intellectuals of Algeria" [Landa, 1999: 64].

2.3. The Third Stage (1940 to 1962)

It is considered a period of calm in the history of the Algerian press. The deep world upheavals have reinforced the demands of the Algerians regarding their autonomy and independence from France. Algeria was gripped by riots and massacres - these events are called the "Algerian Uprising of 1945". After that, France managed to establish relative calm, but the memories of brutal murders remained in the minds of people, and the National Liberation Front (FNL) was established on November 1, 1954. During the revolution, Algerian journalists of radio news agencies defended the independence of Algeria with their texts. Their goal was to provide domestic and international support to the revolutionaries and to show the justice of the Algerians' struggle for independence.

3. CONCLUSION

The historical development of journalism in Algeria is closely intertwined with the country's broader political and cultural trajectory, reflecting a continuous tension between colonial domination, resistance, and the gradual formation of national consciousness. Introduced during the French colonial period, the press initially operated within a framework designed to serve colonial administration and consolidate its authority, often functioning as an instrument of political control and cultural influence. In this context, newspapers in both French and Arabic were largely shaped by colonial priorities, while access to information, education, and public expression for the indigenous population remained highly constrained, reinforcing existing social and cultural inequalities despite the rhetoric of modernization.

Over time, however, Algerian journalism evolved beyond its imposed colonial function and gradually became a space for intellectual engagement, cultural affirmation, and political awareness. By the late nineteenth and early twentieth centuries, reformist elites and intellectual movements began to appropriate the press as a means of defending cultural identity, advocating social reform, and articulating political aspirations. In particular, publications associated with the Association of Algerian Muslim Scholars played a decisive role in preserving Islamic and Arab identity while challenging assimilationist policies promoted by the colonial system.

This transformative trajectory reached a critical stage during the national liberation struggle (1954–1962), when the press became an active instrument of resistance, contributing to the dissemination of revolutionary ideas, the mobilization of public opinion, and the legitimization of the Algerian independence movement on both national and international levels. Consequently, the evolution of Algerian journalism reveals that the press functioned not merely as a channel of information, but as a dynamic arena of ideological struggle and identity formation. Its historical development mirrors Algeria's passage from colonial subjugation to political independence, highlighting the central role of the press in shaping collective consciousness and supporting the construction of a sovereign national identity.

The study reaches several important conclusions:

- The Algerian press initially emerged under strict colonial control and primarily served French administrative and political interests.
- Despite these constraints, Algerian intellectuals and reform movements succeeded in creating a parallel national press that promoted cultural identity, religious values, and political awareness.
- The press played a crucial role in shaping national consciousness, especially through reformist newspapers linked to the Association of Algerian Muslim Scholars.
- During the liberation period (1954–1962), journalism became an active instrument of resistance, contributing to mobilization against colonial rule and supporting the independence movement.

- The evolution of Algerian journalism reflects the broader historical trajectory of the country, shifting from colonial dependency toward national sovereignty and ideological independence.

In overall conclusion, we can say that the article demonstrates that Algerian journalism cannot be understood separately from its historical and political context. It evolved from a colonial communication tool into a powerful means of cultural preservation and political resistance, ultimately becoming a key element in the formation of modern Algerian national identity.

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