

## Preserving Cultural Heritage and Algerian Identity through Digital News Videos

Dahmani Souhaila

ABBES LAGHROUR UNIVERSITY KHENCHELA, Algeria

Email : [dehmani.souhaila@univ-khenchela.dz](mailto:dehmani.souhaila@univ-khenchela.dz) ; <https://orcid.org/0009-0009-3781-5274>

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### Abstract:

This study aimed to identify the extent of interest shown by Algerian public and private satellite television channels, which publish news clips through their official digital media pages, in highlighting Algerian national identity and its components—history, culture, religion, and language—as well as cultural heritage, considered a fundamental characteristic of civilization that gives national personality a distinctive character compared to other national identities. Through the news media product, specifically the main news bulletins that are re-edited and broadcast via the official Facebook pages of television channels, the study relied on the content analysis method as a data collection tool. The sample consisted of three Algerian channels that have official pages on social media networks: the official media Facebook page of the public Algerian Channel 3 (A3), the media page of the private Echourouk channel, and the media page of the private Ennahar TV channel.

**Keywords:** media pages, cultural heritage, news bulletins, short clips, national identity.

### 1. Introduction:

News media is considered one of the forms of media on which media institutions generally rely. It is a distinctive feature of mass media since their inception. News media has witnessed numerous developments, in which the technological field has contributed significantly and played a key role. One of the most prominent manifestations of this

development is the transformation of news into an industry that has brought about a qualitative shift in the news function of media outlets. Television channels are among the media that have taken the lead in this field, thanks to the characteristics they possess, as they are the most effective in attracting audiences.

With the enormous number of channels and the digital flow of social media networks, the global media landscape—and the Arab media scene in particular—has become a platform for the influx of mixed cultures. The issue of identity is considered a fundamental matter in human existence due to the meanings it represents within the framework of shaping its historical and societal process. It is an open project, always oriented toward the future, and concerned with everything that is renewed in life in terms of social, cultural, and scientific experiences. Therefore, research on national identity has become a focal point of interest for thinkers and researchers. Building a specific concept of one's own self, as individual identities that interact within a societal framework and differ from one another, is nevertheless necessary and indispensable, reflecting humanity's concern for the continuity of belonging—sometimes to the point of strong attachment to heritage. The relationship of any individual with their heritage is an organic relationship that forms part of their overall identity, nourished by it due to its connection with historical, religious, and cultural dimensions.

It appears that preserving national identity and cultural heritage is an unavoidable responsibility so that they do not disappear in

the face of what is known as globalization. Preserving them stems from the effective use of digital media, especially audiovisual media, and the media products they generate.

This study seeks to answer the following question: What is the role of the media products of Algerian public and private satellite channels that rebroadcast their news clips via social media networks in preserving heritage and national identity?

## **2. Research Questions:**

1. What are the components of Algerian national identity that Algerian channels attempt to highlight through Facebook clips for followers?
2. How do Algeria 3 Channel, Echourouk Channel, and Ennahar Channel contribute, through their Facebook news bulletin clips, to highlighting cultural heritage?
3. What type of tangible heritage do Algerian channels attempt to highlight through their Facebook news bulletin clips?
4. What type of intangible heritage do Algerian channels attempt to preserve through their Facebook news bulletin clips?
5. What type of social heritage do channels attempt to highlight through their Facebook news bulletin clips?

**3. Importance of the Study:** The importance of this study stems from the significance of the topic itself, as it examines the role of news bulletin clips broadcast by public and private channels via Facebook in preserving cultural heritage and highlighting Algerian national identity and its components for followers.

The importance of this topic also lies in the fact that preserving cultural heritage is no longer a difficult matter, as digital media has opened up opportunities to highlight the uniqueness of cultural and social heritage.

## **4. Concepts of the Study:**

**Media Production:** It is the practice of producing visual, audio, or written materials of

various types—radio, television, and cinematic—including dubbing, translation, editing, graphics, and animation. (Media, Visual, and Audio Production, Al-Latif, 2020, p. 98)

**News Bulletins:** A television news bulletin is defined as a collection of local and international news that includes everything related to state activities, public affairs, and current events across various political, social, cultural, economic, artistic, and scientific levels. (Daif, 2013, p. 56) These bulletins are broadcast at specific times, which makes the production process dependent on selecting and choosing news that truly interests the audience and presenting it in a way that attracts their attention. (Chetah, 2004, p. 9)

**Digital News Clips:** They are a set of media clips that are cut from the news bulletin of any television channel and published individually as media productions through the official Facebook pages of the channel. (Al-Helwani, 2000, p. 75)

**Cultural Heritage:** Heritage is a distinctive cultural form that reflects deeply rooted human characteristics. It is transmitted from one generation to another and endures over varying periods of time, distinguished by its environmental context. It undergoes internal and ordinary cultural changes while always maintaining a continuous basic unity. Cultural heritage is divided into three categories: (Nabil, 2002, p. 87)

- **Tangible heritage:** such as archaeological buildings, excavation findings, and museum collections, all of which represent their respective eras in one way or another.
- **Intellectual heritage:** consisting of what previous scholars, writers, thinkers, and political leaders have contributed.
- **Social heritage:** consisting of behavioral rules, social customs, proverbs, traditions, and the system of social values.

## **National Identity:**

### **Identity:**

It is the inner essence of a person that indicates their reality and orientations. (Adly, 2003, p. 15)

It is the name of an entity or existence as it is—that is, the existence of a person, a people, or a nation as defined by specific components, attributes, and characteristics that allow the identity holder to be recognized distinctly without confusion with others. The issue here relates to the nature of these attributes, components, and characteristics. (Ben Naaman, 1996, p. 21)

### **National:**

A word derived from the Latin term *Patrio* or *Patrie*, meaning homeland. Combined together, **national identity** is the set of shared cultural, historical, and ethnic characteristics among all members of the same homeland. (Mousli, 2010, p. 22)

## **5. Methodological Procedures:**

**5.1. Type of Study and Methodology:** The methodology is considered essential for any scientific research, as it determines the path the researcher will follow throughout all stages of the study. Since this research examines the role of news bulletin clips published on Facebook in preserving cultural heritage and national identity, through conducting a comparative analytical study of news clips broadcast on the official Facebook pages of Algerian Channel 3, the private Echourouk Channel, and the private Ennahar TV Channel—with the aim of identifying the type of cultural heritage that these channels seek to instill among followers—this places the study within the category of descriptive studies with an interpretive-analytical orientation. The survey method is considered one of the appropriate scientific methods for descriptive studies that focus on collecting facts and deriving their implications. (Hussein, 1995, p. 131)

**5.2. Data Collection Tools:** In this study, the researcher relied on the content analysis tool to

analyze a sample of news bulletin clips published on Facebook by the public Algerian Channel 3, the private Echourouk Channel, and Ennahar Channel. Content analysis, as defined by Nawal Mohamed Omar, is the process of deconstructing the communicative content produced by those responsible for written, audio, and visual mass media into material units that allow for the identification of symbols and various forms used to express values and ideas intended to be conveyed to the other party in the communication process. (Fallaq, 2013, p. 268)

As indicated by this definition, through the analytical section of this study, the researcher seeks to identify the news bulletin clips rebroadcast by television channels on their official Facebook pages, in order to determine the extent to which main news bulletins can contribute to preserving Algerian cultural heritage and national identity.

**1. Units of Analysis:** Defining units of analysis is one of the most important steps in conducting content analysis. Often, two units are used for counting and measurement when studying news, namely:

- **Time unit:** refers to the duration taken by the news material in order to identify the degree of attention given to certain events and issues over others.
- **Frequency unit:** one of the most important units of analysis in news studies, as it helps in identifying various topics, ideas, and expressions within news content.

**2. Categories of Analysis:** In analyzing the studied news bulletin clips, the researcher relied on two types of categories. The first type concerned the form of news coverage in the channels, while the second type concerned the content categories of the news clips. One of the most important considerations in formulating categories is that they measure the study variables and achieve its

objectives. On this basis, the researcher adopted categories

3. appropriate to the nature of the study topic as follows:

**First: Categories of Media Material Form:**

- **Duration category:** aims to identify the time allocated to events and issues presented in news bulletin clips, revealing the level of importance given to them.
- **News presentation style category:** refers to the manner in which events are presented in news bulletins.
- **Type of accompanying images category:** refers to the forms of journalistic expression used in presenting events and issues.

**Second: Categories of Media Content:**

- **National identity components category:** refers to the type of Algerian national identity components, such as language, history, culture, and religion.
- **Cultural heritage category:** refers to the cultural form that reflects human characteristics.
- **Tangible heritage category:** refers to tangible heritage such as architectural and archaeological structures and others.
- **Intangible heritage category:** refers to intellectual heritage transmitted across generations.
- **Social heritage category:** refers to the totality of customs, traditions, and values recognized within a specific social context.
- **Origin of Algerian heritage category:** refers to the region or city from which this Algerian heritage originates.

**Validity and Reliability of Analysis:** The analysis form guide was distributed to a group of professors in order to obtain their opinions and remarks. After making some corrections, the form was tested on a sample of news bulletins to identify potential obstacles and make the necessary modifications.

**Reliability of Analysis:** The researcher distributed the guide of operational definitions of indicators for coding purposes, and the symbols were translated into the following equation, applying Holsti's formula to measure the degree of consistency among coders, represented by:

$$\text{Reliability coefficient} = n (\text{average agreement}) / [1 + (n - 1)]$$

**The Results Were as Follows:** The agreement rates between coders were as follows:

- Between A and B = 0.71
- Between A and C = 0.86
- Between B and C = 0.57

The average agreement was 0.71, and the reliability coefficient obtained was 0.88. This percentage confirms the validity of the analysis tools used.

**5.3. Research Population and Sample:** There are multiple methods for selecting samples in media studies, in accordance with the specificity of research on media phenomena. Due to the absence of scientific rules governing the selection of specific samples in the audiovisual field, the researcher chose to use the cycle method, or the constructed week method.

The researcher selected the time period extending from September 7, 2024, to October 1, 2024, and chose a total sample of 12 news bulletins, equivalent to four bulletins from each channel.

**Table No. 1** shows the distribution of the study sample across the pages of **Algerian Channel 3**, **Echourouk Channel**, and **Ennahar TV**:

Channel Page	Dates
<b>A3 Channel Page (Algerian Channel 3)</b>	Monday, September 7, 2024 Tuesday, September 15, 2024 Wednesday, September 23, 2024 Thursday, September 1, 2024
<b>Echourouk Channel Page (Echourouk Channel)</b>	Monday, September 7, 2024 Tuesday, September 15, 2024 Wednesday, September 23, 2024 Thursday, September 1, 2024
<b>Ennahar TV Channel Page (Ennahar TV)</b>	Monday, September 7, 2024 Tuesday, September 15, 2024 Wednesday, September 23, 2024 Thursday, October 1, 2024

## 6. Study Results

**Table No. 2: Duration Allocated by Channels to Highlight National Identity and Cultural Heritage through News Bulletins.**

Channel	Topic Duration	Broadcast Date	Bulletin Duration
<b>Algerian Channel 3 (A3)</b>	2.43 min	September 7, 2024	55.45 min
	4.04 min	September 15, 2024	54 min
	2.71 min	September 23, 2024	42.26 min
	2.10 min	October 1, 2024	51.46 min
<b>Echourouk Channel</b>	30 sec	September 7, 2024	42 min
	2 min	September 15, 2024	45 min
	—	September 23, 2024	52 min
	—	October 1, 2024	47 min
<b>Ennahar TV</b>	1.26 min	September 7, 2024	50 min
	2.23 min	September 15, 2024	51 min
	1.49 min	September 23, 2024	44 min
	2.22 min	October 1, 2024	43 min

**Source:** The researcher

The results in Table No. 2 show that there are no significant time differences in the main news bulletins of the three channels, as the commonly recognized duration ranges from 42 to 57 minutes. The same applies to news reports, as their durations are also relatively similar.

**Table No. 3: Components of National Identity in News Bulletin Clips.**

Categories	A3 Frequency	A3 %	Echourouk Frequency	Echourouk %	Ennahar TV Frequency	Ennahar TV %
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Religion	03	10.34%	—	—	02	2.35%
History	03	10.34%	—	—	—	—
Language	12	41.31%	02	33.33%	23	27.35%
Culture	11	37.93%	04	66.67%	59	70.21%
<b>Total</b>	29	100%	06	100%	84	100%

**Source:** The researcher.

The results of the above table showed that the **A3 Channel page** focused in its main news bulletin clips on highlighting Algerian national components—**language and culture**—at a rate of **79.24%**. As for the private Algerian **Echourouk Channel**, it focused on the **cultural component**, with a rate of **66.67%**. The same focus was observed for the private **Ennahar Channel**, but with a higher rate estimated at **70%**. Accordingly, all the studied channel pages allocated part of their news production to highlighting national identity through culture and the heritage it contains, which reflects the identity of the nation and introduces it to future generations. The identity of a nation lies in the culture of its people and the ancient heritage it possesses.

#### **Language and Algerian Identity:**

An observation of the linguistic composition in Algeria reveals that it is complex due to linguistic plurality. Algeria belongs to the Arab world from religious and historical perspectives; however, its population includes speakers of Amazigh, with the overwhelming majority speaking Arabic, alongside the

French language and colloquial dialects. (Ahmed, 2012, p. 47)

#### **The Role of Religion in Defining Algerian Identity:**

Islam in Algeria, with its cultural and civilizational values, represents the essence and spirit of national culture in its overall constants, and consequently, national identity in its most prominent features.

#### **Culture and Algerian Identity:**

Algeria encompasses several cultures—Amazigh, African, Arab-Islamic, and even Mediterranean—due to its geographical location. Each culture influences the other to create a blend that expresses Algerian belonging. These cultures are employed in various fields such as literature and the arts to highlight the depth of the Algerian entity. (Mousli, 2010, p. 29)

#### **History and Algerian Identity:**

History represents the shared memory of the people and is among the most prominent national constants. It determines the future of the homeland, as it constitutes a set of experiences lived by the people. (Ben Naaman, 1996, p. 11)

**Table No. 4: Components of Algerian National Identity**

#### **A: Language**

Category	A3 Page Frequency	A3 %	Echourouk Page Frequency	Echourouk %	Ennahar TV Page Frequency	Ennahar TV %
Standard Arabic	06	50%	02	100%	07	30.43%
Colloquial Arabic	05	41.67%	—	—	05	21.73%
Amazigh	01	8.33%	—	—	07	30.43%
French	—	—	—	—	04	17.33%
<b>Total</b>	12	100%	02	100%	23	100%

**Source:** The researcher

From the table, the figures show that the **A3 Channel page** uses the three languages recognized as components of Algerian national identity, but at varying rates—the highest being Standard Arabic, followed by colloquial Arabic, then Amazigh.

As for the **Echourouk Channel page**, the table figures indicate that the channel focused exclusively on the national mother tongue, Standard Arabic. Meanwhile, the **Ennahar Channel page** used Standard Arabic, colloquial Arabic, Amazigh, and French.

Accordingly, all channels naturally focused on Algeria's mother tongue. However, the **A3** and **Ennahar** pages were the most frequent users of colloquial Arabic and Amazigh, especially since Amazigh is the second principal language in the country. Preserving the use of the mother tongue and the Amazigh language is evidence of cultural diversity within the same country, and their combined use is further evidence of the two channels' interest in audiences proficient in and understanding both languages, as well as the richness, diversity, and breadth of topics.

Language is a social identity and one of the most prominent components of national character. Algerian society has remained committed to its Arab identity and language, advocating for its recognition as an official language in schools and administration. **Al-Bashir al-Ibrahimi** stated that the Arabic language is a part of the existence of Arabs, a distinctive feature of their identity, and a mirror reflecting their glory, knowledge, heroism, and sovereignty.

Algerian society has also remained attached—thanks to **zawiyas** and mosques—that played a distinguished role in empowering younger generations with their language. These institutions remained widespread in many

regions, forming educational centers and quasi-schools that contributed to deepening national consciousness: “Arabic in this country has never been and will never be anything but the language of construction, struggle, and martyrdom, while French has never been and will never be anything but the language of destruction, deviation, and misguidance, striking the nation at its roots to strip it of its foundations, namely Islam.”

The realities and circumstances experienced by the Arabic language produced effects that remain visible to this day. The issues surrounding the Arabic language and those responsible for it are among the bitter remnants that persisted in people's minds, grew stronger, and extended even to some who consider themselves defenders of Arabism and national culture.

**Abdelkrim Ghallab** stated that colonial theorists affirmed that Islam and the Arabic language are the two pillars of this personality. They attempted to undermine the first pillar through the so-called Berber policy and sought to undermine the second by replacing Arabic with a foreign language to eliminate self-identity.

Likewise, **Houari Boumédiène** stated: “There is no room for comparison or preference between the Arabic language and any foreign language, whether French or English, because French was and will remain, as it was under colonialism, a foreign language—not the language of the popular masses.”

Abdelkrim Ghallab also emphasized the role of the Arabic language in preserving national personality and maintaining ties that connected society with the Arab East: “*This Arabized education contributed significantly to maintaining the bond that colonialism attempted to sever between the Arab East and the Maghreb.*”

## B. History

**Table No. 4: Historical Components of Algerian National Identity.**

Category	A3 Channel Page Frequency	A3 %	Echourouk Channel Page Frequency	Echourouk %	Ennahar Channel Page Frequency	Ennahar TV Page TV %
Mujahid figures	01	33.33%	—	—	—	—
Historical events	02	66.67%	—	—	—	—
Algerian Revolution	—	—	—	—	—	—
<b>Total</b>	03	100%	—	—	—	—

**Source:** The researcher

The table shows that the **A3 Channel page** is the only channel that focused, in its news clips, on highlighting Algerian historical components for the Algerian viewer by presenting historical events derived from the glorious Algerian Revolution, to a greater extent than introducing revolutionary fighters. This is due to keeping pace with historical events and commemorating them on their corresponding dates, unlike private channels, which neglected the anniversaries of historical events corresponding to their dates of occurrence.

These clips address various historical events and diverse heroic figures. Historical heritage focuses on discussing battles led by well-known figures who achieved significant successes, such as **Mustafa Ben Boulaid**, his achievements, and his various heroic stances, and how he succeeded in instilling fear in the oppressive colonizer. It also addresses historical battles and the achievements resulting from the war, such as victory and the number of casualties.

**Table No. 5: Types of Cultural Heritage**

Category	A3 Channel Page Frequency	A3 %	Echourouk Channel Page Frequency	Echourouk %	Ennahar Channel Page Frequency	Ennahar TV Page TV %
Tangible heritage	—	—	—	—	10	16.95%
Intangible heritage	09	81.81%	03	75%	41	69.43%
Social heritage	02	18.81%	01	25%	08	13.52%
<b>Total</b>	11	100%	04	100%	59	100%

**Source:** The researcher

The figures in the table show that the **A3 Channel page** focuses only on **intangible and social heritage** in its news bulletin clips published on Facebook, with a greater emphasis on intangible heritage. The same applies to the **Echourouk Channel**, which preferred to focus on presenting news related

to intangible and social heritage, with the highest percentage attributed to intangible heritage. In contrast, **Ennahar Channel** addresses all types of cultural heritage—tangible, intellectual, and social—in its main news bulletin, while also paying particular



attention to presenting news related to Algeria's intangible heritage.

#### **Tangible Heritage Includes:**

1. **Immovable heritage:** such as the remains of historical cities, religious buildings, architectural landmarks, military fortifications, water structures, burial sites, and the like.
2. **Movable heritage:** such as sculptures, engraved materials, manuscripts, coins, pottery, ceramic and glass artifacts, textiles, weapons, adornment tools, as well as craft and industrial heritage.

#### **Intellectual Heritage Includes Three Categories:**

- Knowledge and religious sciences inherited from ancestors.
- Customs and attire derived from social traditions.
- Singing, music, dance, and chants.

Algerian heritage derives from the intermingling of several cultural sources, including Amazigh, Arab-Islamic, Andalusian, Saharan, African, and Tuareg influences—

#### **A. Types of Tangible Heritage**

Category	A3 Channel Page Frequency	A3 %	Echourouk Channel Page Frequency	Echourouk %	Ennahar TV Channel Page Frequency	Ennahar TV %
Archaeological landmarks	—	—	—	—	—	—
Religious landmarks	—	—	—	—	—	—
Tourist sites	—	—	—	—	01	10%
Engraved materials	—	—	—	—	—	—
Pottery tools	—	—	—	—	03	30%
Textiles	—	—	—	—	04	40%
Crafts & industries	—	—	—	—	02	20%
<b>Total</b>	—	—	—	—	10	100%

**Source:** The researcher

The table shows that the **Ennahar Channel page** pays particular attention to tangible heritage, focusing on pottery tools and traditional crafts and industries. Observation of Ennahar news bulletin clips shows that the channel keeps up with Heritage Month events and covers all news about exhibitions specifically presenting textiles. Algeria's tangible heritage is rich and diverse due to the

heritage and identity in a relationship of identification and integration.

The interest of public and private channels in **intangible heritage** is attributed to Algeria's rich diversity of popular artistic styles, musical forms, and chants from all regions of the country. In Algeria, **five elements** have been registered:

1. Practices and skills related to **Imzad music**, registered in 2008.
2. **Ahellil of Gourara** and the customs associated with it (folk and vocal heritage), registered in 2008.
3. **Tlemcen wedding costume**, registered in 2012.
4. **The Sufi ritual of the Sbu'a (Al-Ratba Al-Fuljaniyya)** and its related ceremonies, registered in 2013.
5. **Customs, rituals, and ceremonies of Sebeiba** (traditional celebration), registered in 2014.

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country's vast territory and natural variety—from hills and plateaus to deserts—which allowed humans to develop civilizations adapted to their environments. Internationally classified Algerian tangible heritage includes seven sites: **Tassili n'Ajjer, the ancient archaeological sites of Timgad, Djemila, Tipasa, the Beni Hammad Fort, the Casbah of Algiers, and the M'zab Valley.**

Documenting daily life, past images, and aspects related to heritage provides meaningful insights that elevate the value of this heritage.

## B. Types of Intangible Heritage

Category	A3 Channel Page Frequency	A3 %	Echourouk Channel Page Frequency	Echourouk %	Ennahar Channel Page Frequency	Ennahar TV %
Religious rituals	06	77.78%	01	33.33%	—	—
Traditional clothing	—	—	—	—	20	48.79%
Singing	—	—	02	66.67%	05	12.12%
Music	—	—	—	—	06	14.65%
Dance & chants	—	—	—	—	10	24.34%
Theatre	02	22.22%	—	—	—	—
<b>Total</b>	09	100%	03	100%	41	100%

Source: The researcher

The table shows that **A3 public channel** focuses on religious intellectual heritage, a percentage not observed in any other channel. **Echourouk Channel** emphasizes singing

more than religious heritage, while **Ennahar Channel** highlights traditional clothing, dance, and chants in its news clips published on Facebook

## C. Types of Social Heritage

Category	A3 Channel Page Frequency	A3 %	Echourouk Channel Page Frequency	Echourouk %	Ennahar Channel Page Frequency	Ennahar TV %
Customs & traditions	02	100%	01	100%	05	62.5%
Proverbs	—	—	—	—	03	37.5%
Social values	—	—	—	—	—	—
<b>Total</b>	02	100%	01	100%	08	100%

Source: The researcher

News bulletin clips published on **A3 Facebook page** focused exclusively on customs and traditions, as did **Echourouk Channel**. **Ennahar Channel** paid greater attention to both social values and customs & traditions. Algeria is distinguished by diverse customs and traditions, such as marriage practices, circumcision rituals, holidays, and other cultural events, which the channels attempt to transmit. Social practices and celebrations reflect daily life in Algerian society, connecting closely with people's worldview, understanding of history, and collective

memory. These routine activities form the core of life and are perceived as inherently meaningful and sacred, reinforcing collective identity.

Social practices in Algeria vary remarkably by region, including prayer rituals, puberty rites, birth ceremonies, weddings, funerals, traditional games and sports, culinary traditions, settlement patterns, kinship rituals, seasonal festivals, hunting and harvesting practices, as well as various forms of material and expressive elements, such as signs, writings, speeches, performances, dances,

special costumes, carriages, sacrifices, traditional foods, and collective celebrations of worship and traditions.

## 7. Conclusion

The digital space, through news bulletin clips on the official Facebook pages of television channels, holds great importance due to the variety of topics it carries, especially for viewers. The more channels publish topics related to national identity, highlighting its components and cultural heritage, the more it reinforces our national identity and our traditional, architectural, religious, and moral heritage in the face of globalization. Social media networks also facilitate rapid sharing, publication, and interaction with numerous followers.

The study reached the following results:

- News bulletin clips on the **A3 public channel** focused on religious intellectual heritage, a proportion not observed on any other channel. **Echourouk Channel** emphasized singing heritage more than religious heritage, while **Ennahar Channel** highlighted traditional clothing, dance, and chants in its news clips published on Facebook.
- News bulletin clips on **A3 Facebook page** focused exclusively on customs and traditions. **Echourouk Channel** clips showed the same focus, while **Ennahar Channel** gave greater attention to social values and both customs and traditions.
- The **A3 channel page** focuses only on intangible and social heritage in its news clips published on Facebook, with a greater emphasis on intangible heritage. The same applies to **Echourouk Channel**, which preferred to highlight news related to intangible heritage.
- The **A3 channel page** is the only channel that focused, in its news clips, on highlighting historical components of Algerian identity for

viewers by presenting historical events from the glorious Algerian Revolution to a greater extent than merely introducing revolutionary fighters.

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