

RESEARCH ARTICLE		Colonial Anthropology and its Interest in the Study of Amazigh Culture in Algeria (1830 - 1962)	
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Abstract:			
<p>This study aims to clarify certain issues in the history of Algeria during the colonial period from 1830 to 1962, during which France mobilized all its resources to make Algeria a country of French language, identity, and religion. This was achieved through projects that utilized Amazigh cultural heritage to fulfill its objectives. France focused on anthropological studies to examine Algerian society, determine the systems governing it, explain the relationships that bind it, and understand its communication language.</p> <p>With the support of the colonial administration, military officers, administrators, and anthropological translators were able to conduct various studies based on the diversity of Algerian cultural heritage. On this basis, they succeeded in understanding the organizational, linguistic, and social cultural structure, as well as the customs, traditions, dialects, and rituals that characterize Algerian society, in order to use them to control Algerian society.</p>			
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Introduction:

It is undeniable that Algeria is very rich in its cultural heritage in general, and Amazigh heritage in particular. This study aims to address the critical situation that leads to this heritage being neglected and diminishing on one hand, and the unusual circumstance that leaves us as the last to learn about this civilizational legacy on the other.

We have made an effort to clearly outline, in a chronological context, the integrated connection between anthropology as an objective science and the colonial project through the events of the colonial period from 1830 to 1962, which is considered the most critical and dangerous phase in Algeria's history. During this time, a policy of extermination and separation was implemented, encompassing both the land and the people of Algeria. This was the systematic approach of the French colonial administration, attempting to make this land and its people French in language, Christian in religion,

and Western in culture. In contrast, we aimed to highlight the impact of these policies and the resilience of the Algerian people against them, expressing their rejection of all forms of submission and humiliation.

In a serious attempt to address this issue objectively and methodologically, we adhered to using a descriptive historical method to uncover historical facts, an analytical historical method to link and interpret events, as well as other methods such as statistical and comparative approaches.

One of the most prominent policies adopted by France was scientific and academic studies in the field of anthropology, due to its role in understanding human nature as individuals and the nature of peoples as groups. In this context, anthropology, accompanying colonialism, focused on studying Algerian society and its ethnological, ethnographic, and linguistic cultural components in order to understand it and thus find ways to control it. From this perspective, the following issue arises:

- To what extent did colonial anthropology affect Amazigh culture in Algeria during the colonial period?

From this issue, the following questions emerge:

- Who are the most notable anthropologists who studied Algerian Amazigh heritage?
- How did the colonial authorities utilize these studies to serve their projects?
- What is the significance of this heritage for Algerian society?

1-The Concept of Anthropology between Signification and Application:

The term cultural anthropology has two meanings: a broad one and a narrow one. In the broad sense, it includes prehistoric archaeology and anthropological linguistics, in addition to the comparative study of cultures and human societies. In the narrow sense, it is limited to the study of human cultures and societies only. Cultural anthropology encompasses both the comparative historical analysis of cultures and ethnology (Shaaban, 2004, p. 16). As a written description of social organization, social practices, and the symbolic and material sources that distinguish a particular group of people, this is achieved through prolonged and direct engagement with those people (Duranti, 1997, p. 85). A close examination of the anthropological actions of the French during the 19th century reveals that their impact was significant, encompassing the cultural heritage of a region with extensive boundaries, both in terms of the intellectual value of the content produced and the methods and approaches used in its production.

Another important branch is linguistic anthropology, considered a part of the broader field of research shaped by anthropology. It examines language to understand the relationship between cultural systems and various forms of social organization (Duranti, 1997, p. 74). This is what France focused on understanding and employing to control the organizational structure of Algerian society.

2-Anthropology and Colonialism:

Modern European colonialism found fertile ground in cultural anthropology to succeed in its projects of control and spiritual extermination. This is supported by the French perspective, where we find Paul Rivet, a pioneer of ethnology, stating: "There is no good colonization without rigorous ethnology... Colonization should not be a matter of experimentation when the lights of scientific observation can already assist in its completion with a high rate of success (Leclerc, 1990, p. 107). The colonial army needed to know who it was fighting, and for that reason, specific knowledge about the regions that showed resilience in resisting it was produced. Consequently, military ethnography began to develop and grow as a strategy (Vatin, 1975, p. 11). This is indeed what happened. After a decade of occupation, the colonial administration undertook extensive investigations, gathering nearly forty volumes between 1844 and 1867 to provide as much accurate information as possible about this Arab or this Berber (Vatin, 1975, p. 13).

It can be said that the anti-Amazigh sentiment is evident among French scholars studying Berber culture in Algeria, taking on a crusading character that peaked at the end of the 19th century and whose effects remained visible even after the centenary celebrations of the French occupation of Algeria. They classified Arabs as enemies, deemed the Islamic conquest as an occupation, and used other similar descriptors (Saidouni, 2004, p. 149).

However, we cannot assert that colonial anthropology was free from pure colonial excesses, using science to serve settler colonialism in order to understand the essence of the people and the land, thus facilitating the task of controlling them.

and suppressing their resistance. Anthropological research in Algeria was linked to the colonial movement at the end of the 19th century and the beginning of the 20th century, aiming to connect with the deep structures of Algerian society, which would pave the way for military operations. The occupiers realized that military occupation must be accompanied by knowledge of the geographical characteristics of the land, as well as the dominant cultural, social, and religious patterns in popular circles. This led to an increased interest in studying the Algerian people, with French military personnel being the first to engage in anthropological study in Algeria. The works of Cauvet, the Marcais brothers, Basset, Alfred Bell, and others testify to the attention the colonial administration gave to Algerian society and its ethnic and religious components (Ouraghi Ahmed, 2013, pp. 268-269)

It is important to note that the objectives of the colonial movement were realized through support from multidisciplinary studies such as ethnographic and ethnological research, particularly anthropological studies that focused on oral cultures and peoples without writing. Below, we provide a list of examples of the most significant studies that contributed to the study of Amazigh culture in Algeria:

- 1835 Jim Pharaoh, The Tribes and Bejaia
- 1837 Officer Saleh, A Letter on the Use of French Property in North Africa: A Historical, Moral, Political, and Military Memoir on the Tribes
- 1841 Father Duga, The Kabylie and the People of the Tribes
- 1844 Bruce Lar, The French-Berber Dictionary with the Assistance of Sidi Ahmed ben Hajj Ali
- 1845 Marshal Bugeaud, A Presentation on the Current Situation of Arab Society and the Various Ethnic Groups in Algeria
- 1844 Fabre and General Wenzel Dumas, The Great Kabylie: Historical Studies
- 1847 Chaîne Dublan, The Tribes
- 1848 Captain Carit, A Study on the True Kabylie
- 1852 Bruro Gigi, Military Periods in the History of the Kabylie and the Military Borders of the Great Tribes under Turkish Rule in the Province of Algeria
- 1858 Viro, Memoirs on Bejaia
- 1859 The Tribes of Gerjura
- 1861 Doctor Diernard, The Military Campaign in the Kabylie
- 1864 Baron Herry, The Tribes and the Colonization of Algeria
- 1866 Farine, Through the Kabylie
- 1872 Colonel Hanoteau, The Rules of Tribalism
- 1872 Hanoteau and Letourneau, The Kabylie
- 1873 Colonel Rouban, Memoir on the Military and Administrative Organization of the Turks in the Great Kabylie
- 1875 Fortal Fornal, The Berbers: Studies on the Arab Conquest of Africa
- 1878 Doctor, Memoir on Tizi Ouzou
- 1884 The Inhabitants of the Algerian Territory
- 1867-1886 Maskourai, The Formation of Urban Centers Among Settled Populations in Algeria: The Tribes of Gerjura
- 1888 Camille Ferry, The Tribes
- 1889 Sharfenia 1892, Jules Leonal, The Races of the Berbers: The Tribes of Gerjura
- 1905 Georges Eli, The Kabylie and the White Fathers
- 1905 Lumeister, Customs and Traditions of the Tribes
- 1912 Laoust, A Study on Berber Dialects of the Chenoua Compared to the Dialects of Beni Nasser and Beni Saleh: An Investigation into the Extinction of the Berber Language
- Georges Marcais, The Arabs in Berber Land from the 10th to the 14th Century
- 1914 Colonel Pichot, History of North Africa
- 1921 Beekey, Civilizations of North Africa
- 1923 Werrick Tinfald, A Preliminary Record of Algerian Legislation
- Bertrand, Islam and the Psychology of Muslims: A Study of Races
- 1949 Jean Servier, who wrote Traditions et Civilisation Berbères

From this list, it is evident how these individuals sought to bring about a scientific revolution in anthropological theory, shifting its innocent direction to serve imperialist colonialism. The Scientific Exploration Committee for Algeria, established in 1837, included notable figures such as Carette, whose works are among the most important field studies of the Kabylie region. He indicated the existence of customary law among the tribes, which was utilized for colonial purposes.

3-Strategy of Anthropological Studies:

In the field of extensive studies, the colonial administration focused on the Amazigh-speaking populations across their various regions and dialects. Many of these studies became essential references for scholars and researchers to further the colonial and settler project of Westernization. Among them is Henry Basset, who defined the scope of the Amazigh language as extending from the Egyptian borders in the east to the Atlantic Ocean in the west, and from Senegal and Niger in the south to the Mediterranean Sea in the north (Basset, 1920, p. 9). General Hanoteau mentions that the language spoken by the inhabitants of the Kabylie is a dialect of the Berber languages known as Taqbaylit, or Kabyle (Hanoteau A., 2013, p. 524).

Amazigh is not limited to the Kabylie region; it also prevails throughout the mountainous area between Bejaia and Sétif (Hanoteau A., 2013, p. 524). Amazigh dialects are also present in Aurès, Mزاب, and Hoggar. These areas became focal points for study and planning, seen as suitable for the realization of colonial projects (Saidouni, 2004, p. 143). De Tocqueville described the Kabylie region as closed to them due to its difficulties, yet its souls are accessible. He noted that the great passion of the Kabyle is for pleasures and material desires, and from this, we can draw him in. It is natural to tame him with our arts rather than with our weapons. Thus was their miserable view, marked by contempt and deceit, as they labeled them with terms like "savagery" and other naive descriptors, either out of ignorance or with deliberate intent.

In this context, it is useful to mention what the theorist of colonial policy, de Tocqueville, said: "The tribes that make up the province share a sufficiently similar language, customs, and ideas; however, they strangely differ among themselves in terms of interests and are deeply divided by ancient rivalries. This is evident in the ease with which we often found them being used against one another for our benefit..." (Tocqueville, 2007, pp. 22-23). Basset also emphasizes the negative impact of Islam and the Arabic language on the Amazigh, stating that they are the reasons for abandoning their own language in favor of a foreign tongue (Basset, 1920, pp. 27-28). This attack on Islam is, in fact, an assault on the strong common factor that binds the tribes together, which is their faith (Tocqueville, 2007, p. 39). This was indeed the case after the legal materials, consisting of observations and writings on the customs and traditions of the tribes were compiled and formulated by E. Carret, E. Daumas, Hanoteau, and Letourneau. This allowed for the abolition of the legal provisions among the tribes to eliminate this common factor, replacing them with traditions, customs, and practices through the preparation of what became known as tribal law, which was issued on December 31, 1859. Following the Rahmanian uprising in 1871, Islamic jurisdiction was also abolished and replaced by French laws (Saidouni, 2004, p. 150).

Hanoteau's anthropological studies also undermined the value of the Amazigh, portraying them as less developed and treating them with disdain by other peoples, including the Arabs. He claimed that no one learned their language, and, moreover, that the Amazigh themselves did not take pride in their heritage or language, describing it as merely a makeshift and rough language (Basset, 1920, p. 25).

We also find that some French researchers attributed to unknown Algerians the claim that the French occupation of Algeria was destined to happen. Linguists and anthropologists have often mentioned that they found in the statements of certain dervishes and saints indications that Algeria would be occupied by the "yellow race," the descendants of the Romans, due to the tyranny of its rulers, their injustices, and their deviation from the path of Islam, as well as their acceptance of corruption. The French were impressed by these sayings and prophecies and began to promote them in their writings, as they served their interests and agendas (Saadallah, 2008, p. 296).

To discuss this aspect of the colonial strategy in studying Algerian society, we must distinguish between two phases: the military expansion phase, based on various writings and exploratory reports, and the second phase that began with the establishment of historical associations and academic institutions specialized in this field, always serving their interests. They benefited from field experiences and quickly responded to all the requirements of the process while thwarting attempts to halt or hinder the grand project of Westernization and France's dream of building a multi-ethnic French nation under one banner.

Thus, we find that the colonial French administration viewed the study of Algerian languages and dialects as a means of political infiltration rather than as elements of culture and thought. This was reflected in their outlined goals and interests in the following areas:

- Striving to learn and master these languages by various groups, including military personnel, translators, and academics, to serve the French administration.
- Compiling dictionaries and focusing on linguistics for various Amazigh dialects.

- Studying and collecting the Tifinagh script and various texts found in different regions of Algeria, especially in the southern areas.
- Preparing reports and studies through social surveys of local customs and dialects, as well as all related aspects.
- Collecting Amazigh oral narratives such as stories, poems, proverbs, and sayings, and publishing and promoting them.

Exploring the roots of Amazigh culture was an early priority recognized by France, serving as a strong entry point for its corrupt "divide and rule" policy. This approach extended from the cultural sphere to the social and even political realms. The production of dictionaries, linguistics, religious history, investigations, and translations of texts, ethnography, folklore, and schoolbooks were the areas most focused on by the Arabists in Algeria (Henri Massé, 1933, pp. 209-214).

4-Anthropology in the Context of Cultural Confrontation:

Undoubtedly, this period, despite its characteristics of extermination and exploitation, was primarily a time of cultural confrontations. The aim was to cripple mentalities and detach individuals from their national identity, which was seen as the correct path to achieve control in all areas. Thus, striking at the sources and means of culture in Algeria became the starting point for all the influences that our country experienced. Starting from the strategy of eliminating the fundamental component, which is the historical, material, and cultural existence of the Algerian people (Nasser Eddine Saidouni, 2000, p. 19). And promoting the idea of dividing Algeria into Arabs and Amazigh based on distinctions and ethnicity (Saidouni, 2004, p. 143).

The specialized scientific associations (the historical associations of Algiers, Oran, and Constantine) played a significant role in studying Amazigh heritage. However, despite their contributions, they remained within the scope of the colonial administration and its goals, which hindered the natural development of the Algerian people. These associations had a narrow perspective, sometimes driven by a racist viewpoint throughout the nineteenth century, focusing on ethnic and anthropological research and theories that advocated for French cultural superiority and the general superiority of the white man. Initially, these associations were also influenced by the colonial administration (Saadallah, 2008, p. 89).

Here, we note the convening of the French Orientalist Conference in Algeria on April 19, 1905, under the supervision of Governor General Charles Jonnart. The conference hosted approximately 500 participants over ten days, during which the colonial administration dedicated all resources to ensure its success. Among its resolutions was the publication of conference papers, totaling around 140 works that varied in topics, including history, geography, social sciences, and culture, as well as colloquial and Berber dialects, bibliographic research, and biographies (Sadouqi, 2020, pp. 232-237). The year 1913 culminated in the establishment of the Chair of Berber Studies, still under the support of the French Africa Committee, colonial leaders, and French universities (Bresnier, 1855, p. 14).

In 1925, the Governor General of Algeria, Maurice Viollet, appointed a publication committee to celebrate the centenary, headed by the President of the University of Algiers, Charles Tiar. This committee completed the projects of the Scientific Exploration Committee for Algeria, and the works and research were published in 1930. It is worth noting that the general population of the Arab Muslim Algerian community was absent from the work of this committee, just as they were excluded from the Scientific Exploration Committee, resulting in these studies being directed from a French colonial perspective (Saadallah, 2008, p. 88). The period from 1930 to 1962 was marked by a significant expansion in the establishment of specialized institutes, such as the Institute of Eastern Studies, the Institute of Desert Studies, and the Institute of Arab Studies (Jamal Eddine Baba, 2017, p. 196).

One of the earliest works on Kabyle discovery was authored by General Hanoteau and Loutourneau, an advisor to the court in Algiers. This duo carries a double symbolic significance. On one hand, it indicates that the military had fulfilled its mission of controlling the Kabyle region, and there was no longer a need for further research and investigation, as there would now be others to exploit its resources and occupy the field. On the other hand, this duo acknowledged the structural formation of a minority with a specific organization. Thus, the book *La Kabylie et les coutumes kabyles* became akin to Berber law, as flexible customs were integrated into written law concerning traditions, honor, marriage, property rights, obligations, and necessities. It began to operate as law in courts and was recognized by judges (Hanoteau A., 2013).

In this context, the efforts of Mr. René Basset in the field of Amazigh and African studies are noteworthy. He regularly reviews all publications related to African languages, particularly the Amazigh language. His works, such as "Amazigh Tales" and "New Amazigh Tales," are significant contributions to Amazigh and African folklore. He was supported in his studies by a group of Algerian linguists, with several works addressing studies related to the Amazigh language. Mr.

Mouli  ras contributed *"The Tricks of Si Jha"* in Kabyle with a translation, as well as *"Fabulous Stories and Legends from the Great Kabylie."* Mr. Motylinski conducted a study on the Nafusa dialect and the dialect of Ghademes in two publications containing valuable sociological materials. Mr. Mercier presented an important paper on the Chaoui in the Aur  s, while Mr. Deslaiug studied the Beni Snous dialect in his article on the Nayer. Lastly, Mr. Boulefa studied Amazigh dialects in the Moroccan Atlas and is working on a comprehensive work on this subject (Dout  , 1905, p. 445).

Ren   Basset's work is a significant contribution to the study of Amazigh cultures and languages. Over the course of about twenty years, he led numerous expeditions that explored diverse areas, ranging from Senegal and the Sahara to Morocco and Tunisia. His research primarily focused on Amazigh linguistics and local folklore, revealing the richness and diversity of traditions in these regions (Dout  , 1905, p. 439).

Maskray had begun studying the Tuareg dialects, but it was Mr. Basset who established a comprehensive study of the Amazigh language and its various dialects fifteen or twenty years ago. The results of this study were presented in a series of reports on the different dialects of the Rif, the southwest, the Aur  s, M'zab, Beni Menacer, Ouargla, and others. The findings of this extensive work were summarized in terms of phonetics and grammar in "Clarification of Amazigh Dialects." Periodically, Mr. Basset reviews all publications related to African languages, especially Amazigh, in his report on Amazigh and African studies (Dout  , 1905, p. 444).

We also find the study by Jean Servier titled "Traditions and Berber Civilization," which is important for historians of religion and for all those interested in Mediterranean civilizations. It is noted that he traveled from 1949 to 1961 through the Berber-speaking regions of Algeria, sitting on stone benches in village councils, trying to uncover layers of the original culture that have been covered by centuries of Islamic culture. This remarkable journey offers us an incredible wealth of what remains of Berber civilization, its rituals, and its visions of God, humanity, and time (Jean, 1985, pp. XIV-XIX).

Among the rituals are the "Doors of the Year" - Tibourine Oseghwas - which signify, for the tribes, the solstices and equinoxes, the major markers of time through which the year passes. The fundamental connection with "Mediterranean thought" is revealed, along with many related rituals that form a coherent and authentic whole. There is a section on the fate of the dead, as well as four other sections discussing the division of the year (autumn, spring, harvest) and the benefits of this division. The sixth and final part focuses on masks and fundamental drama. These beautifully presented works are complemented by a list of references and an index. Additionally, many images depict people and objects in their context (Hanoteau, 1906, p. 1).

5-Aspects of Linguistic Anthropology:

This begins with the premise that the majority of research focusing on Amazigh culture has concentrated on its oral production, while insufficient attention has been given to the study of written practices, their various manifestations, and their political and social functions. Despite some recent attempts over the last few decades that have contributed to changing the perception of the act of writing—through the monographic presentation of written works, the publication of notable texts, and an effort to understand the conditions of their production and social and political uses—this topic still urgently needs renewed research. Among its goals should be the pursuit of formulating a general theory of writing in Amazigh societies, addressing its social status and the relationship built with this act. Therefore, this preliminary paper will focus on the context and reasons for the neglect of writing as a subject in the academic organization of studies concerning the Touat region during the colonial period, and will present some manifestations of the presence of writing in social and cultural practices that support the call for establishing an anthropology of writing, along with proposing some issues and questions that could be subjects of future research (Hanoteau, 1906, p. 1).

The Kabyle tribes may have had a writing system similar to that preserved by the Tuareg, but they have lost all memory of it, and we can only speculate in this regard. The introduction of Islam among them, along with the obligation to study the Quran, led to their familiarity with Arabic writing. Later, the sheikhs and those engaged in scholarship could only focus on the knowledge acquired from the Arabs, as, according to Islamic doctrine, all human sciences stem from the Quran, which compelled them to adopt the language and writing system of the Arabs. Thus, the ancient writing, which was undoubtedly scarce if it existed, must have been quickly abandoned. Gradually, it fell into oblivion, and for a long time, the Kabyle language has not had its own letters to represent its sounds. Those who speak it borrow letters from the Arabic alphabet when they wish to write (Hanoteau, 1906, p. 1).

They express their thoughts in writing using their language, which they actually do only rarely and always with some hesitation. They say that Kabyle is spoken but not written; in reality, everyone uses these foreign letters, without fixed rules and in the way they think best represents the sounds, resulting in a complete lack of spelling. This makes Kabyle writings often incomprehensible to anyone other than the writer themselves. Therefore, it often happens that when a Kabyle

writes, for certain reasons, to one of their compatriots in their language, the recipient cannot read the message. It is entirely understandable for this to be the case, considering the many different ways that the same sounds of letters from a foreign language can be represented using Arabic letters (Hanoteau, 1906, p. 2).

Kabyle does not have its own letters to reflect its sounds, is not written, and has no literature other than religious hymns and popular sung poetry that has been transmitted orally. Writing is limited to contracts and some letters in Arabic script, primarily among the marabouts, with a few words noted in Amazigh (Hanoteau A. , 2013, p. 524).

Henri Basset also focused on studying the Amazigh and their dialects, as well as their heritage of proverbs and sayings. He emphasizes the efforts made by himself and other French scholars, such as Hanoteau, who recorded and collected around 70 Amazigh proverbs for this purpose (Hanoteau, 1906, pp. 185-192).

Charles de Foucauld made significant efforts in studying the Tuareg language, and his complete manuscript was found after his death, containing 215 Amazigh proverbs, in addition to documenting many Tuareg poems (Basset, 1922, p. 490). These proverbs are characterized by being very old, in the form of short verses with a specific rhythm, and they are widely spread (Basset, The Proverb of the Ahaggar, 1922, p. 491). Among the Tuareg, these proverbs are used to know the days and seasons of the year and agricultural activities. Their use varies between nomadic herders and settled farmers, in addition to sayings about water points, roads, and desert pathways (Basset, 1922, p. 492). It is clear that the studies conducted by the missionary Charles de Foucauld are equally important in conveying Amazigh culture into French, deepening knowledge of it, and facilitating its use in its linguistic aspects, including poetry, proverbs, and sayings.

Through these studies, they observed the wisdom and experience the Tuareg possess in life, as well as their social virtues. They often questioned the maturity and awareness of the Tuareg by stating that these proverbs, sayings, and poems exist among other peoples and have been passed from one culture to another until they reached them; thus, they are not originally their own creations (Basset, 1922, p. 493).

Based on the study of the behaviors and culture of the Tuareg, they emphasize the importance of caution and cunning in dealing with them, noting that pretending to be generous or kind is of no benefit. It is better to foster a spirit of suspicion and deception to avoid what happened previously with the killing of some officers and explorers such as Flatter, Maurice, de Foucauld, and Crampel. They also promoted the idea of their friendship with the Tuareg, claiming they had become tamed and began employing them to serve their ulterior political agendas (Basset, 1922, p. 502).

6-The Importance of Algerian Amazigh Heritage:

It seems beneficial to penetrate the traditions that confine knowledge of Algeria's cultural heritage to oral records, allowing a larger segment of the public to explore the diverse heritage that Algeria boasts across different eras.

The reality of multilingualism has become a fact today, and monolingual states are rare. Algeria, with its Amazigh and Arab cultural heritage, reflects this diversity from the depths of Algerian society, from north to south. This civilizational heritage expresses identity and shows how it has been utilized in favor of the colonial project aimed at dividing Arabs and Amazigh, who share the same faith, have intertwined bloodlines, and established a cohesive, multicultural society.

Algeria relies on holding onto the heritage of its ancestors because it serves as a solid link in the continuity between generations. Anyone examining the Algerian cultural heritage will surely notice its richness and great diversity. Those who trace its history will find that it has been subject to distortion, with Amazigh culture being one of the avenues for such distortion and control over Algerian society.

We must remember the historical and political background that sheds light on the importance of this study regarding the Amazigh language and how it was a focus of French policy aimed at using it for ulterior motives. This manipulation has affected its significance in maintaining the cohesion and unity of Algerian society, and it is essential that we acknowledge this together.

The issue of language is indeed complex and intricate. While its heritage extends far back into the past, we find ourselves currently distancing from it, leading to a disconnection that causes us to lose full awareness of its importance. This is a problem. The question at hand is how we allow it to be subject to decline and disappearance, knowing that it is a source of strength and a spirit of construction.

Conclusion:

In conclusion, we can say that this study has allowed us to reach several results: such studies serve as an entry point for understanding the transformations shaped by colonial anthropology, and they provide a means of liberation from the cocoon of colonization that has distorted our history and marred our heritage at its core.

This transition takes our heritage from the depths of oblivion to a state of actual presence in its various material and immaterial forms. The least that can be said about Amazigh heritage is that it is characterized by the purity of its source and the richness of its diversity, acting as a central pillar in the cohesion of Algerian society.

Anthropological studies of Amazigh culture are considered a winning endeavor, even though they were conducted from a one-sided perspective aimed at colonial exploitation. Nevertheless, they have preserved much of this heritage, which consistently reflects the authenticity of the Algerian people and the strength of their cohesion, thereby enhancing their civilizational status.

Amid all this, we note the awareness among Algerians of what is being plotted against them at every moment, as the occupying force disguises itself as travelers, tourists, religious figures, and other forms through which the threads of conspiracy are woven to study our society and undermine its cultural identity, which affirms its civilizational worth and its ancient roots.

The anthropological trajectory of colonial imperialism has acted as a catalyst for the vile racial dynamics between Arabs and Amazigh, representing a desperate attempt to destabilize the civilizational component. This has revealed the authenticity of Amazigh culture, which clearly demonstrates that the strong attachment to this heritage is rooted in the deep identity of the Algerian people.

In the end, we clarify that we do not claim to have covered the topic from all aspects, and we open the door for researchers to conduct similar studies and hold seminars and conferences to dust off this cultural heritage, bringing it closer to all segments of Algerian society and promoting it globally as a human civilizational heritage, recognizing its cultural and intellectual weight, filled with wisdom and valuable human experience.

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