
The Media Legislation in Algeria
La législation des médias en Algérie

Dr. Zebda Noureddine
Mohamed Boudiaf University, Msila
zebda.nour@gmail.com

<i>Date of send: 09/09/2020</i>	<i>date of acceptance: 10/02/2022</i>	<i>date of publication: 10/06/2022</i>
---------------------------------	---------------------------------------	--

Abstract:

Recently, the power of the media has increased in influencing and creating public opinion and the ability to direct it, until the media and the press became the fourth authority for its power in influencing and making political, social and economic decisions. This is due to the major role that the media plays in the society. Freedom of the press is the guarantee given by the constitution of the state, so that it has become an indispensable social necessity. It is also considered the reflective mirror of the political, social and economic situation prevailing in any country.

The media legislation in Algeria, like other laws, is developed and affected by the political, social, economic and security environment of all societies, so we find the legislator undertaking, amending and changing them constantly, but that will not be sufficient unless the legal process is preceded by an ethical work that frames the media work in all its aspects and expands to include all parts.

Key words: The Media, Development of Freedom of Expression, The Media Legislation, the press .

Résumé

Récemment, le pouvoir des médias a augmenté pour influencer et créer l'opinion publique et la capacité de la diriger, jusqu'à ce que les médias et la presse deviennent la quatrième autorité pour son pouvoir d'influencer et de prendre des décisions politiques, sociales et économiques. Cela est dû au rôle majeur que jouent les médias dans la société. La liberté de la presse est la garantie donnée par la constitution de l'Etat, de sorte qu'elle est devenue une nécessité sociale indispensable. Il est également considéré comme le reflet de la situation politique, sociale et économique qui prévaut dans tous les pays.

**Author Sent: Zebda Noureddine*

La législation des médias en Algérie, comme d'autres lois, est développée et affectée par l'environnement politique, social, économique et sécuritaire de toutes les sociétés. Nous trouvons donc que le législateur s'engage, les amendant et les changeant constamment, mais cela ne suffira pas à moins que la loi est précédée d'un travail éthique qui encadre le travail médiatique dans tous ses aspects et se développe pour inclure toutes les parties.

Mots clés: Les médias, Développement de la liberté d'expression, La législation des médias, la presse .

introduction

What plays a pivotal and central role is the media in the life of all countries and nations, so that it is considered the main stream for transmitting various events directly from their various sources and communicating them to the audience wherever they are. In addition to that, it has effective contribution to the development of information and knowledge, and thus it has direct, positive effects on society and raises the level of consciousness and civility as it can be negative as well. As it can be a field of rivalry and division.

That's why most countries have created constitutional and legal frameworks to protect the tenet of media freedom to ensure a variety of media policies that serve the permanence and independence of this principle which fits the objectives of the society, and its orientations and aspirations.

Due to the importance of the media and the great and dangerous functions it performs in the society, in Algeria, the state sought to consolidate and revive its laws and reinforce the principle of freedom of expression and the right to information in accordance with the aspirations of the people, where we find it in the last constitutional amendment in March 2016¹. The constitutional founder, in Chapter 1 of the constitution related to the general principles that govern Algerian society, supported the freedom of the written and audiovisual press on media networks and considered it guaranteed and not restricted in any form of tribal censorship².

The problematic to be studied in this research paper is: What are the legislative developments in the field of the media in Algeria?

To find out solutions to this problematic, we divided the research as follows:

The first section: The conceptual framework for the term constitution, law and the media

Before referring to the concept of media literally and figuratively, we must first mention the concept of law, then the constitution according to the following explanation:

First: the term law and the term constitution

The origin of the word (law) is Greek, and it means *the straight stick*, and it is intended to denote integrity in principles and rules. Several languages have borrowed this term, including Arabic.

The law is the set of legal rules approved by the state to regulate and guide the behavior of individuals within society, and they are bound to respect them, even by public force when necessary.³

Long time ago, the law was divided into rules of general and private law. General law is the set of rules that regulate the relationships in which the state is part of it and the holder of authority and sovereignty.

Whereas private law is the set of legal rules that regulate the relationships between individuals, or the relations of individuals with the state as a legal person who does not exercise sovereignty or authority.⁴ The standard of the state, as the owner of sovereignty and authority, is considered as the best criterion for distinguishing between these two laws. The state in public law enjoys privileges in public authority, on the contrary to the matter in the rules of private law, it means that ordinary people are equal.

Whereas the constitution in any country, it is considered as the supreme law that clarifies the form of this state and the nature of the system of government in it and defines its authorities and how to practise them, as the constitutional law clarifies the basic freedoms of citizens and the acquired rights, as well as their duties towards the state.

But the task of ordinary laws, including the media law, is to explain and detail the articles, the backgrounds, contents, sentences and vocabulary included in the constitution⁵.

We conclude that the constitution is the basic law in any country, that is to say the top of the legal organization. It is not conceivable that there is a legal base that transcends the constitution, but rather the opposite is imagined in the sense of the constitution's supremacy over all other legal rules.

The constitution is the basic legislation and the system of government of the state, as it defines public bodies and institutions, their competencies and their relationship with each other, as well as stipulates the freedoms of individuals and must concern the citizens⁶' rights facing public authorities and how to protect these rights.

The constitution often includes general principles, rights and freedoms, while ordinary laws, including the media law, explain and detail those principles, rights and freedoms.

Second: the Meaning of the media:

A / Definition of the media

1- The meaning of media literally: this word is derived from the verb “to know or to report,” and the Arabs say: ‘to inquire about the news’, and that’s what scholars mean about the media process. The reporting of the news in the French and English concept corresponds to the word “Information”. In this regard, Dr. Zuhair Ehdaden confirms that “the word media is derived from science, which means reporting the news”.⁸

2 – The media figuratively: the word media figuratively means spreading the news, facts and information to all members of society.

It is intended to provide people with true news, positive information and constant facts.

It also means that “all aspects of communication activities aimed at providing people with all the facts, true news and positive information about issues, topics, problems and events objectively and without distortion which lead people to knowledge, awareness, perception among the audience to be conscious with all the true facts and objective information, in order to enlighten public opinion and form correct point of views about the reality, issues and problems raised.”⁹

B - The Importance of Information and Communication:

We conclude from the above definitions that the media, in its simple meaning, is the spread of facts, opinions and events in appropriate formats, audible or visual, and by means of symbols and means that are understood and accepted by the public, and thus it becomes a tool of civilized communication that serves the human community and brings concepts closer, so that they are informed about the news and facts to be aware to adapt to them and take what is appropriate and necessary. All this will not be achieved unless there is media freedom oriented to the future, and the right to information as it is said that « freedom is like the currency that people use in the markets, and the currency of freedom has two sides, the first of which is public opinion and the second is the media. »¹⁰

Freedom of the press or free press is the guarantee given by the constitution of the state to its citizens. It extends to institutions which broadcast news and their printed reports. This freedom also extends to include gathering news and processes related to obtaining news information for the purpose of publication.¹¹

The United Nations for Science, Culture and Education Organization (UNESCO) believes that: “Freedom of the media can be defined as the right

to access news that is held by public institutions. This freedom is linked to the basic right to freedom of expression as recognized in Resolution 59 of the United Nations General Assembly ratified in 1946, as well as in the Article 19 of the Universal Declaration of Human Rights (1948).¹²

Media freedom equals freedom of expression through important international mechanisms, including the International Covenant on Civil and Political Rights (1966) and the American Continent Convention on Human Rights (1969). UNESCO's mission, as defined in the founding charter, calls on the organization to "facilitate to swap ideas about a notion or a photo."

In addition, and within the framework of the annual celebration of UNESCO's World Press Freedom Day, the importance of freedom of information has been mentioned in a number of declarations (Brisbane Declaration, Maputo Declaration and Dakar Declaration).¹³

Third: Freedom of Expression and Information in Islam

Islam's view of the media is broader and deeper than some might imagine, because Islamic law considered the media as one of the main and important mechanisms in spreading the teachings of the true Islamic religion and calling to God the Almighty. Islam is an integrated system that came to regulate all aspects of life and human behavior in times of peace and war.

The media must achieve its noble purpose, and it reaches that when it faithfully performs its message, so it was necessary for it to adhere to a set of controls, standards and values that govern its performance and correct it if it lost the direction.¹⁴

Islam called us, in its two main sources (the Qur'an and Sunnah), to meditate and to call the reason in all matters of the world and religion to find the truth that God accepts to prove the independence of oneself, and to bear one's responsibility for his decision to choose the right or wrong path, and in order to enlighten human life, its progress and the architecture of the universe.¹⁵

And there are verses in the Noble Qur'an that support this matter, where God the Almighty called us to work with reason, think and contemplate, promoting virtue and prohibiting vice as God the Almighty said: {Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understandin}.¹⁶ And He said: {Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts}.¹⁷

On the authority of Hudhaifa, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said:

(Do not be holistic, say: If people do the best, and if they do wrong us, but be patient.....).¹⁸

The media in our true religion is not just a means or a profession, but rather it has great goals related to promoting virtue and prohibiting vice and worshipping God to reach the goodness of this world and the hereafter.

The Second Section: Media Freedom in International and Algerian Legislation

Before talking about media and freedom of the press, we must first talk about freedom and its development in human life, and about the first human obsession and instinct that was born with him, since the beginning of his struggle with monsters and predators, and his only concern was to survive and preserve his life. He grew more mature and aware as his concept of security and stability matured, and this feeling grew in man with the emergence of the family and the formation of clans and tribes, as every individual turned towards his family or his group to preserve some of the boundaries that his primitive state permitted to preserve his wellbeing, rather he began to spend his efforts, work and think for the concepts of life Such as freedom, dignity, creed, communication and other values that have become part of his true being. After that, man began to live - over time - under a system dominated by a unified law that guarantees his right to life, equality and freedom in all its forms and types.

The following is a review of the most important international and national stations that the principle of media freedom went through.

First: A Brief Overview of the Development of Media Freedom in International Legislation

A - The French Revolution of 1789 and the Media Freedom:

A lot of historians consider the French Revolution to be one of the strongest stages of demanding human rights, especially individual ones, and of course, including the right to freedom of expression and the media. The historical references indicate that media freedom in France was under the authority of censorship and the right of privilege under the tyrannical monarchy like the rest European countries at that time, but with the change of the situation, the Bastille Revolution of 1789 AD, when a fundamental stage in the history of the French and international press began, which established the idea of free speech and emancipation from the grip of royal power, one of them is that the freedom to swap ideas and opinions is one of the most precious human rights. Every citizen can freely express, write and print, except for transgressing this freedom, as the person bears his own responsibility for the

excessive exercise of this freedom in accordance with what is defined by law.¹⁹

This declaration became the liberation principle on which philosophers, jurists and politicians relied on formulating their theories at this period.

With the issuance of the law of 1881 on preventing censorship for Journalists, the media was freed from the grip of power, as this was the first media law that appeared in the world, to embody the freedom of the journalist that does not prevent him from expressing any of his ideas by abolishing the censorship that was imposed on him. We find the Article 11 of this law explicitly supports freedom of the press, as it says: "No one is embarrassed because of his ideas and opinions."²⁰

B / Universal Declaration of Human Rights 1948

With the appointment of Mrs. Eleanor Roosevelt, the widow of the US President Roosevelt, and chair of the Committee for Drafting the Universal Declaration of Human Rights, this project was prepared with the participation of many personalities from different countries. On December 10, 1948, at the Chaillot Palace in Paris, the United Nations General Assembly voted on the scientific declaration of human rights. 48 countries adopted it, as they set out a set of legal rules that guarantee basic human freedoms and the mechanisms for adherence to them for all nations of the world.

Among the articles that stipulate the need to guarantee freedom of the press and expression, we find the Article 19, which states: "Everyone has the right to enjoy freedom of opinion and expression. This right includes his freedom to hold opinions without harassment and to seek, receive and impart information and ideas to others by any means and without any limits."²¹

Second: The Development of Media Freedom in the Algerian Legislation

After 1962 in Algeria, the government placed its hand on the media as the strategic sector when they understood its importance in the political and social arena, and they helped themselves by providing the French legislation according to the law of 12/31/1962 except for what contradicts the principle of national sovereignty, before it was abolished in 1973, between 1962 and until the issuance of the first media law in Algeria in 1982. The government put several texts that frame the system of press institutions, such as the law of November 1967 defining the written press system, the basic system for the profession in September 1968, and the publishing system, especially copyright in 1973.²²

Despite the importance of these texts, they were not enough, according to some, to fill the legal void that characterized the media sector in Algeria at that period.

It is clear from what is said above that the state has put its hand on the media sector by liberating it first from the hands of the colonialists, then nationalizing it, and at last its total submission to the state.²³

In general, we can distinguish two important periods the freedom of the media went through in Algeria, the period (1962-1982) and the period after 1982 until now.

First - The period from 1962 to 1982:

After Algeria gained independence in 1962, the freedom of the media diminished due to the state's adoption of the one-party system. Three newspapers and ten magazines were published supporting the National Liberation Front party, while newspapers that expressed other political orientations such as the Algerian People's Party and the Communist Party stopped, as part of the establishment of a system. The one-party, in addition to the colonial newspapers that continued to be published after independence under the Evian Agreement, and although these colonial newspapers changed their view of Algeria from being part of France to accepting the status of independent Algeria, they remained representing the French presence in Algeria.²⁴

The constitution of 1963 devoted the principle of freedom of expression in general, and this is what the Article 19 of the same constitution stipulates: "The Republic guarantees freedom of the press and other media, freedom of association, freedom of expression and public intervention, and freedom of assembly."

However, the Article 22 affirmed that freedom of expression is not absolute, as this article stipulates that: "No one may use the aforementioned rights in prejudice to the independence of the nation, its integrity, national unity, and the constructions of the Republic, the aspirations of the people, socialism, and the principle of the unity of the National Liberation Front."²⁵

The constitution of 1976 went in the same direction and did not add anything. Whereas the Article 55 emphasized that freedom of expression and assembly are guaranteed and cannot be invoked to strike at the foundations of the socialist revolution²⁶. This constitution also limited the freedom of expression with several restrictions addressed in the Article 73. The most important of which are the main interests of the national group, the unity of the people, the national territory and the socialist revolution.²⁷

The actual interest in media issues and means began prior to the issuance of the constitution in 1989, so the law of February 6th, 1982 was issued, which

is the first law for the media in Algeria, where it dealt with various media activities with the aim of involving the citizen in development and improving national services through the advancement of the media sector, especially in light of the low rates of illiteracy in the country and the increase in the percentage of readers ²⁸ . This announcement contained 119 articles distributed in five chapters, as it was stated in the first article: "The media is a sector of national sovereignty..... The media works to mobilize all sectors and organize them to achieve national goals. "

But the second article states: "The right to information is a fundamental for all citizens, and the state shall work to provide complete and objective information."²⁹

Some believe that many media laws at that period came with a punitive character rather than regulatory one, including the law of 1982, where we note that it has devoted 43 articles to punitive measures against journalists, so it was called the Penal Code. For instance, publication crimes are subject to the penal law, not the media law, despite the privacy of the work of the press and the media, and the privacy of the publishing crimes, which are radically different from other crimes committed in society.³⁰

Second - The Period after 1982:

I knew Algeria in the period that followed the law of 1982, and we notice that Algeria has undergone important transformations, the most prominent of which was the October 1988 events, in which the demonstrators demanded change in all political, social and cultural fields, so the authority at that time worked on important changes that affected all political, economic and media levels through the issuance of the pluralism constitution in 1989. It has moved from a system that recognizes only one party to a system that recognizes the pluralism. This constitution was promulgated on February 23, 1989, establishing the principle of political pluralism and thus media pluralism. The philosophy of pluralism in this constitution allowed the emergence of partisan and private press in addition to the public press that was alone in the market.³¹

A - The Law of 1990:³²

The constitution of 1989 opened the door to a set of public freedoms, including the freedom of opinion and expression, and because freedom of the media is an integral part of freedom of expression, it was necessary to lay down the legal framework that explains this principle, and this was practically embodied by the issuance of *Media Law No. 90-07* of April 3, 1990 which specified the rules and principles for practicing the media rights, as the law of 1990 amended the media law issued in 1982.³³

This law consists of 106 articles distributed into nine chapters, and the most important of them are:

The Article (02) "The right to information is applied by the citizen's right to be fully and objectively informed of the facts and opinions of interest to society at the national and international levels, and the right to participate in the media by exercising basic freedoms of opinion and expression in accordance with the articles 35, 36, 39 and 40 of the constitution."

The article (03): "The right to information shall be freely exercised with respect for the dignity of the human personality and the requirements of foreign policy and national defense."

The article (59) stipulates: "The Supreme Media Council, which is an independent, administrative, controlling authority with a moral personality and financial independence. Its mission is to ensure the respect of this law."

The authorities of this council are defined in these articles: from 59 to 76 of the same law.

However, this council did not last for long. In October 1993 the government dissolved this council, after Algeria went through hard period in its history following the approval of the state of emergency, as the freedom of the media deteriorated during that period.³⁴

With the issuance of the constitution of 1996, which was rich in basic freedoms in general, its articles concerning expression and freedom of opinion are an exact copy of the articles of the constitution of 1989. However, their application remained words on paper because Algeria was in a state of emergency.³⁵

B / Algerian Media Law of 2012:

The organic law no. (15-12), issued on 12 January 2012, is considered the central text regulating freedom of expression and the media, This law, which replaced the media law of 1990, stipulates that press violations are not criminalized, and that prison sentences are replaced by a financial fine, in addition to free the audiovisual sector from the power, as it remained for many years the monopoly of the state.³⁶

This law is considered the first organic law for the media in the history of independent Algeria. Therefore, this law came 50 years after the independence of Algeria, as we note that it came more than twenty years after the issuance of the last media law that regulates the media arena, which is the law of 1990. Noting that during this period, from 1990 to 2012, Algeria witnessed several political, social, security and economic events, and witnessed several developments and changes that affected many domains, including that of media, as the 1990 law did not keep pace with the situation of the Algerian press. And because of that, voices have been raised about the necessity of issuing a new media law that fits the aspirations of journalists,

especially in light of globalization, as well as the revival of laws regarding the development of societies and countries.³⁷

The law of 2012 consists of (133 articles) distributed into 12 chapters.

As it was stated in the Article 51, the audiovisual activity is practiced by (public bodies - institutions and agencies of the public sector - institutions and companies that are subject to Algerian law).

It is also clear in the Article 63 that an agreement must be concluded between the audiovisual control authority and the licensee to establish each objective service for audiovisual communication and distribution via radio or television, as well as the use of electrical broadcasting frequencies, and this use is considered a method of private occupation for the public ownership of the state.³⁸

The new achievements of this law can be summed up in:

1- The codes of professional practice: the law has precisely defined the principles and rules governing the practice of the right to information and freedom of the press, as well as what is meant by media activities.

2- Establishing the authority to control the written Press: Through the article 40, it is an independent authority with a moral personality and financial independence that takes the task of carrying out several functions that all aim in the context of encouraging, strengthening, promoting and ensuring media practice on a pluralistic basis.

4- Liberalization of the audiovisual sector: The article 61 defines the bodies authorized to practice audiovisual activity.

5 - The establishment of the audiovisual control authority: The articles 64 and 65, the law confined itself to affirming the establishment of this authority without any details about its functions or composition, and referred to the law related to audiovisual.

6- The abolition of prison punishment: it is the most important achievement, as it abolished prison sentences and replaced it by a fine that does not exceed a maximum of 200,000 dinars.

7- Recognition of the rights of the journalist: The law introduces a number of rights, including the right of the journalist to a written work contract specifying his rights and duties (Article 80), the right to literary property (Article 88), and the right to insurance through Articles 90-91.

8- Emphasis on professional ethics: The law emphasized, through the chapter devoted to professional ethics and ethics, on the necessity of respecting the journalist while practicing his work for a set of rules such as respecting individual freedoms and the private life of people.

9- Electronic media: Through what was presented in Chapter V entitled "Electronic Media".³⁹

C / Law on Audiovisual of 2014:

This law was presented to the National People's Assembly, and after the amendments that were made, the law came out in its final form in the Official Newspaper on Monday 23rd March 2014. The most important articles dealing with professional ethics, we find: Article 2 which states: “The audiovisual activity shall be practiced freely with respect of the principles stipulated in Article 2 of the organic law 2012, and the provisions of this law and the legislation in effect.”⁴⁰

The previous law stipulates in its fifth article that licensed audiovisual communication services “consists of objective channels established by institutions, bodies and agencies of the public sector or legal persons subject to Algerian law, and their capital is owned by natural or legal persons who possess Algerian nationality.

The law clarifies in Article 17 that (the licensed audiovisual communication service is every objective service for television or radio broadcasting that is established by a decree in accordance with the conditions stipulated in the provisions of the law).⁴¹

Article 48 specifies the conditions that all channels must adhere to, through a set of principles, the most important of which is commitment to the national religious reference, respect for other religious ones, and respect for the principles of society, public morals and public order.

As well as compliance with professional rules, ethics and professional ethics when practicing audiovisual activity, regardless of its nature, means and manner of broadcasting, and not prejudice to private life, honor and reputation of persons and public figures.⁴²

It should be noted on the previous laws that despite the importance of professional ethics in media practice, the Algerian legislation did not pay much and sufficient attention, as most media laws in Algeria neglected this aspect despite being the essential thing of media practice.⁴³

As for the last constitutional amendment in March 2016, the media sector was strengthened with important guarantees not stipulated in any previous constitution, as it was decided the sentence of imprisonment for press offenses was abolished and prevent prior censorship according to Article 50: (Freedom of the written and audiovisual press and on media networks is guaranteed and not restricted in any form of censorship. Press offences cannot be subject to a freedom-negative penalty. The Article 51 adds: (Access to information, documents and statistics and their transmission is guaranteed for the citizen).

We note that this constitution, unlike its predecessors, spoke for the first time about freedom of the written and audiovisual press, after it referred to it only in the form of freedom of opinion and expression in previous constitutions.⁴⁴

Despite these constitutional guarantees, media laws remained misunderstood in their meanings which accept multiple readings. These laws lack the legal and technical mechanisms that make professional ethics difficult to apply them in reality. The media practice in Algeria led to chaos, randomness, circumstance and favoritism. There must be a special law on the ethics of the professional media in Algeria, and we should not be satisfied with references to professional ethics in various laws, texts and legislations.⁴⁵

Conclusion:

The contribution of the media to building and developing societies and enhancing their values is one of the noble and basic roles that the media is supposed to play. In addition to ensuring the rights of the public and societies to open up to the world, and to a free, honest and fair media that is objective and honestly, realistically and accurately expressing reality and hopes, as well as the aspirations of the society.

For this purpose, countries, with their various political ideologies in the world, have put in place effective media policies consistent with their goals, orientations and aspirations, realizing the importance of media and the great and dangerous functions it performs in the society.

Whether these media policies were set up by the state or governments, they should not intervene to destroy them. The reality of the situation confirms the necessity of their existence, but most important of all is that the process of legislation or setting legal rules should be under ethical process. That is to say, the ethical aspect of the media includes all parties, speakers, interveners and actors in the media domain.

In the end, it is worth noting that media laws, like other laws, evolve and are affected by the political, social, and economic with security environment of societies and states. Therefore, we find the legislator is always amending and change them, but that will not be sufficient unless the legal process is preceded by an ethical work that frames the media work in all aspects, including all its parties. Only then, the basic principles of the media entrenched in society and applied spontaneously, far from legal or penal compulsion.

Margins:

¹ According to Law No. 16/01 of March 6, 2016 amending the Constitution, Official Newspaper No. 14 of March 7, 2016.

² See Articles 50 and 51 of March 2016 constitutional amendment, previously mentioned.

³ Ishaq Ibrahim Mansour: Theories of Law and Truth and their applications in the Algerian laws, the Office of University Publications in Ben Aknoun, Algeria, 1999, p: 29.

⁴ Same reference: p.: 43.

⁵ Mousa Boudhan: Algerian Constitutions, 2008 Edition, Click Publishing House, Mohammadiyah, Algeria, 2008, p: 19.

⁶ Ishaq Ibrahim Mansour: Previous reference, p: 140.

⁷

⁸ Zuhair Ahadaden, Introduction to Information and Communication Sciences, University Press Office 1999, p: 6.

⁹ Farouk Muhammad Abu Zaid, Freedom of Media between theory and practice, Dar Al-Manar Lebanon 1987, p: 18.

¹⁰ See Zuhair Ahadaden, previous reference, p: 9.

¹¹ See freedom of the press: Wikipedia, the free encyclopedia, website: <https://ar.wikipedia.org/wiki/>, upload date: 09/05/2020 at 14:50.

¹² See the UNESCO website on the internet <http://www.unesco.org/new/ar/rabat/communication-information/access-to-information/> Upload date: 05/09/2020 at: 15:00.

¹³ The same previous reference

¹⁴ Iyad Attia: One of the media controls in the Qur'an, an article published on the Islam website: <https://www.islamweb.net/>, upload date: 05/09/2020 at 15:13.

¹⁵ Noureddine Boukerdid: The freedom of expression in Islam, its truth and its controls, an article published on the Islam Way website: <https://ar.islamway.net/>, upload date: 05/09/2020 at 15:11.

¹⁶ The Holy Quran: Surat Al Imran, verse 190.

¹⁷ The Holy Quran: Surat Al-Hajj, verse 46.

¹⁸ Noureddine Boukerdid: Ibid.

¹⁹ General historical background for media legislation: An article published on the website: Professor Jalati Moustafa, Jilali Yabes University, Sidi Bel Abbes: <http://djelti-mostafa.simplesite.com/435661297> Upload date: 08/25/2020, at 10:09.

²⁰ The media freedom in Algeria through global and national laws and legislation: An article published on: <https://djelfaonline.ahlamontada.net/t264-topic>, upload date: 08/25/2020, 15:03 pm.

²¹ Same as the previous reference.

²² Ali Karimi: The Development of Media Legislation in the Maghreb Countries, an article published on the website: <http://djelti-mostafa.simplesite.com/435661297>, upload date: 08/25/2020, at 10:09.

²³ Same as the previous reference.

²⁴ Guendouz Abdelkader: The Evolution of the Written Journalism in Algeria After Independence, Journal of Humanities and Social Sciences, University of Ouargla, Issue 19 June 2015, p.: 134.

²⁵ The media in the Algerian legislation is a unique experience in the Arab world: An article published on the Algeria website: <https://www.djazairess.com/elmassa/20729> Upload date: 08/25/2020, at 09:32

²⁶ The same reference.

²⁷ Yacine Rabouh: The media activity in Algeria from unilateralism to the liberation of the audiovisual sector, Journal of Human and Social Sciences, University of Ouargla, Issue 29 June 2017, p.: 266.

²⁸ Guendouz Abdelkader, *ibid*, pp: 135-136.

²⁹ The media freedom in Algeria through global and national laws and legislation: *ibid*.

³⁰ Abdelmoumen Ben Sagher: The Legal Regulation of the Audiovisual Sector Activity Under the Post-Independence Algerian Media Legislation, an article published on the Arab Democratic Center website: <https://democraticac.de/?p=38153>, uploaded on 05/03/2020 At 15:26

³¹ Yassin Rabouh: *ibid*: p: 267.

³² Law 90/07 related to the media, Official Newspaper of the Algerian Republic, No. 14, dated April 3, 1990.

³³ Bakhouch Sabiha: The evolution of media policy in Algeria in light of political pluralism 1990-2015. An article published on the University of Ouargla's website: <https://revues.univ-ouargla.dz/index.php/numero-23-ssh/3018-1990-2015>, upload date: 08/25/2020, 9:55 AM.

³⁴ Guendouz Abdelkader, *ibid*, p: 138.

³⁵ Yassin Rabouh: *ibid*: p: 267.

³⁶ Hamdi Wadad: The media law is ideal cannot be applied, an article published on: <https://ajo-ar.org/>, upload date: 04/10/2020 at 12:23.

³⁷ Abdelmoumen Bin Sagheer: previous reference.

³⁸ Same reference.

³⁹ See: Bakhush Sabiha, *ibid*.

⁴⁰ Abdel-Jalil Hasnaoui: Professional Ethics in Light of Algerian Media Laws - A Descriptive and Analytical Study of a Sample of Media Laws article published in the Journal of Human and Social Sciences Issue 27, December 2016, published on the website: <https://dspace.univ-ouargla.dz/jspui/bitstream/123456789/13519/1/S2702.pdf>

⁴¹ Abdelmoumen Bin Sagher: previous reference.

⁴² See the law relating to audiovisual activity, Official Newspaper of the Algerian Republic, Issue 16, dated March 23, 2014, p. 18

⁴³ See: Abdel-Jalil Hasnaoui: Professional Ethics in Light of Algerian Media Laws, *ibid*.

⁴⁴ See: Yassin Rabouh: Previous reference: p: 267.

⁴⁵ Abdel-Jalil Hasnaoui: Professional Ethics in Light of Algerian Media Laws, *ibid*.