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Autore	Aitel Fazia
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## Nota di contenuto

Cover; Half-title; Title; Copyright; Dedication; Contents; List of Figures; List of Maps; Acknowledgments; Introduction: The Local and the Global; "Nek d Amazigh": From Kabyle and Berber to Amazigh; On Terminology: Algerian, Amazigh, Arab, Berber, Indigene, Kabyle, Pied-Noir; A Word about Berbers; Overview of the Book; 1. The Emergence of Berber Consciousness, 1930-1949; Singling out the Berbers: A Singular Project?; The Berbers, the Algerianist Movement, and the Ecole d'Alger; Rehearsal for Dialogue: Algerian Fiction, between Imitation and Malaise The Emergence of Berber Consciousness and the Origin of the First Berber Writers2. The First Berber Francophone Writers: The Dialectics of Identity; Francophone Berber Writers: Starting the Dialogue; Jean El Mouhoub Amrouche; Marie-Louise Taos Amrouche; Mouloud Feraoun; Mouloud Mammeri; Malek Ouary; Conclusion; 3. Of Berbers and Beurs, France and Algeria: The Struggle for Identity and Rights, 1970-1990; Paradoxes; The Berber Movement in France and Algeria; Arabization; "One Only Arabizes What Is Not Arab": The Berber Academy and Beyond Two Influential Figures of the Berber Movement: Taos Amrouche and Mouloud MammeriLa chaine 2; The New Kabyle Song and Other Cultural Forms; The Berber Spring; From Berber to Berber-Beur; A Fertile Period, 1970 to 1980; Beurs' Unconscious Collective Memory; Berber-Beur Literature; Berber and Beur: Junction and Beyond; 4. Rebels in Print and Song: Tahar Djaout, Matoub Lounes, and the Algerian Berber Movement at the End of the Twentieth Century; Tahar Djaout: Out of the Berber Village; Matoub Lounes: The Kabyle Rebel; Djaout and Matoub: Secularism and Algerian History 5. Assia Djebar and the Mountain Language: The Return of the Repressed Algerian Berbers and Their Place; The Road to Vaste est la prison; Vaste est la prison: The Cumbersome Heritage, or a Genealogy of Rupture; Reappropriation or Evacuation of Berber History?; Conclusion; Of Berber Denial; Recent Development; Notes; Bibliography; Index

## Sommario/riassunto

To the world they are known as Berbers, but they prefer to call themselves Imazighen, or "free people." The claim to this unique cultural identity has been felt most acutely in Algeria in the Kabylia region, where an Amazigh consciousness gradually emerged after WWII. This is a valuable model for other Amazigh movements in North Africa, where the existence of an Amazigh language and culture is denied or dismissed in countries such as Morocco, Algeria, Tunisia, and Libya. By tracing the cultural production of the Kabyle people-their songs, oral traditions, and literature-from the early 1930's