



***Algerian Women in Social Media: A Critical Look at Their Representation on the Femme Algérienne'Facebook Page***

Moufida Tair

-University Salah Bounider Constantine 3- (Algeria)

moufida.tair@univ-constantine3.dz

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**Abstract:**

This study aims to discover how Algerian women represent themselves in social media. by referring to critical analysis of speech theory, we propose three hypotheses: - there is a correlation between the language used and the values held by Algerian women; - correlation between the origin of the speech and the level of women's empowerment expressed; - the orientation of the audience is contingent upon the degree of authenticity or alienation in the representation. The outcomes are that language is not inherently tied to value, women use language without disconnecting from their values, the origin of the speech has a moderately positive connection to empowerment, and audience orientation is strongly correlated with authenticity and alienation of the content. The research was based on a representative sample of publications from the "Femme Algérienne" Facebook page.

**Keywords:** *Algerian Women; Critical discourse analysis; Representation; Social media.*

## I. INTRODUCTION

The portrayal of social representation in the media has consistently posed significant challenges in terms of constructing perceived images, which contribute to the formation of bias and stereotypes. The role-play observed in the public domain is a consequence of the power dynamics among various societal elements. The power dynamics are particularly evident in the social representation of women, as their delayed inclusion in the public sphere relegates them to a subordinate position. They are compelled to endure the bias of the dominant group, which has historically and primarily for economic reasons, held a prominent position in the public and media arenas.

While the portrayal of women in society is often rooted in male dominance, the extent of this power dynamic varies depending on the progress women are able to make within it. The status of women is inherently tied to their ability to possess autonomous agency, which is intricately connected to their historical context and socio-economic and political autonomy. Algerian women, like women worldwide, desire equality in political and economic representation, but mainly in the social sphere, and aspire for inclusive transformation. The prejudice and stereotyping generally associated with the patriarchal culture is a prominent characteristic of Algerian identity.

Despite facing several challenges, the journey towards empowerment for Algerian women has been anything but straightforward, differing wildly from the typical pathways followed by women in Western societies. The distinctiveness of Algerian women has resulted in a complex and unclear situation. Revolutionary women had a prominent role in the struggle for freedom (Elkorso, 2020). Moreover, Algerian women held positions such as Minister, judge, and deputy in Parliament. However, they also faced numerous forms of sexual violence, including numerous cases of femicide (Féminicides Algérie, 2024). It would be intriguing to ascertain the manner in which Algerian women were introduced into the realm of virtual space.

Virtual representations have emerged as a novel means of reconstructing our public space using innovative foundations in digital areas. With the rise of social media, the virtual community has become fragmented, leading to the creation of a virtual identity wholly disconnected from the real world. This redefinition of space requires redistributing power dynamics in a changing digital landscape. Introducing new elements into the digital scene affects the balance of power and the dynamics of democracy.

However, the Algerian woman has undoubtedly gained access to the digital world. However, she still faces the challenge of technical barriers that limit her opportunities and relegate her to a marginalized position. The prejudiced rhetoric against women is also quite prevalent in the digital realm. The prolonged absence of legal accountability has facilitated the proliferation of racist and biased rhetoric, as well as various forms of discrimination, unimpeded by censorship in the digital realm. Notwithstanding efforts to establish legal regulations in this domain, it remains marked by a degree of indiscipline, rendering the involvement of women particularly challenging, primarily due to the imperative of portraying women as devoid of all forms of societal oppression prevalent in the natural environment. Therefore, **what is the portrayal of Algerian women on social media?**

### 1. Literature Review :

**1.1 Critical Discourse Analysis Theory:** Analytic approaches to discourse and power in Language and Social Interaction (LSI) studies can be divided into informative and formative categories. The informative methods essentially presume that power

exists in the social world and that power relations influence, organize, and explain for discourse practices in social situations. According to these theories, power is defined by speakers' positions, status, authority, expertise, gender, and ethnicity, all of which can lead to variances in discourse practices. Social psychologists and sociolinguists have conducted extensive studies on power dynamics and discourse variants. In this research, discourse components such as length of conversation, subject introduction, interruption pattern, turn unit, and inquiry are often used to indicate domination and control. Power dynamics can lead to uneven social interactions. (Chiang, 2015). This method elucidates the correlation between the generation of discourse and its reception in social media, pointing out the fact that the same individual influences both aspects through their engagement on social media platforms.

An other aspect of Discourses Analyses is Context according to Van dijk (Dijk, 2008) In order to fully understand the relationship between society, social situations, and discourse variation, it is important to recognize that the primary influencing factor is not society or social structure itself, but rather the representations or constructions of social structure and social situations made by individuals within society. Therefore, each individual has their own personal interpretation of the situation, depending on the environment in which we develop our interpretations, such as social media, which provides us with more flexible and dynamic parameters.

Foucault categorizes thoughts in the process of constructing meaning. The study of cognitive concepts centers around the subject of discourses, which may be classified into two categories: traditional or innovative, conventional or distinctive, conforming to a standard pattern or diverging from it. (Foucault & Smith, 2002)

This may bring us to Gender discourse theory which Interactional sociolinguistics, despite criticism for prioritizing gender differences over male dominance, is a valuable approach to understanding gender and discourse. It emphasizes women's proficiency in language and adhering to social norms, despite not showing preference for one form of communication. This approach challenges the perception of women as victims, distinguishing it from other feminist viewpoints. (Bucholtz, 2003)

- 1.2. **Social media definition:** According to the definition above, the first recognizable social network site launched in 1997. *SixDegrees.com* (Boyd, 2007). The concept of Social Media is not innovative. However, both managers and academic researchers appear to be uncertain about the specific components that should go under this term, as well as the distinctions between Social Media, Web 2.0, and User Generated Content, which are often used interchangeably. Consequently, it is logical to pause and offer an explanation of the origins and contents of Social Media. (Kaplan, 2010). The impact of social media in our society can be positive and negative. Social media provides the advantages of quick information exchange, but it also enables individuals to fabricate fake identities, contribute to despair, and engage in criminal recruitment. Despite being a recent occurrence, the detrimental features of this issue are frequently disregarded. (medie, 2015)

Historically, women have not been commonly linked with the field of technology and have been ascribed a passive disposition towards it. The reality demonstrates the presence of enduring obstacles that might impede women's access to and utilization of these emerging technologies. These difficulties are related to patterns of socialization, uneven opportunities for education and training - which are often less focused on technology and often associate males with ICTs (Ranjay, 2020)

- 1.3. **Previous Researchs:** there are many research's focussing in gender discourses and women representations in social media such us:

- A. **First research:** Vivian Kaosisochukwu Ejiaso (Ejiaso, 2024) article on "Linguistic Violence on Women: Representation of Women in Ritual Killing Discourse on Nigerian Social Media Space" the main finding of this study was: The impact of violence on women manifests overtly in physical ways

and in opaque or covertly in their psychological, social behaviors, attitudes, and socialization. These implications further thicken the lines of segregation in society. The discourse on ritual killing has received little attention, and the perpetrators are indirectly termed "guiltless" or served with little or no punishment. Society constantly blames female deaths for being used for money ritualism, with the ideology that any woman who wants to be in any relationship should investigate her potential partners, regardless of wealth or not. In conclusion, the text highlights the power dynamics between discourse producers, and discourse participants, and the role of language in the subjugation and marginalization of women in ritual killing.

- B. Second Research:** Chen and others conduct research on "Women's self-objectification and strategic self-presentation on social media." (Chen, 2023) The study has found that there is a connection between greater levels of self-objectification and a tendency for gender women to engage in more calculated and less genuine self-representation on social media. The study discovered a favorable correlation between self-objectification and strategic self-presentation on Tinder and Facebook. Additionally, it suggested that those who engage in self-objectification may do so out of a need for acceptance. The study proposes that women living in societies that objectify them are taught to emphasize dominant feminine ideals, which may be seen in the amount of work women put into creating their online self-representation. The research indicates that both social media users and policy makers should be mindful of the possible negative outcomes linked to the frequent utilization of self-presentational tactics on social media.
- C. Third research:** A study conducted by Nina Haferkamp, Sabrina C. Eimler, Anna-Margarita Papadakis, and Jana Vanessa Kruck titled "Men Are from Mars, Women Are from Venus? Examining Gender Differences in Self-Presentation on Social Networking Sites" (Haferkamp, 2012): revealed that women utilize social networking sites (SNS) mostly for self-comparison and information retrieval, whilst males employ them primarily for the purpose of seeking companionship. Women tend to utilize collective designations and have a preference for pictures that focus on their face, whereas males tend to choose for photographs that capture their entire body. The study indicates that gender has an impact on the structure and substance of messages and self-representation online. Furthermore, gender-related disparities in internet communication and behavior may influence individuals' portrayal of themselves on social networking sites. The findings are constrained by some constraints, such as a limited sample size and a narrow emphasis on university students.
- D. Fourth research:** the study titled "#WomenInSTEM: Exploring self-presentation of identity on Instagram" by Steinke, J., Coletti, A., & Gilbert, C. (Steinke, 2023) : The study examines how individuals who identify as #WomenInSTEM exhibit themselves on Instagram, revealing depictions that challenge gender stereotypes, promote their STEM identity, and engage in self-promotion. The findings enhance comprehension of how individuals associated with the hashtag #WomenInSTEM present and negotiate their identity through depictions on Instagram. The paper discusses the implications of using social media to promote diversity in STEM fields through outreach initiatives that highlight women as role models in STEM.

All of these research studies aim to examine the representation of women in various social and cultural settings. However, the primary findings revolve around the biases that women encounter on social media platforms, as well as the efforts made by women, both individually and collectively, to empower themselves in the digital realm.

## 2. Hypotheses:

In order to address this topic, we may utilize the hypotheses that align with the idea of critical discourse analysis. These hypotheses will enable us to distill our response into three primary categories:

**1.1. The first hypothesis: There is a correlation between the language used and the values held by Algerian women:**

The correlation between linguistic power and semantic significance, as well as the choice of terminology, constitutes a paramount and ancient power dynamic. This relationship was particularly prominent in ancient Greece, the birthplace of rhetoric, and among Arab speakers, who were pioneers in harnessing the force of language. It is posited that the language employed plays a pivotal role in shaping the values espoused in publications. The more indigenous the language, the more genuine the values it conveys, and conversely. The linguistic choices in the presentation of Algerian women reflect the spread of values, contingent upon the selected language.

**1.2. The second hypothesis: There is a correlation between the origin of the speech and the women's empowerment expressed in the statement:**

The level of empowerment is determined by the source of the discourse, which derives its strength from its background on the issues discussed and its ownership of the page. As the owner, the source has the initiative and the ability to provide arguments. Regarding the remaining sources, primarily consisting of communications from page users, they lack a distinct objective or plan, unlike the page manager. Hence, we believe that establishing a strong presence on social media necessitates a well-defined strategy and a deliberate goal that aims to safeguard the interests of Algerian women, preventing them from being subjected to the influence of Westernizing and antagonistic agendas.

**1.3. The third hypothesis: The orientation of the audience is contingent upon the degree of authenticity or alienation in the representation:**

The audience's measurement serves as the determining factor in shaping the discourse, as it dictates the level of acceptance for the authentic discourse in contrast to the alienating speech. The page manager has the ability to customize their discourse within the limits set by the audience, since they play a crucial role of creating and molding the discourse on social media.

## **II. Methods and Materials:**

1. **Context:** Our study employs content analysis, which is a highly suitable method for gathering data on the portrayal of women in social media. This is because the content shared on social networking sites has become a significant social phenomenon, surpassing even traditional media, and exert influence on several societal categories. Therefore, the most important stimulus is the development of computational content (Krippendorff, 2018). analysis, however, has been the growing availability of texts in digital form, we selected Facebook as the platform of our study due to its widespread usage and high level of popularity in Algeria: more than 15 million users (Medianet, 2024). Upon observing a page named "Femme Algérienne" (Algérienne, Femme, 2024), "Algerian Women" with a substantial number of followers (2,7 million Likes and 3,2 million followers), we selected it as our research community due to its extensive follower count and high degree of engagement.
2. **Sample:** Public pages with a significant number of followers are known for their high level of engagement during events and special occasions. Therefore, we selected a sample of content that is not related to prominent events such as the month of Ramadan, religious holidays, and sporting events. After careful consideration, we determined that May 2024 is the most suitable month for our

purposes. We select a Purposive sampling of 32 publications, that discusses women's condition.

3. **Procedures:** We created a content analysis form to collect data on the following topics:

- **Subject of the Publication:** Family and relationships, Adversities and challenges, social and cultural issues, personnel development, and self-care.
- **Value:** Tradition, Complacency, Equality, Individualism, interest
- **Language:** Algerian dialect, Arabic, French-English
- **Empowerment:** The scale ranges from 1 to 5, with 1 representing negative values and 5 representing positive values.
- **Authenticity-Alienation:** The scale ranges from 1 to 5, with 1 representing authenticity and 5 representing alienation.

Data have been processed using the JASP program (JASP, 2024) and we have used the following statistical factors: Chi-square, Spearman and Kendall.

### III. Results and discussion

#### 1. Results:

##### 1.1. Frequency Tables (JASP, 2024)

###### ▪ Table N° 1: Subject of Publication:

| Subject                                   | Frequency | Percent |
|-------------------------------------------|-----------|---------|
| <b>Family &amp; Relationships</b>         | 12        | 37.500  |
| <b>Adversities &amp; challenges</b>       | 8         | 25.000  |
| <b>Social &amp; Cultural Issues</b>       | 6         | 18.750  |
| <b>Personal development and Self-care</b> | 6         | 18.750  |
| <b>Total</b>                              | 32        | 100.000 |

The source: Collected by researcher (JASP, 2024)

###### ▪ Table N° 2: Value

| Value                | Frequency | Percent |
|----------------------|-----------|---------|
| <b>Tradition</b>     | 7         | 21.87   |
| <b>Complacency</b>   | 5         | 15.63   |
| <b>Equality</b>      | 6         | 18.75   |
| <b>Individualism</b> | 13        | 40.62   |
| <b>interest</b>      | 1         | 3.13    |
| <b>Total</b>         | 32        | 100     |

The source: Collected by researcher (JASP, 2024)

###### ▪ Table N° 3: Language

| Language                | Frequency | Percent |
|-------------------------|-----------|---------|
| <b>Algerian dialect</b> | 21        | 65.63   |
| <b>Arabic</b>           | 7         | 21.87   |
| <b>French-English</b>   | 4         | 12.50   |
| <b>Total</b>            | 32        | 100     |

The source: Collected by researcher (JASP, 2024)

###### ▪ Table N° 4 : Empowerment level

| Empowerment level | Frequency | Percent      |
|-------------------|-----------|--------------|
| <b>1</b>          | <b>4</b>  | <b>12.50</b> |
| <b>2</b>          | <b>7</b>  | <b>21.87</b> |
| <b>3</b>          | <b>10</b> | <b>31.25</b> |
| <b>4</b>          | <b>3</b>  | <b>9.38</b>  |
| <b>5</b>          | <b>8</b>  | <b>25</b>    |

|              |           |            |
|--------------|-----------|------------|
| <b>Total</b> | <b>32</b> | <b>100</b> |
|--------------|-----------|------------|

The source: Collected by researcher (JASP, 2024)

▪ **Table N° 5 Authenticity-Alienation degree**

| <b>Authenticity-Alienation degree</b> | <b>Frequency</b> | <b>Percent</b> |
|---------------------------------------|------------------|----------------|
| <b>1</b>                              | 3                | 9.38           |
| <b>2</b>                              | 6                | 37.50          |
| <b>3</b>                              | 12               | 18.75          |
| <b>4</b>                              | 4                | 12.50          |
| <b>5</b>                              | 7                | 21.87          |
| <b>Total</b>                          | 32               | 100            |

The source: Collected by researcher (JASP, 2024)

▪ **Table N° 6 : Source of Publication**

| <b>Source</b> | <b>Frequency</b> | <b>Percent</b> |
|---------------|------------------|----------------|
| <b>Y</b>      | 13               | 40.62          |
| <b>X</b>      | 19               | 59.38          |
| <b>Total</b>  | 32               | 100            |

Y: the users of the page X: the administrator

The source: Collected by researcher (JASP, 2024)

## 1.2. Hypotheses test:

Contingency Tables (JASP, 2024)

▪ **Table N°7: Contingency Tables of Language/Value**

|                       | <b>Value</b>     |                    |                 |                      |                 |              |
|-----------------------|------------------|--------------------|-----------------|----------------------|-----------------|--------------|
| <b>Langages</b>       | <b>Tradition</b> | <b>Complacency</b> | <b>Equality</b> | <b>Individualism</b> | <b>interest</b> | <b>Total</b> |
| <b>Dialect</b>        | 4                | 5                  | 5               | 6                    | 1               | 21           |
| <b>Arabic</b>         | 2                | 0                  | 1               | 4                    | 0               | 7            |
| <b>French-English</b> | 1                | 0                  | 0               | 3                    | 0               | 4            |
| <b>Total</b>          | 7                | 5                  | 6               | 13                   | 1               | 32           |

| <b>Chi-Squared Tests</b> |              |           |               |
|--------------------------|--------------|-----------|---------------|
|                          | <b>Value</b> | <b>df</b> | <b>p</b>      |
| <b>X<sup>2</sup></b>     | <b>6.877</b> | <b>8</b>  | <b>0.550*</b> |
| <b>N</b>                 | <b>32</b>    |           |               |
| <b>* No Correlation</b>  |              |           |               |

The source: Collected by researcher (JASP, 2024)

▪ **Table N° 8 : Contingency Tables of Source/Empowerment**

|               | <b>Empowerment Level</b> |          |          |          |          |              |
|---------------|--------------------------|----------|----------|----------|----------|--------------|
| <b>Source</b> | <b>1</b>                 | <b>2</b> | <b>3</b> | <b>4</b> | <b>5</b> | <b>Total</b> |
| <b>Y</b>      | 4                        | 4        | 3        | 1        | 1        | 13           |
| <b>X</b>      | 0                        | 3        | 7        | 2        | 7        | 19           |
| <b>Total</b>  | 4                        | 7        | 10       | 3        | 8        | 32           |

| Chi-Squared Tests |       |    |        | Kendall's Tau   |       |       |
|-------------------|-------|----|--------|-----------------|-------|-------|
|                   | Value | df | p      | Kendall's Tau-b | Z     | p     |
| X <sup>2</sup>    | 9.796 | 4  | 0.044* | 0.459           | 2.827 | 0.005 |
| N                 | 32    |    |        |                 |       |       |

\* There is moderate correlation

The source: Collected by researcher (JASP, 2024)

▪ **Table N° 9: Correlation of Orientation / Authenticity-Alienation**

| Variable                             |                | Orientation    |
|--------------------------------------|----------------|----------------|
| Authenticity-Alienation              |                | <b>0.513**</b> |
|                                      | Spearman's rho | <b>0.003</b>   |
| * p < .05, ** p < .01, *** p < .001  |                |                |
| <b>**strong Positive Correlation</b> |                |                |

The source: Collected by researcher (JASP, 2024)

## 2. Discussion:

The findings revealed the following:

### 2.1. Sample Description:

- A. **Table N° 1:** The covered themes encompassed a range of subjects, including self-improvement, challenges encountered by women in society, and social relationships. Among these, social relations were the most dominant, accounting for nearly 37 percent of the posts. This validates that women's presence on social media platforms closely mirrors real-life dynamics, as Algerian women primarily engage with social relationships, alongside other topics categorized as follows: challenges and obstacles, social and cultural issues, and personal development and self-care.
- B. **Table N° 2:** Algerian women exhibited a notable inclination towards the value of individuality, accounting for 40 percent. The remaining values were distributed as follows: traditions held the highest priority, followed by equality, fear of change, and lastly, interest, which accounted for a mere 3 percent.
- C. **Table N° 3:** The Algerian dialect was found to have a use rate of over 65 percent, indicating that Algerian women have a preference for expressing themselves in their local dialect.
- D. **Table N° 4:** The distribution of empowerment issues among different degrees of empowerment in Algerian women reflects a balanced approach. They strive for empowerment while still fulfilling their duties and societal obligations, maintaining a moderate level of empowerment.
- E. **Table N° 5:** The study sample demonstrated a balanced representation of subjects, encompassing both authenticity and alienation. This finding reaffirms the delicate equilibrium that Algerian women maintain between keeping their cultural identity and pursuing modernity.
- F. **Table N° 6:** The primary catalyst for the most notable statements was the page administrator, accounting for 59 percent of the occurrences. This substantiates the presence of a distinct objective and strategic approach in shaping the narrative targeted toward Algerian women on social media.

### 2.2. The answer to the research hypotheses:

- A. **The first hypothesis:** The Chi-square coefficient - at a significance threshold of 0.05 - indicated the lack of a statistically significant correlation between language and values (table N°7). In other words, Algerian women are not constrained by language when it comes to constructing meaning. Therefore, values are kept

separate from the influence of the linguistic environment, which is seen as a good aspect. This is because foreign languages have expressions and verbal meanings that are unfamiliar to our values and beliefs. For Algerian women seeking freedom, it is crucial to free themselves from the control of language. Thus the answer to the first hypothesis is that **There is no correlation between the language used and the values held by Algerian women.**

**B. The second hypothesis:** was confirmed, as the Chi-square coefficient demonstrated a statistically significant association between the source and empowerment, with a significance level of 0.05. Kendall's coefficient indicates that the association between the variables is positively correlated with an average strength of 0.459 (table N°8). This validates the page manager's determination to pursue his own objectives by focusing on subjects that provide the most potential for empowerment. The data showed that the more the source is the page manager, the more the topics tend to reach high levels of empowerment, and vice versa. The more the source is the page users, the lower the levels of empowerment. Consequently, the answer to the second hypothesis is that **There is a moderate correlation between the origin of the speech and the women's empowerment expressed in the statement.**

**C. The third hypothesis:** was validated as the Spearman coefficient indicated a statistically significant association, with a significance level of 0.05, between the orientation of the page audience and the amount of authenticity and alienation in the themes discussed. The results unequivocally validated the presence of a strong correlation (table N°9), whereby an increase in the extent to which the issues address alienation corresponds to a greater positivity in direction, and conversely. As the discussion of authenticity concerns increases, the direction becomes increasingly negative. It is important to mention that the audience is influenced by a strategy that deals with authenticity concerns negatively, and vice versa. When discussing alienation concerns, there is often a significant amount of positiveness that emerges. We have seen a pattern of aggressive conduct shown by female viewers in response to a male follower's sexist remark, resulting in an escalation of remarks that tend towards extremism. The answer to the third hypothesis is that **The orientation of the audience is contingent upon the degree of authenticity or alienation in the representation in a strong positive way.**

A synthesis of the data collected regarding the three examined hypotheses, aimed at addressing the overarching questioning of the study concerning the portrayal of Algerian women on social media, was conducted through the lens of Critical Discourse Analysis Theory. The hypotheses were validated mainly, revealing that, despite the linguistic diversity available for self-expression, Algerian women modify the language to align with their value system rather than conforming to the inherent value system of the language employed. Some publications indicated that while employing the French language, the ideals they conveyed were genuine representations of Algerian society.

Algerian women are shown through empowerment initiatives influenced by previous goals rather than arising from an intrinsic necessity for Algerian women. The response to the second hypothesis indicated that when the source of the publication shifts to page managers, there is an increased attempt to promote the culture of empowerment; this tendency fails to occur when the publication originates from page followers.

On the other hand, the page visitors' attitudes were favorable towards Alienated posts and unfavorable towards authentic posts. We can relate this to the agenda carried by the page, which attractively presents alienated ideas and the opposite for authentic posts that link them to the oppression of women and their subordination to men. Therefore, the representation of Algerian women through their largest Facebook page expresses an attempt to direct Algerian women towards empowerment through alienation. However, despite this declared orientation of the

page, the page visitors still devote a more authentic image by adopting authentic values and great respect for local culture.

The disparity in portraying Algerian women on social media, oscillating between authenticity and alienation, may be elucidated by the ongoing discourse within Algerian culture, seeing women's empowerment as a potentially alienating phenomenon. Consequently, Algerian women dissociate from proponents of alienation by underscoring their foundational cultural values while simultaneously pursuing empowerment to transcend the biases and violence inflicted upon them, which are ascribed to the dominant societal culture.

#### IV. Conclusion

The study revealed no substantial association between language and values, indicating that Algerian women are not limited by language when generating meaning. Nevertheless, a correlation was discovered between the source and empowerment, indicating that page managers exhibited higher degrees of empowerment while consumers exhibited lower levels. The Spearman coefficient demonstrated a robust association between the audience's orientation and the authenticity and alienation experienced in the presented issues. The findings indicate that the audience is affected by a strategy that negatively addresses authenticity issues, while the audience is influenced by a strategy that positively addresses authenticity concerns. Algerian women appear to desire both liberation and independence from linguistic constraints. However, they do not pursue this via an insurrection or a rejection of their culture and identity; instead, they aim to revive real values that honour the Algerian woman's pursuit of empowerment.

This study has enabled us to discern the challenges encountered by Algerian women in self-representation on social media platforms, which impose a series of antagonistic discourses that Algerian women are striving to navigate without neglect or excess. They preserve their culture and identity while also seeking progress via increased empowerment.

Additional research is required to have a deeper understanding of the issues that arose in the study's findings. The primary concerns for us include the issue of language and its handling in creating women-specific content. We also need to examine the strengths and weaknesses of social media discourses, particularly as we have overlooked the significant symbolic aspect of linguistic structure, namely still and moving images, which require semiotic analysis of their content. Our study has demonstrated the issue of generating values on social media, which are focused on producing values that are unique to the online realm. This situation offers a significant threat to women, who are increasingly seeing a distressing rise in cyberbullying. Further research is required to examine the extent of empowerment achieved by Algerian women in the virtual realm. Finally, it is important to note that conducting research on digital data necessitates the utilization of digital technology to handle a large amount of data with greater precision. However, the statistical tools provided by platforms like Facebook do not support Arabic content or content written in local Arabic dialects. This poses a hindrance to future research in this area.

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