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Exploring Algerian Cultural Identity Discourse on Social Media
A Descriptive Analytical Study of a Sample of Facebook Posts

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Abstract:

This paper examines the discourse of Algerian cultural identity on social media. To address this topic, a descriptive-analytic approach was adopted, utilizing a content analysis tool on a sample of approximately 60 posts from two pages specialising in Algerian culture. This study, based on George Gerbner's Cultivation Theory, concluded with several findings, the most important of which are: The two Facebook pages effectively promote Algerian cultural identity by sharing multimedia content that emphasizes traditional customs, attire, food, and social events. Moreover, linguistic usage was dominated by colloquial language alongside Standard Arabic and Berber, which reinforces cultural identity and connection with local communities through familiar languages.

Keywords: *Algeria, Cultural Identity, Discourse, Facebook Posts, Social Media.*

I. INTRODUCTION

New technology has brought about qualitative changes and increased openness in various fields and sectors, especially those that are vital. This development, which humanity has undergone to enter the era of globalization, has led to a new era called the “information age.” The Internet revolution has transformed the world of communication, making the world a small village in the words of Marshall McLuhan. It blurred the lines between spoken and written language, public and private spheres, and local and global cultures (Nasibaxon Abdumannovna, 2025). where everyone can access information and exchange cultures, and interact with it.

Older generations derived their cultural information from a social, religious, and moral heritage bound by the societal boundaries in which they lived, as well as spiritual and ethical values that were also shaped by these societal boundaries. Today, however, these boundaries have begun to fade rapidly, especially with the emergence of social networking sites.

One of the domains most significantly affected by advancements in communication technology is cultural identity; a complex interplay has emerged between cultural variables and social media platforms, attracting considerable scholarly interest across various disciplines. In particular, the widespread use of social media—especially Facebook—has facilitated the expansion of Western cultures, which have achieved considerable influence on the global stage. Consequently, individuals in Arab societies, particularly in Algeria, have been increasingly exposed to and influenced by Western cultural models, often assimilating them without conscious awareness. This cultural infiltration has affected traditional values, customs, dress, cuisine, lifestyle, and ancestral heritage.

Cultural heritage remains a fundamental pillar of Algerian cultural identity, serving as the product of a rich historical legacy that reinforces present-day social cohesion and ensures future continuity. Nevertheless, Algerian cultural identity faces growing challenges from the pervasive spread of foreign cultural influences through digital platforms. Therefore, it is essential to harness these platforms positively to strengthen national identity and preserve cultural heritage by promoting content that revitalizes and documents authentic customs and traditions, including traditional cuisine and attire.

This study aims to investigate the role of social media in preserving national culture and promoting societal awareness, particularly in the context of globalization and rapid digital transformation. From this standpoint, this study aims to demonstrate the Reality of cultural identity discourse on social networking sites, such as Facebook, by answering the following central question:

What is the Reality of the cultural identity discourse on Facebook through the pages “Algerian Customs and Traditions” and “Ask Me About Algeria?” What topics did the sample of pages analysed focus on?

1. Research Questions:

1. What values can be drawn from the posts of the sample of pages analysed?
2. What were the objectives of the posts in the sample of pages analysed?
3. What are the most important popular stories and proverbs used in the posts of the pages analysed?
4. What are the most prominent symbols of national culture promoted by the posts of the sample of pages analysed?
5. What was the nature of the posts that promoted Algerian cultural identity?
6. What was the nature of the language used to promote Algerian cultural identity?
7. How did followers interact with the posts on the two pages?
8. What did the two pages under study publish the most common topics?
9. What were the most prominent components of cultural identity in the posts on the two pages under study?

2. Study Significance:

The importance of this study lies in addressing the issue of cultural identity, which remains a primary focus of modern scholarship, particularly with the development of Internet technology and the widespread use of social networking sites, such as Facebook, which is more widely used in Algeria compared to other social networking sites. This aims to achieve a clear understanding of the Reality of cultural identity discourse on Facebook.

II. Literature Review of Algerian Cultural Identity and Social Media:

1. Cultural Identity:

The concept of cultural identity emerged in the late 20th century. It was defined as an individual's sense of belonging to, and identification with, a group that shares common beliefs, practices, and behavioural norms (Saboori, Pishghadam, Hosseini Fatemi, & Ghonsooli, 2015, p. 50).

Cultural identity is viewed as a key aspect of individuals' shared sense of self, playing a significant and internalised role, particularly in the context of today's increasingly diverse and multicultural societies (Prasetyo Jati, 2023, p. 2). Cultural identity includes two dimensions: identification with one's heritage, ethnic culture, and mainstream national culture (Vietze, P. Juang, & Schachner, 2019, p. 2). Moreover, it is defined as a dynamic and multifaceted sense of belonging composed of heritage, language, traditions, and values (Understanding Cultural Identity, 2024). Cultural identity progresses when individuals interact with numerous cultures and navigate personal experiences. Understanding cultural identity involves exploring the diverse components and factors that shape their culture. Examining these components facilitates the appreciation for cultural diversity and highlights the importance of the privacy of identity in a globalised world (Understanding Cultural Identity, 2024).

Previous definitions reveal that Cultural identity is a dynamic and multifaceted construct that forms individuals' sense of belonging to a shared heritage, language, values, and social norms. It plays a significant internalized role in enhancing a person's self-concept, especially within increasingly diverse and multicultural contexts.

2. The Major Algerian Cultural Identity Components:

In the Algerian context, Islam, language, and Socio-political Form are important, as they collectively represent the key components that shape the cultural Algerian Identity. It is possible to tackle it as follows (Slimi & Doudah, 2025, pp. 149-151):

2.1. Islam: Islam has been central to shaping the Algerian personality and cultural Identity, even under French colonial attempts to suppress it through institutional and legislative means. The French sought to eradicate Islamic symbols, confiscate endowments, and control religious practices, most notably transforming mosques for other uses. Although these colonial attempts to erase national Identity, Islam has played a crucial role in reinforcing national Identity and unity among Algerians.

2.2. The Arabic Language: Language is considered a defining marker, essential element, and symbol of Identity. It often serves to differentiate individuals from various national backgrounds, such as distinguishing Algerians from Tunisians or Mexicans from Spaniards. Beyond conveying thoughts and emotions, language enables people to be identified and set apart from others (Zahaf, 2024, p. 893).

The Arabic Language served as a core marker of Algerian Identity. It stood as a vital carrier of collective memory and a mighty pillar of Algerian cultural Identity, resisting against French colonialism.

2.3. The Algerian Identity as a Socio-political Form: Algerians participated in many revolutions to protect and preserve Algeria's cultural uniqueness and Arab-Islamic heritage. Regardless of their political backgrounds, Algerians consolidated to defend and maintain their distinct national Identity.

2.4. Amazigh: Amazigh is considered a vital component of Algerian Identity. The Amazigh Identity is grounded in the Amazigh language, which is officially recognized in Algeria's 2002 constitution, and further defined by a range of sociological, anthropological, and archaeological evidence that demonstrates its deep historical roots. This Identity is expressed through rich cultural traditions, including music, celebrations such as Yennayer, oral literature, cuisine, and distinctive attire, as well as through the Amazigh calendar, which underscores their agricultural heritage. Moreover, the Amazigh Identity is closely linked to their widespread geographical existence across North Africa, which has shaped their adaptive lifestyles and unique architectural styles, reflecting a deep connection to their environment (Sebti , 2025, p. 453) .

3. Phases of Change in Algerian Cultural Identity:

Algeria's cultural identity underwent diverse changes over a well-known and particular historical period, which can be summarized as follows:

3.1. Before Independence:

Continuing changes in the North African region have had a profound impact on the cultural identity of these societies, particularly in Algeria (Slimi & Doudah, 2025, p. 151) . The eras of conquest have significantly affected Algeria's cultural identity, especially those of Roman and Byzantine rule. The eras of conquest have significantly influenced Algeria's cultural identity, particularly those of Roman and Byzantine rule. The arrival of Islam in North Africa in the mid-7th century AD revolutionised Algerian society, as the Berbers adopted the Islamic religion and culture. Later, during the Ottoman era (1516-1830), Algeria witnessed remarkable cultural development, particularly in the major cities, through the preservation of religious and educational institutions. Later, during the Ottoman era (1516–1830), Algeria saw considerable cultural development, especially in major cities, through the preservation of religious and educational institutions. Ottoman rule contributed to the spread of Islamic sciences and the construction of distinctive architectural landmarks throughout the country.. Ottoman influence became most visible in the spread of Islamic disciplines and the construction of distinctive architectural monuments throughout the country (Slimi & Doudah, 2025, pp. 151-152) .

During the French colonial period in Algeria, a consensus emerged among Algerian and fair-minded French Scholars and historians that the cultural situation in Algeria was better before the French occupation than it became during the colonial era (Kebbal, 2024, p. 604) as French colonialism had a decisive and transformative impact on Algerian national identity, deeply affecting cultural, linguistic, and social aspects of Algerian life (Ladjia & Bensaid , 2012, p. 2). The Colonial administration relied on systematic policies to eliminate Islamic-Arabic culture, such as the closure of Islamic Schools, promotion of Christianization, and the establishment of French as the dominant language. Furthermore, French authorities sought to assimilate Algerian society by rearranging administrative divisions and renaming public buildings after French leaders. Despite efforts to eradicate Islamic identity, Algerians mostly adhered to their religious and cultural traditions. This opposition sparked a cultural resistance, led by the Muslim Scholars Association, which played a crucial role in preserving national identity and revitalising both Arabic and Islamic values (Slimi & Doudah, 2025, pp. 152-153) .

3.2. After Independence:

After independence, Algeria prioritised reclaiming its Arab-Islamic and national identity, focusing heavily on education by allocating substantial funding and combating illiteracy,

despite teacher shortages during that period. To address these challenges, the country recruited educators from Arab and other countries. The 1963 constitution formalised Arabization by declaring Arabic the official language, thereby solidifying the Arab-Muslim Algerian identity (Slimi & Doudah, 2025, p. 154). Early education reforms aimed to Arabize the system, universalise access, and enhance quality.

During the globalisation period, Algeria has witnessed crucial cultural changes, prompting legislative measures to protect its cultural identity and reintroduce foreign languages, mainly French, into the education system. The global digital revolution has accelerated communication and influenced social values, behaviours, and material culture, including customs and traditions, amid ongoing cultural invasion and globalisation challenges (Slimi & Doudah, 2025, p. 155).

4. Impact of Digital Media on Algerian Cultural Identity:

Algerian society, like other societies affected by the Internet and social networking sites, has significantly benefited from the opportunities this technology provides for facilitating various communication processes, daily interaction, and rapprochement between different cultures. However, the connection between culture and social media also presents challenges, such as content standardisation, stereotypes, and the influence of popular culture, which can obscure the uniqueness of traditional cultures and erode varied cultural heritages (Hanindita Inggit, Supriadi, Hamonangan, & Sari, 2024, p. 171). This network breaks values, notably those related to sexuality and criminality; in fact, it proceeds further by boosting misleading and offensive ideas, causing intellectual confusion among young people (FARFAR & MAKHLOUFI, 2025, p. 262) .

It has profoundly altered lifestyles, social relations, and individual behaviour worldwide by advancing a form of cultural globalisation that promotes a singular ideological and cultural model. This process, often described as a “cultural invasion,” systematically undermines traditional cultural identities and values through the pervasive spread of Western ideals and consumerist patterns. Such one-directional cultural penetration not only threatens local democracy, pluralism, and civilisational diversity but also seeks to reshape minds and erode authentic cultural values by instilling a dominant ideology at the expense of indigenous traditions (FARFAR & MAKHLOUFI, 2025, p. 262) .In this context, Vietze and others (2019) point out that social media have profoundly transformed the way individuals access and interpret information, with a notable shift among younger generations from traditional news sources to digital platforms. Digital content enhances the clarity of information, facilitating improved communication and learning opportunities (p 30). Furthermore, the fluid nature of digital platforms enables individuals to construct and negotiate personal and group identities continually, allowing people to articulate their cultural identity daily (Ondemayta Soto, Bauwens, & Smets, 2023, p. 306) . This proliferation of user-generated content and social networks has democratised cultural participation, erasing the boundaries between content creators and consumers., raising new concerns about authenticity and the stability of self in online contexts Collectively, these changes signal a fundamental transformation in knowledge sharing and cultural production, marking the rise of a participatory “Homo digitalis” culture in the digital era (Nurliza, et al., 2024, p. 30).

Nurliza (2024) and others summarise the main impacts of social media on cultural identity as follows (pp. 31-32):

- The Influence of Social Media on Cultural Identity

Social media enables individuals to express, negotiate, and reshape their cultural identities through online interaction and self-presentation. Research in diverse communities shows these platforms facilitate dialogues on social issues and the blending of cultural values.

For migrants and minorities, social media provides tools and strategies to navigate their identities between home and host cultures.

- **Transformation of Cultural Symbols and Artefacts**

Digital technology reshapes how cultural symbols are perceived and shared, affecting brand loyalty and consumer behaviour in digital markets. The symbolic value of brands and pricing is amplified as digital platforms alter traditional revenue models. Advances in digital imaging and cybernetics have transformed the creation and global interpretation of visual symbols.

- **Cultural Adaptation and Resistance**

Local communities utilise digital tools to preserve, promote, and adapt their cultural heritage in the face of globalisation. Platforms such as apps and community media enable collaboration, knowledge sharing, and creative expression, supporting cultural resilience. These efforts help sustain local traditions and educate future generations, ensuring cultural continuity in the digital era.

In this regard, Echesony concluded in his study that Social media profoundly shapes the cultural identity of urban youth by facilitating both self-expression and engagement with global trends. This leads many young people to develop hybrid identities that blend local traditions with global influences, which can be enriching but may also create cultural tensions. Promoting digital literacy is essential to help youth critically navigate and integrate these diverse influences. Supporting critical engagement with social media is crucial for healthy cultural identity development in today's digital era (Echesony, 2024, p. 7) .

III. Methods and Materials:

This study falls within the category of descriptive studies and research focused on studying the media phenomenon in the current context. It aims to uncover the Reality of cultural identity discourse on Facebook by describing and analysing the content published by the two pages under study, "Algerian Customs and Traditions" and "Ask Me About Algeria," to understand the image of cultural identity reflected by these two pages. The descriptive approach helps analyse and organise data both quantitatively and qualitatively, drawing conclusions that help understand the subject of this study.

1. study sample:

The research community comprises all pages that publish cultural content on social media. Given the vastness of the study community and the magnitude of its data, a complete study is a figment of the imagination. Therefore, the survey was conducted intentionally on two primary levels:

- **The first level:** Selecting the Facebook page, as it is one of the most popular social media platforms in Algerian society.
- **The second level:** Selecting both the "Ask Me About Algeria" page and the "Algerian Customs and Traditions" page, as they are specialized pages that publish cultural content expressing Algerian cultural identity. Sixty (60) posts were intentionally selected, distributed equally across the two previous pages, from May 31, 2025, to June 30, 2025.

2. Research Instruments:

A content analysis tool was used to uncover the Reality of cultural identity discourse on social media networks, as revealed through the analysed pages. A set of procedures was adopted, as follows:

2.1. Defining Analysis Categories: The content analysis tool is involved with dividing the materials subject to analysis into parts that can be analysed. These are known as analysis categories, and they are fixed to two main categories: form categories (how was it said?), and content categories (what was said?). They have been determined as follows:

a. Form categories: publications category/language category/ Colors category/ interaction category.

b. Content categories: topics category/ traditional dress category /Traditional dishes and desserts category/Events category/ Places category/Active figures category/Objectives category/ Values category.

3. Determining the units of analysis and measurement:

The content analysis of the pages under study relied on the units of topic, word, idea, and image. The methods of repetition, measurement, and counting were also used.

4. Conducting Validity and Reliability Tests:

A form was designed for the content analysis, which included the categories and their elements. The form was also presented to three (3) arbitrators to test its ability to measure the variables under investigation. Some changes were made to the form in response to the arbitrators' comments. To ensure the stability of the instrument and the elements of analysis, therefore, the Holsty formula was employed to evaluate the degree of consensus among analysts, as defined by the following equation (Bracken, 2002).

$$\frac{2M}{2N_1 + N} = \text{Reliability}$$

The average reliability coefficient in the analysis reached a value of 0.94, which is a very high percentage, as Berelson limits it to a value between 0.78 and 0.99.

IV. The Theoretical Approach Applied in the Study:

Cultivation research originated from George Gerbner's theorizing in the early 1970s and has since become one of the most extensively discussed topics in communication education (L. J. Shrum, 2017, p. 10). Cultivation theory explores how prolonged television viewing influences individuals' perceptions of social Reality over time. This approach to analysis originated with the Cultural Indicators Project, established by George Gerbner in the late 1960s (sciencedirect, 2015). The fundamental hypothesis of cultivation analysis suggests that individuals who watch more television tend to interpret the real world in ways that reflect the most frequently portrayed television content, compared to those who watch less but share similar key demographic characteristics (sciencedirect, 2015) .

Based on the explanatory elements upon which the theory of cultural cultivation is based, its hypotheses were used in constructing a content analysis form, as follows:

Since cultural cultivation theory focuses on analyzing the general and broad effects of cumulative exposure to communication media, and its hypotheses are based on television content analysis, as this study also focuses on digital content analysis, represented by Facebook, we can rely on it and apply it to digital content analysis, where content is disseminated via Facebook to individuals in society to influence them. Exposure to the cultural content published by Facebook pages, including the customs and traditions of societies' historical heritage, such as clothing, jewelry, and food, over time instills in their followers their culture and adherence to their customs and traditions, encouraging them to preserve and adhere to them so that they are passed down from generation to generation. This is also evident through an analysis of the posts

on the two pages we discussed and the interaction of the followers of the two pages with this content. The interaction of the posts, including liking, commenting, and sharing, indicates the extent to which they are influenced by the content presented, which reflects their culture and cultural heritage.

V. Results and Discussion:

Table (1): Nature of publications

Nature of publications	Repetition	Percentage%
Photo	12	15
Text	3	3,75
Video	17	21,25
Photo and text	27	33,75
Video and Text	19	23,75
Link	2	2,5
Total	80	100%

Source: Prepared by the researcher

The data from Table N1 shows that the largest category is "Photo and Text" at 33.75%, followed by "Video and Text" at 23.75%, and "Video" alone at 21.25%. Together, these multimedia combinations (photo/video plus text) represent 78.75% of the total publications, indicating a strong preference for mixed media formats.

Purely text-only publications are minimal, comprising only 3.75%, suggesting that standalone text is less favored or less frequent in this dataset. The least common categories are "Link" (2.5%) and "Text" alone, which may indicate that external references or purely textual content are less prominent.

Table (2): Nature of the language used

Language used	Repetition	Percentage%
Standard Arabic	26	23,42
Colloquial language	47	42,34
Berber language	17	15,31
Colloquial and French	12	10,81
French	7	6,30
English	2	1,80
Total	111	100%

Source: Prepared by the researcher

Table N° 2 shows that colloquial language is the most frequently used, accounting for 42.34% of the total, followed by Standard Arabic at 23.42% and Berber at 15.31%. These top three languages represent over 81% of the total usage. In contrast, French and English are used less frequently, with rates of 6.30% and 1.80%, respectively. The previous data demonstrate a preference for using colloquial languages in daily communication, stressing their centrality in daily interactions and reinforcing the cultural identity of individuals. Whereas Standard Arabic maintains relevance, more accessible dialects, and the Berber language collectively demonstrate linguistic diversity. This distribution emphasizes the notion that language selection has a notable impact on social interaction and local identity. In this regard, Edward Sapir noted, "Language is a guide to social Reality" (Sapir, 1929, p. 209) , highlighting how our linguistic habits reflect and structure our social experiences.

Table (3): Nature of Colors used

Colors used	Repetition	Percentage%
National colors	8	7,84
Colors express Amazigh culture	15	14,70
Other colors	79	77,45
Total	102	100%

Source: Prepared by the researcher

The data included in **Table No. 03** demonstrates a marked predominance of “Other colours,” which appear 79 times, accounting for 77.45% of the total colour usage. Colours that specifically express Amazigh culture are present in 15 instances (14.70%), while national colours are used the least frequently, with eight repetitions (7.84%). Collectively, colours tied to national symbols and Amazigh cultural expression represent only 22.54% of the total, highlighting the overwhelming preference for a broader palette in artistic or visual contexts.

The data reveal that “other colours” make up the majority of usage across various domains, including clothing, jewellery, utensils, and food, reflecting creative freedom and a dynamic, contemporary palette. National colors, specifically the Algerian flag’s red, white, and green—symbols for sacrifice, peace, and hope—are used primarily in state-related and ceremonial contexts (Embassy of Algeria in Vienna, 2003) Meanwhile, colors signifying Amazigh culture are most prominent in references to Kabyle attire, regional celebrations, and the Amazigh New Year, preserving vital cultural traditions (Zzeyya, 2025). Each colour used by the Amazigh community carries a distinct meaning: red represents resilience and life, blue signifies spirituality, yellow symbolises prosperity, and green represents harmony with nature (Zzeyya, 2025) . These symbolic palettes are essential to cultural identity, as seen during festivals and regional artistic expressions. The continued preference for diverse “other colours” beyond national and Amazigh symbols highlights a shifting balance between collective heritage and personal expression in Algerian society.

Table (4): The nature of users’ interaction with posts

Users’ interaction	Repetition	Percentage%
Like	1258	20,78
Comment	694	11,46
Share	374	6,18
View	3725	61,56
Total	6051	100%

Source: Prepared by the researcher

Table N.04 shows that views are the most common form of interaction, accounting for 61.56% of total user activity. Likes follow with 20.78%, indicating moderate engagement, while comments (11.46%) and shares (6.18%) are less frequent. Overall, active interactions (likes, comments, and shares) account for 38.44% of the total. This suggests that users primarily engage passively but still contribute meaningfully through selective actions.

This distribution highlights the prevalence of passive consumption on social media, where many users prefer to view content without taking active, interactive steps. While actions like likes, comments, and shares are often seen as standard indicators of engagement, they represent only a portion of the user experience. Syrdal, Forbes, and Cornwell (2018) emphasise that engagement should not be limited to visible behaviours, but also encompasses cognitive and emotional involvement that may not always result in public interaction. For example, many users may feel highly connected to content without expressing that connection through traditional metrics. Their qualitative findings suggest that engagement is a layered phenomenon, shaped by users’ motivations, contextual relevance, and the perceived value of the content, rather than by effort alone (Syrdal & Elten , 2018, pp. 811-814).This more nuanced view supports the understanding that, while passive interaction may dominate in appearance, it does not necessarily indicate disengagement, and that active forms of engagement, although more visible, represent just one aspect of meaningful user interaction in digital environments.

Table (5): Nature of topics covered by publications

Topics	Repetition	Percentage%
Algerian Weddings	18	8,37
Traditional Algerian Food	49	22,79
Traditional Algerian Clothing	102	47,44
Algerian Jewelry	13	6,04
Proverbs and Sayings	4	1,86
Novels and Stories	2	0,93
Algerian Songs	12	5,58
Religious Occasions	7	3,25
National Occasions	8	3,72
Total	215	100%

Source: Prepared by the researcher

Table N°05 reveals a strong focus on tangible cultural elements, with Traditional Algerian Clothing representing the highest share at 47.44% of all publications. This is followed by Traditional Algerian Food at 22.79%, indicating that these two categories alone account for more than 70% of the content. In contrast, topics like Proverbs and Sayings (1.86%) and Novels and Stories (0.93%) are significantly underrepresented. Overall, the data suggest a publication trend favouring the visual and accessible aspects of Algerian culture over its literary or intangible expressions.

The dominance of topics such as clothing and food suggests a collective focus on tangible cultural symbols, which are easily recognised and visually represented. This trend is often observed in cultural publications, where material heritage and lifestyle elements are prioritised for their broad appeal, visual impact, and ability to foster cultural identity within communities. According to Syrdal, Forbes, and Cornwell (2018), visible and easily shared aspects of culture (such as traditional dress or cuisine) are more likely to attract both audience engagement and content creators' attention, as they offer immediate recognition and emotional resonance (p. 811).

Table (6): Algerian traditional dress

Traditional dress	Repetition	Percentage%
Traditional dress from the capital	45	40,17
Traditional Amazigh dress	15	13,39
Traditional Chaoui dress	3	2,67
Traditional Sahrawi dress	19	16,96
Traditional dress from Nili	6	5,33
Traditional dress from Oran	14	12,5
Traditional dress from Constantine	5	4,46
Traditional dress from Annabi	3	2,67
Traditional dress from Setif	2	1,78
Total	112	100%

Source: Prepared by the researcher

The data in Table N° 06 reveals that the capital traditional dress holds the most prominence, with a percentage of 40.17% of the total responses (45 out of 112). This is followed by the Traditional Sahrawi dress and the Traditional Amazigh dress, representing 16.96% and 13.39% respectively, indicating their significant cultural presence. Dresses from Oran also have a notable share at 12.5%, while the Traditional dress from Nili accounts for 5.33%. Other regional dresses, including those from Constantine, Chaoui, Annabi, and Setif, collectively account for a smaller proportion, with each contributing less than 5% of the total responses. Overall, the top three categories—the capital, Sahrawi, and Amazigh—constitute approximately 70.52% of all mentions, highlighting a concentration of cultural recognition around these styles within the surveyed population.

Algerian traditional dress serves crucial roles as a symbol of heritage, regional identity, and cultural memory. The evident predominance of the capital's attire, alongside the diversity from regions such as Amazigh, Sahrawi, Oran, and others, reflects Algeria's dynamic multiculturalism and the intertwining of historical influences—Berber, Arab, Mediterranean, and African—that shape contemporary Algerian identity. Traditional garments are not merely utilitarian; they encapsulate expressions of collective and individual values. Their continued prominence at celebrations and community events signifies both pride in ancestral traditions and the resilience of Algerian culture (Cultural Diversity Resources, 2023).

Table (7): Traditional dishes and desserts

Traditional dishes and desserts		Repetition	Percentage%
Traditional dishes	Couscous	19	21,34
	Reshta	6	6,74
	Chekshouka	12	13,48
	Olive Tagine	4	4,49
	Sweet meat	2	2,24
	Chatitha	6	6,74
	Borak	11	12,35
	Shorba	8	8,98
Traditional desserts	Mahnacha	7	7,86
	Zalabia	5	5,61
	Baklawa	9	10,11
Total		89	100%

Source: Prepared by the researcher

Table No. 07 indicates that traditional dishes account for 74.2% of the 89 mentions, with couscous being the most frequently cited dish (21.34%). Traditional desserts account for 25.8% of the mentions, with baklava leading the way at 10.11%. The four most popular dishes (couscous, chekshouka, borak, shorba) together represent 56.2% of all responses.

Couscous's prominence underlines its status as a staple and symbol of Algerian cuisine, widely recognised and consumed. It serves as both a daily meal and a dish reserved for festive occasions, reflecting its versatility and cultural importance. As Chemache et al. (2018) note, "In Algeria, the types of couscous are much diversified, and couscous is considered the staff of life and the iconic dish for all Algerians. Indeed, there are as many variants as regions, seasons, or parties" (p. 212). The relatively high mention of Chekshouka and Borak also indicates their widespread integration into everyday meals, further emphasising their foundational roles in Algerian cuisine.

Table (8): The most prominent Events published by the two pages

Events	Repetition	Percentage%
Social events	51	68,91
Religious events	12	16,21
National events	9	12,16
International events	2	2,70
Total	74	100%

Source: Prepared by the researcher

Table n° 08 shows that social events are the most frequently published, accounting for 68.91% of the total 74 events. Followed by religious events with 16.21%, while national and international events represent 12.16% and 2.70%, respectively. This distribution highlights a dominant focus on social content, with significantly less attention given to national and global topics. Indicating that the two pages prioritise local community engagement. The notable presence of religious events reflects the cultural and spiritual values of the target audience. This content distribution reveals a localised strategy aimed at relevance and relatability.

Table (9): Novels and popular proverbs featured in page posts

Places	Repetition	Percentage%
Realistic Novels	15	57,69
Fictional Novels	2	7,69
Popular Proverbs	9	34,61
Total	26	100%

Source: Prepared by the researcher

Table No.09 indicates that realistic novels dominate the content, appearing in 57.69% of the 26 posts. Followed by Popular proverbs with 34.61%, while fictional novels are featured the least, at only 7.69%. This distribution indicates a strong preference for realistic narratives over fictional or traditional forms of expression.

The predominance of realistic novels suggests that page audiences are primarily drawn to narratives rooted in authentic, everyday experiences, offering relatability and practical insight. The substantial share of posts featuring popular proverbs highlights a communicative strategy that leverages culturally embedded wisdom, which resonates quickly and effectively with readers. Ikboljon (2025) emphasises that proverbs are succinct cultural expressions, valued for communicating social norms and shared values (p. 452).

Table (10): Active figures in the two-page posts

Active figures	Repetition	Percentage%
Historical Figures	7	6,36
Artists	25	22,72
Influencers	19	17,27
Public Figures	59	53,63
Total	110	100%

Source: Prepared by the researcher

Table N.10 indicates that Public Figures prevailed in the posts with 59 mentions, accounting for 53.63% of the total. Artists and Influencers follow with 25 (22.72%) and 19 (17.27%) mentions, respectively. Historical Figures are the least represented, appearing only 7 times, or 6.36% of the total.

The high presence of Public Figures suggests a strategic focus on contemporary individuals to maximise audience engagement. The notable representation of Artists and Influencers reflects the importance of creative and digital personalities in shaping public interest and online interaction. In contrast, the minimal inclusion of Historical Figures indicates a preference for current relevance over educational or archival content.

Table (11): Objectives of the two-page publications

Objectives	Repetition	Percentage%
Awareness and Education	32	29,90
Introducing Algerian Culture	59	55,14
Introducing History	7	6,54
Introducing Heritage	9	8,41
Total	107	100%

Source: Prepared by the researcher

Table N.11 indicates that the primary objective of the two-page posts is to introduce Algerian culture, accounting for 55.14% of the total content. Followed by awareness and education at 29.90%, while the topics of heritage and history are significantly less represented at 8.41% and 6.54%, respectively. The total frequency of objectives across all publications is 107, indicating a clear emphasis on cultural promotion.

In contrast, awareness and education are significant secondary objectives. This distribution indicates a deliberate strategy to promote cultural identity and preservation through targeted content selection.

Table (12): Values extracted from the two-page publications

Values	Repetition	Percentage%
Religious values	6	5,45
Social values	21	19,09
National values	15	13,63
Cultural values	68	61,81
Total	110	100%

Source: Prepared by the researcher

The data in Table 12 reveals that cultural values dominate the publications, accounting for 61.81% of the total extracted values. Followed by social values with a percentage of 19.09%, then national values at 13.63%, whereas religious values are minimally represented at 5.45%.

Overall, the total number of values identified is 110, highlighting a strong focus on cultural themes. The previous statistics indicate that cultural values are the most important on both pages, as the focus was on various cultural elements, including clothing, food, customs, and traditions. Social values, such as cooperation and generosity, also emerged, alongside religious values that promote equality, obedience, and a love of good.

The immense focus on cultural values suggests that the two-page publications prioritise the transmission and reinforcement of cultural identity and norms. In this regard, Hofstede (2001) discusses how cultural values serve as the core guidelines for social behavior and identity, especially in societies undergoing rapid modernization or grappling with postcolonial identity formation. The significant presence of social and national values further highlights the interconnectedness of culture with societal cohesion and patriotism, reflecting an integrated approach to value education.

VI. Conclusion:

- In exploring the Cultural Identity Discourse on Social Media through a Sample of Facebook Posts on “isaalouni an aljazair” and “adat wa takalid jazairia,” it was found that the two pages played an essential role in promoting Algerian culture, contributing to the building of cultural identity by conveying cultural content through their pages that promote Algerian customs, traditions, and rich heritage. Through our analysis of the content of the two pages’ posts, we can summarize the most important findings as follows:
- There is a strong preference for multimedia content, with combined photo and text (33.75%) and video with text (23.75%) dominating, highlighting the effectiveness of mixed media formats for audience engagement.
- Linguistically, colloquial language leads usage (42.34%), supported by Standard Arabic and Berber, emphasizing communication rooted in local languages that reinforce cultural identity.
- Visual content prominently features a broad spectrum of colors beyond national and Amazigh palettes (77.45%), indicating a dynamic creative expression balancing tradition and individuality.

- User engagement is primarily passive, with views accounting for 61.56% of interactions, while active engagement (likes, comments, shares) comprises about 38%, reflecting layered digital participation including emotional and cognitive involvement.
- Content primarily emphasizes tangible cultural elements, notably traditional Algerian clothing (47.44%) and food (22.79%), underscoring the community's focus on recognizable and emotionally resonant heritage symbols.
- Within traditional dress, the capital's attire is most recognized (40.17%), followed by Sahrawi and Amazigh styles, mirroring Algeria's multicultural and regional diversity; similarly, staple foods like couscous highlight culinary centrality.
- Social events dominate published content (68.91%), surpassing religious, national, and international topics, indicating a local community-oriented communication approach.
- Narratives focus on realistic novels (57.69%) and popular proverbs (34.61%), reflecting a preference for authentic cultural storytelling and embedded wisdom.
- Public figures are the most featured active profiles (53.63%), emphasizing contemporary relevance, while cultural promotion is the predominant publication objective (55.14%), supported by a strong emphasis on cultural values (61.81%).
- According to cultivation theory, repeated exposure to media content shapes individuals' perceptions of social Reality over time. On Facebook, the frequent presentation of Algerian cultural symbols, such as traditional dress and food, cultivates users' connection to their heritage (Shrum, 2017).
- This theory also explains how sustained exposure to cultural values through digital content socializes individuals to adopt and maintain traditions and collective identities. Furthermore, social media platforms act as modern cultivators—similar to television—by repeatedly normalizing customs and fostering intergenerational cultural transmission through interaction and shared narratives. (Shrum, 2017).

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