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Algerian Feminism Discourse on Facebook: a Critical Analysis

*A dissertation submitted in partial fulfilment of the requirements for the degree of Master
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Dedication

To our dearest families, with love so true,
This graduation day, we owe to you.

To our mothers, our guiding light,
Your endless love made everything right.
Your wisdom and grace, in every place,
Held us up through every challenge we faced.
Your strength and care, your gentle touch,
In every moment, you gave so much.

To our brothers and sisters, our steadfast crew,
With your support, we always knew,
Together we would rise, no challenge too tall,
Your faith in us made us stand tall.

To my study partner and friend so dear,
Through every late night, you were always near.
Together we conquered each test we faced,
With your help, the toughest moments were embraced.
Today we stand proud, with dreams so grand,
Hand in hand with our cherished band.
For this achievement, we all played a part,
With gratitude and love, we thank you from the heart.

*I, Maissoun, dedicate this to
my beloved husband Allal Abed Elhakim, my heart's delight,*

In your arms, my dreams take flight.

Your love and patience, always so bright,

With you by my side, the future feels right,

To someone, so loyal and kind,

A treasure so rare, a heart intertwined.

Through laughter and tears, moments so sweet,

With you, every journey feels complete.

Your support and care, your endless cheer,

With you, every challenge became clear.

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Abstract

Researchers have increasingly investigated feminism as a key variable that influences the social life of both genders and the whole society. However, none of the previous studies have analysed feminism discourse in the Algerian society and how it operates offline and online. Therefore, this qualitative study aims to investigate critically the Algerian feminism discourse on social media and how it is created, processed and employed. The study analysed a sample of 200 posts from Algerian Facebook groups whose topic is feminist-oriented. The analytical frameworks used in the study were Fairclough's 3D model, thematic analysis and Van Dijk's ideological categories. The results have shown that the major themes the feminism discourse is built on are Hijab, work, freedom, marriage, and violence. It has been found also that the feminism ideology is processed through different linguistic techniques including categorisation, authority, lexicalisation, implication, and irony. These findings reflect certain ideological, social and cultural mechanisms of different parts of the Algerian society.

Keywords: CDA, Discourse, Feminism, Ideology, Gender,

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General introduction

It is hidden from no one that feminism became an important social topic, which occupies a huge place in our daily lives. Scrolling on any social media platform we find recurrent topics that discuss or tackle topics related to feminism and the conflict between genders. Moreover, many people nowadays, especially among women, are becoming feminists or supporters of the movement. Thus, feminism in our societies is becoming a serious phenomenon. It is gradually affecting all sides of the society, and changing people's views and orientations. It affects for instance work place policies, social relationships such as marriage, and even teaching and learning contexts.

Indeed, it always raises debates and different opinions and stances by different people and institutions. This has made of feminism a very intriguing topic in the academia in various fields such as media studies, politics, religion, sociology, psychology, gender studies, and discourse studies. Big bulk of research has been conducted about feminism in the discourse studies through time and in different contexts and cultures.

Recently, the feminist discourse has gained a new platform to make its voice heard clearly and loudly: social media. People now are producing feminist discourse freely and effectively on Facebook, Instagram and TikTok in different ways and for different purposes. Moreover, these platforms have brought feminism to certain societies that had not really known it, such as the Algerian society. So, we can talk now of feminism discourse on social media in Algeria. This is an intriguing topic in the discourse studies in the Algerian context for its novelty and its importance in the Algerian society.

Accordingly, this study was designed as an attempt to shed some light on this issue. This is explained thoroughly in the coming sections.

Statement of the problem

Feminism discourse on social media in Algeria raises intriguing research questions, for it is becoming a key element in the fibre of the Algerian society. It offers a new arena for research in discourse and gender studies in the Algerian context, which is a very growing field. Many studies have been conducted along this vein; however, none has addressed the discursive, ideological and social mechanisms of Algerian feminism discourse on Facebook. Thus, this research is conducted as an attempt to decode these mechanisms and strategies and how this discourse is employed and processed in its broader social and ideological manifestations.

Research objectives

Given the problem stated earlier, this study aims at:

1. Understanding the broader processing of Algerian Feminism discourse on Facebook.
2. Spotting and analysing its major themes
3. Analysing how it is ideology is processed discursively.

Research questions

Based on research objectives, the following questions are touched upon:

1. How is the Algerian Feminism discourse processed textually, discursively, and socially on Facebook?
2. What are its major themes?
3. How is its ideology produced discursively?

Research Method

The study is qualitative as it is discursively oriented. Critical discourse analysis has been employed as the general approach for the analysis. More precisely, three analytical frameworks were employed: Fairclough's 3-D modal, thematic analysis, and Van Dijk's ideological categories.

The sample consisted of 200 posts from different Facebook pages and groups. It was built based on the saturation theory for sample sizes in qualitative research.

Structure of the study

This research is structured into two main parts. The theoretical part is presented in the first chapter, which is devoted to explaining feminism and all its related concepts and theories. The second Chapter is devoted to the method, results, and their discussion.

Chapter one:
Basic Concepts and
Literature Review

Introduction

In this chapter there are elements that includes to the topic of feminism in which, they a clear idea and information about this trending topic

1. Definition of Feminism

Feminism is becoming nowadays one of the most trending concepts in different fields and aspects of modern life. Mohegan Harahan said, “Feminism is an ideology that demands an equal right of men and women in terms of politics decision making, career and having children. It consists of a number of social, cultural and political movements that take attempts for equal rights of men and women. It is considered as a struggle to achieve some rights, opportunities and dignity as men have in the society” (2022, p.2)

Tommy Odhiambo(2020) stated that ”The term feminism can be used to describe a political cultural or economic movement aimed at establishing equal rights and legal protection for women. Feminism is one of the oldest movements in global history.”

In determining the feminist, R Rorty (2020) claimed, “I think that the real feminist issue is not whether biological males or biological females hold positions of power, although it is utterly essential that women be there”

Along the same vein, R Delmar said that, ’many would agree that at the very least, a feminist is someone who holds that women suffer discrimination because of their sex,that they have specific needs which remain negated and unsatisfied and that the satisfaction of these needs would require a radical change in the social,economic and political order.’ (2018, p.09)

Based on the definitions above, feminism can be accurately defined as calling for the rights of females in different fields: political, cultural, social, economic... that are lost in their societies because members of society divided social positions of people according to their gender.

Women suffer to bring equal rights and needs like men, and through history feminism passed from different movements and waves to become now as an ideology used in the life of people in societies.

2. Origin and Movements of Feminism

2.1. Origins

Feminism has its origins far back in time. As narrated by Üstün&Süren (2022), thousands of years ago, before recorded history, people lived by hunting, gathering, and later, farming with simple tools. During this time, there is not much information about women's roles, but it is believed that men and women lived equally as societies transitioned from small nomadic groups to larger towns and cities, class divisions emerged. This led to the subordination of women as society became more structured, with certain groups gaining power over others.

They add, in the past, tribes formed alliances through marriages, but as societies settled; marriages became more within the same group, leading to women being confined to their households. This change eventually led to conflicts between tribes.

They also indicate that religious beliefs and philosophical ideas began to emphasize differences between men and women, leading to the establishment of patriarchal systems. Women were relegated to domestic duties while men took on influential roles in various aspects of society. Over time, representations of male figures in religious contexts became more

Prominent, signalling a shift away from the worship of female deities. This change coincided with the decline of matriarchal economic structures and the worsening status of women in society.

The struggle for women's rights gained momentum in the 17th and 18th centuries, spurred by bourgeois revolutions and the rise of capitalism. Enlightenment thinkers advocated for broader education and rights for women, though these ideas initially benefited only a few.

The separation of home and work during this period resulted in many women being confined to domestic roles and excluded from certain professions. The 19th century saw the organized expression of feminist ideas, as women fought for equality and rights in society.

2.2. Movements (waves)

More precisely, Johnson (2017) divided the history of feminism into three waves:

First wave

The first wave of feminism happened around the 1950s and focused on women's right to vote. Influenced by Elizabeth Cady Stanton, activists pushed for equality in politics. Stanton's Seneca Falls Declaration in 1848 kick started this movement. Despite opposition, activists persisted. Media played a crucial role. Amelia Bloomer's newspaper, Lily, promoted women's rights and dress reform, inspiring change. Another milestone was the Woman's Journal, started by Lucy Stone in 1870, which supported suffrage. Activists organized protests, gaining media attention. Newspapers covered suffrage events, shaping public opinion. Finally, the 19th Amendment ratified in 1920, granted women the right to vote. Media played a vital role in shaping public opinion and supporting this change.

Second wave

During the 1960s and early 1970s, the second wave of feminism emerged. One major issue was the portrayal of women in advertisements, which emphasized their appearance over their achievements. These ads reinforced traditional gender roles, depicting women mainly as homemakers. For instance, a Kenwood Chef Mixer ad showed a woman in a chef's hat

hugging her husband, implying that her role was solely domestic. Such ads were common during this period, perpetuating stereotypes about women's roles.

Third wave

The third wave of feminism, which is ongoing, differs significantly from the previous waves. It addresses the shortcomings of the second wave, which primarily focused on the concerns of upper-class white women and overlooked the voices of women of color and other marginalized groups. This wave is characterized by its intersectionality, acknowledging the interconnected nature of different forms of oppression. Rebecca Walker co-founded the Third Wave Foundation in 1992 to advocate for young women from diverse backgrounds.

Social media plays a crucial role in this wave, enabling issues to gain visibility and facilitating activism. Unlike in the past, where money influenced media coverage, social media allows for broader dissemination of information and ideas. The Women's March, for instance, originated online and spread globally, showcasing the power of social media in mobilizing support and creating a sense of solidarity among participants.

Media framing of third-wave feminism differs from previous waves, with journalists adopting new approaches to reporting. Carolyn Bronstein's study found that journalists now emphasize the goals and rights of the movement, moving away from portraying women as victims. Third-wave feminism is characterized by its broad and inclusive nature, with no fixed definition of what it means to be a feminist. This wave embraces ambiguity, diversity, and individual agency.

Apart from addressing issues of inclusion, third-wave feminists also focus on combating sexual assault and violence. The Anita Hill hearings in the 1990s sparked discussions about sexual harassment and media portrayal of such incidents. A study on media coverage of the

hearings highlighted the involvement of prominent female figures in discussing these issues, marking a shift in representation.

However, the broadness of third-wave feminism has led to debates and contradictions. Scholars have noted the absence of a coherent definition and the use of negative identity labels as terms of empowerment. There is resistance to simplistic and singular identity positions, with emphasis placed on individual perspectives and choices. Third-wave feminism acknowledges that what may be empowering to one person may be oppressive to another, highlighting the importance of diverse experiences and interpretations.

2.3. Waves of feminism and the media

During the 1960s and 1970s, the second wave of feminism grew alongside other movements like civil rights and anti-war protests. Women, inspired by the success of the first wave, began advocating for workplace equality, fair pay, and childcare support. Manifestos, like the SCUM Manifesto and *The Feminine Mystique*, expressed feminist ideas publicly, sparking discussions about women's roles. Betty Friedan's book challenged traditional gender norms, encouraging women to prioritize their own fulfilment. It exemplified the Spiral of Silence Theory, where popular opinions gain traction. *Cosmopolitan* magazine also played a role, promoting female independence and individuality. Communication scholars later studied feminist rhetoric, emphasizing equality and self-determination in persuasion, which influenced the emerging third-wave feminism in the 1990s.

3. Principles of Feminism

The feminism principles are grouped into three categories: conceptual, epistemological and political. The three are explained below based on Goodkind, et al. (2021)

1/ Conceptual

We are looking at some key feminist ideas that question how we categorize things, define feminist perspective, and decide what falls under critical feminist social work. This goes beyond just changing the idea of male and female or even spectrum and encourages a more complete way of understanding and thinking about different categories. It goes beyond borders, thinking globally and acknowledging how we are all connected. It asks us to accept each other and the complexities of our world.

Think broadly and do not limit ourselves with false opposites, like man /woman or nature/nurture. Gender non-conforming leaders have pushed us beyond seeing gender as a spectrum, questioning the whole idea of gender itself. Avoid simple explanations and recognize that social issues are complicated. Instead of having fixed answers, focus on asking important questions. Remember everyone has various aspects to their identity, and social categories are interconnected.

In social work we often teach about considering a person environment but we tend to focus too much on individual solutions. Looking at the historical social and political context helps us understand problems and solutions within larger social structures. For instance, instead of just focusing on girls and women choices, we should pay attention to the factors that limit their agency and make them vulnerable. It is crucial to learn from history and understand local situations the third wave of feminism, which is on-going, differs significantly from the previous waves. It addresses the shortcomings of the second wave, which primarily focused on the concerns of upper-class white women and overlooked the voices of women of colour and other marginalized groups. This wave is characterized by its intersectionality, acknowledging the interconnected nature of different forms of oppression. Rebecca Walker co-founded the Third Wave Foundation in 1992 to advocate for young women from diverse backgrounds.

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Despite the emphasis on independence in western culture, we recognize that none of us can truly stand alone. Building authentic relationships and trust is vital for promoting fairness and healing in response to inequality. To make meaningful social change, we need collaborative efforts that span generations; achieving social justice requires working together.

2/ Epistemological

The second set of principles looks at how we understand things, what we consider as knowledge, and whose knowledge matters. These principles encourage us to question what we think true, acknowledge that all knowledge is incomplete and subject to change, consider the perspective of those sharing information, highlight voices that are often overlooked, and emphasize being reflective in our research and work.

We often start our research and work by following the usual methods or accepting things as they are. Feminist scholars like Rosemary SARRI and JANET FINN suggest we question certain beliefs in areas like child welfare, such as the separation of public and private and the idea of individual independence. By challenging these basic beliefs, they open up new ways to think about and create supportive structures, aligning with the abolitionist movement. When we question our assumptions, it gives us room to change the questions we ask, the issues we tackle and the goals we set. For instance, Diana Pearce shows that shifting the focus of welfare reform from just getting mothers employed to helping them care for their children leads to different and supportive approaches for families. Some social work scholars have often relied on positivism to legitimize our field, even though there is little evidence of universal laws explaining human behaviour. Feminists emphasize the importance of acknowledging personal perspectives and the biases of dominant groups. It is crucial for researchers to be transparent and reflective about how their identity influences their questions, methods, and data analysis. We need to embrace openness and humility as we continually

learn and adapt. In challenging traditional academic knowledge production, it is essential to make room for unconventional research approaches. The methodologies we choose shape the truths we uncover. Journals like *Aphelia* welcome diverse research methods that challenge norms and prioritize the perspectives and knowledge of marginalized groups.

3/ Political

Our last set of principles focuses on our social justice objectives, understanding the significance of power and the need for collective actions for liberation. Being political involves having the courage to stand up and question accusations of partiality and biases. Adrienne Maree Brown (2019) highlights that taking a stand also lets us experience the satisfaction that comes with political involvement.

The saying "the personal is political" is still relevant today, especially amid the idea that we're individually responsible for our well-being. Consciousness raising involves realizing that seemingly personal issues have social roots, empowering people to understand and address the societal causes of their challenges. It emphasizes the interconnectedness of individual and structural change, highlighting the need to work on multiple levels.

It is crucial for social workers to recognize their role in past and ongoing oppression and acknowledge the power they hold. Understanding and sharing the struggles of those they help is essential for using power responsibly. Janet Finn's idea of a social worker as an accomplice, not just a helper, offers a valuable perspective that integrates power dynamics into social work practice.

Michaela Ferguson criticizes "choice feminism," where any choice is considered feminist as long as there is agency, as stemming from a fear of politics. She argues that embracing ideas, policies, and actions contrary to feminist goals under the guise of choice is not acceptable. Ferguson encourages finding pleasure in politics despite challenges, emphasizing that it offers

opportunities to learn, grow, and contribute to making the world better. This aligns with Adrienne Maree Brown's concept of "pleasure activism," finding joy in collective justice efforts. Sara Ahmed adds that being a "killjoy" does not mean we cannot enjoy our feminist work; engaging with and challenging the world is essential for transformation.

4. Feminism in social media

Turley, E., & Fisher, J. (2018) claimed that using hash tags on social media, like Twitter, to speak out against prejudice faced by people, especially women, is a way to show how they experience sexism and misogyny every day. Social media gives feminists a platform to talk about these issues and get others to pay attention. Nevertheless, some people think that just using the internet is not enough to make real change in feminism.

Since around 2010, there has been a big increase in feminists using social media to talk about things like sexism, violence against women, and inequality. Social media helps feminists reach more people and spread their ideas. However, it is not all good - women often are attacked online for speaking up about these issues.

Some feminist campaigns on social media have been effective in getting attention, like #everyday sexism and #Ask Thicke. #everyday sexism collects stories from women about everyday sexism they face, and #Ask Thicke was used to challenge a singer, Robin Thicken, about his sexist lyrics. These campaigns got a lot of attention in the news and helped raise awareness about sexism and misogyny.

While social media is great for spreading feminist ideas, it's not perfect. Women can still be excluded or attacked online. And social media isn't the only way feminists work - there are also important offline movements.

5. Feminism empowerment

According to Deveaux, M. (1994), in the late 1900s, the idea of empowerment became widely discussed in global development. Initially rooted in the efforts of feminists in non-governmental organizations (NGOs) in the 1970s and 1980s, who aimed at diverse development and women's liberation, the concept evolved over time. Many have commented on how mainstreaming empowerment has changed its meaning and use. While some argue that development institutions have diluted its power, we suggest that mainstream initiatives actually promote distinct forms of power, influencing subjectivity and agency. We explore the emergence of empowerment discourse in the World Bank, noting a neoliberal orientation that affects its interpretation and implementation. Despite mainstreaming leading to normalization along liberal lines, we emphasize the importance of recognizing significant differences within this approach. Individual empowerment in feminism is closely tied to concepts like rational choice, efficiency, investment, free markets, entrepreneurship, and a social-liberal perspective linking it to governance, poverty alleviation, equal opportunity, capabilities, and "effective asset-based choice." This contrasts with the left feminist approach rooted in community-based activism in South Asia. The article explores the challenges faced by feminists in pursuing a radical empowerment project, emphasizing the need for a "post capitalist politics" in the current context dominated by powerful liberal conceptualizations. The historical evolution of the term "empowerment" is examined, highlighting its dual meanings—being "given" power by a higher authority or a process where individuals develop the capacity to act and acquire power themselves. The emergence of the left feminist, neoliberal, and social-liberal empowerment perspectives reveals alternative politics and diverse conceptualizations of agency, subjectivity, and power. The article delves into the origins of the feminist empowerment approach in South Asian community groups and NGOs during the mid-1970s. Emphasizing its international presence through transnational feminist networks like Development Alternatives with Women for a New Era (DAWN) by the mid-1980s. In the

1970s across South Asia, feminists challenged the government's top-down welfare approach to women in development, aiming to liberate women's "shackles of the mind." In India, they redefined empowerment as women needing to be "given self-hood and self-strength," emphasizing internal strength over external welfare. This approach, paralleling the battered women's movement in the United States, addressed issues like domestic violence, rape, dowry, and reproductive rights, emphasizing the internal, subjective dimension of empowerment. Recognizing empowerment as a process linked to identity and equality, feminists highlighted the importance of consciousness raising or "conscientization" in South Asia.

This feminist activism influenced the Indian government's shift toward a grassroots orientation in women's development, adopting an induced organizational approach. By the mid-1980s, "grassroots empowerment" for poor rural women gained prominence through collective reflection, participation, and group self-organization. Internationally, the term empowerment gained recognition during the 1985 UN World Conference on Women, where the DAWN project circulated a platform document reviewing mainstream development and proposing an alternative feminist paradigm. The subsequent book, "Development, Crises, and Alternative Visions: Third World Women's Perspectives," connected grassroots work to a macroeconomic analysis, highlighting how neoliberal practices worsened women's conditions worldwide. Dedicated to "a process of ongoing empowerment of women," the book underscored the link between local activism and global economic issues. Presenting an alternative left feminist perspective, the article advocated for "autonomous and equitable development" to fulfil basic needs, challenging the liberal "Women in Development" approach that assumed insufficient women's participation in a benevolent growth process. It called for structural changes to eliminate class, gender, and race-based inequality globally. The book argued that a proper understanding of development required adopting the standpoint

of poor Third World women and emphasized empowerment and self-organization as crucial for achieving alternative development.

DAWN's alternative empowerment approach gained recognition in mainstream development with Caroline Moser's influential 1989 article in *World Development*. By the 1990s, empowerment references were widespread in international development literature. While differences exist due to diverse regions and contexts, feminist empowerment is generally viewed as a process involving self-organization to effect transformative social changes and free women from subjugation. It operates on three dimensions: internal psychological development, interpersonal and organizational cultivation, and political or social change through collective action.

Indian social worker and feminist activist Srilatha Batliwala stressed that to transform society, women's empowerment must evolve into an organized mass movement challenging existing power structures. Feminist empowerment is perceived as a multifaceted process addressing social power and inequality, enabling social transformation based on women's self-organization. It reacts against top-down approaches and seeks radical societal transformations through organized collective action at various levels. This transnational feminist initiative, rooted in opposition to top-down welfare and neoliberal approaches to women and development, is aligned with a vision of alternative, no capitalist development. While empowerment originated as part of a grassroots project for feminist consciousness-raising and social change, it became a widely used term in the international development community by the mid-1990s, often normalized along liberal economic and political lines. Despite this mainstreaming, there are distinct empowerment discourses within the mainstream, notably neoliberalism and social liberalism.

During the Washington Consensus period in the early 1980s to the early-to-mid-1990s, a neoliberal orientation influenced World Bank (WB) policy and practice. Feminists advocating

for empowerment within the WB had to present a business case, emphasizing economic rationale, outcomes assessments, and results-based management. The neoliberal approach narrowly defined empowerment in individualistic terms, focusing on aspects like increased decision-making power, market-oriented activity, mobility, and income generation. This instrumentalization of empowerment led to human capital investments in women's health and education, microcredit, and small-business development, driven by short-term return on investment imperatives.

The strength of the neoliberal empowerment perspective persisted within the WB, exemplified by the four-year Gender Action Plan launched in 2007 under then-president Robert Zoellick. This plan, promoting "smart economics" with gender equity, aimed to empower women by increasing access to various sectors. It also shifted the focus of the WB's Women in Development project toward private-sector development, illustrating the continued influence of neoliberal ideas on empowerment within the institution. The mainstreaming of empowerment discourse in the last two decades, within both neoliberal and social-liberal approaches, presents challenges for a left feminist approach. At the World Bank (WB), empowerment is shaped within a liberal framework emphasizing individual agency and choice, whether rational, purposive, or effective. In the neoliberal vision, empowerment is purely individualistic, focusing on making rational, utility-maximizing choices for well-being in a competitive market economy. This approach evaluates empowerment projects in terms of efficient resource allocation and economic growth, aligning with a constructivist neoliberal project that converts social problems into market terms, contributing to the depoliticization of social life.

The neoliberal empowerment perspective emphasizes an empowered entrepreneurial citizen/subject, strategizing for personal gain and reproducing capitalism rather than

transforming it. It promotes an understanding of economic practices fostering a consciousness geared towards individual capitalization on market opportunities. In contrast, the social-liberal perspective, while also focused on enhancing individuals' "power to," defines empowerment in terms of enabling effective agency and power to choose. This approach shares with neoliberalism an individualized understanding of agency and aims to enhance individual-level capacities, fostering an individualized and ownership-based mentality geared toward entrepreneurial, opportunity-seeking behaviour. Both perspectives contribute to a broader shift in development policy, with the neoliberal agenda emphasizing a normative social fabric of self-interest and the social-liberal approach fostering an individualized and asset-based mentality.

6. Legal, political and global perspectives

Many has debated and criticised feminism in various ways and in different contexts. Some famous examples of these works include Sunstein, (1987). Richardson, & Sandland, (2013). Yamani, & Allen, (Eds.). (1996). Gelb, (1989)

Their debates and criticism can be summarised as follows:

6.1. Feminism and Legal Theory

Sunstein, C. R. (1987) said that occasionally an intellectual or political movement disrupts existing categories, throws into question practices and conceptual structures that had previously been accepted or even invisible, and eventually produces substantial changes in legal rules. How and why this happens is quite mysterious. The abolitionist movement of the 1850's is one example. Another is the New Deal, which grew out of an understanding that the common law was neither natural nor prepolitical and failed to provide a neutral baseline for decision. ³ The most prominent recent illustration is the civil rights movement of the 1950's and 1960's, which challenged practices of racial exclusion. Thus, the Supreme Court rejected

Plessy v. Ferguson⁴ on the ground that an understanding of the purposes and effects of school segregation revealed racial separation was hardly neutral. In all of these contexts, practices that had been taken, for a long period as natural and inviolate, sometimes even as based on biological differences were revealed as socially created and subject to criticism and change. The women's movement is the most powerful contemporary development of this sort; feminism provides its theoretical foundation. Despite its longevity⁵ and its recent impact on the law, the feminist movement has hardly run its course. Nonetheless, the basic claims of feminist theory are in many circles denied credibility and respect, or even a fair hearing. Ironically, those circles include many observers

6.2. Political perspective

Throughout history, there have been instances where intellectual or political movements disrupted established categories, calling into question prevailing practices and conceptual structures, ultimately leading to significant transformations in legal rules. Examples such as the abolitionist movement, the emergence of the New Deal, and the civil rights movement serve as powerful illustrations. These movements revealed that practices, considered natural and inviolate for a long time, were socially constructed and subject to criticism and change.

The civil rights movement of the 1950s and 1960s, in particular, challenged racial exclusion practices, prompting the Supreme Court to reject the notion of racial separation as neutral in the landmark case Plessy v. Ferguson. This period showcased how socially constructed norms, even those purportedly based on biological differences, could be dismantled through activism and legal challenges. One of the most enduring contemporary examples of this phenomenon is the women's movement, with feminism providing its theoretical foundation.

Despite the longevity of the women's movement and its significant impact on the law, feminist theory faces challenges in gaining credibility and respect in certain circles. This

ironic situation includes observers who may overlook the fundamental contributions of feminist perspectives to societal understanding and legal discourse. The ongoing struggles within feminist theory reflect a broader pattern of resistance to re-examining established norms and a reluctance to engage with evolving societal paradigms.

In the context of Western feminism's continuous redefinition, the struggles of women in Muslim countries often go unnoticed. "Feminism and Islam," a comprehensive volume, sheds light on how women in Islamic societies actively participate in understanding and reshaping Sharia law. Their endeavours aim to improve their status, seeking increased equality and freedom. The essays in this collection explore a range of topics, including crimes of honour, the construction of gender in Arab societies, the intersection of law and social control, the role of women in entrepreneurship, family legislation, and the political strategies employed by feminists in the Islamic world.

Moreover, there exists a fascinating intersection between the perception of women within legal frameworks and philosophical perspectives. The book "Feminist Perspectives on Law and Theory" delves into this intricate relationship, questioning how women are viewed within the realms of law and philosophy. It encourages a rethinking of fundamental legal concepts such as equality, freedom, justice, and citizenship. The collection of essays takes an interdisciplinary approach, drawing insights from law, philosophy, cultural studies, and women's studies. It explores the intersections with queer theory, critical race theory, and issues of class within feminist theory, highlighting its transformative potential.

In essence, these narratives underscore the ongoing struggle to challenge and reshape established norms within the realms of law, philosophy, and societal expectations. The intellectual and political movements, past and present, serve as reminders of the potential for change and the constant need for critical examination and reevaluation of existing structures.

6.3. Global perspective

Also the debate on global perspective had many opinions and debates of several analysts: Ferree., & Mueller, (2004). McCann, & Kim, (2016). Dixon, (2011). The debate can be summarised as follows:

The women's movement has a long history that extends beyond the Western world and, not solely roots in feminism. Since the 1800s, women globally have organized to address various issues related to class, status, and power inequalities. These movements had a significant impact on societies, worldwide and continued to influence women's activism today. To understand feminism in local contexts, a comparative, historical, and transnational perspective is crucial. Women's movements, alongside liberalism and socialism, have played a pivotal role in shaping modernity. The success of these movements is attributed to both historical organizing efforts and present-day social relations. In this essay, we explore the macro-sociological basis of women's movements, examining their typologies, dynamic elements, and their relationship with other social movements. We emphasize the importance of understanding contemporary movements in the context of their historical predecessors.

The fourth edition of the *Feminist Theory Reader* challenges readers to reconsider the meanings of difference outside Western feminist contexts. It introduces a new subsection on intersectionality and addresses current debates on violence against women, sex work, care work, trans feminisms, and post feminism. The inclusion of diverse voices from transnational feminist scholars, with a focus on class-related questions, continues in this edition.

Historically, American women have confronted paradigms of inferiority experienced by women globally. While female identity varies across cultures, many are rooted in patriarchal

traditions where men hold more power. Worldwide, women face subjugation in areas such as jobs, education, sexuality, and reproductive choice. In the United States, women have made strides toward equality, enjoying almost equal social standing. Despite media stereotypes, women hold powerful roles, challenging the prevailing image of the American housewife.

Global feminism, critical of the "global sisterhood" concept, sometimes lacks accountability for differing issues within the US compared to those across borders. This essay argues that global feminism, adopting a universal human rights paradigm, can inadvertently perpetuate a saviour complex akin to colonialist missions. To counter this, the essay suggests drawing from the efforts of US anti-racist/Third World feminisms and Third World/transnational feminisms. These discourses provide a framework simultaneously address race, nation, and intra-national/international hierarchies, fostering more equitable for global connections.

7. Critiques and debates

7.1. Women in Combat: Karp, R. C. (2011) declared that The discourse around women in combat extends beyond the military domain to societal perceptions of gender roles. Advocates for gender equality argue that women should have equal opportunities in all professions, including combat roles. They emphasize breaking down traditional stereotypes and challenging assumptions about women's capabilities. However, critics express concerns about the potential physical demands, unit cohesion, and the perpetuation of harmful gender norms within the military. The ongoing debate involves discussions on policy changes, cultural shifts, and the broader implications for gender equality.

7.2. Ethnocentrism and Hegemony:

Ethnocentrism within feminism involves recognizing and addressing biases that may arise from a dominant cultural perspective. Critics argue that a singular, "universal" feminism can inadvertently reinforce power imbalances and neglect the diverse experiences of women worldwide. The call for intersectionality emphasizes the importance of understanding how various social categories intersect and influence individuals differently. This inclusive approach seeks to avoid an ethnocentric view, acknowledging that feminism must be adaptable to diverse cultural, racial, and socioeconomic contexts. Global Dialogue. (2020)

7.3 Neoliberalism and Feminism:

The intersection of neoliberalism and feminism sparks discussions about the impact of market-driven ideologies on gender equality. Critics argue that neoliberal policies, focusing on individual success and market-oriented solutions, might undermine collective efforts to address systemic gender inequalities. This debate involves examining the consequences of neoliberal economic structures on women's rights, workplace dynamics, and access to resources. Feminist scholars grapple with finding a balance between individual empowerment and the broader societal changes needed for genuine gender equity. Oxford Academic. (2021) and Archive.org. (2021)

7.4. Feminism and Critical Social Theory:

The ambivalence in the relationship between feminism and critical social theory reflects a nuanced engagement with established theoretical frameworks. Feminists analyze Habermas for potential oversights in his analysis of gender issues, calling for a more comprehensive inclusion of feminist perspectives within critical theory. Simultaneously, feminists recognize the value of critical social theory's concepts in analysing power dynamics, public discourse, and democratic legitimacy. This ongoing dialogue seeks to enrich critical theory by

integrating gender-aware analyses and fostering a more comprehensive understanding of societal structures. Oxford Academic. (2021) and Archive.org. (2021)

7.5. Neoliberal Influence on Feminist Goals:

The concept of neoliberalism "seducing" feminism raises questions about how market-driven ideologies influences the goals of the feminist movement. Some argue that the emphasis on individual freedoms and self-reliance, characteristic of neoliberalism, may redirect feminist objectives. The tension lies in balancing personal empowerment with collective efforts for social and economic equality. Scholars explore whether neoliberal influences have reshaped feminist priorities, potentially emphasizing individual success over systemic change. Archive.org. (2021)

7.6. Nancy Fraser's Critique in a Neoliberal Age:

Nancy Fraser's critique within a neoliberal context raises important questions about the role of feminist theory as an arbiter of goals and meanings. The challenges involve navigating normative tensions inherent in neoliberalism while maintaining a commitment to democratic epistemologies. Fraser's analysis prompts reflection on the responsiveness of feminist theory to evolving societal paradigms and the complexities of balancing autonomy with collective goals in the face of neoliberal transformations. Global Dialogue. (2020) and Oxford Academic. (2021)

7.7. Feminism and Military-Industrial Complex:

The inclusion of women in combat discussions extends to examining feminism's stance on the military-industrial complex. Some feminists argue that challenging traditional gender roles should include questioning the structures perpetuating militarism. They explore how dismantling patriarchal norms should encompass a broader critique of systems that thrive on aggression. Others contend that women's inclusion in the military is a form of empowerment,

emphasizing individual agency within existing structures. This debate delves into the intersections of feminism, militarization, and broader societal attitudes toward conflict. Global Dialogue. (2020)

7.8. Feminist Engagement with Jürgen Habermas:

The ambivalence in the relationship between feminism and Jürgen Habermas's critical theory centres on critiques of his gender blindness. Feminist scholars question his interpretations of the feminist movement, asserting that his categorical framework may inherently reflect androcentric. Concurrently, feminists acknowledge the significance of key concepts like communicative action and public space. The ongoing dialogue involves reconciling these critiques with the valuable contributions critical social theory can make to feminist analyses of power, discourse, and democratic legitimacy. Oxford Academic. (2021)

These nuanced aspects of feminist debates underscore the multifaceted nature of the movement, which continually grapples with internal tensions and external influences while striving for inclusivity and equity.

8. Future directions

The future directions of feminism encompass a wide range of areas and goals aimed at advancing gender equality and challenging societal norms. Some key future directions of feminism based on, Yadav, & Unni, (2016), include:

8.1. Intersectionality:

Emphasizing the interconnected nature of social categorizations such as race, class, gender, sexuality, and ability, intersectional feminism seeks to address the unique experiences of individuals who face multiple forms of discrimination.

8.2. Global Feminism:

Recognizing that feminist issues are not limited to one region or culture, global feminism focuses on understanding and addressing gender inequalities on a global scale, advocating for the rights of women and marginalized groups worldwide.

8.3. Environmental Feminism:

Highlighting the links between gender inequality and environmental issues, environmental feminism seeks to promote sustainable practices, address climate change impacts on women, and advocate for environmental justice through a feminist lens.

8.4. Technology and Digital Feminism:

Exploring the intersection of technology and feminism, digital feminism aims to address online harassment, promote digital literacy among women, and advocate for gender-inclusive technology policies and practices.

8.5. Reproductive Justice:

8.6. Going beyond reproductive rights, reproductive justice advocates for the right of all individuals to have children, not have children, and parent in safe and supportive environments, while addressing systemic inequalities in access to reproductive healthcare.

8.7. LGBTQ+ Rights and Inclusivity:

Embracing a more inclusive and intersectional approach, feminist movements are increasingly focusing on advocating for the rights of LGBTQ+ individuals, challenging heteronormative structures, and promoting inclusivity within feminist spaces.

8.8. Economic Empowerment:

Addressing economic disparities based on gender, feminist movements are working towards achieving economic empowerment for women, closing the gender pay gap, promoting women's entrepreneurship, and advocating for policies that support financial independence.

These future directions of feminism reflect the ongoing evolution of feminist thought and activism, emphasizing the importance of inclusivity, intersectionality, and social justice in advancing gender equality and challenging systemic inequalities.

Conclusion

In the end of this chapter, we can understand the feminism theory and differentiate the concepts within this theory to end up having a clear picture of its background.

Chapter Two:
Method, Results, and
Discussion

Introduction

This chapter is devoted to the research method, results and their discussion. The results section occupies most of the chapter due to the richness of the data and the many figures included. It was divided into three sections following the three analytical frameworks employed. The discussion section starts with answers to the research questions, then position the findings in their broader academic and social context.

1.1. Method

This research is qualitative in nature and it employs the CDA approach. The data collections procedures, the sample and the analytical frameworks are explained in this section.

1.1.1 Population and Sample

We selected our data from the following Facebook pages and groups –العنف ضد المرأة –féministe - feminism – وعي انثوي ضد القهوي-عروض زواج جزائري – فلسفة البيّنك بيل النسوية الجزائرية – 2023. Using saturation technique for qualitative sampling, we collected 200 posts. We analysed them based on Fairclough's 03 dimensional model, thematic analysis, and Van Dijk's ideological categories (some posts are used more than once because of their content).

1.1.2 The Analytical Frameworks

The study followed a set of three steps: Fairclough's 03 dimensional modal, thematic analysis, and Van Dijk's ideological categories.

First, Norman Fairclough focused in his modal on how people use language in their social life, so he created the three dimensional model; text, discourse, social practice. Text is about explaining how the speech is structured; discourse contains many steps; time, field... and social practice; the ideology of how the discourse shares thoughts between people.

Second, thematic analysis is dividing the topic into subtopics in a form of themes. In this research, the main topic is feminism, which is divided into 05 themes: marriage, freedom, work, violence, hijab each theme has its own standards and arguments finding through the analysis that people are divided into supporters and rejecters

Third, TeunA.VanDjik's ideological categories are the categories he set to explain how ideology is imbedded textually and discursively. They were tracked and analyzed in the five themes that emerged.

1. Results

1.1. Fairclough's 3-D analysis

This research uses Norman Fairclough's 03 dimensional approach to describe and uncover the themes of feminism in social media, passing through 03 steps (text, discourse, social practice)

Layer one

1/**Text**: since the concept 'text' refers to several forms, it can be a written text, picture or a mix between text and picture, a video, signs, logos, designs, colours...

Reflecting this concept on the data used in this research (social media, Facebook in particular, data) it ends with finding the majority of data is either a post (written text), a picture or a mix of a picture and a written text.

1-1/ **Language**: is the standard Arabic and different dialects in order to represent the ideas and points of view. Additionally, the language used contains also borrowed concepts from foreign languages.

1-2/ **Forms of language**: there exist two types:

Formal language reflected in the data handled by the majority of users of philosophy or science (cultured and civilised people). The other form of language is the informal language by common people who talk spontaneously for the sake of talking.

1-3/ Colours used: to perform the texts and pictures differs from monochromic pallets, to the colourful one, depending on the subject discussed, the author, the message delivered, the background...

1-4/ The way of writing: abbreviations, quotes, dialogues, paragraphs, written texts within pictures, separated texts from pictures... are examples of the ways of writing in the analysed data

1-5/ Terminology and vocab: the use of terminology is a very important tool to convey meaning, according to this research the terminology used in Facebook to refer to feminist subjects ends up with mentioning one of those words:

Spinster=البائرة, slave=الجارية, guardianship=القوامة, masculine=الذكوري, feminism=النسوية, freedom=الحرية, commodity=سلعة, instinct=الفطرة, chastity=العفة, strong independent women=المرأة القوية المستقلة, Algerian term represents the traditional or uncivilised man=القهوي.

Layer two

2/Discourse:the text, which is related to its context, is considered as a discourse. The characteristics of a context of discourse can be summarised in 05 main elements:

2-1/Field:this research is dedicated to gender inequality field, which studies the difference and inequality between men and women in different ways and it includes many topics such as feminism

As a result, it splits the society into two fronts, man who are towards the rights of women and woman who are defending their points of view.

2-2/**Topic:** the topic of this research is feminism in social media, which changed from the concept of calling for woman's rights such as their right to vote, to become nowadays looking for other different rights to make "feminism" as just a cover to reach personal goals.

2-3/**Time:** recent 06 months the topic of feminism in social media had a big attention from the majority of people and it became a trending phenomenon. The researches and analysis made by different people shed light on many aspects and ideas; they opened the door to several other researches to be done.

2-4/**Place:** In this article, the data represented is about posts published on Facebook groups in order to share and discuss several issues that made a huge stir among people.

2-5/**Participants:** people according to this data are divided into two groups:

-People who are well civilised, their point of view supports feminism and accepts all the rights and requirements of women

-Members of the society who are against those rights, and against the idea of equality between men and women, generally they are uncivilised traditional ones.

In short,

- The production: of the discourse made by common members of society to express their thoughts and believes through writing or producing publications and texts.
- Distribution: the discourse is distributed via Facebook posts and comments on the other's posts.
- Reception: Since the majority of the social media' users are from young generations. The reception of discourse will be more in that part of society to become a believe in their minds

Layer three

3/**social practice**:since ideology is defined as shared thoughts and principles between a group of people, and feminism spread over huge number of people to take place as a social phenomenon. Feminism is considered as the ideology highlighted in the data gathered for this research, which had two categories of reactions:

1. People with feminism support the concept and believe in the necessity of asking for women's rights and freedom taking it as a responsibility to fight for their principles to end up with a fair society which gives equal opportunities, rights, freedom... for each and every member of it, being him a man or a woman.

From the reactions in the data used in this research, the notable Remarque is that people resort to soft language and carefully selected words to express their support for feminism using philosophy, science, polite, formal language and also the bad words and impolite language, religious utterances are present.

2. People against feminism who call for justice instead of equality since men and women are biologically and mentally different. Equality between them causes an oppression of one of them at the expense of the other. Neither man can be in the position of a woman nor can the women be in the position of man, because every one of them has his own role in the society and his position to occupy by having their rights and doing their duties without mixing things with each other ending up with a mess.

By relying on the same people's reactions, the use of offensive language, bad words, formal polite language, scientific sentences, common phrases... were the ways of indicating the disagreement and oppose of feminism.

2.2. Thematic analysis

In making the thematic analysis of the discourse, five themes emerged Hijab, marriage, freedom, work, violence

2.2.1. Them 01: Hijab

Hijab has a huge stir in the Arabic societies, so they are talking and criticizing how the hijab change since the past until now, in order to show people the importance of it in the life of the women and men. Taking into consideration how men call women for wearing hijab in order to do not provoke his temptation. In the same case, there are women who are against Hijab and consider it as prison of the freedom and life of woman, so there are many different opinions in this trending topic, which they divided into men for and against hijab and the other group women with and opposite the idea of hijab.

Examples:



Figure 01: Hijab 01

In this post, the majority of reactions and opinions are of women and they are criticising the girl who attacked the women who do not wear headscarves, so the women in this post are divided into two groups; first group of who support the hijab and they see it as an important thing in their lives. The second group are women who are against hijab, and do not accept any

idea about their personalities and they defend their freedom to do not wear it, and they demand people to stop saying bad words and stop mockery



Figure 02: Hijab 02

In this example 100% of women reacted and discussed the topic of hijab, they are all against it and consider it as bad thing by giving different arguments. They do not accept that the women as human to be considered as a tool or private good and property

In addition, she has the total freedom to decide to wear hijab or not because this is personal liberty, moreover the headscarf deprives her of her rights and obliterates her freedom. Hijab is harmful for women's health because it offers to her many illnesses such as when the reactor said "the majority of women suffer from fragilities, hair loses and germs". The idea the unveiled woman is not the woman who did not wear hijab, the unveiled women is the strong independent women, this idea defend it vigorously. In the other hand men are present in this post to defend and encourage women who fight to gain her rights and freedom, he declare that woman is free, nice, symbol of power. In addition to that, she is not obliged to follow customs and traditions at the expense of her comfort and choices. At the end, the woman publisher claimed that women are human beings and they have no price, whether she is veiled or not.

Extra information:

In relation to the previous information, the following also are so important and hardly discussing in the Arabian societies nowadays. Hijab has a stereotype that is shared between people, such as women who wear hijab are not welcomed in the pools, because people in these places refuse sitting with them, due to their believe that they will make annoyance to them because they will make the pool dirty. People consider women wearing hijab as terrorists especially when it is a touristic place that contain people from different countries (the fully covering hijab in particular). When the Egyptian costume designer designed a new expensive Burkini in 2021-2022, people liked it and it was sold even though its price was high in an exaggerating way. Therefore, the idea is not about hijab itself, it is about people who wear hijab and how it is presented. Another topic to be discussed is the developing of the headscarf since the past till now, so the women in the past wearied a full hijab, but by time and with the development in the Arabic societies it changed to be now almost vanished.

Hijab today is a tool to be famous and rich person, because nowadays people like to criticise girls who make changes in their personalities, so they will be a well-known automatically, such as the Algerian influencer ‘Maya Redjil’, ‘Ikram Ben Jilali’ and ‘SoumiyaTahrawi’

Additionally, the idea of hijab in the Arabian societies spread a lot and it has stereotype that developing in the mind of the girls. It make them refuse to wear hijab even though they like it because nowadays the Arabic society in general and the Algerian society in particular made lows and rules which is the women wear hijab are not acceptable to work in the majority of domains, such as Army, air hostess...

2.2.2. Theme 2: marriage

Among the subjects dealt with in the majority of Arabian societies in marriage, because marriage among the history had problems, which made people discuss and criticise it a lot.

Over time, it has changed in the conditions, requirements and in the goals and motivations. Marriage in the past was a holy thing that is so important in the life of human beings because it has many objectives to achieve it, for example, people marry to build a family and bring good children to the nation. In addition, woman in the past wanted to marry in order to be free from oppression of her family, moreover in the past people married, so they do not fall in Haram acts. Furthermore, they married to continue their lives together as partners, help each other. In the other hand, marriage now has changed completely; people want to get married in order to show of the wedding day, the partner to do anything people do or seen in the trend, people became a sort of yes-men. They also marry to have that imaginary wadding day as if it is from Disney stories expecting to have a happy conclusion, but the surprise is that after that dream day the couple get divorced. Divorce has increased horribly recently in Arabian countries because the majority of couples marry just to follow the trend.



Figure 03:Marriage 01

(01)From this, data the man publisher show the characteristics of women he likes to marry with. He puts different conditions to all woman, which are illogical for this reason a women reposted his post, and she marvelled at the banality of his post in which she said that she is

seeing him living in a parallel world since he posted this kind of thoughts. 90% of woman commented in this post are against these conditions and they consider talking about those things from the backwardness and stupidity, also they declared that this type of woman we can find them only in his dreams. Even if this kind of woman exists, men will cheat on her. However, men justified his position using religious errors. Woman see the poster as it is pretty and ignorant since the female reactors said that woman by these conditions do not exist and those characteristics exist only in wash machine. They declared that this type of wives generally are not educated and they are slaves to men, because their personality is weak so she is goody-two-shoes and do not have principles.



Figure 04 Marriage 02

From this publication the man poster, compare between the Arabian women and the Japanese women in marriage. 60% of reactions were by men, they are divided into: people with the idea presented by the publisher and others against it. The publisher declared that the Japanese woman when she gets married, she leaves her job and abolish her dreams for the sake of taking care of her husband, raising her children. However, the Arabian women does not

believe in anything of those sacrifices, she just care about herself and she is not suitable to be a wife or a mother. The reactor said that the Japanese women , in the case of divorce , obliges men by law to share his properties with her , and the state also provides her a grant to take care of her children . However, in Arabic societies they do not do anything to women so she faces big problems, such as being homeless, poverty, even in law she has no rights in his properties. Males see the Arabian woman are not suitable for marriage, because they do not accept to give up their works and he called her 'الحبشية'. She is undeveloped and crazy savage women .men analysed woman who do not leave their jobs for their houses ; she is in the situation of losing her femininity , ruined their minds in which he reached results of the marriage with Japanese women is the most appropriate solution and Arabic woman stay unmarried. The idea of the man is responsible and he has the guardianship spread a lot so he can marry or divorce, they consider man as the perfect human being, he is free to do anything, also they supported their point of view by using religious fallacies. Another thing, the Arabian men is obliged to marry of traditions and family, he must marry due to that .the divorce spread a lot is nowadays. Because of many reasons .Japanese men, or western men in general is not obliged to get married , if he wants to marry that will be ok , but if he want not that be his business . Another opinion of men claimed that if he wants to live a happy life, he must not marry at all. If a man decided to get married, he should choose workers to live a comfortable life by helping each other in daily responsibilities.

He stats that Japanese women studies in a superior university not the same like the Arabian women who studies in a simple university which is considered in an inferior position that do not allow her to have the right of working . Woman's opinion is present in this data , they see the man as a weak person , he want not to make a marriage relation with well-educated woman because he believes that she will be stronger than him , she will leave him in his first mistake with her automatically . Due to that, man always needs to control her .When he said

that she wants to work just for the sake of buying her makeup; woman reacted with agreement because men will not bring all her needs. In another comment a woman denied the information of Japanese woman abandoning their jobs in order to marry with men because many documents show that she works for herself and her children. At the end Arabian woman analysed that most appropriate remedy is to marry with a Japanese man

In addition to that the, Arabian societies young people are separated into two categories: girls whose dream is to marry with a wealthy man represented by Saudi men; the other category boys (men) who want to marry old alien to gain the citizenship.

Girls nowadays focus only on the appearance of man and how handsome he is, while men focus on how attractive she is.



Figure 05 Marriage 03

In this post, man poster puts prohibitive conditions of the good women who they want to marry with. He showed that type of woman as suitable one for marriage in general. All the reactors in comments are female, they criticise him in a fierce way, and they expressed their anger as follows:

He is naïve and psychologically complicated and unsuccessfully discussing with him, since he believes that women are a commodity in the market from whom he to buy for his administration reactor flouted on the way he wants his wife to walk as a duck. .Another women commented on this publication from a scientific side (angle) in general and the psychological side in particular, she said that his future wife characteristics are a kind of psychiatric disease, which is named social phobia. Therefore, this type of woman is not suitable for marriage because she cannot take the responsibility of children in the future. Kids need a strong woman to be a good mother for them. Another idea shared is that women who abandon her principles and apply those conditions in order to marry with gullible person is a weak woman. In this post, man is absent, because of these two reasons: he is either in solidarity woman, but he cannot speak because he is a man, or he is with the publisher and he cannot face woman and their arguments.

2.2.3. Theme 4: freedom of women

By the emergence of feminism the freedom of women became one of the most discussed topics in society despite its types and purposes as sort of equality between men and women stating that every human being had the right to be free to live, to decide, to act the way he/she wants and deserves. Women is not obliged to rely on any man, since anything provided by man can be composed



Figure 06 Freedom 01

In Arabic societies woman cannot be free the way they want because freedom means impoliteness to act which will be offset by violence being it physical or mental, because woman has incomplete mind and religion. She is an emotional person who cannot make logical decisions especially in critical situations due to the quick wit of men in such cases

Although woman in Islamic religion has that holy position in alimony, kindness, well treatment and many other rights. Men deal with her contrary using violence, bad words, awful manners to oblige her to obey him in his orders and follow his points of view and way of thinking; neglecting her feelings and desires because her future and happiness is related to men. He makes decisions for her to guaranty that she do not make any mistakes that puts her or him in crucial situations.

Woman recently highly demands their freedom and liberty to be the only responsible of their lives with all its details. They also call for having equal opportunities and chances to live men's life and be equal with him



Figure 07 Freedom 02

Both genders are human beings with different characteristics, minds, thoughts, ... thus men and woman are not equal and cannot be equal; no one of them is better than the other, but each one of them is a human being in his way practicing his humanity freely without being under the control of any one.

In the third world countries in general, the Arabic societies in particular, man has access to women's life to control it using different arguments from western believes and theories. Yet, women in Islamic religion is considered in a less degree than men since he is responsible in the house and he has the control, and woman's role in that house is to cook and spend her day in the kitchen. Society considers man as the perfect integrated member of that society who is persecuted by inferior women even though she is less power, money, and intelligence to control him.



Figure 08 Freedom 03

(03) In Islam women is very sacred and holistic, so that she must be treated in a special way due to her unique place in society. Since she is a member of this society, she has rights, such as: being free has princess treatment... and duties, like to be beneficial to the society just for the sake of protecting her from the environment, society, men.... She cannot move or travel alone and she needs a man (father, brother, husband...) to protect her and make sure of her safety especially if the place she is going to is fare from her own house or out of the country were the danger became much more. Women cannot survive when she displace alone without family accompanier (Muhrem) to protect her. However, men use the religious rules and teachings according to their personal interests by taking the parts that serves their need and can be used as arguments in their speeches even though it is sort of fallacies. Woman argue that the Islamic religion makes differences in obliging people to follow the rules depending on their gender; means women are supposed to follow it word by word from marriage, hijab, to dealing and speaking with men. Yet men are not treated that serious. Men are supposed to protect women provide money and society treats him heroic treatment. Additionally, secularism provokes the emergence of the idea that supports man to make mistakes freely because he is a man and prohibits woman from making mistakes. Due to the shame, she will bring to the society being she a female neglecting how she must refuse to be under control feeling the oppression and her inferiority, which, is not the case in the western countries where men respect women even in the language they use when talking about her. While the Arabian men makes you as an audient feel how ashamed is he when talking about her using different words that are not appropriate to be used in talking about a soft creature like woman. For instance, the European men use words such as my love, my angel, honey... in the other side the Arabian man excuses before mentioning her, like if he is talking about something disgusting, or he uses the word house.



Figure 09 Freedom 04

(04) No matter what men do and if it is a right or wrong thing the idea matters is that he is a man the perfect, no mistake element of society. He do not have any problems, a perfect person who has the right to freely discuss and judge woman and show her problems in comparison with him as the ideal symbol. Nevertheless, he forgets her function in the community as a mother, wife, sister, daughter... she is the half of population presents 50%. Any creature in this world protects respects and appreciates the female of him, because he knows her importance in his life and her impact.

The first human being created by god was Adam, than Eva but the meth says that she was created from his warp rib the cause, which explains her having incomplete mind and religion. Though the fall of women means the collapse of societies, therefore the collapse of countries. It starts from childhood when cultivating ideas about the discriminations between boys and girls stating by parents that the son can do whatever he wants without judgements even though he makes a mistake his parents will justify for him and the daughter cannot interfere in the problem. Yet if the subject is about the daughter, everyone will interfere and give opinion to take decisions in her place, no opinion, no freedom, as if she don not exist



Figure 10 Freedom 05

(05) Education is one of the most important characteristics and standards which make differences between the two genders since the well educated women considers education as her way to the ‘strong independent women’ life to face difficulties and problems. Well education level leads her to held decent position in job, her job which is her only support in life, the women’s position do not give up on her like people do.

When a woman is well educated and mindful she feels the unnecessary of men in her life she can fill the gap of a man and reaches satisfaction in all domains without his existence. Gaining money and living the fast modern life changed a lot of things and concepts in our lives in comparison to the past. People became more flexible, the thing that allows them to accept new thoughts of getting rid of woman by men and satisfaction of woman by means of her work and salary. She can cover herself up without marriage and relations, or a man who completes her weaknesses, because man is the one who needs her.

The financial independence of a woman presents her first step of freedom, once she has her own source of money, self-supporting, and autonomous. However, in the other hand her work is against the religious teachings and rules since woman in Islamic religion cannot work

randomly only if the place she works in follows these rules, such as avoiding intermixing of men and woman. Given that the homemaker, women who do not work, is under the man's control, because she has that fear of abandoning him, he always wants to feel how woman need him. If a man exists in the life of a women, he must be her support, offer protect, respect, love for her, which is not contradictory with her freedom and independence mentally, physically, and financially

2.2.4. Theme 04: Work

Women's occupation: traditional women generally were homemakers taking care of their houses, husbands and children believing that these are their investments in life. However, at the late 19th century, the change of conditions lead to the divergence of women's role in society by complete occupation of new positions that were dedicated only to men. Woman gain new rights and became a doctor, military women, factory worker, teacher, student... During this development and diversity of opinions, the society nowadays reached the level of dividing responsibilities equally between the two genders as a reaction of the changes occurred in their positions



Figure 11 Work 01

(01) The publisher of the post attributes the hard works to men and shows women as the soft side of society who deals only with soft works. Men are stronger than woman physically, which allows them to protect females who are born to relax and live comfortable life. She has the choice to work any job she wants despite its nature. The exclusiveness of hard works only for men does not mean the physical disability of woman to carry heavy loads. Rather the physical power of women sometimes can exceed the power of men. As the simplest example, the ability of grandmothers to carry double what a man can carry.

Woman have the total choice of the nature of her work. However, men cannot have that choice; God, created him in the first place, to do businesses that require a strong physical structure. This is what commensurate with the human sense men and woman created with one of the most important reasons of the creation of men, if it is not the most important, is to take care of this sort of works and serve woman.

"Before 20 years woman were calling for positions and jobs like men to be equal with them, now they call for individuality and to work alone, monopoly positions and jobs for them only. In the future God knows what will be woman's demands" said by a man. He states how woman are selfish and greedy. Another group believes that administrations need the brain of a man to think logically and avoid its collapse. Men's structure will fall in comfortable circumstances; he needs hard situations, which sweats him to find its solution, while in the other hand woman must work in comfortable circumstances where tiring and fatigue breaks her down.

She must not obey and follow his orders to not be a slave who needs permission for each and every detail she wants to do, she can never take any decision without referring to a man the strong human being mentally and physically. However, the idea is that the same human being

who contend that is the main reason of problems in coffees about a football match, they are in prisons for banal reasons, they are the causes of great wars like world wars.

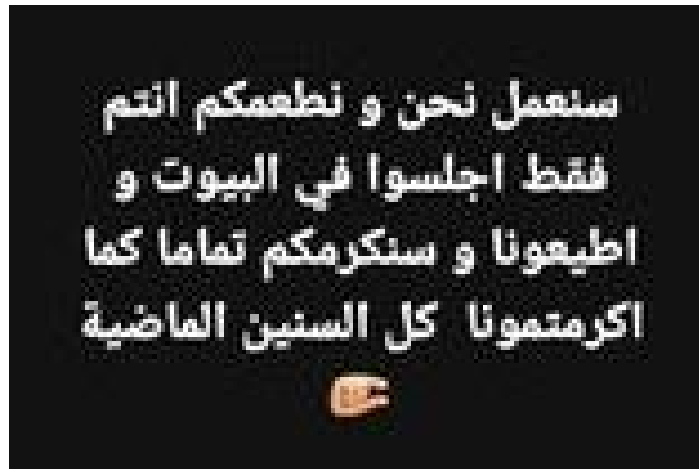


Figure 12 Work 02

(02)The post indicates mockery about the idea of separation of responsibilities between genders by concerning men with work and bringing money, while woman are supposed to obey and honour them, because he is tired of working outside and women have to listen without discussion to avoid violence against her. He is tired, so he is angry and he needs to get rest if she talks with him in a way he does not like he will simply beat her and blames her. Nevertheless, woman are also human beings, they feel tired, they have emotions; if he is tired of work, she is also tired of house work and children. Yet she cannot express that because she is a women and he is a man. When he finishes eating he goes to watch TV, and she goes to the kitchen to do the dishes. When he get tired he, simply, goes to sleep, but she cannot because of the home and children hygiene needs someone to take care of it.

Both work outside the house but when they go back home they are not the same, he gets his shower and enters his bed to get rest and relax, while in the other side of the house her day did not finish yet until she cleans the house, does the dishes, cooks dinner, teaches children

The only thing he answers her with, if she thinks to complain, will be just give up your work

simply. The point where he starts whining about cost and difficulty of living. Men are against the work of woman, they choose working woman for themselves when they decide to get married then they oblige them to stop working and leave their jobs rather than choosing a housewife who do not work from beginning. The problems emerges when she accepts to neglect her dreams and job for him and stay at home the moment when she will be chocked facing the reality of being related to him, only him, financially if he do not give her money she will not have a source of money to buy what she needs. The matter is that some sorts of men do not give their wives that money to buy her needs arguing that eating, drinking, wearing are her main needs and any other thing that exceeds these three are complimentary, and she can give it up.


 الصف: ضد المرأة
 1 May 2018

والسبح لله
 عندما تذهب امرأة مطلقاً ، أو أرملة لتقديم إلى عمل أو
 وظيفة ما .. فأول ما يخطر في عقل بعض أصحاب العمل ممن
 هم أبناء الرجال ، أن تلك المرأة قريضة ويجب أن يبدل عنها ..
 هذا واقع الحال للأسف ..

إلهوها .. هي ليست قريضة انتهتوها ، ولا دابة تركوها ..
 هي إنسانة .. والإنسانة كاملة العقل والدين ..
 ما تقصها الطلاق قبيحة ولا قتل من ذلتها .. بل زادها قوة وعفة
 وعظارة ..
 وأما الأرملة فبجوار الزمان عليها والقصد منها مستنها في الحياة

والله اعلم

عن جنيد رضى الله عنه قال : قال رسول الله صلى الله عليه
 وسلم : (عجبا لأمر المؤمن إن أمرا كان له غير . وليس ذلك لأحد إلا
 للمؤمن . إن أحباة من الله شكر فكان خيرا له . وإن أحباة من
 غير فكان خيرا له) . رواه مسلم [2099]

Figure 13 Work 03

Old men offer more opportunities for women to get work especially in administrations and companies, but the characteristics of the employer has nothing to do with her CV. She gets just needs to show her body in a good way wearing elegant cloths ,wearing nice perfume and puts makeup done ;the job is hers without mentioning if he knows that she is divorced or widow how things change ,because in those people's minds these women are available .wherever they want.

Religion limits women's work because of sensitive attitudes between men and women which is a result of mingle.

Men cannot put a woman in the frame of feelings of his sister unless she is his real sister because his biological structure is designed to be attracted to women. Even women get attracted to men out of her control either for his handsome, body, money or for his way of thinking and logic.

Generally presenting that kind of women in society will be using unveiled women characteristics, with blond hair, red nails and wear short classic skirt.

2.2.5. Theme 05: violence

Violence is an essential topic in recent years especially in the societies of third world, violence against woman in particular is a well-known problem in social media and in real life to because it is spread a lot all over communities. People have different opinions in this concern to spread awareness about its danger, such as creating groups on social media to criticise and discuss details. Violence is either physical where man uses his physical power against female, for instance beating her, or mental violence in which he manipulates her emotions; divorce, cheating...

The Arabian society developed the stereotype of “ woman are rebellions so the most suitable way to stop and raise them to the right path will be by beating them in order to avoid the repetition of the same mistakes”

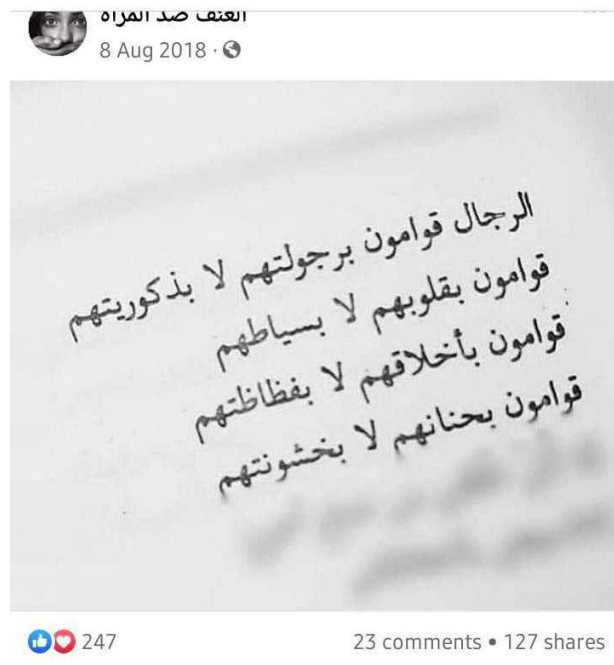


Figure 14 Violence 01



Figure 15 Violence 02

The women published a post in a group that calls for non-violence against women, in which she puts standards in order to explain how men will be a gentle man, and how he utilise his power in a right way. She claimed that he must behave according to his tenderness, ethics, and manhood. In this post, all men and woman reacted are towards violence against woman. Group of woman reacted that men engages in violence against them either her father, brother, husband or some other men who are strangers, in which they ask for help from people and organisations in order to give back their rights. Man sow woman as a blessing that they must be preserved, and carry man who engages is violence against women is not a man.

It means when you have a woman in your life you have a special thing and your mission is to protect her and be careful of her happiness, because she is the half of the society and the other half of it she raised it and make it developed. One man used verses of poetry and he used it to

praise and explain how women is gentle human being, so men should know how to make her feel protected and safe also achieving her dreams is his responsibility. 01% of men is with the violence against woman, he expressed his opinion in an indirect way in which he used prophetic statements in which he calls woman to obey their husbands and never say no to him even if he beats her, she is supposed to stay calm and never ask for her rights. Men use religious fallacies that is about using statements, which talk about another topic and drop it into the subject he is defending. While women responded to him that he has God and he will never give up her rights, God will punish him and she supports her opinion by using other prophetic sayings to end the discussion.



Figure 16 Violence 03

The women posted a post against violence practiced versus women in a group, which is specialised in these issues. Where she utilised a speech of one of Sahabah since he claimed that angels curse any man who is the cause of falling women's tears or injuring her, the statement means that the Islamic religion urges the importance of taking care of women. Women reactors expressed their gratification at the amount of comments that had been with violence against women, because they see men who violates women as inhumed and complex. In the other hand, men saw that the Islamic beliefs accepts men who violated their wives,

because they want to raise her and correct her mistakes, but by the development of laws, things got inflated and it became considered as a crime. Another man justified his opinion by saying that if woman does not do something which makes him angry, he will never hurt her and vice versa. In addition, he compares between how much the western and the eastern countries use violence against women, so he makes sure that the eastern women are in grace, because the western women are hurt more than they are. Another point of view that is shared between men is that the main reason of violence in society is due to poverty and hard conditions of living. A complete different group of men were against this kind of violence, and they used many Islamic examples and rules to defend women and their rights, also he advocated women to be aware and have more information about her rights. If any man, regardless his relationship with her, violated her she must go to the stakeholder where they will give back her rights and give him severe punishments. Men reacted his anger about woman who accepts violence on her and gives petty reasons to that, such as he uses violence to ward and raise her. Furthermore men use a joke to express how Arabic women are violated the reason why she must learn Kung Fu to protect herself from males injustice. Finally, men remember each other about adopting the Islamic principles and to protecting their females and treating them in a kind way.

Extra information

In the Arabic societies, violence spread a lot; for example, when the child sees his father beating his mother, sister... he will grow up automatically like his father and he will do the same as him. In addition to that, this social phenomenon results a significant underdevelopment in the Arabic societies, because they concentrate only on women and how they can suppress and control them, they forget the fields that will develop countries. The Arabic governments facilitated violence against women, which made men terribly overwhelmed, as an example Egyptian girl who refused to get married with a person, he

destroyed her face with a dangerous chemical. From another angle, the Arabic customs and traditions prohibit the women from facing the violence and calls her rights. So as a result the Arabic societies have type of girls who are psychopaths, they love and want only men who practice this heinous act for example the girl saw her husband who hurts her as a hero because he shows her how he is strong.

2.3. Van Dijk's Ideological Categories

Employing Van Dijk ideological categories, the discourse is analysed theme by theme, spotting the different categories used, extracting and explaining the mechanism each performs.

2.3.1. Hijab



Figure 17 Hijab 01

1-1/ **Actor description:** there are two groups described one in a positive way and the other in a negative way and the other in a negative way to show how the in-group is better than the out-group implicitly

1-2/ **Categorisation:**The post divided the group into two categories the first, which is women wearing hijab and the other one women who do not wear hijab

1-3/ **Comparison:**The comparison of the two groups by using adjectives that describe each group of them in a specific way.

1-4/ **Disclaimers:**In which the poster describes her group in a positive way and they show that they are superior and they describe the other group that is against them in a negative way and they abound on the negative side.

1-5/ **Irony:**The poster used a specific words or expression in order to mockery the other part to show that they are stupid or retarded.



Figure 18 Hijab 02

2-1/**Lexicalisation**:The publisher used a specific terminology due to show each group how is it described and those words show to people the position of the people from this group how they are for example when she said المتبرجة-رخيصة-منقبة-غالية

2-2/ **Categorisation**:In this, data she categorised women into two groups the first one who are wearing hijab and they are liked and well described and the other category are women who do not wear hijab and they are described in a bad way so by showing that they are divided into two different categories.

2-3/ **Comparison**:In this post the poster, compare between the two groups of women by using several adjectives to make clear that they are different and each one of them has its principles.

2-4/ **Generalisation**: This type of categories shows how the stereotypes of women wearing Hijab are good and polite, in the other hand women who do not wear Hijab are bad people and they are not ethical shared between people in the society. The existence of this type of behaviours make what it is called generalisation on the whole society.

2.3.2. Freedom



Figure 19 Freedom 01

1/ **Authority:** Relying on the authority (God=الله) gives more validity to the author's speech, because it gives the intention of logical ideas which is supported by God to be the true and standard behaviour

2/ **Categorisation:** The publisher of this post divided the society into two main categories; male and female (للذكور ان يفعل / للفتاة ان تبقى) depending on the reaction of society members to their behaviours and the difference between them

3/ **Presupposition:** According to the following post, if the male is allowed to do whatever he wants and the female stays in the house with limited benefits though this society is a society, which relies on what is said more than what Allah says

4/ **Consensus:** The freedom of men is something that is taken for granted without discussion as a shared belief in the society reflects Van dijk's category "consensus"



Figure 20 Freedom 02

1/ **Counterfactuals:**The publisher formed a scenario of women's rape only because she is a woman and the solution to avoid such cases and problems will be to imprison her. for the sake of her protection.

2/ **Hyperbole:**Using exaggerated language to express a particular situation makes it more important and discussion worthy, for instance relating women imprisonment to rape makes it more serious to be socially discussed

3/ **Implication:**The hidden message beyond imprison women is depriving her of her freedom in general and her work in specific since the expression **هذا الكائن محبس** means keeping her inside the house without the need for her existence outside it to protect her from rape and to protect men from lust.

4/ **Lexicalisation:**The choice of words used plays a huge role in conveying meaning and manipulating realities. The words **كائن-اغتنصاب-شهوة** reflects how aggressive exaggerating and fanatical the publisher of the post is.

5/**Reasonableness:**When seeing the situation with a logical reasonable eye, it shows how it is true to imprison women because the most right true decision will be doing that because the poster affirms in 100% that imprisoning women is the solution for better society.



Figure 21 Freedom 03

1/ **Categorisation:** The post divided society into two categories (groups) men and women in which the poster separated the jobs that should men do, in the other hand jobs of women which she can do, men are stronger so they work in hard jobs; مكان الرجل الطبيعي هو ورشات البناء . women are soft human beings because of that she needs soft jobs such as when she said: الاعمال التي تتطلب العقل والراحة فهي انثى

2/ **Implication:** in this post there is hidden message that the poster want to share with people which is women should not work because they are weak and the men must work due to his original ability, this idea is represented in an implicit way.

3/ **Hyperbole:** The publisher utilised specific terminology to tell the reader about the topic of working of both genders (men/women) but the words used are screwing things up such as when she said الشقاء

4/ **Consensus:** The idea of dividing jobs of women and men depending on their natural ability is acceptable with the majority of the society members and they approved it, so they

think that men is the responsible of difficult works, and in the other hand women are working only easy jobs.

5/ **Lexicalisation:**This speech had a particular terms to reflect the topic of working in the Arabian societies. those words made reactors understand many things الرجل الطبيعي – الشقاء she means that man is strong and he works in hard jobs فهي للأنتى – الراحة – العقل that is to say that women deserve just the works that does not require efforts and fatigue

2.3.3. Work



Figure 22 Work 01

1/**Polarisation and as/them categorisation:**The use of the two pronouns we= نحن / you= انت represent how the speaker is dividing society (the group) into two subgroups including himself in one of them naming it the in-group and the others are the out group who are named “the out-group “ (them) which means the separation into to contradictory polls .

2/ **Irony:**Since the common-sense says that men are the responsible of working and providing for the house while wives are the leaders inside the house (organisation , hygiene) because of this sense women should obey men listen to them and show respect and good

treatment . Reversing these concepts in this post اجلسوا في البيوت-اطيعونا is a kind of irony made by women to mockery men because they believe that working is only about food and, that man wants the total obedience of women in return.



Figure 23 Work 02

1/ **Situation description:** عندما تذهب امرأة مطلقة أو أرملة

Describing the situation of the discourse gives more reliability to it and gives more information to the receiver in a form of a story, which is one of the most effective ways to get the attention of others

2/ **Repetition:**...مطلقة-ارملة The repetition of a word or an expression automatically gives the illusion of how what is said is important and attention worthy because repetition activates a sort of focus on the repeated words

3/ **lexicalisation:** Choosing sensitive words especially in discussing sensitive topics play the role of pouring gasoline on fire words change the whole meaning, from either bad to good or viceversa. Calling a human being using the word prey= قريصة gives the intention of victimising him/her.

4/ **Metaphor:**The publisher of the post uses specific words to mean other meanings as a metaphor to avoid the directing expression of certain ideas ولا دابة لتركيبوها

5/ **Authority:**Mentioning the prophet Mohamed peace be upon him give more reliability and validity to the opinion of the publisher as a logical opinion since it is supported by a heavy authority such as the prophet Mohamed peace be upon him or what of Sahabah.

2.3.4. Marriage



Figure 24 Marriage 01

1-1/ **Repetition:** (متاع)The restating of the same idea emphasises it and supports its existence, because repetition makes the illusion of being reasonable in he human beings mind

1-2/ **Lexicalisation:**متاع/ ما ينتفع بهThe use of language and words in a specific way changes the image about the same concept, since the choice of words plays a huge role in conveying meanings

1-3/ **Authority:** قال الرسول ﷺ, Relying on the authoritative figure « the prophet Mohamed peace be upon him » enhances and supports a particular position which is in this case the marriage of men with good women, the usage of this authority made the argument more logical and easy to accept.

1-4/ **Irony:** وفي المقابل بنات مشيرة القرف ده وكاتبة جنبه "يا حبيبي يا رسول الله" على اعتبار ان ده تكريم

Expressing the realities and ideologies in a form of a humour which is generally a dark humour to convey non*expected meanings by the words used in this post this idea was supported by the clone emoji



Figure 25 Marriage 02

1-2/ **Fallacies:** The man poster used false information to improve his idea and act like it is true, he tried to convince the Arabic woman to be like the Japanese women المرأة اليابانية بمجرد الزواج تتخلي عن عملها

2-2/ **Dramatization:** The poster express his idea by exaggerating in his way of describing the situation of the Japanese women, such as : لتكريس نفسها للأسرة وتربية الأبناء :

2-3/ **Implication**: فطرة سليمة: this sentence express how the poster saw that what the Japanese women did the right behaviour which the Arabic women must do like her.



Figure 26 Mariage 03

1/ **Number game** : in this post the Van Dijk's category number game is present in which the poster used numbers in order to make his speech more stronger, because the number statistiques is one of the principles of scientific research such as when he said : بقالي 4 سنين خطبت 40 مرة

2/ **Negative other presentation**:The poster showed in his speech many negative description of the other group which are women due to shows his group is the right one and he represents them for example he claimed شكلم وحش و مستواهم الاجتماعي والمادي اقل مني بكتير

3/ **Empathy:** He used specific words or arguments to gain people in his side by examining the emotional part of human also to show that he is the victim in this situation especially when he said بس هو شكلي اللي مخلي البنات ترفضني

4/ **Victimisation:** This man tried many times from his post to make himself the victim in the topic of marriage and women is the oppressor, also to make people give him their support, such as when he said انا اترفضت كثير اوي من بنات اتقدمتلهم عشان انا شكلي وحش قصير ووداني كبيرة وانا عارف ان الشكل ده رزق وقابل بكده

5/ **Hyperbole:** The publisher selected particular keywords to irritate issues and, to attract the attention of the readers and earns their interacting with him, for example بفكر في الانتحار / كاره حياتي

2.3.5. Violence

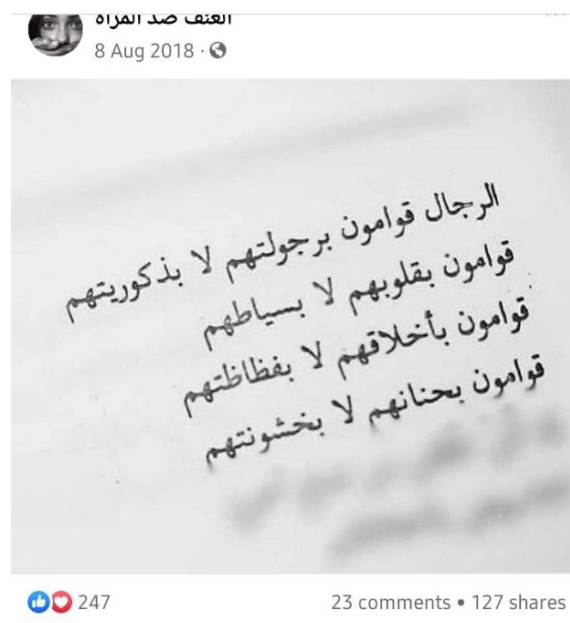



Figure 27 Violence 01

- 1/ **Lexicalisation:** the poster uses specific terminology to indicate the characteristics of men, for example : خشونتهم – ذكورتهم
- 2/ **Norm expression:** the publisher show how human beings should act in an ethical way and pay attention to his norms to deal with people in the society
- 3/ **Empathy:** in this post empathy is present by using humanity in his way of talking or behaving in life.
- 4/ **Comparison:** she compares between how the real men should be and the category which spread in the societies who should not be in the life.
- 5/ **Categorisation:** the publisher used to categorise men into two types, the first one who is real men and he respect and protect women, in which the second one is men who behave in a bad way with women and he consider women as weak human being in this life.

UNDP Libya • Follow
5 Dec 2021 · 🌐

العنف ضد المرأة انتهاك لحقوق الإنسان وتأثيره السلبي مضاعف على حقوق المرأة والنمو الاقتصادي والصحة العامة ورفاهية المجتمع. دعونا نحول حملة #16_يوم من مناهضة العنف إلى 365 يوم من العمل للحد من هذا العنف! إليكم بعض النصائح من النساء في #ليبيا حول مايمكننا اتخاذه جميعاً للمساعدة في إنهاء العنف ضد المرأة.

Violence against women is a human rights violation that has a negative multiplier effect on the rights of women, economic growth, public health and societal wellbeing. Let's turn the #16days of activism into 365 days of action ! Here's some advice from activists and a police officer in #Libya on everyday actions we can all take to help end violence against women. UN Women



37 🍎 2 comments • 8 shares • 649 views

👍 Like 💬 Comment 📧 Send ➦ Share

Figure 28 Violence 02

1/ **Number game**: she used numerical data as a strategy to improve and made her arguments stronger and logical to people, because numbers are scientific method, so it will be more logical and convincing.

2/ **Eventuality**: the publisher utilised the events of 16 days as an evidence to support his idea or point of view to stop violence against women.

3/ **Repetition**: the poster repeated many times the term of “violence” in order to attract the attention of people to the importance of this word, which is the essential word in the topic discussed.

4/ **History as a lesson**: In this post Van Dijk’s category of history as a lesson is used to make people remember the past events and took it as a lesson and take it into consideration

5/ **Illegality**: she used it to tell people about their actions which are illegal ones by using the category of illegality by showing that they are breaking the norms and laws.



Figure 29 Violence 03

1/ **Authority**: the publisher used speech of the successor of the messenger, peace and blessings upon him make her argument more logic and strong in order to convince people about the importance of stopping practising violence against women.

2/ **Categorisation**: the publisher divided the society into two main categories (male / female) males who are practising violence against women and women who are victims suffering from violence.

3/ **Victimisation**: women considered herself as a weak person who loosed her rights, she is suffering a lot from the actions of men like violence.

4/ **Negative other presentation**: in this post the publisher showed men as a negative person, she described him using negative words, in which he represents the other (men)/ us (women)

5/ **Norm expression**: Van Dijk's category is highlighted in this post by the publisher showed that is not from their believes and norms to violate women, also the Islamic religion is forbidden to do that to her

6/ **Hyperbole**: the poster used irritating things to improve her idea and make people convinced about the violence verses women is crime.

3. Discussion

The study findings revealed that the Algerian feminism discourse on Facebook is being so active, rich and is attracting a wide range of audience. It has been found also that this discourse is deeply rooted into the society's fabric, and its social practice generates serious debates, discussions and different viewpoints among the people.

Another key finding about this discourse is the five theme pillars: marriage, violence, Hidjab, freedom, and work. These themes reflect the interests of the people in relation to the

feminism discourse. They also explain how this kind of discourse is different from other discourses in different contexts and societies.

The findings also showed that the Algerian feminism discourse on Facebook is generated through different discursive techniques that imbed the ideology of feminism and its discussion in indirect ways.

All these findings are bringing new insights about the way feminism discourse differs through time and place. For instance, the American feminism discourse operates in a way which is different from the Algerian one they share the same concepts and trends. The social and cultural peculiarities diversify the feminism discourse and add more information about the way it works in the societies and the way it causes shifts and changes in different levels and aspects.

Moreover, studying the way feminism discourse operates online, and especially on social media platforms such as Facebook, helps in better understanding of this discourse, its producers, its receivers, and its targets. It also gives some contrastive data about the different ways feminism is generated between offline contexts and online contexts. While in offline contexts, this discourse is created and distributed by certain institutions and official entities such as news corporations, media companies, universities, public institutions, and publishing houses; it is created on social platforms by laymen and everybody can give his points of view and stances about the topic. It is also interactive in nature on social media, where reception works differently in the offline context.

Research on feminism in Algeria is developing into a rich, intriguing area for gender and discourse studies. Studies similar to the present one would help in better understanding of the society, its development and change, and its phenomena through the discourses produced.

Therefore, such studies should be supported and pushed further to help in the creation of healthy policies and strategies.

Conclusion

This chapter explained the method employed in this study, reported and analysed the results, and then discussed them. It included a plenty of samples from the data to better explain the findings, and therefore it worked as a mirror to the way the discourse works on Facebook.

General Conclusion

This research explored feminism in Algerian social media in general and on Facebook in specific. We tried to give scenes from feminism how it works in the Algerian societies and how people think about it. To answer the previously asked questions:

We worked on 200 posts contains males and females' reactions on deferent themes posted in special groups. After collecting the data, we analysed them using Fair laugh 3-D analysis, thematic analysis, Van Djik's ideological categories, and the broader findings were as follows:

1-Feminism is to bring and calls for the rights of women and give justice between men and women in deferent fields.

2-There is a strong relationship between feminism and social media because social media is the tool which people used to post their opinions and demands therefore feminism became trending topic and it spread a lot in the world.

3-The majority of time gender does not affect the topic of feminism, because there are men with and against feminism and in the other hand we have women support and others opposite feminism.

4-In the Arabian societies in general and in the Algerian in specific there are big fallacies and stereotypes having in understanding feminism, to the point that any topic related to women is called feminism.

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Facebook profiles

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<https://www.facebook.com/profile.php?id=100063075917203&mibextid=ZbWKwL>

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الملخص

بحث الباحثون بشكل متزايد في النسوية كمتغير رئيسي يؤثر على الحياة الاجتماعية لكلا الجنسين وللمجتمع بأسره. ومع ذلك، لم تحلل أي من الدراسات السابقة خطاب النسوية في المجتمع الجزائري وكيف يعمل هذا الخطاب سواءً في الواقع المادي أو عبر الإنترنت. لذلك، تهدف هذه الدراسة النوعية إلى التحقيق النقدي في خطاب النسوية الجزائري على وسائل التواصل الاجتماعي وكيف يتم إنشاؤه ومعالجته واستخدامه. قامت الدراسة بتحليل عينة من 200 منشور من مجموعات فيسبوك جزائرية لفيركلوغ، Dتركز على موضوعات نسوية. تم استخدام الأطر التحليلية التالية في الدراسة: نموذج 3 والتحليل الموضوعي، وفئات فان دايك الأيديولوجية. أظهرت النتائج أن المواضيع الرئيسية التي يُبنى عليها خطاب النسوية هي الحجاب، العمل، الحرية، الزواج، والعنف، وجد أيضًا أن الأيديولوجية النسوية تتم معالجتها من خلال تقنيات لغوية مختلفة تشمل التصنيف، السلطة، المعجمية، الإيحاء، والسخرية. تعكس هذه النتائج بعض الآليات الأيديولوجية والاجتماعية والثقافية لأجزاء مختلفة من المجتمع الجزائري.

Résumé

Les chercheurs ont de plus en plus étudié le féminisme en tant que variable clé influençant la vie sociale des deux sexes et de la société dans son ensemble. Cependant, aucune des études précédentes n'a analysé le discours féministe dans la société algérienne et comment il fonctionne hors ligne et en ligne. Par conséquent, cette étude qualitative vise à examiner de manière critique le discours féministe algérien sur les réseaux sociaux et comment il est créé, traité et utilisé. L'étude a analysé un échantillon de 200 publications de groupes Facebook algériens dont le sujet est orienté vers le féminisme. Les cadres analytiques utilisés dans l'étude étaient le modèle 3D de Fairclough, l'analyse thématique et les catégories idéologiques de Van Dijk. Les résultats ont montré que les principaux thèmes sur lesquels repose le discours féministe sont le hijab, le travail, la liberté, le mariage et la violence. Il a également été constaté que l'idéologie féministe est traitée par différentes techniques linguistiques, notamment la catégorisation, l'autorité, la lexicalisation, l'implication et l'ironie. Ces résultats reflètent certains mécanismes idéologiques, sociaux et culturels de différentes parties de la société algérienne.