

## The Youth and Identity Practices via Discourse on Social Media in the Algerian “Hirak”: a Socio-cognitive Approach

الشباب و ممارسات الهوية من خلال الخطاب على وسائل التواصل الاجتماعي خلال حراك الجزائر

المقاربة السوسيو ادراكية

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Received: 22/05/2021

Accepted: 24/12/2021

Published:25/01/2022

**Abstract:** Some of the concepts in society are ‘virtual community’ and ‘digital identity practices’. With the advances in the technology of communication, new media occupy a vital part in our lives: social networking sites. People from different backgrounds participate in interaction. Groups act online. This community is a feature of SNSs with the facilities they offer for affirmation. The youth, have re-defined interaction, community and identity. Traditional community has been symbolical of cultural conformity in terms of discursive practices and identity establishment under socio-cultural constraints. This sphere has undergone considerable changes with the rise of virtual gatherings where a new form of interaction and identity performance arise. In Algeria, the youth seem to have found the media for interaction in the peaceful uprising (“Hirack”). “Social cognition” is applied.

**Keywords:** social cognition, digital identity, virtual community, Algerian youth.

**المخلص:** من المفاهيم الجديدة في المجتمع التجمعات الافتراضية و ممارسات الهوية الرقمية. مع تطور تكنولوجيا الاتصال، برز نوع جديد من وسائل التواصل لتلعب دورا مهما في حياتنا: وسائل التواصل الاجتماعي. المستخدمون مع تنوع خلفياتهم الثقافية يشاركون في التواصل عبر هذه الوسائل. مجموعات تعمل على الانترنت كذلك. المجتمع الرقمي اضحي من اهم ميزات وسائل التواصل الاجتماعي مع التسهيلات المتوفرة لاثبات الذات. الشباب اعادو تعريف التواصل التجمع، والهوية. التجمع في مفهومه التقليدي تغير تحد نتائج التجمعات الرقمية. التجمع كان دوما رمزا للالتزام الثقافي في ما يخص الممارسات الخطابية و بناء الهوية تحت مراقبة القوانين الاجتماعية و الثقافية. هذا المجال عرف تغيير مع تصاعد التجمعات الرقمية وما تحويه من اساليب جديدة من التواصل و التعبير عن الهوية. في الجزائر وجد الشباب اللوساعل المناسبة للتواصل للخطابي غداث الحراك السلمى في 2019. مقارنة “الادراك الاجتماعي” تستخدم هنا.

**الكلمات الدالة:** الادراك الاجتماعي، الهوية الرقمية، التجمعات الافتراضية ، الشباب للجزائري.

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## **1. Introduction**

The recent years have witnessed a remarkable growth of academic interest in online communication, notably in such fields as cultural studies, media studies, and critical discourse analysis (CDA). Actually, this state of affairs constitutes relatively, of course without putting aside situationally social interaction, a new orientation towards communication that occurs in a space which differs considerably from the authentic one, mainly with the rise of social media. Here, participants can converge, and discursive practices are at Work regardless of the demarcations of socio-cultural constraints as well as spatial/temporal barriers. At this level, Internet interactants contribute to the formation of virtual communities with shared interests, attitudes, and goals. Noticably, they actively engage in the performance of their identities online ; these are established and maintained through discourse. Inretrrestingly, like social groups, online groups share generic experiences of the world; these manifest themselves in the form of common perceptions, values, attitudes, beliefs...etc. Moreover, these are assumed to constitute the system of socio-cultural structures of given virtual groups, which seem to regulate, and produce their respective discourses; at once, they are supposed to be sustained or resisted by them. While Van Dijk's theoretical framework covers essentially relations of power, domination and control between social gatherings, namely covering issues relevant to racism, immigration, and politics, this work is about youth-operated communities online and the way they mediate their identities by means of discourse; we draw on the socio-cognitive outlook in carrying out the analytical deed, which would predictably complicate things further. Accordingly, how do virtual communities produce and mediate their identities via discourse online? Are there any sets of online socio-cultural mechanisms that govern their discursive practices and whether discourse, cognition, and social cognition interrealation apply in this process? These are the questions we will try to resolve.

Along the way, we shed light on how identities are discursively encapsulated, negotiated, and accepted or else resisted by building on Van Dijk's social cognition model, which is one of the most influential CDA approaches in the recent decades with its theoretical perspectives as well as methodological tools. More importantly, what would probably render this project innovative is its

setting ; in fact, our corpus has been derived from Algeria in very special circumstances.

Ultimately, because this scope of research—discourse, cognition, and social cognition combined and put in use on social media— has been relatively insufficiently addressed till recent years, we have found it quite motivating to engage in this academic experience to hopefully come up with conclusive findings and even incentivizing further research in this direction in time; in other words, unveiling how socially shared knowledge is resorted to to represent the identities of the youth in virtual platforms via discursive practices constitutes the originality of this study.

## **2. Global Social Networking Technologies and the Digital Community**

What is characteristic of the last decades of the 20th century and the dawn of the 21st is the unprecedented growth in the social networking sites (SNSs) technology and the instant impact it has had on whole generations. On the other hand, Korpijaako (2015) explains how capitalism, with its rugged individualism, has swept the foundations of sociality making up the core of community. On the other, Zeitelbank, (2014) reveals the propelling watershed brought along by the invention of such SNSs. In fact, the scholar points to the ensuing shift from the traditional “one to one” or “one to many” interaction to the “many to many” one; actually, this type is intrinsically simultaneous in nature. Additionally, Korpijaako (2015) refers to such a virtual space with the very term “hyperreality” because this form of reality is quite distinct from the authentic one we live in. Thus, SNSs have become the favorite sanctuary for interpersonal interaction, and the facilities they present have especially contributed to the reconstruction of a new type of community : what is known as the “hyper-real community”. As such, people tend to join those communities in large numbers. Whether at the individual level or the collective one, interaction on social media (S.M.) is currently an integral feature of our lives notably for the youth. To them, there is undoubtedly no way to evoke communication without referring to virtual interaction (Zeitelbank, 2014). Indeed, humans are seen as “social beings”, so they need to interact with each other to exist ; social media help externalize the feeling of being a community member (here the virtual community) (Zeitelbank, 2014). In sum, one would say that SNSs’ technologies occupy a major space in

our daily routines as they empower users get in touch breaking down spatio-temporal obstacles.

### **3. Global Digital Identity Performance**

The globalization of SNSs signals an inevitable reconsideration of identity performance. However, according to Korpijaako (2014), we must define identity in general terms before one delves into “cyber identity performance”. In this respect, Buckingham (2008) accentuates the controversy surrounding the issue of identity. In effect, he states that this concept has been extensively covered in various fields with distinct objectives. Furthermore, identity suggests both similarity and dissimilarity among people, which adds more complexity to the concept. Identity is to be seen as a set of personal features. These range from : full name, date of birth, physical characteristics...etc ; they suggest distinction ; simultaneously, people may be possessed of things in common with others being parts of communities with unique perceptions and social practices. Also, while some scholars adhere to uniqueness in terms of who we actually are, others stick to the assumption that who we are depends on the people with whom we share the same setting and socio-cultural institutions. Significantly, from a socio-linguistic angle and basing on Harrison’s (as cited in Omniyi, 2001) identity is created via culture including language. This suggests that the latter, as a tool of communication, is at once the product of identity as well as its expression outlet; moreover, he points to identity’s dynamism, “...an individual can have an identity of a woman, a Briton, a Black, a Muslim. Herein lies the facility of identity politics; it is dynamic, contested, and complex” (P. 2). In a nutshell, one would extrapolate that identity and language (subsumed in cultural practices) correlate to such an inestimable degree that they cannot be disassociated from each other.

Besides, Zygmunt (as cited in Buckingham, 2008) advocates for more attention to the concept of identity. He argues for his stand by readily referring to the controversy characterising identity ; this, in turn, can be traced to certain factors : (a) the sweeping globalization in all domains (economic, cultural, scientific, technological,...etc), (b) social move, (c) professional change, (d) degrading social conditions. Moreover, the components of identity have turned nowadays to be fairly invisible (abstract). The latter point, thereby, testifies to the

interest attached to identity from a multitude of disciplines ; these fluctuate from psychology to sociology among others.

#### **4. Van Dijk’s “Theory of Context” and its Implications for Digital Identity Practices**

The above-mentioned practices do not exist in a vacuum; in other words, they can not be carried out unless the resort to the discursive process is activated. Though one might establish a close similarity between real-life interaction and this virtual type of communication, the nature of the latter and its democratic facilities in terms of self-presentation render the difference clear-cut, on the one hand. On the other hand, online discursive practices, primarily youth-based ones, seem to have found the appropriate site in which language can extend under “other” forms of cultural structures and constraints.

What is of interest is discourse exchanges in the virtual world with a vast system of beliefs and perceptions. As a matter of fact, the youth all around the world can nowadays organize themselves in groups on social media for various activities : cultural interchange, economic transaction, charity, sports interest, political activism...etc. Besides, the common aim underlying such groups lies in discursive interaction between groups and even individuals in search of identity affirmation. Equally, members of such virtual groups tend to be well familiar with the attitudes and perceptions underpinning and regulating their respective operations and vehecling discursive interactions in them as well ; that is to say, to be a member of a given virtual community one must share other members’ experiences of different world affairs. This is born out by Van Dijk’s (1990) theoretical frame work, which establishes a close link between social cognition (in the form of “social representations” (SRs) of reality) and discourse (language in use). That is to say, he has turned his attention to the significant concept of “cognition” ; the latter must interfere holding together both discourse and society (Ahmadvand, 2011). In fact, Van Dijk (2014a) has coined the term “triangulation” because, on the one hand, it forms the essence of his theorization, and, on the other hand, it particularly stresses the role of the cognitive dimension in interaction.

Van Dijk (as cited in Ahmadvand, 2011, 2009, 2014a) sets out to explain his triangulation paradigm. Firstly, he refers to discourse as any semiotic object–

images, pictures, para-linguistic clues, sounds, or spoken or written discourse. Secondly, he points to cognition as being a set of individual–attitudes, beliefs, values, aims, and emotions...etc. He reminds that these are purely mental features, actually. Thirdly, he directs attention to society ; at this point, there can emerge both the local (“micro”) as well as the general (macro) levels. The former accounts for the subjective construction of contextual interaction ; in other words, individuals taking part in interaction can determine specific situational keys necessary for mutual understanding (unique cognition). Furthermore, the very term “context models” seems to be appropriate as it takes on the form of “mental representations” relevant to interactional situations. In addition, when at work, discourse is charged with the role of propagating or, in Van Dijk’s own words, “reproducing” such SRs. Hence, people involved in situational communication have to adhere to those shared SRs ; what Van Dijk has subsequently put under the general scope of “knowledge” in “theory of context”. I.e., these representations emanate directly from the second level (macro) ; this consists essentially of the social structures in the form of generic knowledge (attitudes, ideologies, perceptions...etc). Indeed, Van Dijk uses the all-inclusive concept of “social cognition” to lay the foundations of his approach to discourse study. Daily interaction requires participants to resort to joint knowledge constituting socio-cultural structures (cognition, social, cultural) in order to communicate successfully. Henceforth, context is not solely circumscribed to locally interpersonal interaction, but it must be subsumed in larger, society-based structures (Van Dijk, 2009, 2008).

Besides the above material relevant to his analytical enterprise, Van Dik (2012) draws attention to a key aspect of CDA. In this approach to discourse, the main interest centres essentially on how discourse, spoken or written, leads to the reproduction of domination at the societal level. In effect, for him, powerful elites in society exercise their control over other groups not only by circumscribing their freedom and social practices, but also by dominating their mental representations (ideologies, stereotypes, prejudices...etc). In other words, subjects must adhere to the group’s systematic thinking about other ones via discourse (inter-group relations of power). Actually, the notion of power pertains to divergences of perception and their ensuing design of social structures.

Simultaneously, language becomes automatically involved in reflecting and defending or else resisting and uprooting the power-based social relations since it forms the ideal arena for variant discourses as well as ideological stances to achieve control (Wodak, 2001).

Following the inevitable globalization of the SNSs at the turn of the 20th century and the early decades of the 21st century, discursive performances seem to have switched in nature : language users tend to interact increasingly online via chat, emails, and blogs. In fact, this is typical of Algeria, among other nations. Hence, they can organize in groups with various aims, they can mutually communicate, affirm, and negotiate their identities through discourse (spoken or written). All this process usually occurs under socio-cultural constraints while performing daily situational interaction ; indeed, Van Dijk (1990) defines discourse as particular uses of language within given social spaces. As a matter of fact, socially communicative events and their corresponding effects are based on the cognitive institutions that underlie particular groups or sub-groups’ general knowledge as these regulate their discursive practices. Van Dijk deploys the term social representations to account for the overall structures encompassing socially shared perceptions of the world. Therefore, social cognition, according to Van Dijk’s assumption, is a *sine qua none* for interpersonal interaction.

Van Dijk (2008) insists that context, as the source of social knowledge, extends beyond text ; at the same time, he elaborates on the relationship between discourse, knowledge, power, and politics. In fact, he draws on Foucault’s frame of thinking. The latter treats discourse and knowledge as being closely related to power. Foucault (as cited in Mayr, 2000) focuses on discourse as social practices; that is to say, it builds topics and conveys messages about them. According to this theorization, Foucault, thus, explains how discourse can spawn instances of utterances : form, function, intention, and effect. At this point, he asserts that the essence of such discursive effects is respectively—truth, knowledge, and domination.

#### **4.1 Digital Identity Practices on SNSs in Algeria through the Lens of Social-Cognition in the “Al Hirak”**

In Algeria, the overall state of affairs with regard to virtual communities and the discursively digital identity practices on social media can be a fertile ground

for exploration from a strictly discursive viewpoint. Actually, the growing impact of social media has been so global that people from distant different cultures can share and negotiate their identities as part of particular communities braving time and space boundaries. Likewise, the Algerian society has experienced massive metamorphoses following the sweeping effects of the globalization of new media including social media in particular. Thanks to the facilities presented by Facebook, Twitter, and blogging sites, the youth in Algeria tend to extend their discursive interaction beyond the constraints of authentic socio-cultural structures orienting their routine language uses and delimiting their group belonging. Thus, they seem to have entered the vast, virtual world of social media.

The starting point guiding this work turns around the possibility of applying the mechanism of the socio-cognitive approach in the analysis of the digital identity practices on social media from a strictly discursive view point in Algeria. As a matter of fact, the new discursive reality characterizing this identity expression not only requires more attention, but also drawing on social cognition as a theory of context elaborated by Van Dijk constitutes in itself a challenge in terms of any possible application in Algeria. Besides, this analytical work will essentially be selective in terms of social facebook communities and the context of discursive interaction : it will focus on the political situation in Algeria since the inception of the famous “Hirak” or “peaceful uprising” following President Bouteflika’s announcement of standing for a fifth term presidency and his eventual resignation and the resulting presidential vacuum in the country. We have selected this particular context because it is a crucial phase in the history of Algeria, and people, mainly the youth are more and more engaged in the manifestation of their attitudes and political stances. In spite of their different social as well as ideological backgrounds, they have organized in many facebook communities for “freedom” and the establishment of a “democratic” government. Moreover, identity, alongside intentions and attitudes, negotiation seems at its utmost via digital discourse.

This would allow us to deal primarily with the term discourse as it is the major medium through which social values, perceptions, and stances towards world issues are conveyed. In fact, such virtual groups can not be disassociated



from the modern versions of identity performances in the era of information and communication technologies.

### **5. Analytical Perspective**

Before we initiate our analytical work, it would be useful to remind that nearly all study paradigms in CDA, despite their distinct approaches to media discourse, have one thing in common: Aini and Widodo (2018) point out that any CDA analysis must take account of the connection between the outer structure of discourse or text (lexis, syntax, coherence, theme, metaphore) and the outer social context surrounding discourse production and reception. Therefore, we resort to the qualitative, descriptive method as it consists in performing objective, analytical observations of the discourses constructed by youth communities on Facebook about the political situation in Algeria. We are concerned mainly with Facebook groupings which have been firmly manifesting their overt opposition to the government in place—Algeria Forever and Free Algeria. Furthermore, for this latter reason, we will focus on two critical periods in the course of events: the pre-elections period, and the post-elections period, and select some relevant samples.

As it has been said above, Van Dijk’s social cognition paradigm will be at the heart of this analytical endeavour. In effect, Aini and Widodo (2018) explain how Van Dijk exposes his CDA model; he divides discourse (language in use) into:

- **The linguistic level** this subdivides into— the micro structure (syntax, semantics, stylistics, and rhetorics), super structure (written text’s components : introduction, content, and closing), and macro structure (theme or topic),
- **The cognitive level** this relates to the memory and mental structures (representations) in terms of—beliefs, attitudes, values, emotions.
- **The social level** pertains to social and political structures regulating situational interaction and indicating power relations between groups. These take on the form of shared knowledge among different groups’ members.

Actually, the researchers point out that Van Dijk analytically exposes how discursive practices can sustain and even resist – the unjust relations of power, control, and power abuse— within social and political contexts; thus, discourse

studies should essentially build on such levels in their exploration of various ideological stances conveyed via various discourses.

Thereby, they highlight how he vouches for the very fact that not only the grammatical and discursive rules must receive attention, but also the socio-cultural context ought to be prioritized in critical discourse studies (CDS). In other words, in the same way interaction participants, basing on their cognisance of social and political reality, make inferences from the socio-cultural context to make interaction run smoothly, so must CDS scholars proceed in unravelling social and political implications and implicatures (meanings and their ensuing effects. In sum, Van Dijk's CDA approach to discourse is adopted and applied in this analytical project.

## **5. Corpora**

Given that the nature of this study is strictly qualitative, we rely in this work on historical language data known as corpora. In fact, Meyerhoff, Schleeff, and MacKenzie (2015) define corpora (its singular form is corpus) as a mass of language scholars and researchers gather in order to perform some form of analysis on it. Besides, it must be representative of the original language type ; it constitutes a piece of the whole. That is to say, language use in a given way stands for a corpus; this may take on various forms: in our case, it is online interaction. Therefore, this instrument would enable us to pick up and analyze the daily status publications (discourses) of youth communities on social media. In effect, among the many groups that have actively campaigned on Facebook from the outset of the Algerian pacific demonstrations, Algeria Forever and Free Algeria's discourses constitute our corpora of study.

## **6. Time Specification**

Due to the large number of statuses published daily on the timelines of the previously stated communities, we have tried to cautiously sample some groups alongside their relative discourses regarding the political situation in the country and the government's management of it. As mentioned above, we have set out to select some samples of discourses that belong to the first weeks of Hirak preceding the election of Mr Tebboun, while others represent the post-election period. It should be noted, however, that such discursive constructions do not

appear in sequential order in terms of analysis ; in other words, samples may be part of the two different time lines.

### **7. Description of the Macro-Structure Dimension of the First Text by Algeria Forever**

In this table is the theme making up the text elaborated by the the group “Algeria Forever” on December 10th, 2019 at 19 :20. The data have been arranged and identified in table 1 :

**Table 1:Macro Structure of the Text**

Theme (topic)	<p>The theme in the status of the Facebook page Algeria Forever is the demonstrations slogan : “there is no vote with the mobs”.</p> <p>The theme is in the declarative form ; it is indicative of the firm political positions adopted by the youth protesters in connection with the government intentions to go ahead with the presidential elections.</p>
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### **8. Description of the Micro Dimension of the the First Text by Algeria Forever**

**TableN 2:Micro Sructure of the Text**

Semantics	<p>✓ The definite article “the” is used to identify the “political regime in Algeria”; the latter is accused of “widespread corruption”. So, every demonstrator or social media campaigner is supposed to be well aware of the term “mobs” which refers to the “corrupt people within the regime” and its supporters.</p>
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<p>Syntax</p>	<ul style="list-style-type: none"><li>✓ The form “there” is used alongside the verb be in the negative form “is not” to say that something does or must not exist. Also, this pattern is followed with the noun “vote” representing this rejected or opposed situation. Finally, a prepositional phrase “with the mob” modifies the the noun “vote” ; no elections till the “regime” quits.</li><li>✓ The auxiliary “no” is used to imply the group’s ideological stance toward the electoral event : boycott.</li><li>✓ It is remarked that text is short, so it does not require a title since the post itself can take on the form of a title and posted text as well nor does it necessitate any heading. Thus, the setting of the scene is left to Facebook users to extract.</li><li>✓ A metaphor is deployed to give a clear image of the overall situation : “...no vote with the mobs”, which signals boycotting elections with “corrupt people” according to the group’s standpoint.</li></ul>
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<p style="text-align: center;">Lexis</p> <p style="text-align: center;">Lexis</p>	<ul style="list-style-type: none"> <li>✓ Though the word “mobs” is only used once in this discursive post, it is much prevalent throughout nearly all posts ; this testifies to its significant, power-laden meanings it is supposed to convey : accusations of corruption in the political sphere.</li> <li>✓ Equally, the noun “vote” seemingly takes on more frequency as this period has been marked by the forthcoming presidential elections. Thus, an overt opposition to the discursively encrypted.</li> </ul>
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**9. Description of the Super Structure of the first text by Algeria Forever**

**TableN 3: Superstructure Dimension of Text**

<p>Introduction</p>	<p>Since this post is just a very short piece of discourse, we would say that it has a similar introduction, content, and conclusion. It starts with an obvious rejection of elections using this sentence “There is no vote with the mobs” ; the message is strongly directed at the government in place.</p>
<p>Content</p>	<ul style="list-style-type: none"> <li>✓ The content of this short text comes in support of the intended boycott of the scheduled elections launched by most youth groups on social media ; however, the group’s post covertly expresses the</li> </ul>

	<p>peaceful nature of its campaigning that urges to abstain from going to ballots without any resort to violence.</p>
<p>Conclusion</p>	<p>✓ The concluding message that can be drawn from the post suggests indirectly that it is time for change ; on the other hand, insists of the peacefulness of the election boycott.</p>

### **10. Description of the Macro-Structure Dimension of the Second Text by Algeria Forever**

In this table, the text was produced on February 18th, 2020, at 9 :17 a.m.

**TableN 1: The Macro-Structure Dimension the Text**

<p>Theme/topic</p>	<p>The theme posted on this date coincides with the first anniversary of the peaceful uprising start (“Hirak”). “Algeria celebrates its first anniversary of campaigning for democracy and change....A year of struggle against multi-faceted“ mobs” has passed...some collapsed, some still remain. A year in which free people who campaigned for freedom were arrested. A. year in which tensions amounted and eyes shed tears ; at the same time, hearts united ; faces smiled for a possibly better future. ”.</p>
<p>Theme/topic</p>	

**11. Description of the Micro Structure Dimension of the second Text by Algeria Forever**

**Table N2:Micro structure Dimension of the Text**

Semantics	<ul style="list-style-type: none"> <li>✓ In this posted discourse, the proper noun Algeria is used, not a particular region or group of any political, ethnic, or cultural background. Thus, it is the whole Algerian population that is concerned with the peaceful struggle for a smooth transition to democracy. Additionally, the possessive pronoun “its” is embedded in the text to connect the Hirak to Algeria. Besides, the word “free people” is preceded by the definite article to show the identity of those who took part in the pacific uprising from its inception. Besides, all common nouns take on the plural form “hearts”, “faces”, “free people” to signal the nationwide concern of the Algerians.</li> <li>✓ Also, the post does not come under any title or heading due its shortness.</li> <li>✓ A verb metaphor is employed in support of the post’s theme : “some [mobs] collapsed...”, which signals the arrest of many powerful businessmen</li> </ul>
Semantics	

	<p>following the peaceful uprising. Equally, another one follows : “hearts united” referring to the general spirit of fraternity among the Algerian youth.</p> <ul style="list-style-type: none"><li>✓ Parallelism is perceptible throughout the post either in terms of clauses or phrases, which has some effect on form and meaning : consistency in both.</li></ul>
Syntax	<ul style="list-style-type: none"><li>✓ The youth campaigners online make use of the conjunction “at the same time” to relate two sentences with each other : “...a year in which tensions amounted and eyes shed tears ; at the same time, hearts united faces smiled for a possibly better future. ”. On the one hand, the political situation was tense ; on the other hand, there was room for hope and optimism.</li><li>✓ The community emphasises the actors involved in the campaign by putting first in</li></ul>



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Syntax	<p>certain sentences : “Algeria celebrates...” and “Free people who campaigned...”, which is indicative of its ideological outlook. On the other hand, an ageless passive is used to conceal the doers of the arrest of the youth : free people ...were arrested....”.</p>
Lexis	<ul style="list-style-type: none"> <li>✓ In this piece of discourse, the word year and its synonym “first anniversary” are frequently mentioned. This is indicative of significance of this period of time as it symbolizes the continuation of the pacific struggle for democracy. Simultaneously, other words and phrases relevant to democracy are deployed throughout the post : “freedom”, “free people”, “hearts united”, “faces smiled”</li> <li>✓ Some adjectives are employed to modify nouns : “...first anniversary...”, “...multi-faceted mobs...”, “...free people...” “...better future”.</li> </ul>

## 12. Description of the Super Structure Dimension of the second Text by Algeria Forever

**TableN 3: The Super Structure Dimension of the Text**

Introduction	This discourse begins with the celebration of the first anniversary of the outset of the peaceful uprising in Algeria (Hirak). This is suggestive of pride
Content	What is presented as content revolves around the overall the political tensions that have marked this important phase of Algerian history.
Closing	The end of the corpus post projects optimistic outlooks for the future ; it exprses high expectations for a much prosperous Algeria.

## 13. Description of the Macro Structure of theText by Free Algeria

This table represents the theme raised by the group on September 26th, 2019 preceding the Presedential elections.

**Table N1: The Macro-Stucture Dimension of the Text**

Theme/Topic	The relevent theme in this post (text) branches into the populare claim that strongly demands a transitional period rather than an electoral one as planned by the temporary government. The post is “a transitional phase, not an electoral one. Lesson number 32, no elections with the mobs. Free the political prisoners.”
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**14. Description of the Micro Structure Dimension of the Text by Free Algeria**

**Table N 2: The Micro Structure Dimension of the Text**

Semantics	<ul style="list-style-type: none"> <li>✓ The source utilized to obtain the post is Facebook through the community of Free Algeria.</li> <li>✓ Since the post is short, it does not come under a title ; however, the topic that has been selected branches into the peaceful protest that Algeria witnessed following the announcement of the former President Bouteflika to stand another presidential term (the fifth one). Besides, the text (the phrases) implicitly set the scene—Algeria, the pre-election period, political opposition to the fifth term for the President as the overall situation.</li> <li>✓ The metaphore “lesson 32” is used in support of the general theme (protest). This signals the 32nd week of peaceful demonstrations that must be taken into consideration by the government in place.</li> </ul>
Semantics	
Syntax	<ul style="list-style-type: none"> <li>✓ The post starts with nominalization: three noun phrases. The aim behind this use</li> </ul>

is not to directly refer to any agent (doer) ; actually, the peaceful movement (Hirak) has been refusing any form of representation to negotiate with the government, so they focus mainly on the the campaigned for aim, regardless of who can achieve it. All this is underpinned by ideological reasons, which themselves reject any ideological approach to carrying out the with objectives of the the peaceful campaigners.

- ✓ The second part of the post adopts the imperative form ; there is no mention of the subject (the imperative verb) signals the attitudes of the community towards the present state of affairs : release of political activists.
- ✓ Equally important is the use of parallelism notably in the initial part of this post ; actually, it is composed essentially of a series of phrases (three in total) : a transitional phase, not an electoral one. Lesson number 32, no elections with the mobs. Also, the structural variance between the first and the second one is indicative of contradiction and

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	<p>disagreement in terms of outlooks regarding the political state of affairs.</p>
<p style="text-align: center;">Lexis</p> <p style="text-align: center;">Lexis</p>	<ul style="list-style-type: none"> <li>✓ The use of certain adjectives is perceptible throughout the post ; actually, the group deploy the one-word adjectives : transitional, electoral, and political. The two first ones, on the one hand, suggest contrast–transitional vs. electoral. On the other hand, the latter is expressive of the ideological stand point of Free Algeria : it is opposed to any form of anticipated elections. The third adjective is equally ideology-laden since points to a specific category of detainees that ought to be freed. Thus, the modifier implies the democratic quality underpinning the peaceful demonstrations.</li> <li>✓ The key noun phrase is frequently deployed throughout the ”post” to though the synonym is the</li> </ul>

	pronoun “one.”
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## 15 Description of the Super Structure Dimension of the Text by Free Algeria

**Table N3: The Super Structure Dimension of the Text**

Introduction	✓ The posted text begins with powerful advocacy for the cancelling of the elections due to take place very soon. Instead, the community campaign for a length of time that ensures a transition toward “democracy”.
Content Content	✓ Concerning the content, the posted text covers the thirty second week of the successive demonstrations rejecting any possibility of holding elections with what it refers to as “mobs” signalling corrupt people.
Closing	✓ The same text in use closes with forceful claim for the release of “political prisoners”.

## 15. Conclusion

In the current study, we haave analytically examined the youth’s discursive identity practices on social media in Algeria following the start of the pacific uprising on February22th, 2019. While performing the discursive analysis of two of Facebook youth communities (Algeria Forever as well as Free Algeria), we have tried to apply Van Dijk’s theoretical paradigm kown as social cognition with its triangulation approach consisting of : discourse, cognition, and society.

In the course of analysis we have dealt with the macro-structure of the social text, focusing precisely on the theme of the posted discourses; then, have moved directly to the micro-structure, consisting of the syntactic, semantic, as well as lexical aspects of those discursive constructions. Finally, we have covered the superstructure underpinning the published posts on the groups' sites; this encompasses the three major constituents of texts of different genres: introduction, body, and conclusion. Indeed, applying Van Dijk's theoretical model of discursive analysis has brought more impetus to the endeavour of relating discourse, cognition, and social structures in the virtual space. Importantly, we hope that, throughout this work, we could manage to shed light on the socio-cognitive dimension, which had long been put to the background of previous surveys in the field of social media. So context from this viewpoint lies at the cognitive or, in clear terms, mental level. Therefore, the adoption of a similar approach must resort to a multitude of disciplines since it perceives discourse from many angles, which characterizes the intricacy of this paradigm. Ultimately, we have come up with the conclusion that not only does the social cognition paradigm exclusively apply to everyday-life contexts of interaction, but it can perfectly well be extended to the virtual world of social media where shared identities can be transmitted, negotiated, and enforced or opposed through discourse.

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