People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University of Ibn Khaldoun Tiaret
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Ensuring Equity: A Critical Discourse Analysis of the Algerian Media Coverage of 2021 Summer's Wildfires

A Dissertation Submitted in Partial Fulfilment for the Requirements of the Master Degree in Linguistics

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Academic Year: 2021/2022

Declaration

We hereby declare that the dissertation entitled *Ensuring equity : A Critical Discourse Analysis of the Algerian Press Coverage of 2021 Summer's Wildfires* is truly the result of our investigation to accomplish the requirements for master degree of linguistics in English language and letters department, Faculty of letters and languages, Ibn Khaldoun University of Tiaret. We further declare that the collaborative contributions have been indicated clearly and acknowledged. We clearly marked and separately listed all of the literature and all of the other sources which we employed when producing this academic work.

Dedications

We dedicate this work to our dear and precious folks for always being there for us even in times when we doubt ourselves, but they never did they believed in us and supported us in every step in our journey in seeking knowledge and getting to further and higher levels and always to try to elevate ourselves, our parents that gave supported us and helped us and gave us the courage to continue and in this educational journey, thank you so much we are eternally grateful for you.

Special thanks to our friends and brothers and sisters and classmates that accompanied us in this educational course during our ups and downs happy and sad moments, thank you so much

We also dedicate our work to our teachers and mentors that always pushed us forward and made sure we are on the right path every time

Thank you all for everything

Acknowledgements

We would like to start by showing our immense and our gratitude to our supervisor Mr.DEKKICHE Mohamed amine for his knowledge, feedback and pieces of advice and guiding us through this fruitful journey of education and acquiring new information and supporting us through this research. We also thank him for the amazing job he does and the support he gives to students as a teacher and mentor. Thank you sir for everything you have ever done in this college and being an honest teacher.

We are also thankful to Dr. Ahmed MEHDAOUI for taking time and efforts and being part of our research and for also being an amazing teacher and a mentor and guiding students, and us being his students we learned a lot from him and gathered a lot of information about our field of study that helped us in our research.

Special thanks to our examiner Mr. Ali BERABEH for being an amazing teacher and supporter and standing and working with us in our research and helping us understand more and providing new information and standing with us so that our work will be complete.

Abstract

This paper deals with the ideologies and power delivered in the Algerian Media throughout the use of Critical discourse analysis approach, which is a critical, interdisciplinary approach or a research tool to investigate language in terms of the social factors. The objective of this research is to investigate and extract the powers and ideologies delivered to the people in Algeria during the 2021 summer wildfires. In order to establish well conducted research, we use used the critical discourse analysis framework model of Norman Fairclough as a method of research which has three dimensions, which are as follow: text analysis, processing analysis and social analysis, this tool was used in this paper to analyze Facebook posts and articles from different official newspapers. The main powers that have been found were of language itself, the government power in controlling the newspapers, while the ideologies are only sent to the people which are: the extinguishment of "sedition", the fire of sedition among the people, keeping the unity of the Algerian people and community and Algeria's safety

Key word: Critical discourse analysis, Fairclough, Ideology, Power, Wildfire.

List of Acronyms

CDA: Critical Discourse Analysis.

DA: Discourse Analysis.

MAK: Movement for the self-determination of kabylie

List of Figures

Table of Content

II.6. **Chapter Three: Critical Discourse Analysis of Newspaper Articles**

GENERAL INTRODUCTION

Humans have felt the need to get along and communicate with one another and socialize since the beginning of time and they have always been curious about what is happening around them and have always stayed in touch, tuned and posted, so they used what is known as a language to try to connect and create conversations and send messages to make interactions much easier and faster. Language can be defined as the set of symbols and signals used to deliver messages, it is used to communicate in a specific context humans use language on a deeper level of understanding they use it for various reasons in different contexts, for instance: chatting, greeting and gossip. From a wider perspective language was, still and will be the key to all interactions that could be done nothing will be achieved without it.

Language's main goal is to inform specific messages by the speaker or the writer delivered to the hearer or the reader. One of the faces or forms of language can be seen in the media. In general, the term media refers to the communication channels through which we distribute news, music, movies, documentaries, education, promotional messages and other data. It also refers to a type of interaction in which communication attempts to influence public opinion or gain favor by using coded messages and persuasive arguments. The media is an effective method of social transition, it has the power to influence how people think and behave as well as their perspectives on various issues such as political speeches and events. It always has hidden meanings and codes to deliver to a specific audience, as the viewer needs to catch hints and be smart about what he/she sees and observes. One of the many tools that can expose and capture hidden codes and meanings in media's ciphered messages is Critical Discourse Analysis.

Actually, Critical Discourse Analysis (CDA) is a study technique that enables researchers to assess how language influences ideas, thoughts, and actions in several situations. CDA has been widely used in research on the effects of media on society, as well as communication for quite some time, critical discourse analysis has been around, it was used to better understand the difficulties of communication in a range of areas. CDA has been particularly helpful in understanding the complex relationships between language, media, and

socio-cultural contexts. It is used to recognize multiple power imbalances in interactions and to investigate how language is used to construct the social environment. Different types of media can be analyzed using critical discourse analysis, which can be used to understand how the media is used to convey specification studies and critical discourse analysis can be used to identify how language is used to construct social reality. It can be used to investigate how language is used to create gender and racial generalizations, as well as the connections around language, power, and affiliation. It also helps understanding the challenges of communication and it can be used to explore how language is used to assemble actuality and to identify different power instabilities in connectivity, in other words investigate how the power and ideology is delivered in between the lines.

Our society relies heavily on the media which help us understand our environment. However, the media has been known to misrepresent events to deceive the public. This is done to protect the interests of the state or business owners in bankrolling the media, as well as to keep media channels on mainstream platforms and always trending and relevant to the general public. All around the globe, the media is different depending on each country and its regulations and rules. In some countries the media has full access to the general public, in some other countries the media is tied up and silenced. Media is often controlled and ruled over by people of interest and higher power, and whenever a big story shows up, the media tries its best not to trigger or look like they are leaning towards any party, side or any group of people that have ideologies and principles, which are different from what others may haven, by which they are considered biased. But in some cases, the media tries to deliver hints or tries to give coded messages to a specific audience to uncover it which can look so difficult and needs time and a process to follow, for such cases researchers use the critical discourse analysis that helps uncover the truth and lays the mask down in the reality.

One of the cases that researches intend to investigate is the Algerian wildfire, in the summer of 2021 a series of events that happened in a certain country shocked the world entirely and the media played the biggest role in informing people and letting them know the latest news, that country is Algeria the local and international media was present to cover the events with all the details and all the seconds of terror that people experienced. The 2021 Algerian wildfires are a series of wildfires that broke out in Algeria on June 20, 2021. The blaze burned for 14 days and covered more than 5,000 square kilometers, making it the largest fire ever recorded in the

country. According to initial reports, at least 107 people died in the fire as a direct result of the incident. The media coverage of this series of events has been vague to some extent, not very much was mentioned to the public, as the media kept their distance due to the mentality of the people that started to suspect that the wildfires are not by natural causes, but rather there was human interference, people started to speculate that some inner enemies of the country live within looking that the wildfires took place in the Kabyles area,

One event led to the other and day after day till the country split into two parties Arabs and Kabyles and the tension was strong, and the whole matter became so complicated, so the local media remained shallow and covered the edges of the tragedy and the rest was not be involved, but they dropped hints and hidden information to a certain audience that wanted to seek the truth, Civilians took it into their hands to share the truth and let the public know what is missing and what the official media left out from the coverage. Each one shared a perspective, opinion or a point of view and each civilian had an ideology sent in between the lines within the shared text, same as the newspaper and their journalists.

To uncover the hidden messages and show the ideologies and power, the CDA model of Norman Fairclough is the most suitable and appropriate framework to analyse the texts and articles, It has three main dimensions: text analysis is the first dimension, in which the focus is on the text structure, choice of words and grammar. In general, it studies the description of the text components without analyzing the meaning, the second dimension is processing analysis in which the produced text is analyzed to interpret. The second dimension is processing analysis, in this stage, the analysis is to interpret the intended meaning by the speaker or the writer for the reader to understand what is meant by the produced text. The last dimension is social analysis, its main aim is to extract the ideology and power sent to the audience based on the previous stages but in their social and cultural context which is the stage where everything is revealed from hidden meanings to the messages to the ideology, in other words, an explanation of the texts. This framework will be implemented in selected posts comments and articles from the Algerian context in which all of them talked about the summer wildfire and its consequences from the second the fire started until the last drop of water used to extinguish it, this research will focus on answering and gathering data about the different ideologies, thoughts and ideas in different contexts from different people.

In the contemporary world, critical discourse analysis has become an extremely popular method of analyzing texts. Fairclough's framework is one of the most commonly used frameworks for critical discourse analysis, and the following research project will provide a ramework and an outline of how the critical discourse model works in uncovering what is hidden in between lines and how the CDA can be in used to study how different ideologies are portrayed, how power dynamics are balanced, and how language can be used to construct social realities. The current study examines media coverage of fires in Algeria between June and August 2021, an event that resulted in widespread devastation and environmental destruction and affected dozens of innocents, people fleeing their homes to seek refuge elsewhere in the country. It draws attention to the complex relationship between media and society, showing how news reporting about these events had consequences on public opinion and social discourse. Thus, the following research project aims to analyze the media coverage of the 2021 summer wildfires, what was the ideology sent through to Algerian society?

1. Questions

The questions we aim to answer in this study is:

How did the newspapers avoid the hatred speech which was not neglected on Faceboook?

In order to answer the main question, the following questions must be answered:

1. How did the media cover the wildfires?
2. How did the media balance the scale between the different ethnicities without offending any of the parties?
3. What is the ideology sent to the people by the media?

2. Hypotheses

The following hypotheses might be possible answers the previous research questions:

1. A. The media had the full coverage of the incident from the beginning till the fires were tamed.

B. The media neglected some of the important parts of the incident.

2.   The ideologies were:

A- Starting a conflict between Arabs and Kabyles

B- Extinguish the fire of "sedition".

The objective of this research, and the aim behind it mainly focuses on analyzing the discourse used by the media in the period of the "wildfires' ', and understanding the relation of the critical discourse analysis with media. In addition to acquiring a better knowledge and ideas on how the language can be a major factor in delivering a message, and how it can affect people's minds and opinions. The method of this research is established, and the methodology of the research is that Critical discourse analysis is an interdisciplinary research tool that analyzes discourse in a certain way. In this context, CDA is implemented on different posts and comments from social media platform 'Facebook', along with the official media newspapers' articles for the purpose of uncovering the hidden meanings and highlighting the different ideologies shared by the Algerian community and the newspapers. The process and the steps that this research is going to be based on and follows up are going to be that This research consists of three related chapters. The first chapter sheds light on introducing the critical discourse analysis from different scholars' perspectives. In addition to defining the used CDA model in this study with a brief explanation. The other two chapters are considered as practical ones. The selected posts from Facebook will be dealt with in the second chapter while the articles from newspapers are going to be in the third chapter, in which all what has been selected will be analyzed throughout Fairclough's model of CDA. Both chapters tend to investigate the different ideologies within the language used.

Chapter One
Introduction to Critical Discourse Analysis

I.1. Introduction

In linguistics, discourse can be defined as any written or oral unit of language which is longer than a sentence. In order to study discourse, one needs to analyze the mentioned unit of language in its social context relating to the sociological and psychological aspect. According to Frances Henry and Carol Tator as mentioned in their book "Discourses of Domination, 2002" "Discourse is the way in which language is used socially to convey broad historical meanings. It is a language identified by the social conditions of its use, by who is using it and under what conditions. Language can never be 'neutral' because it bridges our personal and social worlds."[1] Since discourse requires analysis according to Michel Foucault[2] who is considered as the Father of Discourse Analysis, many researchers in the field of linguistics have been interested in Critical Discourse Analysis. They investigated and examined several language units from texts to speeches, in both oral and written forms. These investigations took place in the political fields and in mass media, in our case The Algerian Coverage of 2021 Summer's Wildfire. However, this chapter aims at introducing the meaning of Discourse, Discourse Analysis (DA) and Critical Discourse Analysis (CDA) and its relation to media.

I.2. Discourse, Discourse Analysis and Critical Discourse Analysis

In order to simplify the meaning of CDA as a linguistic concept, the meaning of both Discourse and DA must be mentioned. However, the three aspects may seem to share the same meaning while in fact each concept has its own power of processing and analyzing. The three concepts are defined below.

I.2.1. Discourse

The word "discourse" comes from the Latin prefix "dis" which means "away", and the term "course" is derived from the root word "currere" that means "To run". Therefore, discourse can be translated to "Run away", referring to the way any conversation flows. Van Dijk, 1997 and Fairclough, 1993 defined it as any written or spoken use of language in any given society. According to Van Dijk discourse is defined as "the use that people make of language to convey

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[1] Henry, Frances, and Carol Tator. *Discourses of Domination: Racial Bias in the Canadian English-Language Press.* University of Toronto, 2002

[2] Michel Foucault: a French Philosopher, historian of ideas, writer, political activist and a literary critic. His theories address the relationship between power and knowledge.

ideas, thoughts, or beliefs within a social context."[3]. In other words, it refers to the exchange of the linguistic sentences and utterances between the speaker and the hearer, or between the writer and the reader. On the other hand, discourse can be defined as a practical and influential element in society relying on the changes and the constructed events it causes.

I.2.2. Discourse Analysis (DA)

Discourse analysis (DA), or discourse studies, is an academic field developed during the 1970s by Michel Foucault who is considered as the father of DA. However, the first scholar to use the term "Discourse analysis" was Zellig Harris in 1952 reporting his work in transformational grammar in the late 1930s[4]. In linguistics, discourse analysis is defined as a method of analyzing the structure of texts or utterances longer than one sentence, taking into account both their linguistic content and their sociolinguistic context. To illustrate, it is the scientific study of the mechanism and approaches in which language is used among people in both spoken and written form leaning on the sociological factors.

Many scholars have been interested in what exactly discourse analysis means. Therefore, its definition differs from one scholar to another. According to Marianne Jørgensen & Louise J. Phillips the term DA is used indiscriminately, and in most cases without being defined. Jorgensen and Phillips state that 'discourse' is the general idea that language is structured according to different patterns that people's utterances follow when they take part in different domains of social life, familiar examples being 'medical discourse' and 'political discourse'[5]. 'Discourse analysis' is the analysis of these patterns." By way of explanation, discourse is the verbal variation of ideas and conversations in which it is based on different contexts, while DA is defined as the analysis of language beyond the sentences or utterances.

In fact, sociolinguists deal with discourse analysis as a research tool to conduct and explain the meanings of any conversational contexts and social interactions, by using DA to study how norms and rules are used in different conversational contexts. Nonetheless, discourse

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[3] Van Dijk, Teun A. 1997. "Discourse as Interaction in Society." Discourse as Social Interaction, Vol 2. Ed. Teun A. van Dijk. London p. 1-37

[4] Zellig Harris. In 1952, investigated the connectedness of sentences, naming his study 'discourse analysis.' As he claimed that discourse is the next level in a hierarchy of morphemes, clauses and sentences.
Harris, Zellig S. 1952c. "Discourse Analysis: A sample text". *Language* 28:4.474-494. (Repr. in 1970a, pp. 349- 379

[5] Jorgensen, M. W. & Phillips, L. J. (2002). Discourse Analysis as Theory and Method. London. Sage. Kaur, K., Arumugam, N. & Yunus, N. M. (2013). Beauty product advertisements: A critical discourse analysis. Asian Social Science. 9(3), 61-71

is seen as a social practice and the relationship between language and society have been highlighted according to both Norman Fairclough and Ruth Wodak, as fairclough states "socially constitutive as well as socially conditioned"[6]

I.2.3. Critical Discourse Analysis (CDA)

Critical discourse analysis (CDA) is a critical, interdisciplinary approach in which the language is investigated as how it is used in the real-life situation, regardless of its grammatical tools and its structure. CDA aims to grasp the meanings apart from the sentence construction relying on social aspects of utterances. CDA scholars and linguists state that language is not neutral, yet it is controlled by the intention of the speaker who aims to influence the hearer to view things from ideas to thoughts the way the speaker sees and understands them.

In late 1970s, scholars started developing CDA as an area of language study, in which they looked at discourse as "a form of social practice" (Fairclough &Wodak, 1997, p.258). It is called critical due to the importance of the context of the language use which is considered as vital to discourse. However, according to Ruth Wodak (2001) there is a relationship between language and power, and the latter can only be detected with the use of the CDA approach[7]. Levi Coffin defined CDA as "an approach to language analysis which concerns itself with issues of language, power, and ideology"[8]. In addition, Teun Adrianus Van Dijk also come along with Coffin's definition of CDA and stated that

> Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take an explicit Position and thus want to understand, expose, and ultimately resist social inequality.[9]

[6] Fairclough, Norman and Ruth Wodak. 1997. "Critical Discourse Analysis." Teun A. van Dijk, ed. Discourse as Social Interaction, Vol 2. London: Sage. 258-84.
[7] Wodak, R. (2001). What CDA Is about—A Summary of Its History, Important Concepts and Its Developments. In W. R., & M. Meyer (Eds.), Methods of Critical Discourse Analysis (pp. 1-13). London: Sage Publications.
[8] Coffin, C. (2001) "Approaches to Written Language". In Burns and Coffin (2001), pp.93-122.
[9] Van Dijk, T. A. (2001) "Critical Discourse Analysis". In Schiffrin et al (2001), pp. 352-71.

Furthermore, Norman Fairclough developed CDA (1989) in the United Kingdom, after it was first introduced by Roger Fowler[10], Gunther Kress[11], Bob Hodge[12] and Tony Trew[13], Language and Control (1979). Moreover, Fairclough highlighted several aspects to be crucial in CDA such as 'discourse, power, ideology and social practice'. CDA aims at understanding the relation between talking and thinking and highlights "the traces of cultural and ideological meaning in spoken and written texts"[14]. However, Fairclough stated that "social events, represented in texts, social practices, represented in discourse orders, and social structures, represented in languages, all realize the dialectic nature of the language-society relation."[15].

I.3. Fairclough's Framework of CDA

Critical discourse analysis contains several different approaches proposed by scholars in the field; these approaches are closely related. However, Fairclough's framework of CDA is the selected approach in our case since he sees language as an internal part of society rather than external. In other words, he claimed that any linguistic phenomenon is affected by social phenomenon, and vice versa. Therefore, the aim of this specific approach of CDA according to Fairclough is to investigate the relation between the language use and society, to uncover the role of discursive practices, and to reveal its effects on the social world.

Fairclough's framework of CDA contains three interrelated processes of analysis: text analysis (description), processing analysis (interpretation) and social analysis (explanation), in which they are linked to three interrelated dimensions of discourse: the object of analysis, the way the object is produced / received and the social-historical circumstances in which the previous processes took place.

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[10] Roger Fowler was a world-renowned and long-serving British Linguist, and was professor of English and Linguistics at the University of East Anglia.

[11] Gunther Rolf Kress MBE was an Australian semiotician who was Chair of Semiotics and Education in the Department of Culture, Communication and Media within the Institute of Education of University College London.

[12] Robert Hodge is an Australian academic, author, theorist and critic. While best known as a semiotician and critical linguist.

[13] Tony Trew is a South African politician and discourse analyst. He was one of the editors of the seminal book Language and control, which helped establish critical linguistics as an academic field.

[14] O'Halloran, K. L. (2005), Mathematical Discourse: Language, Symbolism and VisualImages. London and New York: Continuum.

[15] Fairclough, N. (2003). Analyzing Discourse: Textual Analysis for social research. New York: Routledge
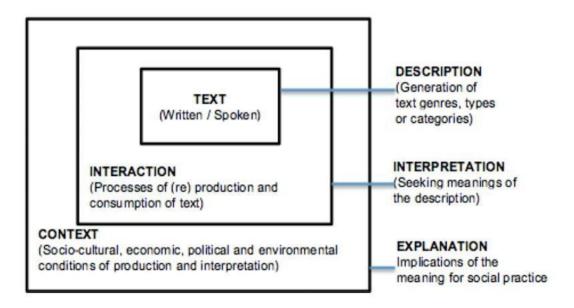
Figure 01: Fairclough's Model of Critical Discourse Analysis

I.3.1. Description

Fairclough defines text as any written or spoken language, and the analysis of any given text 'the object of analysis' according to him is the first dimension that is linked to the first process. In this dimension the term text does not refer to linguistic units only, but also refers to semiotic indications such as images, colors, sounds and signs. As stated by Fairclough, the text is analyzed according to visual and verbal signs. The analysis of texts is the first step in this approach and the most important part of the social scientific analysis. Therefore, the descriptive dimension is divided into three sub-elements:

Lexis:

It is the complete set of all possible words in a language, in the descriptive dimension it means the analysis of the choice of words, the used vocabulary and metaphors, for example, you should be aware of the use of pronouns and prepositions. A pronoun is a word that refers to a noun or a group of nouns, and a preposition is a word that refers to a noun or a verb.

Grammar:

The way the used vocabulary meets with the formal linguistic use, use of passive form in opposition to active and also the use of modal verbs. In other words, the writer must be familiar with the different types of sentences and their corresponding structures for instance the main clause is a type of sentence that is made up of a subject and a verb. The main clause must have a direct object if there is one, and it must also have a comma after the subject

Text structure:

It refers to how speakers tend to organize information in the content, from problems to solutions, causes to effects, etc. In other words, it is a way speakers organize information in their content. It refers to how they tend to arrange information in various parts of the presentation.

I.3.2. Interpretation

The term 'interpretation' refers to the action of explaining someone's point of view toward something. It is the process of the second dimension of Fairclough's model "Discursive Practice" which is the way speakers tend to deliver data and the listeners' reaction in and after the process of receiving. Fairclough stated that "interpretation is concerned with the relationship between text and interaction with seeing the text as the product of a process of production, and as recourse in the process of interpretation"[16].

Interpretation contains two processes, an institutional process that examines how media messages are delivered, overseen and dispersed. While the second one is the intertextuality process which deals with the forming of a text's meaning by another text either through compositional procedures such as citation, inference, quotation, interpretation, or by interconnections between similar or related works

I.3.3. Explanation

According to Fairclough (1989)" explanation is concerned with the relationship between interaction and social context with social determination of the process of production and interpretation, and their social effects". The explanation process is considered as the final dimension in which it is linked to the analysis of socio-cultural practice. Power and ideology

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[16] Fairclough, N. (1989).Language and power. Longman, UK. Aristotle. The art of rhetoric

are two important components taken into consideration during the process of explanation, in order to explain the interaction between social-cultural context and the production and consumption.

I.3.3.1. Ideology

The term ideology refers to the system that gathers ideas and aims either to explain the world or to change it. In other words, it is a manner or the content of thinking characteristic of an individual, group, or culture. While in linguistics, the term 'ideology' is attached with political issues since it is a set of beliefs and principles, scholars seek to enhance the concept of ideology apart from the political area and define it as "a set of ideas, which organize our lives and help us understand the relation to our environment" as Calzada Perez satated[17].

Van Dijk considers ideology as a system of beliefs shared by a specific group of people. According to him, the latter shares the same attitudes, principles and knowledge. He also named the system of beliefs as 'social representations', and claimed that "ideologies are the organizing, basic beliefs of these social representations."[18] He meant that the norms, traditions, principles and all kinds of society values are the common cultural background that the members of any society have. These values are the basic beliefs of knowledge to all members whether they are in the same group or in different groups; however, it is also presupposed by different ideologies.

Fairclough (1992) said that "ideologies are built into conventions may be more or less naturalized and automatized"[19]. To illustrate, ideologies according to Fairclough are transmitted unconsciously toward our personalities. Therefore, our reactions are sometimes automatic rather than intentional, and it is difficult to identify the influence of our ideology on us.

I.3.3.2. Power

In the field of linguistics, the word 'power' is defined as the ability to produce or receive a particular discourse and the capacity to fully understand it in terms of the language in use. In CDA, power is considered as one of the most important principles of this latter since it is highly

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[17] Calzada Perez, M. (2003). Introduction. In M. Calzada Perez, Apropos of ideology(pp. 1-22). Manchester: St. Jerome

[18] T. van Dijk, Ideology: A Multidisciplinary Approach (London: Sage, 1998).

[19] Fairclough, N. (1992). Discourse and Social Change (Vol. 73). Cambridge: Polity press.

connected with the social world and its ideologies, by which it makes these two principles inseparable entities. According to Foucault "discourse transmits and produces power; it reinforces it, but also undermines and exposes it, renders it fragile and makes it possible to thwart"[20]. That is to say that power is held within discourse, the language itself determines and influences the action or reaction of people in a particular society context.

I.4. Algerian Mass Media

The term 'media' comes from the plural of the word medium, pointing out to the communication channels in which a particular society member gathers all the different types of data from the newspaper, TV Channels to the internet in general including all its platforms. Media can be presented in different shapes and forms; therefore, it is classified into four main types. The first type is known as the printed media, it deals with newspapers, magazines and all sorts of written discourse. The second type is the broadcast media, it refers to TV and radio. Broadcast media deals with both language forms (spoken and written discourse). However, the third type is known as the outdoor or out of home media. Finally, the internet is considered to be the final type of media, in which it includes all the previous mentioned media types. Each of the mentioned types requires both an intentional meaning, and an instrument or a device in which that specific meaning is delivered to the audiences.

Language can be defined as a system of communication used by a particular community, while linguists stated that it is the aptitude to produce and comprehend the spoken and written words. Media tends to use language in order to deliver meanings or even ideologies in countable situations for political purposes to audiences, in the process of delivering such meanings, Decision makers 'the press' use three different media codes in an organized pattern. Symbolic codes in which decision makers use it in order to add depth and additional meaning to their audiences through their media products. Technical codes which refer to all the methods and procedures in order to convey the meaning to audiences, such as the slow-motion technique used in movies. Finally, the written code in media refers to the formal written language used by media producers in the process of delivering a particular meaning to audiences.

Linguists and scholars deal with media as a sub field in linguistics, in which they come up with the term 'Media Linguistics" referring to the scientific study of the language used in media whether it is a written form 'texts' or a spoken one 'speeches'. Scholars attempt to

explain the relation between media and language and the way media influences its audiences, including its impact toward the language itself.

Algerian mass media uses Arabic language and French language in both printed and broadcast media. However, in 2004 the Algerian government increased the access of Berber language and its culture to both printed and broadcast media. In 2021, Algerian mass media is usually controlled by the government, especially in terms of printed media since the four main newspapers in the country are owned by the government.

I.5. Conclusion

This chapter dealt with the explanation of several concepts concerning critical discourse analysis. It clarified the three related dimensions of Fairclough's framework model of CDA; First, text analysis by which it deals with the description of the text starting with the form, structure, to the grammar of the language used in a discourse. The second dimension is the processing analysis, the interpretation of someone's point of view based on the analysis of the text in order to figure out the intended meanings. The final dimension is social analysis, which is the explanation of the previous two dimensions' results pointing to the shared ideology and the held power within the text. The chapter also defined the Algerian mass media in order to implement the CDA approach in the upcoming chapters.

Chapter Two

Critical Discourse Analysis of Social Media « Facebook posts and comments

II.1. Introduction

Social media is considered as the major used media in Algeria, especially Facebook which is the main one used by the Algerian community where the people share thoughts and ideas in almost every field. As known, words travel fast the same as sedition. Sedition starts from simple words hiding malicious thoughts perceived by the hearer or the reader, in this case the Algerian community that witnessed the true meaning of sedition in social media. It was all shared in order to shake the stability of the people and create internal conflicts between Arabs and Kabyles. Moreover, the posts and comments shared show how the Algerian people were sharing their thoughts about the murder. This chapter will deal with the interactions of the Algerians about the wildfire and the incident that happened during the phenomena in terms of hatred speech that has been carelessly and intentionally shared throughout the Facebook platform and analyze it using the CDA model of Norman Fairclough.

II.2. Text Analysis

The first stage, description, "is concerned with formal properties of the text"[21]. The main focus of this stage is text, identifying the properties of the latter or in other words labeling the features such as vocabulary, grammar and text structure. Through the implementation of this procedure, it is found that the shared posts and comments are written texts on Facebook groups. The authors of both posts and comments used high and low varieties of Arabic language "vernacular" meaning the formal Arabic and Algerian Dialectal Arabic in order to share their perspectives concerning the Algerian wildfires and the brutal crime of Djamel Bensmail. However, the discourse gathered different thoughts, ideas and beliefs that are obviously seen in the interactors' words selection.

To begin, the posts were flooding every second of every minute; the first selected post goes as follow:

السلام عليكم ياجماعة راها الفتنة كبرت مبين ولاد الجزائر وعلابالكم رانا كامل اخوة وهذي الفتنة راها جات من ايادي خارجية... لوكان نديرو مسيرة سلمية بعد صلاة الظهر عبر كل ولايات الوطن نرفع لافتات لا للفتنة خاوة خاوة محنة وتفوت يارب لا للفتنة

Assalam alaikum guys the sedition had grown between the Algerian people and you know we are all brothers and this sedition source is from the outsider hands. We must

stand with each other like we stood against all the struggles, like the idiom says distress will fade away if we start a peaceful manifestation after al Dhuhr across all the country provinces lifting signs no sedition brothers brothers distress will fade away o'God

The term "fitnah was mentioned with the hashtag symbol "#" multiple times in most of the posts and comments, by both authors and commentators, as declared above. However, commentators had a different way of expressing their thoughts in which they used different vocabulary according to their own point of view. Moreover, the first comment was:

الفتنة كي تحدث جريمة مثل هذه و نسكت عليها لازم مسيرة عنوانها القصاص

Which is translated to:

"Sedition is when a murder like this happens and we stay calm about it. A march called retribution is a must."

The commentator used the concepts "crime" and "retribution", while the second

commentator used formal Arabic in a well-structured way stating:

لا توجد #فتنة ...#جريمة بشعة... تم سحبه و قتله ثم حرقه أمام أعين القانون ...و تحت راية
#فرشيطة_هجينة... أي كلام آخر غير #تطبيق القانون هو #الفتنة بعينها... #الفتنة الكبرى بعجز الدولة أمام فئة
#ماك و تطبيق الدولة لسياسة النعامة

The second comment is translated into English stating:

"There is no sedition… heinous crime… dragged, killed and burned before the eyes of the law… under the flag of a hybrid fork… anything other than applying the law is sedition itself…great sedition is the inability of the country before the MAK[22] and applying the ignorance policy."

The latter used several hashtags such as "#great sedition", "#hybrid fork", "#murder" and "#apply the law". In addition to the terms "ignorance policy", "arson" and described the crime as "brutal" done by the MAK[22] group.

Furthermore, the second post's author also used the formal Arabic language to mention

the artistic side of the victim, and posted a video that shows his humanity contribution.

الفنان جمال بن اسماعيل الذي تم حرقه بتيزي وزو بتهمة إحراق الغابة.. فيديو آخر له يظهر إنسانيته.. لا للفتنة
الجزائر واحدة موحدة. أهل تيزي وزو بريئون من هذا الفعل الشنيع المعزول والذي سيعاقب أصحابه بقوة
القانون..المقصود واضح بعد إشعال النار إشعال نار الفتنة والشعب الجزائري متفطن للأمر

The artist Djamel Bensmail who was burned in Tizi Ouzou in the accusation of burning the forest. Another video shows his humanity ... no for sedition Algeria is entity and united. People of Tizi Ouzou are innocent from this hideous isolated act in which its

owners will be punished by law enforcement… The point is clear after the ignition of the fire of sedition and the Algerian people are smart about it

The publisher also used the "no for sedition" slogan, the innocence of Tizi Ouzou's people and pointed to the intelligence of the Algerians about the ignition of this sedition saying:

المقصود واضح بعد إشعال النار إشعال نار الفتنة والشعب الجزائري متفطن للأمر

The point is clear after igniting the fire of sedition, and the Algerian people is aware of the matter

The reply of the first commentator was clear, formal and meaningful, in which he wrote a set of expressions such as "law of the forest", "Beautiful solidarity pictures", "the ugliness of the revenge scene", "Traitors "Don't fall in the trap" "The best thing that can be done is to remain silent and not publish any talk on this issue and to be content with putting out the fire and continuing to help" were his last words. Afterwards, in a very typical Algerian slang the second and third commentators expressed their thoughts using the following terms: "shut the lights", "stop sedition"," "the unjust and the injustice" on the one hand. On the other hand he used: "NO FOR SEDITION", "brutal execution", "protection of rights" and highlighting the term "justice".

To conclude with, the final post publisher used slang language in order to reveal his thoughts in which he published:

مقتل ماسينيسا قرماح 2001 ..ظلما (هبطتوا بالآلاف للعاصمة للمطالبة بالقصاص ضد الدركي) حتى لا تتكرر نفس الحادثة ضد أي قبايلي آخر (هذا حقكم) .. تحت شعار ماكانش السماح مقتل جمال_بن_سماعيل 2021 .. لا للفتنة ! الفتنة انك تنافق .. وحاب الولايات الأخرى تشوف ولادها ينقتلوا ويقعدوا ساكتين! ... الفتنة كى تشوف وجوه القتلة في لايف وواحد ماسلمهم أو طالب بالقصاص منهم! .. الفتنة عندما لا يعاقبون .. ومن بعد تتكرر الجريمة في حق شخص آخر مستقبلا كيف أضمن أني إذا زرت المنطقة أن لا أقتل ؟ بسبب عربيتي وعروبتي ؟ أو لمجرد أني براني ! الفطنة دم جمال ليس أرخص من دم ماسينيسا #الفطنة أصبحت قضية رأي عام .. لا تسقط حتى لو تنازل أهل الميت عنها لضمان سلامة كل جزائري يزور المنطقة مستقبلا

#القصاص وحده من يطفئها . ربي يقول :: ((ولكم في القصاص حياة يا أولي الألباب لعلكم تتقون)) (179).

The murder of Massinissa Guermah 2001.. Unjust (thousands went to the capital to demand retribution against the gendarm) so this incident won't happen again against another Kabyle (that's your right)... under the banner of no forgiveness fro the murder of Djamel Bensmail 2021…

No sedition! Sedition is your hypocrisy… you like other provinces' kids to die and stay calm about it!... sedition is to see the murders in a live no one gave the away or asked for retribution! …Sedition is when they are not punished ... and it happens all over again for another person, how do i guarantee if i visited the kabylie i won't be killed? Because I am Arab or Arabic? Or just because I'm an outsider! Acumen the blood of Djamel isn't cheaper than Massinissa's #acumen became a public case... Not falling even if his family give it up to guarantee the safety of every algerian who visits the region in the future #retribution only can extinguish it. Allah says: "and for you in retribution there is life, O men of understanding,that you may become righteous " (179)

The author mentioned Massinissa's murder case in 2001[23]. The terms used in this post are not so different from the aforementioned one's, as he used "unjust", "no forgiveness", the expression "Sedition is your hypocrisy" and "retribution". However, concerning this latter, the poster ended his post by a quotation from the Quran {and for you in retribution there is life, O men of understanding, that you may become righteous} Al Baqarah, Verse "170". As the comments flow in each post, the selected comment was typed in a very formal way, in which the commentator expressed everything he wanted to say in forms of questions that comes as follow:

إليكم بعض الأسئلة !! ـ اللي كسروا مكاتب الانتخاب وضربوا المنتخبين لا يمثلونهم؟ ـ اللي صنعوا فتنة علام الفرشيطة لا يمثلوهم !! ـ اللي قتلوا ابن واد سوف في باركينغ بجاية لا يمثلونهم !! ـ اللى قتلو لاعب كونغولي لا يمثلونكم اللي قتلو مناصر مولودية وهران لا يمثلونهم !! ـ اللي ضربوا العريس جيجلي لا يمثلونكم اللي هدموا مسجد لا يمثلونهم !! ـ أغاني وشعارات تسب العرب من ألفوها لا يمثلونهم !! ـ اللي يقيمون أعراس في الجوامع لا يمثلونهم ـ اللي ذبح إمام لا يمثلهم !! ـ واللي حرقوا إبن مليانة اللي راح يعاونهم لا يمثلونهم !! ـ من يمثلهم إذن؟؟؟؟؟ وين راهم #القبايل لى يمثلوا القبايل !!! اخرجوا بينوا روحكم واجهوا إجرام العنصريين منكم، علاش ساكتين على مجرمي وكفار وجهال منطقتكم الفتنة أنك تقول لأهل الميت يسكتوا على لي حرقوه.. !!!

Here are some questions!! -who broke the election offices doors and hit the electors? - Who made the fork banner, who killed Oued Souf's son in Bejaia parking? Who killed the Angolan player and the MCO supporter? Who hit the Jijlian groom and demolished the mosque? Who made songs and banners cursing Arabs? Who makes weddings in the mosque? Who killed the Imam? Who burned Melliana's son who helped them? If they do not represent them then who does? Where are the #Kabyles who present Kabyles!!! Come on out show us yourselves, face the crimes of the racists of you, why staying calm on the murderers, infidals and ignorant of you region, sedition is to say to the family of the dead to be quiet on those who burned him.

The commentator was looking for answers concerning several cases that happened in the Kabyle region with the same characteristics or nature as the murder of Djamel, mentioning the

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[23] The murder of Massinissa by the hand of a law enforcement agent in 2001.

multiple murders happened in the same region as the fire and the homicide.

II.3. Processing Analysis

The second stage is interpretation, "is concerned with the relationship between text and interaction."[24] In the second step, the text is seen "as the product of a process of production and as a resource in the process of interpretation" and analysis deals with "cognitive processes of participants"[25] In this stage the text is analyzed in order to interpret the intention of the speaker or the writer by dealing with the cognition of the participants. The posts and comments shared throughout social media especially Facebook which is the most dominant media in Algeria were aiming to state a point of view, perspective or an opinion about the incident everyone is interacting with. The message is shared by the users, delivered by the reader and spread all over the community towards a specific audience. This message is obscure or hidden and only can be understood through analysis or the target persons would understand it.

The poster intentionally used several words in order to shed light on his post and to draw attention among the group members. Starting by the use of the notion "Very Important" and "Please Share" to make the members interested in reading the full post. However, the writer specifically used the term "Sedition" to indicate that it is raised by "Outsider Hands". By the end of the post, the author claimed that the Algerian community is in need of a peaceful manifestation for the sake of avoiding "Sedition". One of the group members felt the need to share his opinion toward the posted text, as he used the term "Sedition" to define quietness after the murder of Djamel Bensmail. As he seeks for justice by using the righteous word "Retribution". As the comments kept flowing from side to side, a very long yet so interesting comment was shared by one of the interactors by which he used a very captivating words, started by stating that this case "Djamel Bensmail", is not considered as a "Sedition" but rather more of a "Heinous Crime", as he carelessly referred to the Kabyle's flag as a "Hybrid Fork". Moreover, the interactor claimed that the murderers did not only target the victim but the whole law enforcement in which he mentioned on the one hand that the government felt powerless against the MAK organization, in which the author claims that it is the only responsible and

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[24] Fairclough, N. (1992). Discourse and social change. P26. Cambridge: Polity Press.

[25] Fairclough, N. (1992). Discourse and text: Linguistics and intertextual analysis within discourse analysis. Discourse and Society, 3(2), 193-217. PP 26-27

guilty part of this crime as he referred to it as primitive. On the other hand, he started defining the "Major Sedition " as the authority's practices of the ignorance policy over the expense of all its people in order to please the minority "Kabyle Region". Last but not least, the commentator focused on the wildfire's extension which was intentionally set to cover the hideous crime according to his own perspective. Finally, he stated that the true sedition is to say right about this ugly charade, as he demands the victim's right to be protected by applying the law and to give him a proper burial.

As the well-known page Dzair Tube's admin shared his post, the message was clear, as he focused on showing the innocence of Djamal by posting a video of how peaceful and helpful the victim was toward anyone in need. Furthermore, he declared the innocence of Tizi Ouzou's people from this act, at the same time referred to the guiltiness murders, and that the law enforcement would strike with an iron hand against them, to finish his post he sent a very smart message, as he wanted to wake the people up about the sedition while he said otherwise by showing off how the people are aware of sedition and they would not fall in the trap. Moreover , the first commentator to have is a full comment expressing his thoughts, on the one hand he referred to the silence of the law as it was the law of the forest by means the stronger lives and the weaker dies, and reminding the readers of the heartbreaking scene as not only a crime but a revenge on an innocent soul whose only crime was helping to extinguish the fire and help the harmed, accusing the murderers and blaming the brainless group who felt for the trap of sedition and ignited it. On the other hand, he described the solidarity of the people which made a beautiful image about Algerians, and how they could be brothers facing the problems as a unit and entity. He ended his text by ignoring the fact that it should be talking about the incident and mainly focus on putting down the fire that was eating the forests, people and everything that came in its way. As for the second commentator the message was clear as he exclaimed on playing hide insight for a crime that shook the ground underneath them, declaring that staying silence when murderer is around is the sedition itself, demanding justice for the victim and putting the murderers in prison. The third person's comment was brief to the point in which he claimed that no for sedition is a slogan that should be raised after putting the murderers behind bars or burning them as the right of retribution states; otherwise, there is no meaning for that slogan comparing to justice, protecting the rights of the victim after the brutal execution as he intentionally mentioned it to indicate the act of revenge and decrease the term "crime" to balance

the scales and focus on the ugly reality.

The famous Ouargla's page admins used a mixture of slang and formal Arabic especially the latter in order to express their own opinion about the incident, in which they started it with a familiar case that happened on 2001 and the death of the Kabyle man called Massinissa on the hands of the gendarme, recalling the big march in the street of Algiers under the slogan of retribution and highlighting their right to demand it. Moreover, they put an expression stating the same theme which is retribution for Djamel, using sedition and defining it as seeing the faces of the murderers in a live broadcast without handing them to the law enforcement and a referred to it as hypocrisy not doing the same as they did in the previous incident and letting other province's young men die and remain silent just because they are Arabs, and putting things into their own perspective proclaiming the justice for the victim even if the family pardons the guilty finishing their post by a verse from the Holy Qur'an about retribution. As the comments keep on being shared, the comment which had a very well interactions was written in formal Arabic language filled with questions about the acts of the Kabyle region's inhabitants from killing the imam[26], the Congolese player[27], the MCO supporter[28] to the Oued Souf young man[29], burning of the victim Djamel, the Jijlian groom harmed , how the Mosque was destroyed, the marriages in front of the mosques, the music that insult Arabs and provokes them all of these acts were not done by the same people of the Kabyle region asking if they do not represent them, and if not show them to the public for who they are as racists and let them face their crimes, ending his questions with a simple one wondering why asking the victim's family to keep quiet on their son's murder.

II.4. Social Analysis

The third stage, explanation, "is concerned with the relationship between interaction and social context - with the social determination of the processes of production and interpretation, and their social effects."[30] The analysis in this stage deals with social events and social structures that shape and are reshaped by events in other words power and ideology. The posts and comments shared throughout Facebook which were written in a high variety of Arabic language had power held in the language itself. Moreover, they had so many points of view that flow in two different rivers.

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[26] The murder of an imam in the kabyle's region at the mosque.
[27] The murder of Jsk's team player of Tizi-ouzou in the stadium by kabyle's team supporters.

The main focus before sharing an ideology is to find an appropriate powerful platform that guarantees the maximum extent of the intended ideology. Since Facebook is the used platform among the Algerians to share their opinions, thoughts and beliefs, the posters have chosen different groups and pages that have many members and followers to share their ideologies, by which these groups and pages hold power in terms of diversity of the followers from all across the country. The first post and its comments were selected from the Facebook group "حوادث المرور في الجزائر" that consists of 795 thousand members, while the second post along with its comments were selected from another Facebook page names "Dzair Tube", which is considered as a news page with 3.4 million followers. The last post was picked from another group named "أخبار ورقلة والية" with 223 thousand likes. The posters choice of words played a role in empowering the text shared, for instance, the use of strong words that hold power such as "sedition", "retribution", "murder", "brutal" and "criminals" to make the readers' perspective main focus on these terms within the texts simply to give power to thier message and to their intended ideologies.

After the analysis of the posts and comments, and highlighting the power held by the groups and pages, it is found that there are two main shared ideologies. On the one hand, extinguishing the fire of sedition as the authors of the first and the second posts in which their main ideology was to focus on putting the fire down and not falling for the trap of sedition in order to stay united for the sake of the county in general and the people in specific without forgetting the crime and the murderers to be punished after the crisis in dealt with. On the other hand the authors of the first comment, second comment from post one ,first and third comment of the second post and Ouargla's post and first comment claiming that sedition is not the right word for describing the heinous crime and the efforts put to catch the guilty but in fact the right that the law and Islam have conserved calling it retribution and their main focus or to put it in the right words as they pointed it out as ideology was to do the same as they did in the past calling them names and disgracing their flag for the region to dust themselves out from the murderers and ride the wave to have justice the same way they did manifest and rise slogans and flags through the capital reminding them of their acts and the unity of this country, and there is nothing above the law and power of the people no matter who are responsible for the heinous act across the land, while there was a party who was writing for the sake of writing riding any wave and being fooled by any comment, opinion or point of view not knowing what they should write

or claim in their posts and comments such as the second comment's author of the second post, moving from side to side not having a single clue on their own perspective about the incident these people called " Flunky" or " Parrotlike" for not having any claimed or right point of view, settling and going with any view that suits them for the moment.

II.5. Conclusion

To sum up, the main purpose of this chapter is to analyze the ideologies shared by the Algerian community throughout Facebook, by introducing the aforementioned posts and comments from different groups and pages, using Norman Fairclough's framework of critical discourse analysis. As a result, two main ideologies were shared among the people, between igniting sedition, reunification, and proclaiming the right of retribution in addition to extinguishing the fire of sedition and keeping the unity and entity of Algeria. While there was one power which was held in the use of a high variety of Arabic language. On the one hand the main focus of social media was to share every single angle about the phenomena with the use of hatred speech such as Sedition, murderers, barbarian. On the other hand, the question that asks itself is: how did the official media cover it?

Chapter Three

Critical Discourse Analysis of Newspapers Articles

III.1. Introduction

Newspapers are considered as reliable sources concerning the worldwide or local news in terms of quality and quantity, and the phenomena that happened in the summer of 2021 in Algeria was not only discussed through social media but took the headlines in the Algerian press. Moreover, social media is explicit when it comes to interactions; meanwhile, the official media such as newspapers are implicit and conservative, and even careful about the content and the way it is presented or delivered to the public. This chapter aims at analyzing the press or the official media in general and the newspapers in specific coverage of the wildfires using Norman Fairclough's model of CDA.

III.2. Text Analysis

Fairclough's framework of CDA begins with describing the text, focusing on this latter's vocabulary, grammar and structure. The selected articles from two different newspapers will be analyzed with the use of the same method worked with in the previous chapter.

Focusing on the newspaper articles, tone, style,grammar, purpose and subject matter, and the structure after that, the analysis will include dealing with the journalists stance for their audiences, and figuring their ideas and where they stand in the case from their speech and the language they used in the articles.

The official media's type of texts is well structured, starting with an introduction to the main point until the conclusion written or spoken in the high variety of the Arabic language, with a well-selected formal vocabulary that describes and tells the news without neglecting punctuations as well. The articles gathered are from official newspapers in Algeria with the focus on the wildfire and the incident which is the murder of Djamel Bensmail. Furthermore, the first article posted on the official Ennaharonline platform photo version newspaper stated:

This is how the villages and forests of Tizi Ouzou were burned!

Citizens arrested three suspects

The Prime Minister said that justice will hold accountable all those who committed crimes against Algerians and against forests,…where the haters deserve punishment… praising the popular gift and national unity... added: "We will not be discouraged by a group of people from our efforts, …Prime Minister with the ministerial delegation the residents read the Qur'an's Fatiha in mercy for martyrs …

compensating those affected … rapid compensation of the victims will be carried out, as well as the rental of the aircraft …, …thanking them for the efforts of the Algerian state, led by the President of the Republic.[31]

The article was published on August 11th, 2021, at 20:46 on the official site under the article N°4091, it was written using the high variety of the Arabic language with the respect of the grammatical rules and punctuations; the article is categorized into three main aspects, the first one was the reasons of the fire starting from the title: This is how the villages and forests of Tizi Ouzou were burned!", the journalist started the article with a very captivating title describing the whole phenomenon in general and the most affected state Tizi Ouzou , "Six fires broke out at once on 9 August and at 3:00 a.m", "new to them and in all his career, where it is impossible for a fire to break out at that hour in a normal way" and "Inferring space agency photos and data", the journalist started the article with a very captivating title describing the whole phenomenon in general and the most affected state Tizi-Ouzou. The second category was focused on the unity of the people where he stated: "Citizens captivated three suspects and handed them over to the national gendarmerie in Tizi Rashid", "popular gift and national unity" and "university residence of Oued Aissa as a shelter for those affected by the fires that swept through the state", using the first quote from this category as a subtitle mentioning one of the key events during the incident and stating the unity of the people. The last category was focused on the state and government efforts to extinguish the fire from every angle which the journalist referred to stating: :"the visit that led the prime minister, "justice will fight criminals", "those involved in the fires", "the authorities will not give up any inch of the country", "the president's message", " reading the Fatiha from the Quran upon the souls of the civilians and military soldiers", "ensure demands", "the government is pursuing a new management pattern", "The historic area that provided convoys of martyrs during the glorious War of Liberation", "The presence of the Minister of Interior and Local Communities, Kamal Beljoud, the Minister of Agriculture and Rural Development, Abdul Hamid Hamdani, the Minister of Health and Hospital Reform, Abdul Rahman Bin Bouzid, as well as The Minister of National Solidarity, Family and Women's Issues Kriko, and Minister of Water Resources Mostafa Kamal Mihoubi", "Special Fund drawn up by the President of the Republic", "compensation for those affected", "the rapid inventory and compensation of victims", "rental of firefighting aircrafts", "efforts by the Algerian state, led by the President of the Republic, Abdelmajid Teboun".

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[31] Katia. A. (August,12th,2021). This is how the forest of Tizi Ouzo have been burned! (p5). Ennahaonline.com
https://www.ennaharonline.com/newspaper/12-%D8%A3%D9%88%D8%AA-2021

The journalist described the speech of both the President and his ministers, mentioning the gift of the Algerian people which is solidarity in time of need. However, in another article by Echoroukonline platform photo vision newspaper another journalist covered the wildfire from another perspective stating:

President Tabon warns against undermining national unity
The President of the Republic praising the gift of solidarity towards those affected by forest fires,
I renew my sincere heartfelt condolences to all those who have died… President asked to be provided with sufficient information…we have been recruiting all human and material resources, and transportation …President explained that he used "nearly six helicopters to extinguish the fire",
…saying: "The only thing that consoles us is solidarity gift... he said, adding that "the victims who were martyred belonged to most regions and states".[32]

The same as the first article, it was published Saturday, August, 14th, 2021 on the official platform of Echourouk newspaper, the article was under the N°6867, it written in a high variety of the Arabic language, with keeping and respecting the rules of grammar and the language was clear and understood. The journalist focused on four points in the president's speech delivering them within the article by mixing them with each other throughout the text. The first one was all about warnings in which the he stared with the: "President Taboun warns against undermining national unity" as a title, that was catchy to the eyes of the reader, insisting on the solidarity of the nation to not let those who seek no good to the people or the land to get to the cores of the nation and warning the people from them and trying to separate the unity and other statements goes a s follow: "warning against attempts to exploit this ordeal to undermine national unity" and "we must address all those who want to divide Algerians from one region to another". In addition, the journalist's second point was about the praise of the unity and solidarity as he cited: "praising the gift of solidarity towards those affected by forest fires", "The only thing that consoles us and inspires us to be patient in this great injury is the solidarity gift shown by all the citizens" and "all Algerians rushed all the fire engines available to them to ease the fire on the people of those areas". the third one had one thing which was addressing the people as the journalist cited: "addressed the Algerian people", "On this painful occasion, I renew my sincere heartfelt condolences to all those who have died, civilians and military martyrs of duty who were devoured by fire as they fought the disaster" and "our strength and our resolve will not collapse". the journalist's last point was only giving

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[32] K. O. (August,14 th,2021). President Taboun warns against undermining national unity. (p4). Echoroukonline.com
https://www.echoroukonline.com/echorouk-yawmi/%d8%a7%d9%84%d8%b3%d8%a8%d8%aa-14-%d8%a3%d9%88%d8%aa-2021

information about the fire and the efforts where he stated from the president's speech quoting: "as these fires, which may have been caused by the very high weather in the Mediterranean in general", "the fires spread, at the same time, from Blida to Annaba through Tizi Ouzou, the most affected area" in addition to: "we have been recruiting all human and material resources, transportation and fire across most states", " The magnitude of these fires, which affected approximately 14 states at the same time", "On the 9th of august , 14 fires were recorded in 14 states and 33 municipalities, and on 11th of august fires were concentrated in two states and 20 municipalities" and "acquire firefighting aircrafts". With clear information, clear language and a very unique vocabulary the journalist provided a well-structured article to the public readers regarding what has been said from the President to the statistics mentioning every single detail on the phenomenon.

III.3. Processing Analysis

As mentioned before, processing analysis deals with the interpretation of the texts and its proper meanings, which is considered as the second dimension of Norman Fairclough's CDA model. Furthermore, the previous articles are to be analyzed in terms of meaning by uncovering any hidden or obscure expressions and delivering the intended messages.

The title of the first article clarified the cause of the wildfire, especially Tizi Ouzou, which was the most affected by the fire. The subtitle was very attractive, referring to the law enforcement agencies helping the public to arrest multiple suspects. In addition, journalists highlighted the visit to the region by the Prime Minister and his delegation, during which the latter assured that law enforcement was doing everything in their power to track down those who committed such crimes, and that the entire country issued a notice to the guilty. Warning, praising the unity of the Algerian people and turning to Tizi Ouzou and Zekri's people with a speech of the President in order to send a clear message

The president took matters into his own hands, leaving the scene remembering the city's martyrs, mentioning his roots, and reassuring the state that all needs are being considered. In addition, the reporter named all the representatives of the ministerial delegation, each of whom stated their position, and then referred to the statements of two ministers, firstly Colonel Khalifa Murray, who said that the fire was created by criminals , no one else why these 6 fires erupted naturally at the same time, using the space agency's chart showing the same as Ayman bin Abdul

Rahman pointed out immediately after the Colonel provided the data, revealing the cause of the fire is under investigation.

The president also goes by reminding the people again of his words from compensations, housing and building new fire departments, finishing his article with the hearing of the damaged people's demands by the minister and pointing out the greetings of the people to the delegation in general and the president is specific referring to the absolute peace and agreement between the country and the people.

The second article's author started with a warning from the president as a title, with a long subtitle highlighting the president's speech by praising the Algerian people's solidarity by calling it a gift on such occasions. The journalist quoted many parts of the speech focusing on the painful events Algeria is going through, starting with the martyrs who died for the sake of the country mentioning them at the first thing to tell the reader they are a priority and to remember and pay respect to them without forgetting the families by sending his condolences. Moreover, he assured on stating the key expressions of the speech to assure to the people that the country is secure and in safe hands and every person who caused this fire in any way will be caught and punished by the law, and referring to the president's quick reaction on the incident, meaning that he left everything for the sake his people's safety regarding the number of fires and affected states and the efforts of the army to extinguish the fire by stating a number of details concerning the helicopters and the acquired fire aircrafts stressing on the efforts put to eliminate every possible harm source on the inhabitants. In addition to repeating the same points such as the solidarity gift in order for the people to stay united against the people who want the Algerians to split, calling yet again the dead as martyrs from all across the country praising their value again in the eyes of the Algerians and also the help that had been shown by the latter in time of need no matter the region or race.

The official media tend to control the readers' mindset and orient it to the perspective they want, in which they use specific words and expressions for this reason, the selection of words is necessary in this type of discourse where it can be seen throughout the whole article submitted to the readers that can be deciphered through the analysis and even some words are avoided or neglected intentionally simply to stay on track with the ideology, they want the reader to receive. Moreover, every word holds a meaning and power within itself and empowers the article itself and even the ideology delivered. In this case the newspapers used multiple words by which they hold some power, for instance d such as president, prime minister, ministerial delegation. This

type of formal words presents the high power of the government especially the high places that the people hold in this establishment which is considered the highest power in the country not only to show the value of this words but to deceive the reader in order to go with the flow and follow their own point of view on the incident and have the same ideology as them. While the authors on one hand used several words to convey their messages, they also had something else in their pockets. On the other hand, they avoided any type of hatred speech or strong words that lead to such things and the reason for the mentioned circumstance is simple and clear only to avoid any conflict of interest about their own opinion regarding the coverage of the events. As it has been seen in the social media the hatred speech was almost everywhere in every group, page, post and comment which was carelessly shown by the social media users where their only focus is on using terms of hate. The main reason for the word selection as seen in the mentioned examples is to control the power and ideology and it is mainly seen in the official media because it is the main source of news about mostly everything nowadays.

To conclude, on the one hand the journalists of both articles focused on the President's speech, the gift of the Algerians "solidarity and the rush to help" and mentioning only the good side of the people and the government. On the other hand, they avoided the hatred speech and the murder of Djamel Bensmail in which it was mentioned in the social media.

III.4. Social Analysis:

Every discourse holds an ideology and power within whether it is written or spoken, in order to convey a message to a specific audience and sends an ideology or ideologies that can be understood throughout the processing analysis which is the third stage or dimension in Norman Fairclough's CDA model. The ideologies refers to the value of meaning and hidden meaning that exist in discourse. It is the idea behind something, the idea that started or the true essence of something. And power is the control that goes around and shapes opinions and thoughts and controls what people need to see, hear and believe.

Ideology and power are two inseparable related things, but each one is considered to be in a specific position, to be sent to a specific audience. In this case the Algerian community. First, ideology in Algeria, it is mainly sent to the people through the official media, in which it deals with their ideas, opinions and thoughts concerning specific topics to guide them to the intended perspective. Second, the power in Algeria which is mainly seen in the official media, in which

this latter shows the side where they are the good party that stands with the people against the government, show the misery and problems of the people mostly the whole time, but when the real time comes and its high time for the government to show their loyalty to the people everything this media stands for this whole time goes with wind of change just to reflect the greatness of the ruling party, only to find out that the official media is controlled by the government and not the other way around, the main thing that made them change sides is a higher power which is the government.

In the aforementioned articles, the journalists used the high variety of the Arabic language in order to show power by its vocabulary using influential words as the first journalist started in his article by "the captivation of suspects by the civilians' ' referring to the unity of the Algerians. Furthermore, the writer mentioned the Prime minister and his accompanied delegation and the message they conveyed to the people to reassure them of their efforts in extinguishing the fire and compensating the affected and praising the people's solidarity in such circumstances in which he addressed that the inhabitants chosen to be united rather than being split, and the reason for the mentioned words by the author is to empower the sent messages in his article. While the second journalist has used the president's name and his title through the whole article, quoting from his speech that was sent to the people in which he stated the efforts of the president in getting all the information about the fire, the harmed people and cities and the inquiry lead by the law enforcement, the number of helicopters and firefighting crafts acquired from the nearby countries and the warnings sent by him to the criminals who started this fire without forgetting the president's words describing the solidarity seen by the Algerian in all aspects, all these expressions were simply to give power to the article same as the first journalist's article. Both of the journalists used persuasive and influential words to not only give power to the articles but to empower their intended ideologies sent to the readers.

Moreover, both journalists tended to refer to the president and his delegation in order to give the impression of power that is held by the latter. Furthermore, the first article focused on highlighting the main events that has been led by the President and the ministerial delegation from words and acts to speeches, the main ideology was to prevent any conflict among the people from different regions and to preserve a united front against the people who started the fire in addition to keeping the solidarity among the Algerians and keeping the peace. The second

author chose expressions and parts of the President's speech to deliver an ideology sent by the President conveyed by the press and delivered it to the people, in which the main ideology was to let the inhabitants be aware that the president is doing everything in his power and that he is fully aware of the wildfire and that he is receiving the newest updates, along with the same ideology as the first article concerning the Algerian solidarity gif but the main power that both of the newspapers had was the power of the newspaper itself by means the people's previous knowledge and integrity of the latter made them easily to be persuaded.

To conclude, the official media main hidden ideology was to avoid the hatred which was carelessly shown in the social media in order to stop the sedition or in other words "fitnah" which would destroy the peace and create a never-ending conflict between Arabs and Kabyles.

III.5. Conclusion

To sum up all that has been mentioned, this chapter aimed at analyzing the articles shared on the official Algerian newspaper as aforementioned from two different well-known newspapers named as follow: Ennahar and Echourouk, in which the main ideologies were to keep the peace and assure the people that the president and his government are dealing with the wildfire and the people of this country are united and keeping the spirit of solidarity known by the Algerians. However, Norman Fairclough's framework model of CDA was used for the purpose of highlighting the official media's ideologies concerning the coverage of the Algerian wildfire. In this respect, the articles were analyzed through three different processes: first, text Analysis: The first stage of Fairclough's model of CDA, in which the articles were analyzed based on the texts' forms, in terms of the language's variety used, the chosen lexis and the structure, furthermore, processing Analysis: the second stage of this model of CDA, deals with the produced texts and its meanings, in which the texts are interpreted in terms of context in order to reveal any obscurity or hidden messages. And the last dimension of this process is social Analysis, it is the final stage of Fairclough's model aimed at highlighting the held ideologies and power within texts based on the relationship of the previous stages' results.

GENERAL CONCULSION

Discourse is any written or spoken form of a language; it is used by people to share ideas, thoughts and beliefs in a specific context. However, the shared idea or thought might be obscure or hidden within the discourse, in other words the speaker or writer chose to implement the intended message within his or her words without making it obvious to the hearer or reader. In order to clear any obscurity, the discourse needs to be analyzed, however, there are many scholars and each has a model of analysis on its own, for instance Fairclough's theory which has three dimensions: text analysis, processing analysis and social analysis by which it focuses on the ideology and power; the chosen theory depends on the wanted outcome in terms of ideology and power or relationship between decision makers and workers.

In this case, the Algerian coverage of summer 2021 wildfire that started August 9th 2021 in many states but the most fires were caught in Tizi Ouzou, both the social and the official media covered the phenomenon each by its own way, perspective and point of view. The aim of this research is to find the main ideologies shared in both of the platforms, posts with comments and articles from local newspapers were selected to be analyzed through the CDA model of Fairclough, in which the first stage is text analysis in which the text is the main focus in terms of its features such as: language high or low variety, vocabulary, grammar and the text structure or in other words describing the text properties where it is found that the majority of social media users tend to use the low variety of the Arabic language and sharing hatred speech, while the official media uses the high variety of the language with clear words and structure. The second stage is processing analysis or interpretation, in this stage the aim is to clear the intentions of the poster or the journalist by means the focus is on the produced text and the message delivered within the text itself; on the one hand the results were not balanced on Facebook in which the intention of fitnah was holding the throne, on the other hand newspapers tended to show the solidarity of the people and how the Algerians are brothers in time of need. The third stage which is considered the last dimension of Fairclough's model is social analysis by means explanation, it is bread and butter of the research where the ideologies and powers are uncovered according to the previous dimensions results where the main ideologies and powers were: extinguishing the fire of fitnah and other way around which was share on Facebook in addition to the people powers that is held in the groups and pages from the one side. On the other side, there was two main ideologies that flow in the same river: to extinguish the fire of fitnah and to

prevent any conflict between Arabs and Kabyles in general and the regions in specific, concerning the power it has been shown in the used words such as the president, delegation and prime minister without neglecting the power of the newspapers themselves.

The aim of this research was to ensure equity during the summer wildfire, after the analysis of the posts, comments and articles the results answered our questions in which the social media users covered every angle of the wildfire without neglecting any part of incident since day one, while the official media half of the event, in other words neglected a very important part which was the murder of Djamal Bensamil which was the main focus of the posters on Facebook in addition to providing every mean of help to the regions in need. The official media balanced the scales between Arabs and Kabyles without starting any conflict by choosing one point of view to share the news about the fire, while the social media had another opinion in which they only put the blame on the Kabyles in which they titled the scale in favor of the Arabs.

The main ideologies shared by the official media and a minority of users of Facebook was to extinguish the fire and prevent any conflict between Arabs and Kabyles for the country to stay a united entity, while the majority of the social media platform users main focus was to implement the fitnah among the people and start a never-ending conflict between the two parties.

Based on the answers of the question it is found that the hypotheses of the research as follow :for the first question the media had the full coverage of the incident from the beginning until the fires were tamed and the media neglected some of the important parts of the incident, the second question's hypothesis were: the media was neutral and the media was biased, the last question's hypotheses concerning the ideologies were: starting a conflict between Arabs and Kabyles and stop the fire of fitnah, after thoroughly analyzing and using Norman Fairclough's model of CDA it has occurred that all the hypotheses are affirmed, therefore, the outcome of the sub-questions was as expected. The main question of this research was: how did the official media avoid the hatred speech which was not neglected in social media? After answering the sub-questions and affirming the hypothesis, it is found that the media tried to ensure equity among the people concerning the wildfire in general and the murder of Djamal in specific.

This research project dealt with the media and the power it represents and holds and how it can influence the people, change their perspectives and shapes their reality, as researchers

throughout this project we were trying to gather data, analyze and look through every possible way that could lead us and give us the ultimate answers to our case, we stumbled across some difficulties and faced some obstacles in doing our research, the topic theme and idea itself is original and never was discussed before because the events that our study was based on happened only last year so by that we had the honor to cover it and talk about it, discuss it in a deeper context and analysis, also the lack of knowledge on how to conduct proper research, the need for more information, training, resources, support, help and guidance faced us and we weren't ready for such challenges. This also includes the problems we encountered in our own research processes such as the inability to find proper reports and texts to collect data from, trying to read and understand if all articles are relevant to our study and topic, Lack of time to carry out the research in the required manner and finding enough relevant database, precisely correct and accurate information to add on to the research project.

For future researchers, the aim of this research was only to discover the power and ideology, we used the framework of Norman Fairclough in order to do the analyses, but for further more results to compare with this work perhaps Karl Marx model

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Ennahaonline.com
   https://www.ennaharonline.com/newspaper/12-%D8%A3%D9%88%D8%AA-2021
K. O. (August,14 th,2021). President Taboun warns against undermining national unity. (p4).
Echouroukonline.com
                                                      https://www.echoroukonline.com/echorouk-yawmi/%d8%a7%d9%84%d8%b3%d8%a8%d8%aa-14-%d8%a3%d9%88%d8%aa-2021

Posts :

Post one:
        https://web.facebook.com/groups/328606984150108/permalink/1643604342650359/?app=fbl&_rdc=1&_rdr
Post two: https://fb.watch/dJRYsnw1vz/

Appendices

Chapter II Appendices

Appendix One: Facebook posts and comments

Post One and its Comments:

Post one: "A Facebook group "2022 حوادث المرور في الجزائر" that contains 725k members"

السلام عليكم ياجماعة راها الفتنة كبرت مبين ولاد الجزائر وعلابالكم رانا كامل اخوة وهذي الفتنة راها جات من ايادي خارجية... لوكان نديرو مسيرة سلمية بعد صلاة الظهر عبر كل ولايات الوطن نرفع لافتات لا للفتنة خاوة خاوة محنة وتفوت يارب لا للفتنة

Very important please share

Assalam alaikum guys the sedition had grown between the algerian people and you know we are all brothers and this sedition source is from the outsider hands, we must stand with each other like we stood against all the struggles , like the idiom says distress will fade away if we start a peaceful manifestation after al Dhuhr across all the country provinces lifting signs no sedition brothers brothers distress will fade away o'god

The First Comment:

الفتنة كي تحدث جريمة مثل هذه و نسكت عليها.لازم مسيرة عنوانها القصاص

Sedition is when a murder like this happens and we stay calm about it. A march called retribution is a must

The Second Comment:

لا توجد #فتنة، توجد #جريمة بشعة مكتملة الأركان، ارتكبت في حق شاب جزائري بسيط، تم سحله و قتله ثم حرقه أمام أعين القانون ، و تحت راية #فرشيطة_هجينة... و أي كلام آخر غير #تطبيق القانون كما و كيفا ضد كل من شارك في الجريمة من قريب أو بعيد ، هو #الفتنة بعينها. نحن في دولة و لسنا في غابة، و من سقط و استهدف في واقعة السحل والقتل و الحرق ، ليس الشاب #جمال فقط و لكنها دولة #القانون ، الذي داسته أيادي العبث و الغوغائية التي استهدفت قبل روح الشاب جمال ، كل ما يرمز للدولة قانونا و كيانا و سلطة. #ما الفتنة ؟!.. #الفتنة الكبرى ؛ أن يشعر المواطن في كل ولايات الوطن بعجز الدولة أمام فئة #ماك عاثت في الأرض فسادا و كسادا ... #الفتنة الكبرى، أن يتوهم البعض أنه خارج سلطة الدولة و أن تبقى سياسة الأيادي المرتعشة أمام راية هجينة، هي لسان حال سلطة المفترض أن القانون فيها سيد ، على جغرافية الوطن كله دون ارتعاش و لا تسييس #الفتنة الكبرى، أن يتوقف هذا العبث و هذا التسييس الغبي لكل شيء ... #الفتنة الكبرى ، ان تمارس السلطة سياسة النعامة لصالح بضع شعبها على حساب كل شعبها... #الفتنة الكبرى ، أن يغطي دخان الغابات المحترقة، جريمة بهذه البشاعة و الهمجية و الرعونة... انتهى الكلام و رحمة الله على من لا يزال #رماد جثته متناثرا وشاهدا على أن الفتنة لم تعد شخصا يسحل و يقتل و يحرق علنا أمام جموع من الناس كانت تهتف و تتحدى سلطة القانون ، و لكنها – أي الفتنة من يقول كلمة #حق في المهزلة الشنعاء.... #طبقوا_القانون ، و أكرموا الضحية بدفن ما تبق من بمادها فان هيبة الدولة فوق كل إعتبار

There is no #sedition, there is a heinous #crime full-fledged, committed against a simple young Algerian man , who was dragged and killed then burned in front the eyes of law forces ,under the banner of #hybriid_fork… and any other word other than #Law enforcement on all those who participated in the crime from near or far is the one sedition. We are in a country not a forest, and whoever fell and was targeted in the incident of dragging killing and arson isn't the young #Jamal only but the state of #law, which was trampled by the hand of the absurd and the demagogue that targeted before the soul of the young Jamal , everything symbolizes to the state legally, Entity and authority. #What_is_sedition ?!... #The_major_sedition that the citizen in all the states of the country feels the powerlessness of the state against the #MAK that has wreaked havoc and stagnation in the land … #the_great_sedition , that some delusions that it is outside the authority of the state and that the policy of the trembling hands remains in front of the hybrid fork, it is the mouthpiece of an authority in which the law is supposed to be in control over the geography of the whole country without shivering or politicizing the #great_sedition is that this absurdity and this stupid politicizing should stop on everything… #The_great_sedition for the authority to practice the policy of the ostrich for the benefit of a few of its

people at the expense of all its people… #the_great_sedition covering the smoke of burning forests , a crime with such ugliness, barbarism and recklessness. End of talk and mercy May God be upon those whose ashes are still scattered and witness that sedition is no longer someone who drags, kills and burns publicly in front of crowds of people who were chanting and defying the authority the law but- that is, sedition who says the word #right in the heinous force #Apply the law and honor the victim by burying what remains of his ashes . The prestige of the state is above all.

Post Two and its Comments

Post Two: Dzair Tube's Post on Facebook "The Page Has 3.4 Million followers".

الفنان جمال بن اسماعيل الذي تم حرقه بتيزي وزو بتهمة إحراق الغابة.. فيديو آخر له يظهر إنسانيته.. لا للفتنة الجزائر واحدة موحدة. أهل تيزي وزو بريئون من هذا الفعل الشنيع المعزول والذي سيعاقب أصحابه بقوة القانون..المقصود واضح بعد إشعال النار إشعال نار الفتنة والشعب الجزائري متفطن للأمر... #دزاير توب.

The artist Djamel Bensmail who was burned in Tizi Ouzou in the accusation of burning the forest. Another video shows his humanity .. no for sedition Algeria is entity and united. People of Tizi Ouzou are innocent from this hideous isolated act in which its owners will be punished by law enforcement… The point is clear after the ignition of the fire of sedition and the Algerian people are smart about it… #dzair tube

The First Comment:

لم ينطفئ حريق الغابة بعد حتى بدأ قانون الغابة..!! صور التضامن الجميلة تلطخها بشاعة مشهد الإنتقام ...!! النار التي تحرق الأشجار والبيوت أهون من نار الفتنة التي يؤجج فيها الخونة والعملاء وانساق وراءها الجهلة والاغبياء.. في الصباح كنا اخوة وفي المساء أعداء..!! لا تقعوا في فخ الأوغاد من افتعل النار كان يظن أن الجزائريين سيتركون إخوتهم القبائل يحترقون يواجهون مصيرهم بأنفسهم.. لكن بعدما شاهدوا الهبة التضامنية اليوم اختلطت حساباتهم..!!! فافعلوا ووثقوا قضية حرق الشاب رحمه الله . النتيجة كل واحد يسب الآخر ويخون الآخر .. أفضل شيء يمكن فعله الآن السكوت و عدم نشر أي كلام على هذه القضية والاكتفاء والتركيز على إخماد النار والمواصلة في مد يد العون.

The forest fire wasn't extinguished yet until the law of the forest started..!! Beautiful solidarity pictures were stained by the ugliness of the revenge scene…!! The fire that burns the trees and homes is less than the fire of sedition which is fueled by traitors and agents, and the ignorant and the idiots are drawn by it…In the morning we were brothers and in the evening enemies …!! Don't fall in the trap if the miscreants who ignited the fire who thought that the Algerians would leave their Kabyle brothers burn and face their fate on their own… But after they saw the solidarity gift today their accounts got mixed up..!! So they did and documented the case of burning a young man, may god have mercy on him. The result is that each one insults the other and betrays the other… The best thing that can be done is to remain silent and not publish any talk on this issue and to be content with putting out the fire and continuing to help.

The Second Comment:

يقولك طفي الضوء ماديرش الفتنة ، انسان برئ تحرق أمام انظار العشرات تشتم وتسب وتحكي على الفتنة ، الفتنة انك تشوف الظالم والظلم وتسكت…

They tend to shut the lights, Stop sedition. An innocent human gets burned alive in front of dozens. The "Sedition" is to witness the unjust and his injustice acts and do nothing....

The Third Comment:

هادوك لي يقولو لاللفتنة الفتنة راكم تغطو بيها في عملية اجرام ...حق السيد لازم يرجع لتم لاللفتنة. تحبو المحرمين يبقاو ابرياء ويطفا عليهم الضو والسيد الروح تاعو تروح باطل والديه يبقاو محروقين هاذي هي الفتنة لازم ياتحرقو المجرمين لي قتلوه كامل ياتسلموهم للعدالة هنا تعود مكانش فتنة اما روح المرحوم تروح باطل ويعيش المجرمين براءة تحت شعار لاللفتنة هاذي متصراش.

"Those who say NO FOR SEDITION, you are only covering a brutal execution… His rights should be

protected and only by then, NO FOR SEDITION. Letting those criminals go away with their murder is the real Sedition. They should be brought to justice or burned alive, but avoiding the process of bringing them to justice under the slogan of "NO FOR SEDITION " This is not going to happen."

Post three and its Comment

Post Three: Ouargla News' (أخبار والية ورقلة) Post on Facebook " The page has 220k Followers".

مقتل ماسينيسا قرماح 2001 ..ظلما (هبطتوا بالآلاف للعاصمة للمطالبة بالقصاص ضد الدركي) حتى لا تتكرر نفس الحادثة ضد أي قبايلي آخر (هذا حقكم) .. تحت شعار ماكانش السماح مقتل جمال_بن_سماعيل 2021 .. لا للفتنة ! الفتنة انك تنافق .. وحاب الولايات الأخرى تشوف ولادها ينقتلوا ويقعدوا ساكتين! ... الفتنة كى تشوف وجوه القتلة في لايف وواحد ماسلمهم أو طالب بالقصاص منهم! .. الفتنة عندما لا يعاقبون .. ومن بعد تتكرر الجريمة في حق شخص آخر مستقبلا كيف أضمن أني إذا زرت المنطقة أن لا أقتل ؟ بسبب عربيتي وعروبتي ؟ أو لمجرد أني براني ! الفتنة دم جمال ليس أرخص من دم ماسينيسا #الفطنة أصبحت قضية رأي عام .. لا تسقط حتى لو تنازل أهل الميت عنها لضمان سلامة كل جزائري يزور المنطقة مستقبلا #القصاص وحده من يطفئها . ربي يقول :: ((ولكم في القصاص حياة يا أولي الألباب لعلكم تتقون)) (179).

"The murder of Massinissa Guermah 2001.. Unjust (thousands went to the capital to demand retribution against the gendarm) so this incident won't happen again against another Kabyle (that's your right)... under the banner of no forgiveness fro the murder of Djamel Bensmail 2021… No sedition! Sedition is your hypocrisy… you like other provinces' kids to die and stay calm about it!... sedition is to see the murders in a live no one gave the away or asked for retribution !.. Sedition is when they are not punished .. and it happens all over again for another person , how do i guarantee if i visited the kabylie i won't be killed ? Because I am Arab or Arabic? Or just because I'm an outsider! Acumen the blood of Djamel isn't cheaper than Massinissa's #acumen became a public case.. Not falling even if the his family give it up to guarantee the safety of every algerian who visits the region in the future #retribution only can extinguish it. Allah says : "and for you in retribution there is life, O men of understanding,that you may become righteous " (179)"

First Comment:

إليكم بعض الأسئلة !! ـ اللي كسروا مكاتب الانتخاب وضربوا المنتخبين لا يمثلونهم؟ ـ اللي صنعوا فتنة علام الفرشيطة لا يمثلوهم !! ـ اللي قتلوا ابن واد سوف في باركينغ بجاية لا يمثلونهم !! ـ اللى قتلو لاعب كونغولي لا يمثلونكم اللي قتلو مناصر مولودية وهران لا يمثلونهم !! ـ اللي ضربوا العريس جيجلي لا يمثلونكم اللي هدموا مسجد لا يمثلونهم !! ـ أغاني وشعارات تسب العرب من ألفوها لا يمثلونهم !! ـ اللي يقيمون أعراس في الجوامع لا يمثلونهم ـ اللي ذبح إمام لا يمثلهم !! ـ واللي حرقوا إبن مليانة اللي راح يعاونهم لا يمثلونهم !! ـ من يمثلهم إذن؟؟؟؟؟ وين راهم #القبايل لى يمثلوا القبايل !!! اخرجوا بينوا روحكم واجهوا إجرام العنصريين منكم، علاش ساكتين على مجرمي وكفار وجهال منطقتكم الفتنة أنك تقول لأهل الميت يسكتوا على لي حرقوه.. !!!

Here are some questions!! -who broke the election offices doors and hit the electors? - Who made the fork banner , who killed Oued Souf's son in Bejaia parking ? Who killed the Angolan player and the MCO supporter ? Who hit the Jijlian groom and demolished the mosque ? Who made songs and banners cursing Arabs ? Who makes weddings in the mosque ? Who killed the Imam? Who burned Melliana's son who helped them? If they do not represent them then who does?.. Where are the #Kabyles who present Kabyles!!! Come on out show us yourselves ,face the crimes of the racists of you, why staying calm on the murderers, infidals and ignorant of you region, sedition is to say to the family of the dead to be quiet on burnning him.

Chapter III Appendices:

Article One:

<u>هكذا تم احراق قرى و غابات تيزي وزو!</u>

مواطنون ألقوا القبض على ثلاثة مشتبه فيهم و سلموهم لمصالح الدرك الوطني في تيزي راشد

خلال الزيارة التي قادته، أول أمس، إلى ولاية تيزي وزو، مرفوقا بوفد وزاري في إطار سلسلة الحرائق التي ضربت المنطقة، قال الوزير الأول، أيمن بن عبد الرحمن، إن العدالة ستحاسب كل من اقترف جرائم في حق الجزائريين وفي حق الغابات، كاشفا بأنه تم توقيف عدد كبير من المتورطين في هذه الحرائق بمناطق مختلفة من الوطن، بما فيها ولاية تيزي وزو، حيث توعد الحاقدين والمتربصين بالجزائر، يشيل جزائهم من العقاب، مسترسلا بالقول: «حسبنا الله ونعم الوكيل لمن ارتكب كل هذا كل هذه الحرائق، مشددا على أن العدالة ستأخذ مجراها، مشيدا بالهبة الشعبية والوحدة الوطنية التي تصدت وستصد الحاقدين والمتربصين بالبلاد. وأكد الوزير الأول في ذات السياق، بأن السلطات لن تتخلى عن أي شبر من الوطن، مضيفا: «لن تثنينا شرذمة من الأشخاص عن مساعينا، وبهذه العبارات أيضا خاطب الوزير الأول سكان بلدية زكري، خلال لقائه بهم، حيث تضررت منطقتهم هي الأخرى من الأفعال الإجرامية، حيث طمأنهم ينقل لهم رسالة رئيس الجمهورية وبهذه البلدية، قام الوزير الأول بن عبد الرحمن برفقة الوفد الوزاري المرافق له وسكان المنطقة، بقراءة فاتحة الكتاب ترحما على الشهداء من المدنيين والعسكريين، قيل أن يطمئنهم أنه سيتم التكفل بمطالبهم التي رفعوها إليه، والمتمثلة على وجه الخصوص بالإسراع في استحداث مركز للحماية المدنية وعيادة طبية وتعبيد الطرقات، مؤكدا الهم بأن الدولة وتنتهج نمط تسيير جديد ولن تسمح في هذه المنطقة التاريخية التي قدمت قوافل من الشهداء إبان حرب التحرير المجيدة هذه المنطقة التي تعود إلى أصول الوزير الأول كانت المحطة الأخيرة لزيارته هذه التي تمت بحضور كل من وزير الداخلية والجماعات المحلية، كمال بلجود، ووزير الفلاحة والتنمية الريفية، عبد الحميد حمداني، ووزير الصحة وإصلاح المستشفيات، عبد الرحمن بن بوزيد وكذا وزيرة التضامن الوطني والأسرة وقضايا المرأة كريكو، ووزير الموارد المائية مصطفى كمال ميهوبي، بينما المحطة الأولى للوفد الوزاري الهام كانت مقر الوحدة الرئيسية للحماية المدنية في البويهتون»، أين استمع الوزير الأول لعرض شامل حول وضعية الحرائق قدم له من طرف العقيد خليفة مولاي، مدير التنظيم والتنسيق والإسعافات والتدخلات بالمديرية العامة للحماية المدنية الذي عبر عن دهشته لما حدث، لا سيما فيما تعلق باندلاع ستة حرائق دفعة واحدة بتاريخ و أوت وعلى الساعة الثالثة صباحا، وهو التوقيت الذي قال بشأنه إنه جديد بالنسبة لهم وفي كل مسيرته المهنية، حيث يستحيل أن يندلع حريق في تلك الساعة بطريقة طبيعية كما قدم شروحات علمية حول ذلك، وهو ما | ذهب إليه أيمن بن عبد الرحمن، حيث استدل يصور وبيانات الوكالة الفضاء الجزائرية، أكدت علميا وتكنولوجيا وجود أياد إجرامية تسببت في هذه الحرائق وما لحقها من كوارث، مقدما في السياق ذاته، تشكراته باسم رئيس الجمهورية المختلف الأسلاك الأمنية وكذا الحماية المدنية لما بذلوه و يبذلونه من جهود جبارة في مقاومة هذه الحرائق، وقليات الوقوف دقيقة صمت ترحما على الضحايا من المدنيين والعسكريين هذا وقد جدد الوزير الأول، أيمن بن عبد الرحمن، التأكيد بأن الصندوق الخاص الذي وضعه رئيس الجمهورية، سيكون عملية ابتداء من الأسبوع المقبل، وبالتالي تعويض المتضررين، متطرقا أيضا إلى مجال السكن حيث أكد أنه ريثما يتم الانتهاء من إخماد الحرائق، ستتم عملية الجرد والتعويض السريع للضحايا، كما تطرق إلى استئجار الطائرتين المخصصتين لإطفاء الحرائق بعد عقد اتفاق مع الاتحاد الأوروبي، وقام الوزير الأول، وزير المالية، أيمن بن عبد الرحمن، والوفد المرافق اله، بزيارة العائلات المتضررة من حرائق الغابات على مستوى الإقامة الجامعية في «واد عيسي، الذي تحول إلى مركز لإيواء المنكوبين جراء الحرائق التي اجتاحت الولاية، حيث قلت العائلات المنكوبة صرخاتها لممثل الحكومة، مقدمة في نفس الوقت، تشكراتها على المجهودات التي تبذلها الدولة الجزائرية على رأسها رئيس الجمهورية، عبد المجيد تبون.

Article Two:

الرئيس تبون يحذر من المساس بالوحدة الوطنية

وجه رئيس الجمهورية، السيد عبد المجيد تبون، مساء الخميس، كلمة إلى الشعب الجزائري، أشاد فيها بالهبة التضامنية تجاه المتضررين من حرائق الغابات، محذرا من محاولات استغلال هذه المحنة للمساس بالوحدة الوطنية. وقال رئيس الجمهورية مرة أخرى يعرف وطننا المفدى ظروفا صعبة واليمة في نفس الوقت بسبب حرائق مهولة مست ما يقارب 17 ولاية من ترابنا الوطني، تمركز أكثرها بولاية تيزي وزو.

وبهذه المناسبة الأليمة، أجدد تعازي القلبية الخالصة لكل من قضوا من مدنيين وعسكريين شهداء الواجب الذين التهمتهم النيران وهم يحاربون الكارثة". غير أن رئيس الجمهورية أكد على أن "إيماننا بالوطن وقوتنا وعزيمتنا لن تنهار"، حيث سيتم التصدي لهذه الحرائق التي "تسبب فيها ربما الطقس المرتفع جدا بالبحر الأبيض المتوسط بصفة عامة، لكن أغلبها تسببت فيها أياد إجرامية". وأشار الرئيس تبون إلى أنه وفور وقوع هذه الحرائق، طلب تزويده بالمعلومات الكافية للوقوف على انتشارها، ليتبين أن "الصور كانت مهولة"، حيث "امتدت الحرائق، وفي نفس الوقت، من البليدة إلى عنابة مرورا بتيزي وزو التي تعد المنطقة الأكثر تضررا". وقد تطلب التصدي لهذه الحرائق التي "لم يعرفها الوطن منذ عشرات السنين بهذا الحجم"، تجنيد كل الإمكانيات البشرية والمادية ووسائل النقل والإطفاء عبر أغلب الولايات، حيث "ركزنا على ولاية تيزي وزو الأكثر تضررا، لكون النيران التي اشتعلت كانت في أماكن صعبة جدا وآهلة بالسكان". وأشار الرئيس تبون إلى أن "حجم هذه الحرائق التي مست تقريبا 14 ولاية في نفس الوقت، لسنا متعودين عليه"، إذ "تم تسجيل، يوم 9 أوت، 14 حريقا في 14 ولاية و33 بلدية، وفي 11 أوت تمركزت الحرائق في ولايتين و20 بلدية". وأوضح الرئيس تبون أن الجيش الوطني الشعبي سخر "ما يقارب ست مروحيات لإطفاء النيران"، فضلا عن إعطائه تعليماته للجيش بالشروع في اتصالات لاقتناء طائرات إخماد الحرائق, كما توقف بالمناسبة عند التضامن الذي أظهره الجزائريون في هذه المحنة، قائلا: "الشيء الوحيد الذي يواسينا ويلهمنا الصبر في هذا المصاب الجلل هو الهبة التضامنية التي أبان عنها كل المواطنين الذين كانت قلوبهم مع سكان تيزي وزو وبجاية، وهي الهبة التي يجب ان نحافظ عليها كمنحافظ على الوحدةالوطنية". وأضاف بالقول: "يجب أن نتصدى جميعنا إلى كل الذين يريدون اثارة التفرقة بين الجزائريين وبين منطقة وأخرى، وهي المحاولات التي تعد إجراما في حد ذاته"، ليتابع قائلا أن "الضحايا الذين استشهدوا ينتمون الى أغلب المناطق والولايات، وكل الجزائريين سارعوا بكل وسائل الإطفاء المتاحة لديهم لتخفيف وطأة الحرائق على سكان تلك المناطق".