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The Implementation of Racism and Sexism in Internet Memes

A Critical Discourse Analysis of Ideologies in Memes in The Algerian Society

A Dissertation Submitted in Partial Fulfillment of the Requirements for Master Degree in English (Linguistics)

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DECLARATION

We, hereby, declare that this dissertation , entitled " the implementations of racism and sexism in internet memes" , has been undertaken by us for the requirements of Master Degree in English (Applied Linguistics) under the supervision of [Farouk Khelil Cherfi]. We also declare the materials of this research are the pure outcome of our investigation and do not incorporate any substances previously written or published by other researchers except those indicated in quotations, cited, or in the reference list.

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Date : 10/06/2023

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DEDICATION

To future researchers

" *Research is to see what everybody else has seen, and to think what nobody else has thought* "

Albert Szent-Györgyi

Nada Bouchenafa

DEDICATION

To my hero, to my source of inspiration and motivation, to my first love, to the man who gave me life, I am very proud and grateful of being your daughter. To my model and my support. Thank you for being always by my side.

To the unique and special mother ever, to the great woman, to the best human who can remove my sadness, words will never be enough to describe you and your love. Thank you for all the contributions you made in my life, thank you for the sacrifices you made for me, I will always need you.

I would like to thank all my family members and everyone who contribute to this work even with a small encouragement.

Thank you to all my friends and a my deep gratitude and appreciation to all who said I will never do it

Meriem Tchikou

DEDICATION

First of all, Alhamdulillah. All praise to Allah for that anything we achieve in life is achieved by his grace.

I would like to dedicate this work to my parents and siblings, especially my mother, who was always my greatest supporter. She was proud of me in my lowest days when even I was not proud of myself. Thank you mom for your endless love.

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Abstract

Speech on social media platforms in Algeria, as in every other society- took a blind turn when memes -funny pictures- became a mean for racist and sexist individuals to showcase their biased beliefs about women, blacks, and Asians. Sexist and racist memes, what is also referred to as dark humour, is the least if ever investigated type of speech because jokes are to be laughed on, not thought of. For instance, an ideology as serious as racism that existed long time before should not be considered less serious when it is placed in a picture called meme with an image of a monkey on it as a humiliation to dark-skinned people. No wise man would laugh on an insult directed to a whole race. The same can be said about sexism, which limits women and holds them slaves to house chores, and prohibits them from approaching others, under the belief that they are less smart, and less skilled. Thus, there is a need to discuss and approach this kind speech, and reduce its serious impact on the society, otherwise, it is going to be a never ending cycle of marginalization that is based on nonsensical ideas set by society. Very few studies covered this area of discourse in Algeria before, making this research in hand the first one to tackle the presented issue. To carry this study, data was collected from Facebook and Instagram, and was analysed using Fairclough's model of critical discourse analysis to unveil the type of linguistic features used in racist and sexist discourse, and to raise awareness towards it. The findings of this study showed that sexist and racist vocabulary is used explicitly, yet, people interacted positively with it on social media, and this is highly attributed to the nature of the discourse that took the form of a meme. As a result, contrary to what has often been assumed, memes are not all the time mere jokes, they are social weapons that if not controlled can lead to an extreme power abuse in the society.

Key words:

Memes: digital jokes on social media and they come in different types.

Racism: the marginalization of one nation in favor of the other, due to physical, cultural, and geographical differences

Sexism: the marginalization of one gender in favor of the other.

ملخص

اتخذ الكلام عبر الانترنت على مواقع التواصل الاجتماعي منعرجا سلبيا عندما اصبحت الميمات او الميمز (صور مضحكة) وسيلة للعنصريين و المتحيزين ضد المراة لعرض معتقداتهم المتحيزة حول النساء, السود, و الآسيويين. الميمات العنصرية و المتحيزة, ما يعرف ايضا بالكوميديا السوداء, هو نوع الخطاب الاقل تحدثا عنه لان النكت يضحك عليها و لا يفكر فيها. على سبيل المثال, لا يجب لمعتقد جدي كالعنصرية و الذي وجد من وقت طويل ان يستخف به عندما يوضع في ميمز مصحوبا بصورة قرد لاذلال اصحاب البشرة الداكنة. لن يضحك اي انسان واعي على اهانة وجهت الى عرق باكمله. يمكن قول الشيء نفسه عن التحيز الجنسي الذي يحد المراة و يجعلها حبيسة للاعمال المنزلية و يمنعها من الاقتراب الى اعمال اخرى, باعتبارها اقل ذكاءا و اقل مهارة. و بالتالي, هنالك حاجة ملحة لمناقشة و دراسة هذا النوع من الخطاب و وضع حد له, و الا ستكون حلقة لا متناهية من التهميش مبنية على افكار لا صحة لها, نصها المجتمع. لم يتم إجراء أي بحث سابق على الميمات في الجزائر ، مما يجعل هذا البحث في متناول اليد أول بحث يعالج القضية المطروحة. لإجراء هذه الدراسة ، تم جمع البيانات من Facebook و Instagram ، وتم تحليلها باستخدام نموذج Fairclough لتحليل الخطاب النقدي للكشف عن نوع السمات اللغوية المستخدمة في الخطاب العنصري والمتحيز، وللتوعية تجاهها.

وبالتالي، يهدف هذا البحث إلى الإجابة على ثلاثة أسئلة رئيسية: ما هي السمات اللغوية الاجتماعية الموجودة في الخطاب العنصري والجنسي؟ ما الذي يساهم في استنساخ مثل هذا الكلام؟ وما هي أهمية تحليل الخطاب النقدي في العملية؟ أظهرت نتائج هذه الدراسة أن المفردات المتحيزة جنسيا والعنصرية تستخدم بشكل صريح ، إلا أن الناس تفاعلوا معها بشكل إيجابي على وسائل التواصل الاجتماعي ، ويرجع ذلك بشكل كبير إلى طبيعة الخطاب الذي اتخذ شكل الميم. نتيجة لذلك ، على عكس ما كان يُفترض في كثير من الأحيان ، فإن الميمات ليست مجرد نكت، فهي أسلحة اجتماعية يمكن أن تؤدي هيمنة سامة في المجتمع ان لم يتم التحكم فيها.

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List of Abbreviations

CMC : Computer-mediated communication

CDA : Critical discourse analysis

MR : Member resources

MSA : Modern Standard Arabic

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General Introduction

1. Background of the Study

Computer-Mediated Communication (CMC), refers to social interactions through virtual platforms, across the globe, at a rapid rate, which restrict temporal and geographical boundaries. That is to say, in Computer-mediated communication, language is the only mean of communication with the absence of other features of interaction such as body language, gestures, facial expressions, voice tone, intonation and so on. This accelerated evolvement of CMC led consequently to an astonishing development of language. One of the most remarkable outcomes of CMC is the emergence of multimodal internet memes.

The word meme was first introduced in Richard Dawkin's work ''The Selfish Gene''. Dawkins (1976) defined meme as ''a unit of cultural transmission or a unit of imitation.'' (p.192). Thus based on his view, memes work like genes , they are replicators of human culture, just like genes carry the DNA of the human throughout the generation, memes carry culture in the same way. They mirror people's perception and conception of ideas. Therefore, when reading a meme of a certain society, the ideologies are pellucidly reflected in that meme. To elaborate, many people were not aware of the famous Ghanaian ritual of funerals until it became a meme. In this meme, a troupe of dancers called pallbearers hold a coffin on their shoulders and perform a certain dance. At first, internet users thought this to be only a joke, however, later it was found to be a real ritual practiced in Ghana. Memes are instruments that hold culture and transmit it across the world. Thus, a society's culture and ideologies are represented in internet memes.

Memes come in different forms. To illustrate, a meme can be a text i.e a sentence said by a famous person, a dialogue between people, a song lyrics or even a movie script. Also it can be an audio from a movie, a series or a speech. It can be a picture of a person, a cartoon, or an animal. At last, it can be a short video from an interview, from a speech of a political figure, or short clips from Youtube. Literally anything can be turned to a meme.

The type of memes this study is going to focus on is the so called "Image-Macro". Image Macros are memes composed of a picture and a text. The text is written on the top or at the bottom of the picture, and sometimes inside the picture if it is a conversation. The text can be a short paragraph, a sentence, or even a single word. Misspellings, grammatical mistakes and gaps can be intentionally included.

2. Problem of the Study

Memes require socio-cultural competence to be understood. Non millenials –people who are not born between 1995 and 2010 [Gen Z]- face difficulty in understanding the message behind a meme and even fail to understand the relation between the picture and the text. As doctors have a specific medical jargon, memes are becoming millenials' unique jargon as well, which means only they possess the competence to understand memes. Memes are characterized by being parodic, humorous, and most importantly overt to the receiver which allows them to proliferate that is, they go viral. As Hemsley. J and Mason. M (2013, as cited in Shifman 2013) describe in their article The Virality of Memes :

> A word-of- mouth-like cascade diffusion process wherein a message is actively forwarded from one person to another, within and between multiple weakly linked personal networks, resulting in rapid increase in the number of people who are exposed to the message. (P.55)

They added that, for a meme to go viral, first it starts within a limited scope of communication; i.e between few people, generally person-to-person communication. Later, they use a shared platform to spread the meme, specifically on social media. After, these memes are diffused in multiple networks by a larger scope of people, thus they go viral.

As previously mentioned, memes are a container of people's ideologies, which make them subjective. People have the ability to share their own ideas, be it positive or negative, disguised in humor. To add more, individuals misuse the virality of memes to propagate certain miscellaneous beliefs such as sexism and racism. A number of memes do carry such notions camouflaged with funniness and parody. According to the European Institute for Gender Equality (n.d) "sexism is linked to beliefs around the fundamental nature of women and men and the roles they should play in society(…) gender stereotypes can rank one gender as superior to another(…) sexism can touch everyone but women are particularly affected". On the other hand, Clair. M and Denis. J (2015) stated that racism is

> "an ideology of racial domination" in which the presumed biological or cultural superiority of one or more racial groups is used to justify or prescribe the inferior treatment (…) Through the process of racialization, perceived patterns of physical difference

such as skin color or eye shape are used to differentiate groups of people. (p. 857-863)

After a keen observation of the memes used specifically in the Algerian society, notions of racism and sexism are used and adopted in daily speech. Despite the fact that society members are aware of the presence of these ideas in those memes, still, they normalize their usage. Although these concepts contradict the human principles and are fought through several formal organizations and institutions, yet, they are utilized and standardized in the Algerian community.

3. Research Questions

To fulfill the purpose of this study, the following questions are raised; what are the linguistic factors that contribute to the reproduction of racist and sexist memes? What are the social contexts that led to the production of racist and sexist memes in the Algerian society ? What are the advantages of using CDA in detecting sexist and racist ideologies in memes ? This research will explore if there are specific features that influence the reproduction of racist and sexist memes.

4. Research Aims

This study aims at discovering the sociolinguistic elements that promote the reproduction of these culturgens in the Algerian community. Moreover, this study will raise awareness towards these racist and sexist ideologies.

5. Significance of the Study

This study focuses on analysing memes critically to reveal the implications of certain ideologies in the Algerian community through the use of critical discourse analysis. On the other hand, the following has been excluded from this study; The virality and vanishment of Memes. This study has potential limitations; the main limitation is the lack of previous research studies on the topic in the Algerian community. Very few researches were conducted in this field of study especially an examination on racist and sexist memes in the Algerian dialect which makes this research challenging and anew.

6. Research Methodology

The methodology adopted in this research is critical discourse analysis. This framework helped achieve a thorough investigation of ideologies presented in memes, whether explicitly or implicitly. It also helped analyzing the discourse at several levels.

Chapter 1 : Literature Review

Chapter I : Literature Review

Introduction

This chapter explores the literature review related to the discursive manifestations of sexist and racist memes in the Algerian society. It discusses the definition of memes and their characteristics as will as their genres. Moreover, this chapter highlights sexism and racism in memes, specifically in the Algerian society. Furthermore, it provides an overview of the framework of critical discourse analysis used in this research which is that of Fairclough, along with previous studies in relation to this topic.

1.1.1 Meme

The word meme is derived from the Greek term *mimema,* which denotes something that is imitated or copied. The word *mimema* translates in English to *Mimeme* which Richard Dawkins modified to a monosyllabic term to align with the word *Gene* making it *Meme*.

Richard Dawkins (1976) defines meme as ‘‘a unit of cultural transmission’’ (p.192). He describes a meme as a replicator of culture, spreading from one person to another through imitation. He (1976) states that memes are analogous to genes ; memes carry culture the same way genes carry human DNA. Dawkins supported his analogy building upon what the evolution theory of Darwin tackled. However, many researches emphasized the importance of differentiating between ‘*gene*’ and ‘*meme*’. As Blackmore (1999, p.17) posited that genes are biologically instructed to make proteins, which are kept in the cells of the human body, and distributed to be reproduced. This competition is the cornerstone of the evolutionary theory. On the other hand, memes are ought to transmit behaviors, which are proliferated through imitation. Moreover, when it comes to making a distinction between memes and genes, although, they are both replicators and must fulfill the fundamental basis of the evolutionary theory, they are only exclusively similar in terms of *‘the analogy’*.

In addition to that, Shiffman (2013, p.12) states that this analogy should be studied cautiously and critically because it is not mandatory to discuss memes from a biological perspective. And due to the nature of memes as being replicated, adopted, and should fit a certain social context, it is highly crucial to analyse them from a sociocultural point of view.

Studying how memes transmit social norms, culture, and human behavior, has become the concern of many scholars, due to their digital form, which makes memes proliferate at a high rate between internet users nowadays. They depict what is commonly used and shared between internet users which demonstrate inevitably how digital culture is operating (Shiffman, 2013).

In the light of the above, we can conclude this section by claiming that memes are a modern way of communication. They reveal the social behaviors and the social beliefs of a given community. Thus, it is crucial to study them by sociolinguistics as they form part of human discourse.

1.1.2 Characteristics of Memes

Memes are characterized mainly by their virality, it is to say that they are spread and shared between internet users. According to Dawkins (1976, as cited in Shiffman, 2013, p.17), three factors influence the diffusion of memes through the internet ; *longevity*, *fecundity*, and *copy fidelity*.

First, longevity is the survival of a meme for a long stretch of time. Memes do not have a specific amount of time for their use, each meme lasts for a certain amount of time and vanishes gradually due to competition and selection of memes, this leads to the second factor which is *fecundity*.

Next, fecundity refers to the idea that a new meme replaces an old one which leads to its extinction. When a new meme appears holding the same message of a previous one, it automatically replaces it. In other words, the first meme is updated taking a new form which people are likely to adopt. This change is called *copy fidelity*.

Furthermore, as Blackmore(1999) stated ‘‘human creativity is a process of variation and recombination’’ (p.15). Memes are marked as being replicable, which means that a meme can come in different versions carrying the same message.

Blackmore mentioned that memes are replicated holding the same message. However, Shiffman (2013) added that a meme can not exist outside of social contexts and practices. This means, memes are characterized by symbolic meanings. A meme is always made on purpose to transmit a message related

to a certain theme or social phenomenon that happened or is still happening in society. The same meme can be used out of its original context, yet the meaning is successfully transmitted because memes have a meaning that serves a function.

The last characteristic of memes is funniness. Hazlitt (1903, as cited in Raskin 1985) suggests a list of things that provoke laughter or are found funny :

> We laugh at absurdity, we laugh at deformity, ….we laugh at the dress of foreigners and they at ours. Country people laugh at a person because they never saw him before. Anyone dressed at height of the fashion or quite out of it is equally an object of ridicule. It is hard to hinder children from laughing at a stammerer, at a negro, at a drunken man, or even at a madman. We laugh at mischief, we laugh at what we do not believe. We say that an argument or an assertation that is very absurd is quite ludicrous, we laugh to show our satisfaction, with ourselves or our contempt for those about us, or to conceal our envy or our ignorance. We laugh at fools, and at those who pretend to be wise-at extreme simplicity, awkwardness, hypocrisy, and affectation. (p. 02)

Homour is a universal trait shared by all humans. However, what is funny for someone may not be considered funny for another. In general, people laugh at everything which is different from them, whether in appearance such as clothes and skin colour, or in speech such as different accent and different vocabulary used by outsiders.

We laugh at what is different from us to feel that sense of belonging to the society we live in. We laugh for satisfaction, for that when someone is perceived different from us, it strengthens our sense of belonging since we follow the norms.

1.1.3 Memes Genres

Memes come in different forms. Each one is used in different context with a different purpose. Shiffman is one of the few scholars who classified memes under categories. Shiffman (2013, pp.100-118) introduced nine types of memes. Reaction Photoshops, Photo fads, Flash Mob, Lipsynch, Misheard lyrics, Recut trailers, LOLcats, Stock Character macros, and Rage comics. Below we will provide a detailed account of each type.

Reaction photoshops. Reaction photoshops are memes created by photo-editing softwares such as Adobe. Basically, this type of memes are photoshopped, which means people or objects in the picture are put in a different context from the original one. The meme creator is able to put a person or an object in different settings. The most famous reaction photoshop meme is the *'tourist guy'* meme. This hungarian man photoshopped himself standing on the world trade center with a plane behind him that is about to hit the tower. He created

this meme during September 11th attacks. He sent it to his friends as a hoax, however, his friends did not realize it was photoshopped.

Figure 01

The tourist guy



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Photo Fads. Photo fads are memes that include a person making a certain gesture or a position in different contexts. For example the ‘‘*woman yelling at a cat*’’ meme. This meme shows a woman pointing furiously at a cat, while that cat seems totally relaxed and careless towards her. This meme has been used in endless contexts. This meme is used in a context where two people are arguing about something. One of them is trying to convince the other angrily, but the other is usually unwilling to change his mind.

Figure 02

A woman yelling at a cat meme



LOLcats. This is one of the first types of memes to appear on the internet. It pictures a cat with a mispelled text called "LOLspeak". Shiffman (2013) included the first meme of this type with the following caption: *‘I can has cheeseburger’.* The text is mispelled because the meme creator tries to convey a message in a childlike or a catlike internet dialect. These memes denote an emotional state that the meme creator wants to convey. The user of such discourse wants to sound pitiful and make the other do what they want by triggering their emotions.

Figure 03

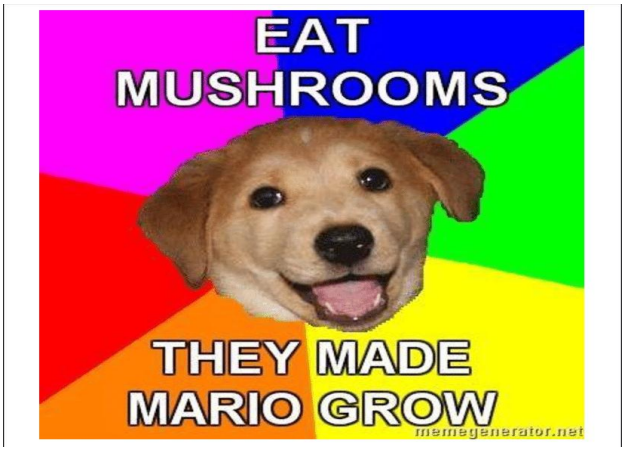
' I can has cheezburger' LOLcat meme



Stock Character Macros. Stock Character Marcos are memes that originated from one meme called *'the advice dog'*. This meme contains a picture of a dog with a rainbow background. This dog is supposedly giving advice, but it is giving poor guidance. Other versions of this meme appeared later, such as "*the socially awkward penguin*", "*courage wolf*", and "*bachelor frog*".

Figure 04

'The advice dog' meme



Recut Trailers. A recut trailer is a type of memes wherein the meme creator takes a short clip from a movie or a series and edit it or remix it to serve another context. The following meme is a short clip taken from a famous algerian series called [*El Badra*]. This passage from the scene has been so

used by the viewers of the series, that it went viral, and it became known for everyone.

Figure 05

A viral Algerian misheard lyrics meme



Note. This meme is taken from a series called *El-baderra*

Misheard Lyrics. Misheard lyrics is a type of memes where a certain lyrics is misheard, and consequently misspelled. In other words, the receiver finds the closest phonetic resemblance for the word in their language, and use it instead of the original word. For instance, the Japanese word *Arigato* was misheard by an algerian. He received it as an Algerian sentence that is pronounced almost the same as the Japanese word, which is [*ara gato*] which translates to ‘‘give me some sweets’’.

Lipsynch. Lipsynch, also reffered to as Lipdup, is a type of memes where people move their lips to match the audio they are replicating. The audio can be a song, a passage from a movie or an interview, and others. Lipsynch started first as a technique in cinema and musical performances. However, it lately took a sarcastic tone, and it is used now in a humourous way.

Flash Mob. Flash mob is a social phenomenon where a group of individuals gather suddenly in one place, perform a scene, and leave as quick as a flash. It emerged on the internet in 2003, when a group of one hundred members called *‘Mob Project’* gathered at the Macy’s store in Manhattan holding leaflets and requesting discounts.

Rage Comics. Rage comics are emoji-like faces, that express different emotions and are related to different behaviors. They are called *‘Rage Comics’* for the first comic that ever appeared. It was called the *‘Rage Guy’*, and it represented an angry face.

Figure 06

'The Rage Guy' meme



1.2 Ideologies and Memes

Van Dijk (2006) defined ideologies as "systems of ideas" and socio-cognitively "shared representations of social groups, and more specifically as the axiomatic principles of such representations" (p. 115)

In other words, an ideology is an opinion or a belief that governs a group of people. Capitalism, Liberalism, Marxism, and Nationalism are examples of ideologies.

On the other hand, memes are the representation of one's own thoughts and beliefs, i.e ideologies. A meme producer creates a meme which aligns with what they believe to be right or what should be right. This made memes encrypted messages, not only humorous pictures. (Helen Brown 2022, para.5)

However, not all memes are merely 'jokes'. Certain individuals started using them negatively through including harmful ideas that attack races, genders, religions, ethnicities, and even biological features of humans. These so called 'jokes' can be a threat to society, and have the capacity to influence people's behaviors. (Kristen Munson, 2021, para.4)

Creators of sexist and racist memes use them as a tool to spread their ideologies because they found them to be a welcomed and accepted form of discourse. In other words, anything funny is usually not thought of, but only accepted and laughed on. This is because memes form part of social acceptance. (Heather Mcdonald. Nd, para.2)

This part sheds lights on two strong, major ideologies that have existed and still exist until this day, which are : sexism and racism.

1.2.1 The Concept of Sexism

The term ‘‘sexism’’ was first coined by Pauline M.Leet in 1965 during a ‘Student-Faculty-Forum’ at Franklin and Marshall College. She compared it to racism stating ‘When you argue…that since fewer women write good poetry this justifies their total exclusion, you are taking a position analogous to that of the racist- I might call you in this case a *sexist* ’’ .

Vatterling-Braggins.M (ed) (1981) : ‘‘a statement is sexist if its use constitutes, promotes, or exploits an unfair or irrelevant or impertinent distinction between the sexes’’. Sexism is the biased treatement of one gender in favor of the other. The marginalized gender is most of the time the females. This marginalization may occur in any domain ; in language use, in education, in politics, in society, in jobs, and even in everyday contexts.

Another definition of sexism is that of Mills.S (2008) who states that : ‘‘statements may be considered to be sexist if they rely on stereotypical and outdated beliefs’’. Sexists rely sometimes on ancient beliefs held against females. Women were considered a bad omen, a shame for the family, they were even believed to have a smaller brain than that of men. They were not allowed to express themselves or give their opinion in any topic. These ideas have been engraved in people’s minds for generations that some people still believe in them.

1.2.2 Sexism in Memes

With the widespread of internet usage, people developed modern ways of communication, consequently modern ways of spreading ideas too. The best way to say something and make it acceptable is decorating it with humour. Humour tends to soften any said idea, including the sexist and racist ones. People who interact with and react to sexist memes can be against this belief, however, reacting seriously to a ‘joke’ is perceived as having ‘no sense of humour’, thus they are somehow obliged to react positively to this kind of jokes to be feel that sense of belonging to the humourous community. Sexists say whatever idea they believe to be true about women, they put it in a humourous context, and serve it to the audience as a mere joke. Internet users can be adolescents who are

building and developing their personality, thus they grasp anything they see on internet, including sexist ideologies, which they will later use on females surrounding them. Spreading sexist memes is even more dangerous to this kind of audience than it could be to adults who can choose either to believe it or not.

Figure 07

'How do women feel after gaining some money ?'meme



This picture is an algerian sexist meme which translates to : « A girl after being paid 1000DA per day : who needs a man in their lives ? ».

1.2.3. The Concept of Racism

According to the Oxford Dictionary of Philosophy (2008), racism is defined as : ''the inability or refusal to recognize the rights, needs, dignity, or value of people of particular races, or geographical origins'' (p.810).

Racism is the act of descriminating or 'othering' people for certain features they have. Whether it is the colour of their skin, or the shape of their eyes, or where they come from. Descrimination comes in different forms, these people can be marginalized in their jobs, in society, in everyday treatement, and also made fun of.

Weber (2015) states that : ''particular cultural representation of specific groups of people are naturalized and conventionalized, and are fully integrated into the culture's commun sense'' (p.07). People have always perceived certain races as different from them. This differentiation has been overly practiced throughout history that it became part of the commun sense. In other words, people are convinced that these races are the 'others'. Descrimination happens because the racist part believes that they are superior.

The term Racism was first coined in french 'racisme' by Gaston Méry in his novel ''Jean Révolte''. The novel is about a man who establishes an organization to defend the french celtic race against the Jews and latins.
The first who used the term Racism in english was a white general called Richard Henry Pratt in 1902 in a meeting which was held to discuss the protection of the native americans. This meeting was held due to his supposed concern about the harm that was brought by white settlers to the locals. His idea was to integrate them in the western culture to hold them under their protection. This was an implicit way of practicing racism against native americans.

1.2.4 Racism in Memes

Racism took several forms. It started as a verbal practice. Then, it was practiced through slavery. Later, it developed from slavery to descrimination in work, education, politics, and other important position. Racism became a part of people's identity. White people are convinced that they possess certain superiority over black people. Racism is internalized in people's thoughts that it became a common sense.
The normalization of this ideology made it possible to include it even in humorous contexts. In the same way that sexism was integrated in memes, racism also became part of digital humour. Racism in memes is practiced against several races. It can be against black people as well as asians for their physical features.

Figure 08
The normalization of racist memes



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1.2.5 Memes in the Algerian Society

As in all societies, the Algerian one adopted the digital culture. It became a part of people's life and communication. Starting with linguistic messages, to

emojis, and developing to memes. Memes started as funny statements accompanied with pictures taken from known characters, either real people or cartoons. Each character transmits a message. However, it developed lately to become a mean of transporting ideologies, sexist and racist ones specifically.

The same way memes became a weapon held against races, genders, and religions in other societies, it was the same in Algeria. Memes became indirect ways to clash people without punishement or judgement since they are disguised in a humourous cover.

People who use memes are perceived as being modern, civilized, and up-to-date with the world of the internet. In other words, they fit in the modern society more than those who do not use memes.

This idea made meme-users less likely to be judged no matter what they say since it is perceived as 'funny'.

In Algeria, sexist memes can come as men clashing women for working, for expressing their opinions, for holding an important position, for driving, for standing for themselves, or for any activity that implies their independence. In 2018, a girl was beaten publically in the capital Algiers for going out for a run in *Sablette* telling her that she belongs in the kitchen. This event rised the voice of many women who supported her by lifting leaflets and creating hashtags demanding men to leave them alone, that they belong to wherever they want, not to the kitchen or any place they want them to be.

On the other hand, racism is mainly held against black people for their skin colour, and asians for their facial appearance. This can be noticed in the immigration of black people to Algeria seeking refugee. They were not harmed, but also they were not accepted in the society. The difficulty of understaning each other made Algerians think of them as stupid and ignorant from which appeared the word meme [*kahloush*] which translates to black. This confirms the presence of this ideology in the Algerian society.

1.3 Critical Discourse Analysis

Language is a social tool in the hands of the dominant party, used to execute power over others. Thus, Fairclough, along with other critical discourse analysts, call language a ''social practice''. People's ways of speaking are socially determined by their social positions. In other words, the dominant party has more control over language in a way that serves its purposes. The discrimination of a party over another through the use of language is a modern and discursive way of marginalizing them in society, depriving them specifically from their rights and their social values, making them the 'other' class of people.(Fairclough.1984, p.42)

As a result of this language abuse, there has to be an analytical framework that aims to inspect this type of language use, the reasons behind it, and the

consequences it brings to society. This framework is called ‘‘Critical Discourse Analysis’’ or ‘‘CDA’’. CDA dates back to the 20th century within the field of ‘‘ Critical Linguistics’’. It was based in Halliday’s Systemic Functional Linguistics. It aimed to detect the ideology behind discourse. Critical Linguistics was criticised by Fairclough in 1995 as he claimed that CL did not seperate the interpretation of the audience from that of the analyst. Also, CL neglected the intertextual analysis of text, i.e the existence of a micro text within a macro one.

1.3.1 What is CDA

According to Fairclough (1995), critical discourse analysis: ‘‘is not merely interested in any kind of power but it specifically focuses on abuse of power, in other words, on forms of domination that result in social inequality and injustice’’ (p. 01). Put differently, critical discourse analysis is problem-oriented ; it is used to study relevant social problems, such as sexism and racism.

Another definition is of Wodak (2011) who states that CDA is the study concerned with : ‘‘Relationships of dominance, discrimination, power, and control as manifested in language’’.

1.3.3 Importance of CDA

Texts are context-bound, i.e a text can not come outside of its context, which makes language a vehicle of ideologies. Consequently, texts always manifest, distinguish, change, and reproduce ideologies.

Also, the importance of CDA lies in its ability to uncover the minds of text creators, revealing their thoughts, stances, and what they aim at with such texts. The cornerstone of CDA is to unveil the ideological manifestations in different discourses, in order to detect the permeation of dangerous ideologies in society.

Van Dijk (1997) states that the central point of text analysis is : ‘‘how various ideologies are manifested in different kinds of text structures’’.

Besides, through CDA, scholars and researchers can discover who is the dominant and who is being dominated in society, and with which strategies ; such as manipulation, legetimation, dominance, and power abuse.

1.3.4 Fairclough’s Framework

Norman Fairclough is one of the founders of critical discourse analysis. He was the first to initiate the idea that power is exercised through language in 1989. As other scholars who used and modified CDA, Fairclough brought his own

strategy to analyse discourse. His model consists of three inter-related dimensions : description, interpretation, and explanation.

Description

The description is concerned with mainly the linguistic analysis. Fairclough (1995) stated that description analyses the discourse in hand ; its linguistic features such as grammar, syntax, phonology, vocabulary,and literary or rhetoric devices used in the discourse, along with a description of the image if it is possible. Fairclough's model was inspired by Halliday's Systemic Functional Grammar 1985, which proposed that discourse or text should be studied not only grammatically, but also socially, which means the social function of that text.

Discourse and levels of text analysis

Vocabulary. Fairclough (1984, p.92) analyses discourse at the level of vocabulary through answering questions about the values expressed in the text and the metaphors. There are three values investigated in discourse : the experiential value which is the way the text producer expriences the world. It revolves around contents, knowledge, and beliefs. The relational value which is the social relationship between the text producer and participants from the same background. And the expressive value which is the producer's evaluation of reality i.e being negative towards a group of people.

Metaphor is expressing an idea using another one that has similarly the same concept.

Grammar. It is important in discourse analysis in the sense that each grammatical feature has a specific function and helps fulfill a cerain message. For instance, the use of time and place adverbs show when and where the text was produced, consequently helping the reader understand the experiential value of the text.

According to Fairclough, grammatical features have experiential values in the sense that it shows temporal and spatial settings of the occurrence along with the manner of occurring, and other details. Some of the sub-questions concerned with the experiential values of grammar are the following :

What types of process and participants predominate ? This means that the choice of the grammatical processes and participants are relevant and significant in a way that helps express the ideology.

Are nominalizations used ? The process of converting words into nouns to reduce timing (unclear tense).

Are sentences active or passive ? Passive sentences are used to avoid redundancy and to hide the agent.

Are they positive or negative ? Negation simply shows that a certain thing did not happen in reality.

Grammatical features also have relational values which are : modes, modality, and pronouns.

What modes are used ? Is the text declarative, interrogative or imperative ?

Are there important features of relational modality ? Modality is the way in which the information is given, with certainty or doubt, i.e the degree of truthfulness in the text.

What pronouns are used ? And how are they used ? Pronouns are used in a way that shows the relationship of the text producer with the reader. For instance, the use of the pronoun 'we' indicates inclusivity, which means that the text producer is aiming to include the receiver to feel the sense of belonging and solidarity.

At last, grammatical features have what is called expressive values, mainly expressive modality. For instance, 'must' is associated with *certainty* while 'may' is associated with *possibility* or *permission* (pp.104-107).

How are simple sentences linked ? This refers to the use of cohesion and coherence in the text as well as how the text is intertextually connected to another text outside of the current one.

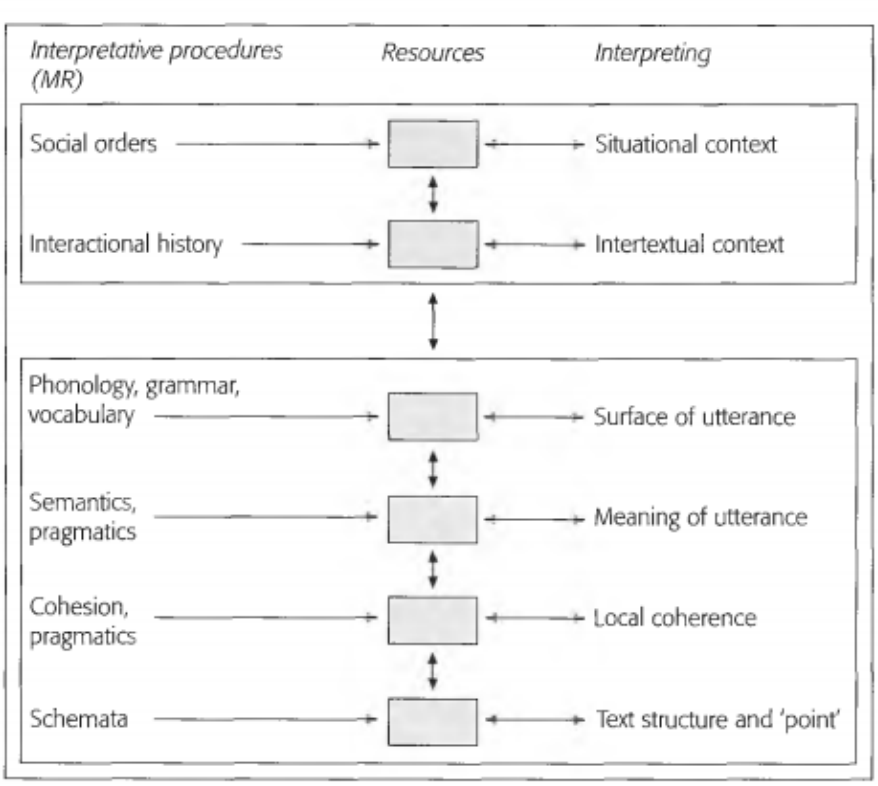
What interactional conventions are used ? This refers to the organizational features in the text. How turns are taken in speech ? Who is controlling the speech ?

What larger-scale structures does the text have ? This refers to the order of information in the text, i.e how elements are mapped in the text.

Interpretation

Fairclough (1984) stated that this stage of analysis is mainly concerned with how participants contribute to the text production processes, and text interpretation (p.118). Thus the process of interpretation is synthesized through the combination of text components, and how participants make sense of it by means of MR. He emphasizes that MR are interpretative procedures, in other words, the MR contains cues of participants' beliefs and ideologies, as he stated that MR is generally restricted to the 'prior knowledge', however, building on the common-sense assumptions notion, these cues inevitably carry ideologies, while 'prior knowledge' is a misleading term (p.118). Hence, the interpretation process exlpoits the following elements, or stages as shown in the following diagram :

Figure 09



Fairclough's diagram of interpretation

This diagram represents the stages, or steps which contribute to the interpretation process. Fairclough (1984) describes the upper section as the elements used to interpreting the context, while the lower one is related to levels of text interpretation. Also, he posited that the right column consists of the interpretative procedures or MR cues, and which the interpreter possesses in order to interpret the left side of the diagram (p.118). According to him, these elements are like camera lenses, the knowledge participants have about the different elements such as social orders, phonology, phonetics, semantics, cohesion and so on, can lead to understanding the other side of the diagram.

Surface utterance. In which participants draw upon their language competence to recognize words, and convert waves of sounds into meaningful units.

Meaning utterance. In order for the interpreters to come into deducing utterances meanings, they relate to their MR abilities and knowledge about

syntactical orders. Also, they have to draw upon some pragmatic conventions which allow them to determine the utterances function (speech act).

Local coherence. This refers to the interpreter's ability to use MR in order to connect and establish meaning between different sequences of the text.

Text structure and 'point'. In this stage the interpreter is expected to form a global coherence of how text is combined, and associated with various kinds of schemata which contain cues about activities, frames (topics), and subjects. The point - referring to topics- of the text is going to be stored in the long-term memory, as it will become part of the experiential aspect of the text.

Situational context. It this point, participants arrive at the interpretation of the situational context based on the external cues of the interaction, in other words, they should be able to decide on discourse type (social practice), that is to say, the activity or the contents, people being involved, their relational status, and the kind of connections they execute through language.

Intertexual context. Participants rely on their prior knowledge as well as the position of the text in relation to other texts (pp.119-120).

The interchangeable relationships which are the previously mentioned stages in the diagram, lead to hihghlighting the last concept of the interpretation, which is the box in the middle. The box functions as a container of each element's input. For instance, the participants' knowledge of social orders would undoubtedly lead to deciphering the situational context, and which in turn leads to understanding the intertextual context because the directions and shapes of the arrows indicate the interchangeable relationships all parts share.

Explanation

According to Fairclough (1984, p.135), reproduction connects the interpretation and the explanation part. The objective of the latter is to picture discourse as a social practice, and to demonstrate how it is decided by the social structures, and in order for this to happen, the MRs is a mediated tool in this case. This relationship has a dynamic force, that is to say, social constitutions - an alternative term for structure- shape the MRs, which in turn shape discourse, and which the latter would consequently sustain or change the MRs. Moreover, the core idea of the reproduction is the sustainability of the MRs which is usually influenced by forces of social structures.

Fairclough stated that this process of reproduction has mainly resulted in the social struggle in which there is no balance between powers in the society. One of the parties had to be dominant while the other is dominated. Thus, the explanation is a matter of considering discourse as part of the social struggle within the power matrix, i.e discourse is contextualized by these struggles, as well as their effects on the discoursal structure (p.136). Hence, these effects should be investigated on three levels; the societal level, the institutional level, and the situational level.

CDA has always focused its scope on anlysing mainly language, neglecting any other mode of communication. However, Fairclough engages Semiotic analysis along with the linguistic one in order to study semiotic modes of communication, and the way they combine with the linguistic one to form a communicative entity. Social Semiotics was first proposed by Michael Halliday in 1978, it was later developed by Robert Hodge and Gunther Kress.

Memes are semiotic signs. Since memes have a social function and serve communication, Fairclough's model is the most suitable approach to analyse them.

The importance of Fairclough's framework lies in the idea that language possesses not only linguistic components, but also a mean of control, a tool of power, that is in hands of a social category, and being exerciced on the other.

Major fields in which language is chosen cautiously to serve certain purposes are : education, politics, journalism, and social media. For instance, those in control of the media choose the kind of language that suits their interests, the lanaguage that help them control their audience, and convince them.

1.3.5 Discourse as a Social Practice

Discourse analysts see language as a social practice rather than a simple communicative tool. In this sense, language holds positions and ideologies, which gives power to people over others. Discourse is controlled by social conventions, people who hold a high position in society are more likely to have power over others, and these people are more likely to be the dominant party in any context. On the other hand, people who hold a less important position are usually the dominated party, and have no control over speech in any context.

For instance, the CEO of a company have power over his staff. In a conversation, the ceo is more likely to guide and control the conversation as well as the contribution of his employees in that conversation, and the staff are familiar with these social differences and aknowledge that they owe their boss a certain degree of respect and give him control, sometimes even unconsciously.

Another example is that students owe teachers respect because they hold a higher and more important position, they do not have to be told to respect the teacher, but rather it happens unconsciously.

Langue and Parole

As stated in the work of Ferdinand de Saussure, langue is the shared knowledge of language. Whereas parole is the individual use of that knowledge. In other words, people who speak the same language have a common langue,

but a different parole in the sense that they use different linguistic formulas to express themselves.

However, sociolinguists argued that parole is not an individual choice but rather controlled by social norms. This means that people speak in accordance to their position and the position of the one they are talking to.

This point emphasizes the view of sociolinguists who relate language to society making it a social practice.

Language as a social practice has the sense that language use is governed by social purposes. People speak in a socially accepted way, and they speak to maintain the relationships they have, be it formal or informal. Thus, language has social effects.

Language as a social process implies that language is controlled by people's MRs 'members resources' which are the non-linguistic elements that influence the choice of words. MRs are : the representation of the world in people's minds, their values, beliefs, and their assumptions. These MRs are internalized and later used in discourse (pp.14-20).

Conclusion

This chapter serves to establish a foundation for the subsequent analysis of how sexism and racism are perpetuated through memes. Specifically, it provides pre-knowledge about the main concepts of sexism and racism and their implementation in memes, as well as an introduction to the concept of memes, their types, and characteristics.

Moreover, this chapter offers a thorough explanation of Critical Discourse Analysis (CDA), which is a theoretical framework that guides our analytical approach. This includes a discussion of its principles, importance, and the analytical method to be used in the memes analysis. Our analysis will be guided by the framework of Fairclough, which consists of several key elements and tools of analysis.

By providing this essential background information, we aim to ensure that our subsequent analysis is informed, rigorous, and relevant to our research questions. We recognize that memes have emerged as a powerful means of communication in contemporary society, and as such, they require careful scrutiny to identify the ways in which they reproduce and reinforce problematic attitudes and values.

In conclusion, this chapter plays a vital role in laying the groundwork for our research, ensuring that we have a robust analytical framework to guide our investigation. We are confident that our subsequent analysis will contribute to a better understanding of the ways in which memes can perpetuate sexism and racist

Chapter 2 : METHODS AND PROCEDURES

Chapter II : METHODS AND PROCEDURES

Introduction

This chapter is going to highlight methods and procedures followed to fulfill the purpose of this study. First, the design of this research is discussed in this chapter, as well as, profoundly mentioning research philosophy, type, strategy, and the temporal scope in which the research was conducted. Second, after covering the points mentioned before, it is crucial to talk about the type of data that was collected in order to satisfy the research's aims and questions. Last but not least, the next section is directed to cover the data analysis process, the framework used to confirm the hypothesis, as well as, the validity of the study. The last point of this chapter is going to highlight the methodological limitations researchers of this study faced while undertaking it, these constraints are to be mentioned and discussed with providing an in-depth explanation of each point.

2.1 Research Design

2.1.1 Research Philosophy

The research that is being undertaken is exploring the reproduction of racist and sexist linguistic factors which are manifested in internet memes. And since the main purpose of this study is exploring this social phenomenon, the qualitative approach is the most suitable one to fulfill the objectives, as well as, answering the research's questions. The qualitative approach deals with the analysis and the interpretation of a certain social phenomenon, and it mostly treats non-numerical or statistical data. Hence, this approach processes data such as language. In other words, qualitative research investigates the reasons why people behave in a certain way and with a certain matter. (Kandel, 2020, p. 02)

The qualitative approach is used to highlight in-depth how people subjectively interpret their realities, and how they manifest it through various means such as texts, videos, photographs, and so on. (McLeod. S, 2019). According to Denzin and Lincoln (2005) qualitative research is naturalistic and interpretative which address the way people understand and interpret phenomena from their personal view point.

In the case of this research, the data that is being treated by this approach is expected to reveal the social contexts which lead

to the reproduction of racist and sexist memes, also, it highlights how internet users underpin their ideologies and realities through memes. And since memes are considered a way to demonstrate one's thoughts, and beliefs using language, the qualitative approach is significantly suitable to layout how memes are used to subjectively express people's sexist and racist ideologies in a scientific manner.

In this research, the quantitative approach is not appropriate due to its nature. This approach deals with measurable, numerical data, analyzed based on mathematical methods. Unlike the qualitative approach, the latter is controlled and objective. The quantitative approach aims to appraise the variables of a certain situation instead of subjectively interpreting them.

2.1.2 Research Type

Using memes as a communicative tool is a practice that existed decades ago. However, the rapid development of technology and virtual globalization made nowadays memes a novel mean of communication. It is known with no doubt that people use internet memes to express their concerns, beliefs, interests, and even their political orientations. Hence, this made them an effective way of conveying and persuading others to adopt easily -sometimes unconsciously- concepts and ideas regardless of their nature and motive. This consequently leads to shedding light on the newly constructed social phenomenon. Many researchers have observed the existence of racist and sexist humor online. Because the internet is the only context in which racism and sexim are judgement-free.

Since the phenomenon of racist and sexist memes is novel and has not been investigated before hand, it requires an inductive approach in the sense that these ideologies are present, and we are trying to discover the social contexts that contribute to their reproduction.

Deductive research is used when there is already an existing theory. A hypothesis is formulated based on this theory, data is collected and analyzed to test the theory, and eventually the hypothesis is either confirmed or rejected.

Unlike the inductive research which is conducted when there is no theory. In this case, the researcher needs to make an observation, collect data and test it, and then generate a new theory.

2.1.3 Research Strategy

The exploratory research aims at creating hypotheses rather than testing existing ones. This type of research seeks to observe an issue, not yet defined, investigates it, and then formulates a theory which is reffered to as a grounded theory, which means the basis of a future research.

The descriptive research aims to describe a population or a situation without explaining the reasons behind it. It gives the characteristics of the subject being investigated, the setting, and the way it is occuring.

The explanatory research aims at explaining why a phenomenon occurs. In other words, it discovers the factors behind the existence of this phenomenon. It provides deeper and clearer understanding of a phenomenon and how it is manifested in real-life contexts.

This research requires an exploratory approach to the topic being investigated because it explores what causes a certain phenomenon, thus it gives new insights to it. The research in hands explores what linguistic factors conceal racist and sexist ideologies in memes.

2.1.4 Temporal Scope

This research is cross-sectional. The data have been collected from different individuals at one point in time with no intention to change or influence their behavior. The cross-sectional approach is the most suitable for the research in hands because it serves its aim. The data is a collection of memes that has been collected at one point in time, and from different subjects, unlike the longitudinal approach that observes a subject for a period of time with an expected change or influence.

2.2 Document Data Collection

As for the data used in this research, qualitative research not only treats samples of population and individuals ; however ; it deals also with documents. which is a method of data collection mainly used in applied linguistics and social sciences. And since the main purpose of this study is revealing the concealed racist, and sexist ideologies implemented in internet memes. The data that was purposefully collected is mostly digital texts, known as memes, and according to Babbie (2010, p. 530) document data analysis is “the

study of recorded human communications, such as books, websites, paintings and laws".

Therefore, in the case of this study, memes which are considered written texts online exhibit insights about human communication in the digital globalized world. Document analysis is involved around deducing contents from written texts, in order to satisfy the study's objectives.

In this research the data that is being analysed is a collection of racist and sexist memes, in total seven racist, and six sexist memes found on social media platforms mainly Facebook and Instagram. Estimated to be found between 2020 and 2022 time period. These memes are mostly written in either the Algerian colloquial, or the Modern Standard Arabic, accompanied with images which make them a combination of a modern version of digital memes, text and image, which are also accessible to mainly internet users who speak and understand the Algerian dialect, as well as, the standard Arabic.

These memes are designed and written by Algerian internet users, as the dialect indicates so. And since they are memes, it is commonly known that they do not contain titles or headings like books, journal articles, or newspapers. However, they only consist of the main text and the image.

It is highly significant to mention that in every study, the researcher should include the aim behind choosing such documents, which usually should be aligned with the purpose of the research. In our case, the aim of this study is to reveal the hidden sexist and racist ideologies, and how they are being reproduced in internet memes. Hence, in order to fulfill the purpose mentioned earlier, collecting racist and sexist memes is mandatory to highlight the linguistic manifestations of these ideologies. This conclusion is drawn upon a rigorous observation of the frequently used sexist, and racist linguistic patterns found in memes.

Thus, shedding light on what has been mentioned before and based on the data analysis, some racist terms like زنوج/ negros, or هذا تصرف بربري/ this is barbarian associating linguistic terms and images of monkeys, gorillas, and bats to relate to black people and Asians in general. While sexism is manifested in phrases like لأنه يحتاج الى نور خارج المطبخ / because he needs light outside the kitchen, indicates explicitly the reproduction of these ideologies in internet memes, which makes them a valuable source of information in order to confirm the validity of this study.

2.3 Data Collection

This area of study has not been thoroughly studied yet, as it is in its infancy. Many findings are now available about how racism and sexism are manifested in memes ; however ; this issue was only addressed few years ago. Regardless of how the field of studying humour is advanced and has its own pioneers. Many scholars have highlighted this issue as it started to gain much interest recently, due to the rapid adoptation of social media as a modern way of the human communication, the discursive use of racism and sexism in memes is nowadays overtly depicted. Moreover, this led many researchers to trace how these ideologies are present in the discourse either explicitly or implicitly.

Due to the nature of memes, and how they act as cultural containers, it seems with no doubt that the digital world reflects the real one, if the meme creator transmits his/her ideological stances through social media platforms, this would inevitably contribute to the proliferation of biases, false beliefs, and ideologies. According to Daniel. J (2013, as cited in Fairchild, 2020) memes act as mechanisms and units that transmit, reproduce cultures at a larger scale, which results in the reproduction of a mirrored, oppressed real world's ideologies, in a digital one.

Hence, many researchers investigated the implementations of racism and sexism in internet memes through a defiant urge to discuss the seriousness of this phenomenon. As Weaver (2011) stated that "…one that can be applied to other forms of offensive humour. In today's multicultural, multi-religious and interconnected societies, humour and comedy often become the focus of immense controversy over alleged racist or offensive content " (p. 02). Drawing upon what was stated by this author, this phenomenon became the focus of many scholars, to study and unconceal these ideologies.

Shedding light on what has been mentioned above, the data collection in this research was mainly collected from secondary data sources, which was profoundly discussed in the first chapter 'Literature Review'. On the other hand, the primary sources of this research's data have been collected from memes available on social media platforms such as Facebook and Instagram.

The process from which we arrived at such conclusions to collect specifically racist and sexist memes, has happened after a rigorous

observation of the proliferation of such memes on social media, in which it was inevitably remarkable that internet users tend to share memes and jokes online regardless of how offensive or harmful the content is. Mainly because the modern ways to communicate and express one's beliefs is through either creating or sharing a meme that shares the same mind state of the user.

This novel mean of communication demands more human creativity, as well as, a massive audience in order to proliferate. Therefore, technology seems to provide such an environment for this process to happen, since CMC is nowdays a globalized digital community, in which people or internet users from all over the globe can communicate. Drawing upon this notion, Shiffman (2013) stated that studying how memes transmit social norms, culture, and human behavior, has become the concern of many scholars, due to their digital form, which makes memes proliferate at a high rate between internet users nowadays. They depict what is commonly used and shared between internet users which demonstrate inevitably how digital culture is operating. And since memes as she posited carry culture and human behaviors, they also do carry ideologies, however, these racist and sexist ideologies are nowdays remarkably depicted in memes according to what has been observed on these websites.

2.4 Data Analysis

Data analysis is a vital part of the research methodology. As it brings about facts and methods to solve the study questions, problems, and draws conclusions. According to Ashirwadam (2014, p 01) data analysis is " The purpose of it, is to identify, transform, support decision making, and bring a conclusion to a research "
Shedding light on this notion, the data was collected from one source. Mostly memes found on Facebook and Instagram, which contain either explicit racist, or sexist linguistic features, and highlighting these ideologies, as well as, providing exhaustive interpretations. This process requires models which allow us to arrive at the desired result.

It seems that CDA, and specifically Fairclough's model of analysis, is the most appropriate model to approach and answer the research questions. Since the main focus of this study is analyzing memes, and extracting patterns of racism and sexism detected using Fairclough's theory is potentially going to contribute to finding these patterns. Because according to Fairclough (1984) "text is a social practice".
This notion consequently leads to mentioning that memes are usually - if not most of the time- written, which is considered a mean of transmitting beliefs,

ideas, and most importantly ideologies. Thus embracing Fairclough's three stages of text analysis would provide a profound comprehension, and a satisfactory answer of the research problem.

2.5 The Methodological Limitations

This research aims at finding answers and evidences in order to confirm the hypothesis, which explores what linguistic features contribute to the reproduction of sexist and racist ideologies in internet memes. The methodology being designed to reach such conclusions is based on the data available on Facebook and Instagram, the availibility of the data i.e racist and sexist memes, did not create an obstacle in the process of the analysis. However, the only constraint that should be discussed in this section, is the lack of secondary sources that dealt with the same issue in the Algerian society.
As it was mentioned before, it seems that there are no previous Algerian researches that covered this phenomenon, nevertheless, some articles highlighted the meme concept, its meaning, historical background, and its social function. However, no prior study has been conducted covering this field of study, or analysing memes from a critical point of view about the existence of this issue in the Algerian society.

Conclusion

Methodology is the cornerstone of this chapter as the process indicates. Every section moving from the reseach design to the methodological limitations contributes to the completion of the other. For instance, understanding the research philosophy would consequently lead to finding the research type and so on. As a result, the layout of this chapter has to be logical and ordered since each point is inevitabely the outcome of the previous one.

Starting by the research philosophy, this one in hand is an exploratory research, that aims to discover the sexist and racist linguistic features found in memes. In addition, the research type is inductive, because it was built on an observation we made, and later, data was collected and analysed to discover the phenomenon.

As for the research strategy, this one tends to explore the racist and sexist language that constructs a meme and make it seem an innocent joke, and what causes people to think that way, i.e the social contexts that generate such type of biased privileges.

Furthormore, in this chapter the temporal scope of the research is cross-sectional because the data has been collected at one time from different sources. This data does not intend to influence or change people's behavior.

Moreover, the type of data we used in this research is digital texts i.e memes, which are the combination of a short text and an image, or sometimes, a text only.

Since the data in hand is linguistic, the analysis tool we adopted is critical discourse analysis, because in the phenomenon being tackled, there is a certain domination of a group over the other, which is reffered as power abuse in CDA. As a result, Fairclough's model of analysis is the most suitable to unveil the dominant and the dominated group, and to uncover the reasons behind it.

Chapter 3: Data analysis, Research Findings and Discussions

Chapter Three: Data analysis, Research Findings and Discussions

Introduction

This chapter highlights the analysis of the data gathered from Instagram and Facebook in order to answer the two main research questions. In this section the data are analysed using Fairclough's model to find linguistic patterns and topics which answer the first question of the research, regarding the linguistic factors which are produced and reproduced in sexist and racist memes. Also, the model answers the question about its significance in the process of the analysis. Moreover, the conclusions and findings found in the data are going to be discussed critically in order to arrive at the predicted results.

3.1. Racist meme

3.1.1 Meme 01

Figure 10

Negros to work for free meme



This meme was found online on Instagram. It is written in the Algerian colloquial and the standard Arabic language ; by an Algerian Instagram user called _meme.dz_, which was posted on March 2021. This meme did not get many shares or reactions as the post indicates ;however, it only got two likes along with the page admin comment (العنصرية/ racism).

{سلام الله يحفظكم وين نلقى الكحالش تع بريكول في سطيف}

{سوق سطيف الجديد بيع وشراء كل شيء}

Which translates to [peace/Hello, may Allah protect you, where can I find negros/black people to work part-time jobs in Setif for free?]
[the new Setif market 'buying and selling everything']

Description

In order to analyze this discourse, Fairclough's theory of power indicates that the first stage to be covered is description . And according to what has been translated, it seems that, the meme creator's experiential value i.e how he/she experiences the world through vocabulary, such as (كحالش which is السود in the modern standard Arabic -MSA- and which translates to black people), also the word (بريكول/ العمل بدوام جزئي which translates to part-time job), (سوق سطيف الجديد/ which translates to the new Setif market), and (free) designate that the meme creator vocabulary hold a racist ideology. Thus, The experiential value may show that the creator believes in the idea that black people are supposedly suitable for part-time jobs but for free ; consequently, due to the statement about the market which indicates that black people are being bought and sold as products.

This leads to discussing the relational value between the meme creator and the meme audience. Since this meme holds some racist terms said by this user, it can be easily understood by other internet users who speak the same dialect and belong to the same social background, which may contribute to the propagation of this meme. Also, the mode of the discourse is in a form of a question, and generally the person who is asking is either looking for an answer, or is looking for an agreement. But in this case, it seems that, the author is looking for people that can agree with him because this meme was posted on an Instagram account that usually creates memes, and not a place where people buy and sell products as the meme indicates.

The last concept in the vocabulary section is the expressive value. According to Fairclough, the expressive value shows the author's attitude towards a specific situation, a group of people, or the idea in itself. Thus, the discourse of this meme is positive, which designates that the author's attitude towards black people, who can Be used to work for free, is true according to his point of view.

Another feature that Fairclough mentioned in the description part is the importance of grammar, in the sense that it provides the grammatical processes which are present in the discourse, and compose the ideology. In this meme the discourse is active because the agent is there – the action doer- (وين نلقى which is اين اجد in

MSA, which also translates to where can I find). The use of the pronoun 'I' indicates that the statement is active. This leads to mentioning that the author accepts the idea of using black people as products or to work for free. Therefore, using the active voice in this case shows the racist stance of the author.
Drawing upon what has been mentioned before, this meme does not contain any negation, which according to Fairclough (1984, p. 104) if the discourse is positive that means there is a possibility that this might happen in reality. Hence, the author believes this idea can be realized in the real world, which remarkably highlights his/her holding a rasict ideology.

Interpretation

In the interpretation process, Fairclough (1984, p. 118) stated that this stage is mainly concerned with how participants contribute to the text production processes. In other words, the participants' MR cues ought to interpret the text components which usually contain their beliefs, knowledge, and most importantly ideologies.

This process is only possible when Fairclough's diagram is followed. And revolving around this notion, the MR in the diagram are considered interpretative procedures, in which their input would lead to interpreting the discourse. Thus, the social orders in this discourse are the meme creator and his relationship with other members whom are the public, or internet users since it is posted on social media, and whom belong to the same social background. This was on the level of the context, the next stage is the text interpretation.

The text interpretation requires the participant to hold prior knowledge about the sound system, semantical structures, pragmatics, and developed schemata of the language. In that sense, the surface utterance of this discourse is the combination of sounds and words the participant recognizes in order to make sense of it. For instance the word (كحالش / السود in MSA i.e black people), (بريكول/ العمل بدوام جزئي in MSA, i.e part-time job), and (السوق i.e the market) the participant infers the racist meaning of the discourse as he/she is being competent in the Arabic language. Then the interpreter should be able to deduce the function of the discourse, relating to pragmatic conventions such as the speech act. Therefore, in this case the function of the question is either demanding from the receiver to provide answers, or to show their stance.

The last stage of the interpretation is supposed to happen after the participant is fully able to infer and understand the whole meaning, being explicit or implicit, so that this discourse is going to be part of the shemata. This schema formed as a result of this

inference is going to be reproduced later by the participants as it becomes part of their ideological system –MR-.

3.1.2 Meme 02

Figure 11
The balck child racist meme



A meme was found on Facebook, created by an Algerian internet user called (ميمز كانت انجليزية جعلناها عربية لتفهمها which translates to we translated English memes into Arabic so you understand them). This meme was posted in September 2017. It is written in standard Arabic, directed to a large audience, Algerians and Arabs internet users.

{لماذا لا يضعون هذا في كل متجر}
[Why do not they put this in every shop ?]

Description

Following Fairclough's model, analysing levels of the text is the first stage to begin with. In this meme, the creator's experiential value is represented through the meme's text, as he is experiencing the world, or perceiving black people as animals, by stating that clothes that have printed, or painted animals should be only worn by black people. Thus, saying that (لماذا لا يضعون هذا في كل متجر / why do not they put this in every store) indicates his racist experiential value against black people. Second, His relational value is expressed in a form of a question, which might reveal his real motive behind producing this discourse. According to how Fairclough defined the use of questions, it seems that, in this case the question is asked because the creator is looking for agreement, and those who can accept his racist ideology.

Third, this meme is posted on social media platform which is accessible to millions of users. Hence, it can seemingly reach a large number of people, and especially those from the same Algerian background as him. And, according to Facebook, his post gained few reactions, some of them laughed using the smiley face emoji, and others were angry using the angry face emoji. Moreover, this leads to mentioning that the creator's stance is positive towards displaying this practice in all stores.

The last point that should be highlighted is the use of negation (لا يضعون/ do not put), as it is important to remind the reader that this Facebook page translates memes of all kinds according to what the page name indicates. Hence, the picture of the kid being added to the monkey shirt seems to be in a foreign store, and the meme creator attached it to the text (لماذا لا يضعون هذا في كل متجر / why do not they put this in every store) claiming that this practice does not exist in Algeria, but he would like to see it happen from his personal perspective. Therefore, the purpose of using negation is to show that this racist practice does not exist in his reality.

Interpretation

This part of the analysis deals mainly with how the participant's MR contribute to the interpretation of both text and the context according to Fairclough. The social orders' MRs of the participants in this meme allow them to infer its situational context, and according to what has been found on Facebook, the situational context is more public. Hence, the participants are the internet users who were exposed to this racist content, and interacted with it either with laughing, or anger. However, those who reacted to it with the laughing emoji demonstrate an acceptance towards this meme, which might indicate that participants hold these racist MR ; otherwise they would not have been able to interact with it. And to illustrate more, the text interpretation would provide an in-depth clarification of the process.

Table 01

The Grammatical Features of the Surface Utterance

The English translation	The grammatical functions	The original text
Why do not they put this in every shop ?	-why : adverb -do not : auxilary verb ‘to do’ / negation -S’ : pronoun ‘they’/ verb ‘to put’ / pronoun’this / PP ‘in every shop’	لماذا لا يضعون هذا في كل متجر

The surface utterance in this meme is how the participant is able to infer through converting sound waves into meaningful words. For instance, (لماذا لا يضعون هذا/ why do not they put), an Arab who holds phonological, and syntactical MR would understand this structure as a question, which would also allow him/her to compose the meaning utterance. At this level, they are able to infer using their pragmatic prior knowledge, in which they decode the function of this speech act, whether it is declaring, requesting, or demanding clarification. Thus, this process would result in the construction of their text structure and ‘point’ as Fairclough addresses it.

Before concluding the process of the interpretation, it is highly significant mentioning that due to the meme type –text and image- which is the case for almost every digital meme. The image in this case contributes to the meaning. Also, Fairclough (1984, p. 22) posited that the importance of the unspoken discourse, and called it *visuals*. He (1984) stated that "talk is interwoven with gesture, facial expression, movement, posture to such an extent that it cannot be properly understood without reference to these ‘extras’"(p. 22). To add more, he considered these visuals part of the spoken language which can not be separated from the actual text, and the written visuals such as "printed, filmed, and televisioned materials" (p. 23) which help determine the meaning of the discourse.

Therefore, the image attached to the text (لماذا لا يضعون هذا في كل متجر / why do not they put this in every store ?) comes in shape of a smiling black kid head image modeled in a monkey-printed t-shirt, designed for kids. Besides, the motive of the meme creator is clear, as he focused on this image rather than the one next to it which pictures a white kid head image modeled in a military-printed outfit t-shirt. Thus, since the white kid image is cut and not completely shown, it means that his purpose was emphasizing the black kid image. As a result, the picture is a mandatory part to decoding the discourse’s

full meaning because the text in itself does not make a complete sense if the image was not attached to it.

The text structure and ‘point ‘ is the final level of the interpretation. At this point, the discourse, the participant were exposed to, is now decoded into points –topics-, subjects, and frames. In other words, the process of constructing this text into a source, requires an understanding about the kind of activity was happening, people involved in it, their social status, as well as, the language that was used. Drawing upon that, the whole discourse is about a racist meme claiming to display black kids wearing animal-printed clothes, which should be found in every store. According to Fairclough’s model, this would lead consequently to its production and reproduction in other discourses, as it holds necessarily an ideology.

3.1.3 Meme 03

Figure 12

‘Stealing, aiming, escaping ‘ racist meme



This meme was posted on Facebook in September 2017, by the same Algerian Facebook user ميمز كانت انجليزية جعلناها عربية لكي تفهمها . It is directed to the Algerian and Arab audience, as it is written in the standard Arabic language.

{نحن السود جيدون في كرة السلة لأننا نستطيع السرقة التصويب والهرب}

[We black people are good at basketball because we can steal, aim, and escape]

Description

The meme creator's experiential value is expressed through the meme's text, conceiving black people as being good at playing basketball because they steal, aim at others, and escape. Thus, based on the nature of this Facebook account, the meme creator translated the discourse from English into Arabic which designates that the original text was taken from another account. However, the fact that he translated this discourse shows his racist expressive value against black people, for over-generalizing that these people are only good at this sport because they can do other illegal things such as stealing, shooting people, and escaping mainly from the police.

The audience in this case are exposed to this racist discourse through this platform, and it seems that some of whom reacted do agree with the creator, as they interacted using the laughing emoji, or like. This indicated that the explicit meaning was grasped and understood. Therefore, the Arabic discourse has reached different people from various backgrounds, for instance, one of the people who reacted to it is from Egypt, another one is from Tunisia, and from Saudi Arabia. This seemingly proves that even though they come from diverse cultures, they share the same linguistic code which enabled them to infer the text meaning.

In this meme, the use of the declarative mode indicates that the creator is stating facts –according to his point of view- and it is a positive statement, this shows that black people in fact steal, kill, and escape which make them good at basketball. Thus, the statement being positive holds the racist ideology of the creator believing that what has been mentioned is true.

Another important grammatical feature is the use of modality. The model verb 'can' which is equivalent to (يستطيع) in Arabic designates that the information being given is with no doubt possible but not ultimately true. The use of 'can' might also demonstrate that the author is not certain, or confident for claiming that black people can indeed play basketball because they are criminals. However, this does not mean that he, to a certain degree, believes that it is possible.

Last but not least, the pronoun 'we' has to be highlighted in this meme. The use of this pronoun in saying that (نحن السود/ لأننا نستيطع/ we black people/ we can) is claiming that the person who is speaking is black also because 'we' in this case refers to speaking on behalf of all black people whom supposedly agree with him. Mainly because according to Fairclough (1984) the use of 'we' means that the text producer is aiming to invite the receiver to feel the sense of belonging and solidarity. Therefore, the person who created the meme believes that black people do behave like criminals, over-generalizing them by using the pronoun 'we'.

Interpretation

The surface utterance in this meme is represented through the way the creator organised cohesively the discourse, which is decoded by the participants using their MR cues. These structures are going to be discussed in the table below :

Table 02

The Meme Text's Grammatical Processes

The English translation	The grammatical features	The original text
We black people are good at basketball	The use of the verb 'to be' to describe black people ability for being good at Basketball	نحن السود جيدون فكرة السلة
Because	A conjunction to link two independent clauses, to express causality and the organization of events	لأن
We can steal, aim, and escape	The use of modality (can) indicates the probability of what is claimed to be true (stealing, aiming, and escaping)	نستطيع السرقة, التصويب والهرب

First, The participants' MR allow them to infer in a way that understanding the first independent clause (نحن السود جيدون فكرة السلة / we black people are good at playing basketball), leads to realizing the secod independent clause (لأننا نستطيع السرقة, التصويب والهرب / because we can steal, shoot, and escape). This process of cause and effect can only be understood through the use of 'because', as it indicates causality. Drawing upon that, the participants would infer that black people are good at this sport because they possess the required skills which they acquired through commiting crimes but not another way.

Second, the semantic and pragmatic understanding of the meaning utterance is accomplished by means of making sense of how these clauses are linked to build a coherent meaning. Thus, this discourse is declarative, informative based

on what the syntactical order indicates. The participants by means of MR are able to infer the function of this discourse building upon how these different grammatical features contribute to understanding the whole meaning.

3.1.4 Meme 04

Figure 13

The negros in the studio meme



{مغني الراي يؤدي اغنية جديدة. الزنوج الي يكونو معاه في الاستوديو}

[A Rai singer performing a new song. Those Negros in the studio with him]

Description

The experiential value of the meme creator is the way he believes that those who dance in the background of the music clip look like (الزنوج/ Negros). This idea is rooted in the fact that Rai music videos – an Algerian music genre- nowadays are filmed in a way that the actual Rai singer performs his/her song while there are some people in the background , they are not considered professional back up dancers, perform some random movements. Thus, according to the meme creator these dancers are moving in way which makes them look like Negros, this relationship in his view point is accurate because he considers them doing an inferior, dense act.

This creator shared his meme on a public platform where a large number of users can access and interact with it. In that sense, part of this meme is written in the Algerian dialect (الزنوج لي يكونو معاه / Negros who are with him) which might be understood only by Algerians ; however, it can be also

understood by other Arabs since the first half is written in the standard Arabic. Thus, it can be shared with those who possess the same linguistic, as well as, social background i.e Algerians, but it is uncertain to claim that other Arabs would infer the social value this meme holds because this music genre does not exist in other Arab countries.

The expressive value of the meme creator is mainly expressed through declaring that those who dance in the background are negros. This statement takes the declarative form which means that the creator is positive towards his opinion i.e being racist through the explicit use of the term 'negros'. Hence, if the statement is positive, it consequently means that this scenario happened in reality, and this indeed is true because this phenomenon actually exists and can be observed in the Algerian society through many digital platforms such as Youtube, Facebook, or Instagram.

Interpretation

In this meme the interpretative procedures of the participants –MR- allow them to infer the meaning of the discourse, this process is going to be highlighted in the table below.

Table 03

Gramatical Processes of the Racist Text

The English translation	The grammatical functions	The original text
A Rai singer performing a new song	-the subject : Rai singer -action : the verb 'to perform' - the object : a new song (NP), (determiner ,adjective, and noun)	مغني الراي يؤدي اغنية جديدة
Those negros who are in the studio with him	-Negros refers to dancers in the video clip - action : verb 'to be' - object : in the studio (preposition + an NP)	الزنوج الي يكونو معاه في الاستوديو

Drawing on what has been displayed in the table. The surface utterance of the discourse is understood by inferring its first half (a Rai singer performing a new song) which indicates that the subject (Rai singer) is performing the action of the statement, and it is conjugated in the present progressive which designates the continuity of the action. Also, the object of the sentence (a new song) is a noun phrase. This independent clause contributes to the coherence and cohesion of the second statement (those Negros who are in the studio with him), in which this sentence describes the other action taking place. Negros as the creator claimed are performing a certain dance, or moving in a dense way that holds his racist stance against those people, not only black people, but Algerians who are in the music clip.

Therefore, the image of the gorillas attached to the meme text plays a mandatory role in the interpretation process. The visual sign in the meme pictures three cartooned gorillas positioned in different ways, which appear to be dancing as the middle one indicates, this gorilla is raising its arms. This picture was actually taken from the famous dancing gorillas meme, which is a music video titled " the crazy things we do" by Ego, it was posted on YouTube twelve years ago. In the music video the gorillas do perform a dance, in that sense, the meme creator resembles those who dance in the Rai music video moving like these gorillas.

To add more, the word 'Negros' was intentionally used to describe how black people look. The creator could have used the word gorillas to talk about what was happening in the clip, however, he opted for Negros instead which demonstrates his racist ideology held against black people. This inevitably leads to mentioning that the image contributes to understanding the intended meaning behind the discourse.

Explanation

The last stage of Fairclough's theory is providing an explanation of the ideology dynamics. In which Fairclough (1984, p. 135) considered the ideology reproduction connects the interpretation and the explanation part. In that sense, the reproduction occurs when the social practice- structure- determines the emergence of MR, which in turn shapes the discourse.

The dynamic relationship between these components results in the social struggle that happens between the dominant and the dominated group. Hence, in this meme considering black people as products that can be sold and bought in the market – according to the meme creator- signifies the social struggle, and the treatment black people deal with while seeking refugee in Algeria.

Also, depicting this ideology in the discourse designates inevitably its existence, and reproduction. This would lead us to mention the history of slavery in Algeria. As discussed in the previous meme, Algeria had had its portion in the history of slavery, black people were bought and sold in the southern part of the country significantly, in places such as Touet, and Ouargla (Ben Zarouel, 2014, p. 05).

In addition to that, it is worth noting that black people were taken advantage of to do the hard chores like, gardening, harvasting, carrying sand, and digging wells. These chores led to the death of many black people especially those who used to dig wells, as the digging in the sand is much more dangerous than in the normal soil. Drawing upon that, and since slavery was practiced in Algeria for a long time, as well as, the way black people were treated back then, it contributed to the production of this racist ideology. Therefore, it became part of the MR, which in turn would be reproduced in the discourse.

Based on what has been analysed, racism was depicted in the discourses produced by Algerians, attacking black people for being criminals such as(لأننا نستطيع السرقة, التصويب والهرب/ because we can steal, aim, and get away with it), comparing them to animals, for instance picturing them as gorillas and monkeys, and considering them as products that should be sold and bought like the meme's discourse (في سطيف كحالش تع بريكول / negros/blacks to work part-time jobs in Setif for free?). These racist texts were said and created by Algerians which is one way of expressing their racist MR. Many incidents happened few years ago reporting racist treatment black people experienced in Algeria which is highlighted in the coming sections.

It seems that racism in Algeria is not just rooted in the past ; however, it is still practiced until this day. A Malian student called Aisha who was studying at one of the Algerian universities claimed that she had to deal with racism everyday since she laid her foot in Algeria, some used to call her 'black' and some used to bully her physically, as the Arabia independent website reported in 2020. This " truth concealment " as the journalist Ali Yahi described only saw the light when George Floyd murder happened in the United States. This student broke the silence concerning her struggle. Therefore, Kassimi. A (2020, the sense of superiority) stated that it is surprising to think that racism in Algeria has taken many shapes, and many Algerians see themselves superior to those from African countries whom had to seek refugee in Algeria. The claim of Ahmed Kassimi can be validated by what the former prime minister Ahmed Ouyahia stated in his speech, blaming them for being criminals causing problems in Algerian society which contradicts the international agreements, Algeria promised to keep while refugees are staying there.

This was one of the aspects for proving how racism is practiced in the Algerian society. Treating them as inferior was not sufficient ; however, producing racist discourses was one of the contributors to trigger their sense of superiority against black people. Thus, over-generalizing and categorizing them

as criminals, animals, or products is remarkably manifested in the Algerian discourse as these memes demonstrated.

3.1.5 Meme 05

Figure 14

The Chinese friend meme



A racist meme found on Facebook, posted by an Algerian Facebook user in February 2020 on a page called FB@Lord.anubis.memes. Directed to a larger audience mainly Arabs and Algerians.

{انا لا تأكل كل شيء يتحرك ان هذا تصرف بربري}

{صديقي الصيني الطعام هو الطعام}

[Me : do not eat everything that moves, that is barbarian]

[My chinese friend : food is food]

Description

Unlike the previously analyzed memes, this one comes as a dialogue. Seemingly between the meme creator and his 'Chinese friend ', in which the experiential value of the creator i.e the way he is experiencing the world, is depicted through showing his racist stance against Asians, Chinese specifically.

Thus, believing that Chinese people eat every species that moves(لا تأكل كل شيء يتحرك which translates to do not eat everything that moves) designates how the author is biased against the Asian culture. Adding to that, stating that they eat everything seems unsatisfactory to the creator, so he added the word (barbarian/ بربري) to describe their act towards such practice.

Furtheremore, the second part of the dialogue is his chinese friend response. It seems that (food is food / الطعام هو الطعام) is a way to approve his point of view through claiming that his friend actually agrees with his idea, stating that food is food. Consequently, proving that this act is indeed barbarian.

The relational value in this meme is demonstrated through his discourse (Arabic) which can be understood by Algerians, as well as, Arabs since it is written in the standard Arabic language. In that sense, this meme is not only directed to people from his social background but also those who share the same linguistic code. Hence, this leads to discussing the expressive value of the creator which seems negative towards this group of people. Moreover, he considers chinese barbarians for eating every type of food served for them.

After shedding light on the vocabulary used in this meme which contributes to understanding what this meme creator believes, and the kind of ideologies he holds. It is high time to highlight other aspects such as the fact of using imperative. As he mentioned in the meme (لا تأكل كل شيء يتحرك / do not eat everything that moves) the imperative was purposefully used to affirm that he is like many others who believe that Chinese people eat every kind of species, and commending them to avoid eating this kind of food. It is important noting that this meme was created in 2020 after Covid-19 has heavily propogated around the globe, and due to the rumors existed at that time. The chinese government was blamed for being the main contributor for spreading this virus, as many social media platforms such as Instagram, Twitter, and Facebook reported that it was due to a popular Chinese bat soup.

As a result, many memes were created at that time attacking chinese people - though in a humorous way- blaming them for causing this virus to spread. Drawing upon that, this meme seems to be created at the same time these rumors occured which is why the creator used the imperative to affirm his position, as well as, prohibiting them from eating such food.

Another aspect is the interactional conventions used in the meme. According to Fairclough (1984, p. 112) turn-taking should be equal in formal conversations, however, in pre-dominated conversations, turn-taking is not equal. In this meme, the conversation between the creator and his chinese friend is fictional, as it is common to include a dialogue –generally fictional- in a meme. Thus, turn-taking in this meme is preceeded by the creator using the pronoun 'I', while his friend is in the position of a receiver.

The ideology behind this turn-taking is to reveal chinese people as barbarians because when he prohibited them from eating everything since it is a barbarian

act, his friend insisted and claimed that ‘food is food’ which also confirms his point of view of them being stubborn and uncivilized. Because the image used in this meme is picturing a character from the famous cartoon movie "The Incredibles" pointing to the table where the meme creator added the text(الطعام هو الطعام / food is food) to show the defiant position of his Chinese friend. Therefore, this claim remarkably designates the racsit stance of the author.

Interpretation

The process of interpretation is an outcome of how the participants infer with the text production processes, using their MR –interpretative procedures- to make sense of the text. This meme was posted on Facebook i.e it is accessible to the public, and it has got a number of likes while thirty-six people used the laughing emoji which can be considered an interaction between the creator and other Algerian Facebook users. Thus, this denotes their ability to infer the social orders cues that contribute to understanding the situational context, which is represented as the page owner and the fact that he produces memes in the Algerian dialect, as well as, the standard Arabic language. Therefore, this leads to mentioning that decoding the context means inevitably that the participants had already infered with the text which is going to be discussed in the next section.

According to Fairclough (1984) these interpreatative procedures –Mr- work as "camera lenses " which contain the participant’s knowledge of different systems, such as phonology, semantics, pragmatics which allow them to understand the meaning of the discourse. Drawing upon that, the participant knowledge about the sound and lexicon facilitates the process to recognize the the surface structure, for instance (لا تأكل / do not eat), (هذا تصرف بربري / this is barbarian), or (الطعام هو الطعام/ food is food). These surface elements would contribute also to decoding the meaning of the discourse, making sense of the sentence structure which is imperative presented in the table.

Table 04

The Surface Structure of the Discourse

The English translation	The Grammatical function	The Arabic version
Do not eat	Auxilary verb, negation, and the main verb (eat/اكل)	لا تأكل

everything	Object	كل شيء
That moves	Determiner, verb	يتحرك
This is barbarian	Pronoun, verb, and adjective	هذا تصرف بربري
Food is food	Noun, verb, noun (not a common structure in Arabic)	الطعام هو الطعام

Moreover, the sentence in hand is complex, (do not eat everything) is the independent clause, while (that moves) is the dependent one. Understanding this structure would lead to consequently deciphering the rest of the discourse such us (this is barbarian), and (food is food). This is on the semantic level, on the other hand, the pragmatic analysis of the meme indicates that the creator is ordering and commanding the receiver to act on something, in other words ordering him to quit eating anything that moves. Moreover, the meme holds a racist ideology which the participants infered, and even laugh at it, which means that both semantic and pragmatic meanings are fulfilled. And the racist message was successfully conveyed.

As a result, Fairclough (1984, p. 120) posited that at this stage the participant is able to form and develop the schemata, in a way that, they would be able to identify subjects, activities, and points -topics-. This process is going either to create a novel schema about the point, or it would expand its capacity concerning this topic. Therefore, the process of the interpretation signifies that the racist ideology the meme creator shared on his page is a reproduction of an existing MR which is also depicted in the discourse. This would inevitably be exposed to other users who might hold the same racist MR.

3.1.6 Meme 06

Figure 15

'Everything that moves' meme



This meme was created by the same Facebook user of the previous on. It was posted in Fabruary 2020, on the same Facebook page. It is written in the standard Arabic language, thus, it is directed to both Algerian and Arabs.

{مخلوق او شيء يتحرك}

{الصينيون}

(a creature or something that moves)

(Chinese people)

Description

As the discourse indicates, the experiential value of the author is expressed through claiming that anything alive can be cooked for Chinese people. And because the discourse in this case is highly attached to the photo, it is important noting that the latter also denotes an insight about the author 's experiential value. The picture is about an Asian cook grilling some meat, and the author added the picture to describe that Chinese people indeed eat every creature that moves since the actual meme text does not fulfill the whole meaning of the situation.

Another point is that the author shared his expressive value by being negative towards this group of people, as he does not accept their odd cuisine – to his view-, this process is also shared with a number of other Facebook users from the same social background. Therefore, those who speak and possess the same linguistic and sociolinguistic competence would understand the discourse if they are knowledgeable about this genre of meme, in which the picture is used to complete the meaning of the discourse.

Interpretation

Like the previously analysed meme, this one was created during the first wave of Covid-19 that started in China. The participants in that case are able to understand the situational context using their interpretative procedures, which allow them to realize that the meme creator is an Algerian, speaking the Arabic language, and his message is directed to the public. Thus, because it

was posted on a social media platform, it has got a number of reactions mainly the laughing emojis, around twenty users reacted using this reaction. This denotes that many people accepted, and laughed at the racist discourse which significantly connotes the racist MR these people hold.

The process of the interpretation also requires noting that the means by which the participants were able to infer, are by holding some competencies concerning the linguistic code, which allow them to conclude that this is considered a humorous text even though it is racist. One of the means is recognizing the words which construct the surface utterance such as (مخلوق او شيء يتحرك/ a creature or something that moves), and (Chinese people/الصينيون).

These words have grammatical functions that lead to decoding the meaning of the discourse, these functions are displayed in the table below.

Table 05

The Grammatical Functions of the Surface and Meaning Utterances

The English translation	The grammatical functions	The Arabic version
A creature	A noun which is supposedly the object of the sentence	مخلوق
Or something that moves	The conjunction 'or', a noun, and the action verb 'to move'	او شيء يتحرك
Chinese people	A noun which is the agent, and the action doer in the discourse	الصينيون

the meaning utterance of the meme is a result of linking the first utterance (شيء يتحرك/ something that moves), and (الصينيون/ Chinese people) by an action verb 'to move', in which the participant would infer that a Chinese person eats every living kind. As a result, this discourse is going to be interpreted and added to the schema of the participants, classified as subject (Chinese people), activity (their food culture), and a point (the racist discourse which people use to blame them).

Another important point is the picture attached to the meme which shows an Asian cook holding a metal stick with some meat hanging from it, pouring a liquid probably the reason that ignites the fire on the meat. The picture

contributes to the coherence of the discourse, in a sense that the text (مخلوق او شيء يتحرك / creature or something that moves), and (الصينيون / Chinese people) are only understood by the participants due to the picture. Moreover, the meme creator instead of writing about Chinese people eating everything that moves, he attached an image of the chef to demonstrate his thought.

Drawing upon what has been mentioned before, the propagation of these rumors about the Chinese culture was used as a subject of racism for many countries, and it was the case for Algeria. The creation of this meme indicates the existence of this racist MR, if it did not occur due to any historical background, it certainly existed in the discourse due to the characteristics of memes. According to Dawkins (1976, as cited in Shiffman, 2013, p.17) memes are not only characterized by their funniness but also by the way they diffuse, in that sense the last characteristic of meme diffusion is *copy fedility*.

People tend to adapt quickly to any change.Thus,When a new meme appears holding the same message of a previous one, it automatically replaces it.In other words, the first meme is updated taking a new form which people are likely to adopt.This change is called *copy fidelity*. Consequently, the existence of this ideology is manifested in many memes that went viral during Covid-19, blaming the Chinese government, and attacking the whole nation. This is one form of the issue, the next meme which is created by an Algerian meme creator, shows his racist stance against Asians facial appearances.

3.1.7 Meme 07

Figure 16

The war racist meme



This meme was posted in January 2020 by an Algerian Instagram user called _meme.dz_. Directed to Algerians and arabs in general

{أمريكا لو دخلت في حرب مع الصين}

[if America fought in war against China]

{تبا, انها المرة التاسعة التي اقتل فيها نفس الشخص}

[Damn, it is the ninth time I kill the same person]

Description

The experiential value of the meme creator is demonstrated through claiming that if America was in war with China, the American soldiers would get confused thinking they killed the same person several time. This racist discourse is implicitly claiming that Chinese people look the same in terms of their facial appearances. Stating that (تبا, انها المرة التاسعة التي اقتل فيها نفس الشخص / Damn, it is the ninth time I kill the same person) is the actual racist discourse in this meme, and which shows the expressive value of the creator against Chinese people, as he believes that they look all the same, shows his negative stance against them, judging a whole nation by its facial appearances.

Since this meme was found on a social media platform. It has reached many Algerian Instagram users whom are from the same social background as the meme creator. The reactions this meme got are a total of thirty-nine likes which indicates that it indeed was viewed by many users who share the same social and linguistic norms.

Interpretation

This meme is written in the Arabic language, and since the participants carry a prior knowledge –MR- which allow them to interpret the message, it is important stating that the surface structure of the discourse is a mandatory step in order for them to infer the intended meaning. These structures are explained in the table below.

Table 06

The Composition of the Surface Utterance

The English translation	The grammatical function	The original text
If America fought in	The use of condition	لو دخلت أمريكا في حرب

war	signifies a probability of an action that may happen which is the action of ‘to fight’ in a war (the war is the major event in the discourse)	
Against China	China is the object of the sentence (the country America is fighting against)	مع الصين
Damn	Using the word ‘damn’ is common between Americans, as it is considered a slang word	تبا
I kill the same person	The use of the present perfect in this case is to denote the repetition of the action ‘killing’	اقتل فيها نفس الشخص
It is the ninth time	The repetition of killing the same person nine times	المرة التاسعة

The way this discourse is structured especially how the meaning of the first part (أمريكا لو دخلت في حرب مع الصين / if America fought in war against China) that signifies America –agent and action doer- is declaring a war –action- against China –object-, this coherent order allows the participants to decode the processes which construct a foundation for the second part of the discourse (انها المرة التاسعة التي اقتل فيها نفس الشخص / Damn , it is the ninth time I kill the same person). The surface structure of the latter connotes the repetition of the action (to kill) mainly because the creator believes that they look the same. Thus, for the soldier in the picture who is supposedly an American, seems angrily confused for killing the same person several times.

Therefore, the image attached to the meme is picturing a sniper screaming seemingly the statement written at the bottom, who is claiming that the same person has been killed several times. This picture is supposedly taken from a movie or series, so the statement ‘I have killed the same person several times’ was indeed said in this scene, and the meme creator only added the text ‘if America fought in war against China ‘ which maybe was not the case in the real scene, however, the creator imagined the probability of the scenario.

To conclude, this process of building the entire meme meaning through using these interpretative procedures. The participants are able to understand and infer the meaning that is either stored or expanded in their schemata, which consequently would lead this racist ideology to be sustained in later stages.

Explanation

This process according to Fairclough (1984, p. 135) demonstrates how the discourse is decided by the social structures – constitutions-, and how these structures shape the MR which in turn shapes the discourse, as well as, how the social structures either sustain or change the MR. As it was mentioned above, this meme was created during sensitive times when the whole globe blamed the Chinese government for spreading such virus. It was reported that many Chinese immigrants were bullied, and Algeria was on the list also.

An incident was reported by a Chinese immigrant who lives in Algeria that during covid-19 in 2020, a group of Algerians bullied him and called him 'corona' in El Harrouch market in Skikda, the victim stated that this caused him to cry. The same incident happened in Tunisia and many other Arab regions (Bouzid. M, 2020). This was not the only way people showed their resentment against Chinese people, they also attacked them through memes. Therefore, the racist ideology towards not accepting the Chinese diverse culture, specifically their cuisine, this was remarkably depicted in this meme and many others.

The social structure in that case is how the globe diminished China, as well as, blaming them for covid-19 catastrophic outcomes, it seemingly leads to the reproduction of these racist discourses which denote the existence of such MR held by people who attacked them. In that sense, the social structures contributed to the sustainability of this racist MR.

Another aspect in which internet users were racist against Asians, is concerning their facial appearance. The uniqueness of their appearances made them in a position where people take it as a subject. Not just in Algeria but in many countries where Asians are all the time bullied for their eyes or nose shape, their short height, or other physical parts. The stereotypes took another dimension in which they were sometimes even killed for looking that way, such as the case of Vincent Chin in 1982, in the U.S.A. commiting such a crime did not prevent the hate against Asians, but making fun of them is one of the ways others use to express how they view them. Nevertheless, in Algeria, some described it as " coping with them is impossible"due to cultural differences, as it was reported in France 24 news channel in 2009. This issue

brought to the surface many phenomena Algerians adopted to express their resentment from the existence of Chinese workers in Algeria, which took the shape of memes since it is a modern way of communication.

3.2 Sexist memes

3.2.1 Meme 01

Figure 17

'The only place women enlight is the kitchen' meme



A sexist meme found on Instagram, created by an Algerian Instagram user called meme_boi_2.0.0. This meme is written in the standard Arabic language, directed to a larger population mainly Algerians and Arabs.

{لا اعلم لماذا توماس أديسون اخترع المصباح ونحن النساء نملأ الأرض نورا؟ }

{لأنه يحتاج نور خارج المطبخ}

[I do not know why did Thomas Edison invent the lightbulb, when we women enlight the earth ?]

[Because he needs the light outside the kitchen]

Description

In light of what has been translated, the meme creator experiential value is demonstrated in the way he believes that a woman's value is restricted to the kitchen only, in the sense that when the person –mainly a woman- who posted this on Facebook had this response (لأنه يحتاج نور خارج المطبخ / because

he needs the light outside the kitchen), and it is considered a sexist comment. The meme creator took seemingly a screenshot of the post where only the sexist comment appears, and posted it on his Instagram page, which means that emphasizing this comment shows remarkably his stance, and the ideology he holds against women.

The relational value he shares with other internet users is highlighted in the way his post got a few number of likes, mostly because he does not have a big number of followers on Instagram, but some interacted with this sexist meme showing their agreement. Therefore, those who reacted must share the same social and linguistic background, this consequently means that they also hold the same sexist ideology as the author.

The fact that this person shared this on his Instagram page signifies his stance against this kind of harmful humor, mainly because his expressive value in this case is positive. Thus, this demonstrates the occurrence of this truth in the real world.

The grammarical features this meme holds is represented in the form of the post's original text. Stating that (لماذا اخترع توماس اديسون المصباح ونحن النساء نملأ الأرض نورا؟ / Why did Thomas Edison invent the lightbulb, when we women enlight the earth ?) in a form of a question which according to Fairclough (1984, p. 104), as it begins with *why*, the receiver should either provide a long answer, or an agreement with the statement. However, in this meme, it is noticeable that the author's,of the original post, intention is asking the receiver to agree with her, because seemingly this meme is ironic as it contains a metaphor (نملأ الأرض نورا / enlight the earth), in which she is comparing women to the light.

On the other hand, the response she got from an internet user (لأنه يحتاج نور خارج المطبخ / because he needs the light outside the kitchen) contradicts her motive. Nevertheless, this ironic response designates simultaneously how this person is mocking her for asking this question.

Interpretation

This meme remarkably holds a sexist ideology which requires going through an entire process in order for the participants to understand it. This process begins with how the participants are able to decode the surface utterance using their vocabulary, phonological, syntactical knowledge. The table below explains the grammatical processes of the surface utterance

Table 07

Grammatical Features of the Sexist Text

The English translation	The grammatical functions	The original text
I do not know why did Thomas Edison invent the lightbulb ?	This sentence contains : -A question form (why / auxilary verb 'to do'/ subject (Thomas Edison / main verb 'to invent'/ the object (the lightbulb)	لا اعلم لماذا توماس أديسون اخترع المصباح
When we women enlight the earth	-conjunction 'when' - NP (pronoun 'we' / noun 'women') -VP (the verb 'to enlight' / NP 'the earth')	ونحن النساء نملأ الأرض نورا
Because he needs the light outside the kitchen	-conjunction (because) - S' (pronoun 'he' / the verb 'to need' / NP 'the light'/ PP (preposition 'outside' / NP'the kitchen')	لأنه يحتاج نور خارج المطبخ

The grammatical processes of the surface utterance – previously highlighted in the table- allow the participants to conclude that the first clause " I do not know why did Thomas Edison invent the lightbulb ? " is independent and linked to the second clause "when we women enlight the earth" using the conjunction 'when'. This meaning is only achieved if the metaphor is also decoded, the author compares women to the light, which led her to asking the question "why did Thomas Edison invent the lightbulb ?". Moreover, according to her point of view, the world does not need the light if women exist. Semantically, it is an exaggeration and impossible to achieve. However, pragmatically the author is exaggerating for the purpose of glorifying women. On the other hand, the response "because he needs the light outside the kitchen " was the internet user's way to deminish the value of women, if this person arrived at understanding the whole meaning, it means that the surface and meaning utterances were fulfilled.

The sexism in this meme appears in the comment. This internet user is being sexist through believing that women belong to the kitchen. This conclusion was the result of his statement "because he needs the light outside the kitchen ". Since the author of the original post is claiming that women enlight the earth, the discourse of the comment shows that if women enlight something, it should be the kitchen because the lightbulb was invented to light other places rather than the kitchen.

3.2.2 Meme 02

Figure 18

'Women 's talk' sexist meme



This sexist meme was found on an Instagram account called memes_prod_. Owned by an Algrian user. It is written in the standard Arabic language, directed mainly to Algerians Instagram users and Arabs.

{كلام ستات}

{تصنيف ادمان الألعاب الالكترونية كمرض خطير}

[women's talk]

[Classifying video games addiction as a serious disease]

Description

The experiential value of the meme creator is depicted in the way he reacted to the topic discussed by this television show called (كلام ستات / women's talk), which is an Egyptian show, hosted by an Egyptian journalist Sherihan Abu Al Hassan in 2018. This show used to tackle different issues, social, political, art, famous people biographies, and so on. It seems that one of the social issues they reported is the seriousness of video games addiction.

However, the meme creator approached the issue from a sexist point of view, mainly due to the picture attached to the meme which is showing a black man surprised when reading the episode title (تصنيف ادمان الألعاب الالكترونية كمرض خطير / Classifying video games addiction as a serious disease), but his facial expression changed into a laugh in the second half of the picture, when he apparently read the name of the TV show 'women 's talk'. Therefore, this depicts his sexist stance against women considering them ignorant when it comes to topics such as digital video games.

According to what this post demonstrates, it has reached a vast number of internet users, getting more than one-thousand likes, which designates that those who interacted with this post share the same social background as the author, they seemingly showed their sexist view by liking his post.

Last but not least, the expressive value of the author is expressed through the image –visual-. He considered fields mostly dominated by men such as video games, a topic that should not be discussed by women as the meme image demonstrates. The smiling face of the man is next to the show's name 'women 's talk', which indicates his positive attitude towards not accepting women to tackle this topic.

Interpretation

Unlike the previously analysed meme, this one does not hold any ideological significance in the text. However, the visual element does. Thus, the image in the meme holds the sexist ideology of the author, and the only discursive feature that led the author to interact in this way, is the show's name. Drawing upon that, the participants are supposed to interpret the text in relation to the image, as they are tightly related. This process is a result of inferring with the utterance (women's talk) which is an NP consists of the noun 'women', the possessive 's', and the verb 'to talk' which is used as a noun is this case. This structure apparently does not hold any sexist designations, unlike the picture. Therefore, taking the text in isolation to the picture would appear like an ordinary discourse. However, the meme image "black guy smiling then shocked meme" in that sense, completes the meaning of the utterance which pictures how the author views issues discussed by women, especially if they are male-dominated. It is well-known that video games are vastly played by men unlike women players. Since these games are usually centered around killing and violence, in which they consider women emotionally weaker in handling these games. Thus, the number of female players is fewer than of male players. Moreover, a study was conducted in 2021, in the U.S.A shows that only 41.5 percent of video gamers are female, while 58.5 percent of video gamers audience are men.

3.2.3 Meme 03

Figure 19

The sexist meme of parking



A sexist meme found on an Instagram account, owned by an Algerian user. It was posted in November 2022, and the text is written in the standard Arabic language. The audience is mainly Algerians.

{بدون شرح}

[no need for explanation]

Description

The structure of this meme indicates that the meme creator's experiential value is highlighted in the way he believes that women need a special parking spot because they apparently do not know how to park cars, as the picture indicates. Also, the sexist stance of the creator is depicted in the way the text (بدون شرح /no need for explanation) explains the picture of a parking spot, with a woman symbol on the floor, and unparalleled lines –unlike the spot next to it-. Apparently, the spot is larger than the other next to it, and the text (no need for explanation) refers to the spot that has the female symbol. Therefore, it designates that the creator believes that these spots are only meant for women to park there.

The relational value of the creator is how he shares some social norms with other people from the same society. In that sense, this meme got many likes, one thousand and three-hundred and ninty-two (1392) in total, and seemingly the majority are Algerians due to what the comments section reveal. Most comments on this meme were written either in the Algerian colloquial or French. Hence, this designates that the audience were mostly Algerians who share the same social competence as the creator.

The last notion is the expressive value of the creator. In this meme the discourse (no need for explanation) reveals that the author's attitude towards this practice is positive. The absence of negation in the text indicates that this scenario is indeed part of the author's reality, which confirms his sexist stance against women.

Interpretation

Normally the interpretative procedures are used to decode the text ; however, in the case of this meme, the text consists of two words which build the surface utterance meaning of the discourse. The use of the preposition (بدون /no) is followed by (شرح /explanation) which is grammatically a noun. The coherence of the text is supplied by how the image contributes to a larger degree. The visual in this meme –as explained before- is picturing a parking spot with the female symbol on the floor, and unparalleled lines which fit any car to park in any position. The coherence of the visual leads to decoding the whole meaning of the discourse because the text means that there is no need for explaining why the spot is larger comparing to others next to it ; mainly because it is especially designed for women since they do not know how to park based on his view point.

The meaning of the meme is successfully fulfilled due to the way other internet users interacted with it. This post got twenty-six comments in total which confirms that the sexist message was conveyed. Some of them used the famous sexist meme reaction "women " with a cup of coffee emoji. This meme went viral in early 2022, and which was originally taken from an animated video called Infomercial : The Pill in 2017 ; it is about two men saying " hmpf, women", then they loudly take a sip of coffee. However, this meme is lately used to express offensive opinions to disapprove any action linked to feminine stereotypical traits such as driving. Moreover, others used the laughing face emoji to express that the meme was humorous even though it is sexist.

The interaction that happened between the creator and other Instagram users indicates that the message this meme is conveying, is indeed carrying a sexist ideology. This claim can be proved if the comments are taken into consideration as there is no linguistic significance in the text which indicates

so. However, the next meme holds a linguistic manifestation of sexism, which can be used to strengthen the validity of this claim.

3.2.4 Meme 04

Figure 20

women do not know different types of cars' oil



This meme was found on an Instagram account called meme_boi_2.0.0, owned by an Algerian user. It was posted in September 2022, and it is written in the Algerian dialect.

{الو الزوبير .. لقيت المازوت رخيس بزاف على ليصونص راني درت الplein}

Which translates in the MSA to

{الو الزوبير.. وجدت المازوت ارخس بكثير من بنزين بدون رصاص, ملأتها بالكامل }

[Hello Zoubir.. I found that Mazut is much cheaper than the unleaded gasoline, I filled it fully]

Like the previously analysed meme, the sexism against women, picturing them as individuals that can not perform some activities such as driving, is also depicted in this meme. The linguistic manifestation of sexism in the meme is demonstrated in the text (I found that Mazut is much cheaeper than the unleaded gasoline, I filled it fully) which indicates that women do not differentiate between types of car's oils. According to the meme, the word 'Mazut' and 'unleaded gasoline' are types of oils used for different types of

cars. However, it seems that, the woman in the meme is not aware of the difference between them, as she stated (I filled it fully). Because she found that Mazut is much cheaper than the unleaded gasoline even though it might not fit the type of car she owns, due to what the emoji of 'a smiling face with hearts' might signify. Thus, this emoji denotes that she is proud of what she did regardless of her ignorance. Mainly, because she called someone whose name is 'Zoubir ' –which is an Algerian male name- to tell him about her accomplishment.

In addition to that, the image of the meme is tightly linked to the text. It is picturing a woman wearing a black suit, holding a gasoline gun, while talking on the phone. The picture might be taken from a commercial, or a movie, and the meme creator edited and attached a text to it. The choice of the picture might be intentional. One of the possibilities is to picture working women as independent but can not perform this task, which might be the reason he chose this picture ; or another reason might be that this image is found a lot online, so it was used for this purpose. The facial expressions of the woman in the picture do not fit what is said in the text, and specifically the smiling face with hearts emoji. She has a serious expression on her face, while the emoji is supposed to express love and romance. Consequently, the purpose for using this image was not to match the text ; however, to picture that working independent women can not do such tasks.

Drawing upon what has been mentioned before, the sexist ideologies in this meme is remarkably displayed in the text. Seemingly, the use of linguistic indicators like comparing the price of Mazut and the unleaded gasoline (I found that Mazut is much cheaper than the unleaded gasoline) is followed by the clause (I filled it fully). The cohesion of the surface structure of both clauses result in the participant's ability to decode the meaning of the discourse, they have a cause and effect relationship. Therefore, realizing that the comparison between the gas prices led to choosing the cheaper one, which highlights the existence of the sexist ideology.

3.2.5 Meme 05

Figure 21

The strong independent woman sexist meme



This meme was created by an Algerian Instagram user called meme_boi_2.0.0 in September 2022 ; it is written in the Algerian colloquial.

{قاعد يستنى في strong independent woman

تدير تصويرة بش يكمل خدمته}

Which in MSA translates to

{يقف منتظرا بينما تأخذ المرأة المستقلة القوية صورة حتى يكمل عمله}

[He is waiting for the strong independent woman to take a picture, so that he can finish his work]

Description

The meme creator in this case believes that women who claim to be strong independent are pretending. Mainly, because the picture is displaying a woman who is well dressed in a place of constructions, holding a shovel while a man is standing behind her. Thus, the experiential value of the creator is depicted in the sexist text (he is waiting for the strong independent woman to take a picture), which in his opinion those who claim to be strong independent women are only pretending for the sake of taking pictures ; in order to, post it on their social media accounts.

Therefore, this claim holds an expressive value significance, in the sense that, the statement being positive denotes his sexist attitude towards this phenomenon. Believing that women only pretend to be strong is already practiced in the Algerian society.

Interpretation

The surface utterance in the case of this meme has to be discussed as it holds remarkably the sexist stance of the creator. The text of the meme in written in the Algerian dialect while the phrase 'strong independent woman' is written in English. This process is going to be highlighted in the table below

Table 08

The grammatical composition of sexism in the meme text

The English translation	The grammatical functions	The original text
He is waiting for the	-S' : this clause	

strong independent woman to take a picture	contains the pronoun ‘he’, and the action process ‘is waiting’, which is in the present progressive. - the second action is the taking picture process which takes the stem form (this action is done by the ‘strong independent woman’ -this clause is considered the primary action process of the text	strong independent woman قاعد يستنى في تدير تصويرة
So he can finish his work	-‘so’ functions as a conjunction for the second action process of the text, which when the man finishes his work	بش يكمل خدمته

The meaning utterance of the text enables the participants to infer the grammatical processes ; since, they possess the MR which allow them to understand the meme. The first independent clause is referring to a man who is the agent in the sentence, the verb ‘to wait’ which takes the present progressive because it is the first main action before the second one, which is taken by the woman –the object in this case- to perform the action of taking pictures. To add more, the second independent clause is preceeded by the conjunction ‘so’, which signifies that another action or process is following the first one. And the second main verb ‘to finish’, which is also taken by the agent of the text, takes the present simple form.

This process, by the means of semantics, demonstrates that the flow of the actions taken by the agent are interrupted by the object of the text –the woman-. The sexism in the text is implicit, as the meme creator is not being offensive directly ; however, indirectly. The implicit sexism is highlighted through claiming that the environment of constrcutions is not suitable for women. And in this meme, the woman who is holding a shovel is performing a male-related activity to seem independent. Because according to the creator, women who execute such activities are strong and independent than other women who perform female-related activities. Thus, this point according to

Fairclough is going to be stored in the participants schemata, and it will either be produced or reproduced in their discourses.

For more illustrations, the next meme, taken from the same Instagram account, holds a sexist stance against women.

3.2.6 Meme 06

Figure 07

'How do women feel after gaining some money ?' meme



This meme was created by the same previous Instagram user, in August 2022. It is written in the Algerian dialect.

{طفلة بعدما دخلت 1000 الف في نهارها: شكون تحتاج راجل في حياتها! }

{فتاة بعد جنيها 1000 دينار في اليوم : من التي تحتاج الى رجل في حياتها}

[A girl after gaining 1000 Dinars in one day : who needs a man in her life !]

Description

The creator's experiential value in this meme is demonstrated through claiming that women feel independent and deattached from the male dominance – in terms of finance- when they gain the minimum amount of money. His perspective is depicted in the discourse (بعدما جنت 1000 دينار / من تحتاج الى رجل في حياتها which translates to after she gained 1000 Dinars / who needs a man in her life). In other words, the creator is picturing women as being dependent on men when it comes to their finance ; however, the moment they gain money, they announce to be independent. The concept of strong independent women is also present in this meme, and it is remarkably noticed in the picture of a woman showing her arm in a position that makes her look strong. Thus, the experiential value of the creator is depicted through his sexist discourse, which claims that women feel the sense of independence if they gain money.

The expressive value of the creator is highlighted his attitude towards women feeling independent is positive in this meme. As it doe not hold any negation,

which means that him believing of this is a result of this actually existing in his reality.

Interpretation

In this meme, the participants' MR would allow them to infer the meaning of both the surface and the meaning utterances of this discourse. In the sense that, the syntax of the discourse highlights a cause and effect relationship between both clauses. Stating that (after she gained 1000 Dinars) denotes that the agent of the sentence – the girl- is followed by the action process –the verb 'to gain'-, and the object – 1000 Dinars-. This process leads to discussing its effect, which is becoming independent in the clause (who needs a man in her life).

The grammatical process discussed above would consequently lead to mentioning that this informative discourse is understood by those who hold the same social competence as the creator, mainly because it is written in the Algerian dialect. Hence, the sexist ideology this meme is conveying lies in the belief that women only feel independent when they are financially not tied to men, which denotes that the creator is only restricting female sense of independence to finance. Also, the term (طفلة / a girl) pictures that those women who claim to be independent when they gain any money, are indeed immature girls- based on his discourse-, which designates that the creator is belittling the worth of these females as long as they gain the fewest amount of money, due to the fact that one thousand Dinars is indeed a few amount of money.

Drawing upon what has been discussed, the image used in the meme is picturing a woman holding her arm in a strong arm position. It seems that the picture is edited, as the shape of her arm does not look natural. However, the purpose for adding this image to the meme is to make the discourse more coherent to the receiver. Moreover, the strong arm position apparently means that this person is strong like the name indicates, in that sense, the picture was intentionally used to display women who gain money as strong and financially independent.

Explanation

The dynamics of the discourse sustainibility as discussed in Fairclough's theory, is demonstrated in the linguistic expressions these meme creators used to manifest their sexist attitudes towards women. The reproduction of the sexist discourse is remarkably displayed in expressions like (لأنه يحتاج الى نور خارج المطبخ / because he needs light outside the kitchen), (فتاة بعد جنيها 1000 دينار في اليوم : من التي تحتاج الى رجل في حياتها / A girl after gaining 1000 Dinars in one day : who needs a man in her life), and (يقف منتظرا بينما تأخذ المرأة المستقلة القوية

صورة حتى يكمل عمله/ He is waiting for the strong independent woman to take a picture, so he can finish his work). These discourses hold a linguistic significance that would inevitably lead to stating that sexism is depicted in these expressions. Therefore, using linguistic expressions such as making the kitchen a place where women belong to, or describing them as individuals who claim to be strong independent after gaining the minimum amount of money or taking the lead in male-related tasks. Also, sexism is depicted in the discourse (الو الزوبير.. وجدت المازوت ارخس بكثير من بنزين بدون رصاص, ملأتها بالكامل / Hello Zoubir.. I found that Mazut is much cheaper than the unleaded gasoline, I filled it fully) which is picturing women as individuals who can not perform tasks that are usually performed by men, such as filling the gas, parking, or discussing topics such as video games.

The sustainability of these discourses are a result of social struggle. According to Fairclough (1984, p. 136) the social struggle is rooted in the fact that there is no power balance between the dominated and the dominant group in the society. The sexist humor in this case is used as a harmless mean to approach and express prejudice against women, according to Billing (1992, p. 646) sexism that is perceived humorous is considered harlmess and innocent. Thus, people on social media usually react with the laughing face emojis, likes, or comments to express their attitudes towards these humorous sexist incidents because it is disguised with humour ; consequently, it would escape criticism and can be considered socially accepted.

The meme that pictures women as bad drivers with special parking spots that are designed solely for them has gained many likes and comments as discussed in the analysis. The word meme " women" was purposefully used in the comment section to make fun of them. As this meme is performed by the cartooned men saying " women", and then they start laughing, is a reaction that went viral on social media platforms as an expressive way to describe any female-related incident.

From a religious point of view, Islam has honored women as daughters, mothers, wives, and sisters. It gave them previlages and rights that people have deprived them from earlier. In order for balance to happen in the world, Allah swt created both men and women, and gave each one a role and a duty. In the holy Quran it is mentioned that women are equal to men in the following verse in Surah Ash-Shura : " To Allāh belongs the dominion of the heavens and the earth; He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males (50) Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent " (Qur'an, 42 :50). Also in Surah An-Nisa "…For men is a share of what they have earned, and for women is a share of[180] what they have earned. And ask Allāh of His bounty. Indeed Allāh is ever, of all things, Knowing" (Qur'an, 4 :180).

Furthermore, Allah says about the division of work between men and women, as in Surah An-Nahl : "(97) Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do" (Qur'an, 16 :97) . All these verses prove that men and women are equally important, and are meant to coexist and co-operate to achieve balance. Allah swt devided our chores taking into consideration the physical and psychological differences between the genders. However, men in arab societies tend to misinterpret one verse in Surah Ani-Nisa : "(34) Men are in charge of women[182] by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth" (Qur'an, 4 :34). According to the scholar Ibn Uthaymeen (2000), 'Charge' in this context refers to the exterior and interior strength of men. It refers to the exterior strength in the sense that men are built physically stronger than women. And it refers to the interior strength in the sense that men can endure difficult emotions that women may find overwhelming and unbearable. [Tafsir Ibn Uthaymeen]

But no sheikh or scholar has ever interpreted this verse to mean that women are held in a lower rank, or are not as important as men, this latter is unfortunately the stance of several men especially in the arab societies, and the cause is the wrong, subjective interpretation of Quran.

This harmful humour seems, as previously mentioned, socially accepted, mainly because people would not see the harm in it. Billing (1992, p. 646) posited that the joker does not assume responsibility for his/her hostile thoughts and actions, but rather he or she can deny any enmity on the grounds that ''it was just a joke''. If the international organizations of gender equality set rules and boundaries that all societies have to respect and maintain, humour will still hinder and maintain the status quo by fortifying the exisiting ideologies, social struggle, social structures, and values of the society (Coser, 1960, as cited in Billing, 1992, p. 646).

Therefore, memes in this case are supposed to be taken seriously into account due to their nature. The rapid propagation of memes make these type of issues –whether sexism or racism- difficult to prevent, mostly because internet users as Billing suggested, do not assume any harm in this humour. However, since it is covered in humour, those who hold sexist attitudes can express their suppressed prejudice against women.

3.3 Importance of CDA

Sexism and racism are two phenomena which are manifested in many different forms, one of them is language. In a sexist or a racist context, there is always a dominant and a dominated group, this biased devision requires a critical linguistic analysis. In order to unveil the power abuse, we need an analytical discourse tool.

Fairclough's framework of CDA was used through out the process because it detects power in language. And helps achieve a better understanding of this linguistic manipulations. We realised that these manipulations were sustained and reproduced during the data analysis in certain memes such as memes that show a sexist stance against women in driving, racist stance against Asians for their food culture, and black people for their skin color. According to the analysis these prejudiced ideologies have existed long time before and still people are sustaining them through such kinds of discourse.

3.4 Discussion

This part of the research provides a discussion of the findings acquired through the analysis of racist and sexist memes.

As mentioned earlier, CDA is an analytical tool that examines what lies behind words, and the way language can be manipulated and shaped to serve its user. In the case of memes, there is little to no attention paid to the language used in them, especially that they are humour-related, so people do not see further than what is already given, otherwise they are called 'people with no sense of humour'. As a result, Fairclough's critical framework was conducted on a group of memes to decipher the racist and sexist tendencies found in them as linguistic units.

In this research, a critical analysis of memes which are supposedly funny jokes revealed that they are not always as innocent, but they can rather be a tool for clashing and diminishing a group of people.

At the level of textual analysis, meme creators use certain vocabulary that hold racist and sexist ideologies such as the adjective (كحلوش / black), and the adjective (الزنوج / black people). Also, racist ideologies are shown through relating negative words to black people such as (السرقة/ التصويب / الهرب which translate to theft, aiming and running) which are all linguistic factors that promote a negative image of black people and descriminate them. In racist memes of Asians, phrases such as ''anything that moves'' and ''creatures'' are used to depict Asians as barbarians who see anything as food.

In sexist memes, certain vocabulary is attached to women to belittle their position such as the noun 'kitchen', and also the use of phrases like ''women' talk'' to show that women's speech is not reliable and lacks credibility. Also, using the ''strong, independent woman'' motto sarcastically to show that they can be neither strong nor independent.

This analysis reveals the way in which meme creators spread their racist ideologies disguised as memes, and it shows how crucial it is the choice of language that the meme creators use to make it seem funny instead of offensive.

The visual components ,which are the images associated with the text, contribute to the meaning and to the idea of the meme in the sense that the image strengthens the idea and makes the creator's standpoint true and valid.

Consequently, both the textual and the visual analyses of these memes attest the presence of racism and sexism, and prove that memes are being used as a social practice to spread misleading beliefs about women, blacks, and asians. The reproduction of similar discourse compels people to believe that women are weak and dependent, blacks are slaves, and asians are barbarians.

Conclusion

This chapter provided a profound analysis towards understanding how sexism and racism are produced and reproduced in the Algerian discourse. The analysis, according to Fairclough 's model, answered the predicted hypothesis of how issues like sexism and racism are manifested in the Algerian society.

On the linguistic level meme creators used explicit sexist and racist vocabulary, for example (زنوج ,كحالش/ blacks, negros), mocking Asians for their facial appearence, calling them all the same person and judging their food such as (انها المرة التاسعة التي اقتل فيها نفس الشخص/ this is the ninth time I kill the same person) or (الطعام هو الطعام/ food is food) see figures 10, 13, 15, and 16. And devaluing women in the most obvious and mundane activities which are accessible to any one such as driving, in figure 19 and 20

On the social level, these ideologies are generated from sociatal prejudice, from the subjective view of the Quran and from the dark history of the country. Society holds women in a low rank. From ages ago, women were considered small version of men, everything that a man does is devided into two and given to the woman. A primary example is the field of sports, where studies and researches were done on the male body, reduced and given to the female without taking into account the great difference between their body composition.

Since women are considered physically weaker than men, this idea has been taken from its context and generated on each and every other field until this day such as viewing women as an optimal housewives but nothing more. In other words, it is the only thing they fit to.

As for racism, black people as in other country were held slaves at some point in time. This history affected our perception of black people ,in the sense that, society still perceives them as the minority and infrior to the Algerians. On other hand, Asians are judged for their food inclination regardless of the harsh past they lived that made them adopt such life style. They at some point were obliged to eat anythign they could find in order to survive. However, people take it as a joke.

These findings are the result of critical discourse analysis, which helped us decipher both the linguistic features, as well as, the social causes of racism and sexism.

CHAPTER 4: GENERAL DISCUSSION, IMPLICATIONS AND LIMITATIONS

CHAPTER VI : GENERAL DISCUSSION, IMPLICATIONS AND LIMITATIONS

Introduction

This research aimed at discovering the socio-linguistic factors that hold racist and sexist ideologies in Algerian memes, and it also aimed at revealing the linguistic manipulations that meme creators utilize to propagate their ideas and convince their audience. In addition, the aim of this research was to raise awareness towards dangerous ideologies found in memes, that provoke the descrimination of certain groups based on stereotypical beliefs. To fulfill this aim, thirteen algerian memes were chosen to conduct the analysis using Fairclough's framework. The main reason behind choosing this category of speech specifically is because it is the least investigated, despite its importance in modern world communication.

Discussion

To conduct this research, thirteen memes were selected from social media platforms ; seven racist memes, and six sexist ones. According to Fairclough's model, these memes were analysed at three levels : the description of text, the interpretation of the relationship between text and interaction, and the explanation of the relationship between interaction and social context, as well as non-linguistic textual features.

At the level of text, the analysis unveiled certain adjectives that hold racist and sexist tendencies such as [زنوج/black people], [كحالش/black people], also the use of certain nouns such as [السرقة/theft], [الهرب/running] in relation to black people. Furthermore, the use of racist phrases such as [كحالش تع البريكول/black people for free service]. As for the Asian racism, phrases like [كل شيء يتحرك/everything that moves], [مخلوق او شيء يتحرك/ creature or anything that moves] are used to describe Asian food, and how barbarian they are when it comes to nutrition. In addition, some memes mock their facial appearance by reffering to all chinese as the same person, for instance in the meme [تبا انها المرة التاسعة التي اقتل فيها نفس الشخص/damn, this is the ninth time I kill the same person].

Certain memes require also a pragmatic view to understand the message behind it, memes are not fully based on semantics. Knowledge of the world, society, and culture are mandatory to understand memes, especially that humour is a major component. For instance, the sexist meme that shows a big space in a parking lot reserved for women, would be difficult to decipher if the audience does not have the idea that women are bad drivers. In the algerian society where most men believe that women are bad drivers, this meme is quite clear for the algerian audience.

As for the non-linguistic aspect of memes, the use of images contribute to the meaning of the text. In other words, the images work as visual aids to help the receiver gain better understanding of the intended joke. Images are not always present in memes, these latter can be linguistic elements only. However, they are mandatory in memes with short or incomplete texts as in the following :





In this case, comparing black babies to monkeys is a direct form of racism, and putting a female drawing in a large parking lot is a sexist prejudice.

As for the second level of analysis, the intended audience in most cases are Algerian internet users, and sometimes all Arab speaking countries when the meme is written in MSA. Since internet users are mostly young people, meme creators introduce the discourse using the youth tongue or slang, including pictures from cartoons and movies that the internet users are usually able to recognize. And they aim at women, blacks, and Asians because these subjects are never outdated, they were and still are a subject of talk and commentary.

Finally, concerning the last level of analysis, the social practice in this study is the discrimination of blacks, Asians, and women based on stereotypical conventions held in the Algerian society. Several meme creators took social media platforms as a stage for unrestricted speech which encouraged them to spread their sexist and racist prejudices, while in fact there are certain rules to be followed in online communication as well, such as preventing hate speech and signaling any kind of racism. The reproduction of these types of memes leads to engraving these wrong ideas in the mind of the receiver and thus entering a vicious cycle of a never-ending discrimination.

Limitations

We have faced difficulties while conducting this research due to the lack of resources about the topic. There are indeed academic papers that tackle the same theme, however, these papers are from foreign countries, while we needed Algerian references to strengthen our arguments and stance. This made our research quite challenging but not impossible to achieve. We used the foreign

resources that we found useful, and the Arabic ones as well which we translated and included in our research where necessary.

We hope we have succeeded to earn the title of an academic research through our study and we aspire to be the cornerstone of upcoming researches, and to be models for future researchers.

Further Suggestions

To conclude, this research has dealt with a specific category of memes that hold specific ideologies which are mainly : sexism, Black racism, and Asian racism. In the process of conducting this research, we have encountered other types of racism that exist within our society which is racism against countrymen, and people from other states, what we call regionalism. This type of racism is worth investigating to have a deeper understanding of how racism works, and help find effective ways to end it permanently.

Conclusion

This chapter gives a global view of the undertaken study , providing a general discussion of the analysis as well as the results of the study.

The first part is an introduction of the chapter, followed by a part dedicated to the discussion of the research. In addition to further suggestions for students of a similar interest, and finally, the limitations faced during the making of this research.

The major result that were discovered in the process of making this research is the distinction between three types of memes : explicit memes, pragmatic memes, and image-based memes.

The explicit memes contain direct and explicit vocabulary as the name implies that are considered racist and sexist discourse. The vocabulary that is most of the time reserved to blacks is : theft, escaping, running, and so on. Besides the vocabulary that is reserved for women such as : the kitchen.

As for the pragmatic memes, they contain sexist and racist ideas that are not expressed through direct words but rather through sarcasm. In this type of memes, pragmatic competency is required to understand the message. For instance, the meme in which a woman calls a man on the phone and tells him that she filled the car with the wrong type of oil while she is happy and unaware of the mistake she made, is a sexist idea that requires a pragmatic rather than a semantic understanding.

At last, the third type of memes is the image-based meme in which the picture is what makes the meme meaningful because the text is usually an incomplete sentence, or a sentence that points to the picture such as the meme of the monkey, or the Chinese cook. (see figure 11 & figure 15)

As a conclusion, whether it is explicit or implicit, racism and sexism are two of the most destructive ideologies in society, for that reason, they are to be taken seriously and not put in a humorous context. Also, memes are one the most important digital communicative tools in today's society, that is why people must react and interact with them wisely, because what is funny to someone should not by any means cause harm to any other person, other race, or the other gender.

General Conclusion

The research in hand tackled a modern issue in the digital world, which is using humor as a mean to promote racist and sexist ideologies in the Algerian society. In order to fulfill the research objectives, a qualitative approach was adopted to conduct this study. The data consisted of memes which were collected from social media platforms ; mainly Instagram and Facebook.

This research attempted to answer the question : what are the linguistic factors that contribute to the reproduction of racist and sexist memes ? Using Fairclough's framework of analysis. Hence, according to what the analysis revealed, racism and sexism were explicitly implemented in the Algerian discourse as in words and phrases : كحالش / black people, هذا تصرف بربري / this is barbarian, انها المرة التاسعة التي /اقتل فيها نفس الشخص it is the ninth I killed the same person, /لأنه يحتاج نور خارج المطبخ because he needs light outside the kitchen, and قاعد يستنى في سترونغ انديباندت وومن دير تصويرة باه يكمل خدمته / waiting for the strong independent woman to take a picture, so that he can finish his job. Moreover, the use of visual elements which are racist and sexist pictures in this case, that contributed strongly to the meaning of the memes

Furthermore, the main purpose of this research was to raise awareness towards sexism and racism, and the fundamental need to put an end to such type of humour. This research was an attempt to reveal how sexist and racist people maintain and practice power through language, especially using the cover of memes and jokes.

Sexist and racist memes are a type of what is called : ''Dark humor''. Dark humor refers to jokes that revolve around socially unacceptable topics. The representation of these taboo topics in humorous terms resonate in soft, less harmful way. This makes it less vulnerable to judgment and rejection.

This method of using humour as a shield is more serious than what people think. Institutions and organizations, even social movements were established to eradicate racism whether written or spoken, in movies or journals. Then come racist and sexist individuals, and all those efforts were thrown because they decided that it is 'just a joke', when in fact it is not, it is an idea that already exist in the mind of its creator, and they decided to share it on social media so that it could spread as a virus to people's minds. Reproducing sexist and racist speech repeatedly –whether seriously or humorously- makes it normal and mundane over time.

For that reason, this research was done to show how important it is to set boundaries for online speech, and not let the title 'joke' make it seem an approachable topic. Racism is still racism, and sexism is still sexism even when it is built as a joke. In fact, it is even worse to include sarcasm and mockery in such sensitive topics. It is high time people notice the gravity of the matter, stop interacting with racist and sexist memes on social media, and decide to hold on to their humanity and manners on online platforms as much as they do in real life.

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