

The image of Algerian women during the popular movement

A semiological analysis of photos on Face book

صورة المرأة الجزائرية خلال الحراك الشعبي

دراسة تحليلية سيميولوجية لصور على الفيسبوك

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Abstract:

Our study focuses on the semiological analysis of the image of Algerian women through several pictures published on the social networking site (**Face book**) in which Algerian women appear during the rallies of the popular movement that started three weeks ago. March 8, 2019 in Algeria .As for the selection of pictures, we have relied in this on the most important moments and shots in which this Algerian woman has appeared in a large way, as an expression and a more representative of the various sects of women in society.

We focused on two pictures on a model of elderly women who represents the struggling woman, similar to the icon of the liberation revolution, Jamila BOUHAÏRED, as well as the old woman who carries a national flag dating back to the date of the November Revolution with the blood of the martyrs on it, and the other two images represent the first forty years wearing a traditional haircut and the second representing an expressive image on

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solidarity between women demonstrators and men maintaining order. It should be noted that we have adopted **Roland BARTHES and Martine JOLY** approach to the semiological analysis of the digital image. Finally, we reached a set of important conclusions.

Key words: image, digital communication, image of women

- Abstract in French:

La présente étude porte sur l'analyse sémiologique de l'image de la femme algérienne à travers des photos publiées sur les pages du réseau social face book , représentant la femme algérienne qui sortait lors des marches pacifiques menées par le peuple algérien , il ya plus de trois semaine consécutives repostant à la candidature du président sortant BOUTAFLIKA Abdelaziz au cinquième mandat et appelant au changement de tout le régime politique en place , tout en mettant l'accent sur le jour où les femmes algériennes sont sorties massivement le 08 mars 2019 , journée mondiale de la femme , non pour la célébrer mais encore pour manifester leur attitude politique soutenant ce mouvement populaire .

Pour les photos qu'on a choisies pour cette étude, nous avons sélectionné des photos représentant les moments les plus représentatifs et expressifs de la femme algérienne avec toute ses nuances et tendances, à savoir de deux femmes de la génération révolutionnaire , à l'instar de la fameuse Djamila BOUHIRED et d'une vieille femme portant le drapeau appartenant à son époux martyr et daté de 1953 .Ainsi que deux autres photos illustrant une quadragénaire qui portait le Hayek traditionnel , alors que la dernière montre clairement l'esprit de la solidarité liant ce s femmes avec les agents de l'ordre public.

Il convient de noter que nous nous sommes appuyés sur l'approche sémiologique de Roland BARTHES et **Martine JOLY**, pour aboutir au terme de cette étude à des conclusions importantes.

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- Abstract in Arabic:

تتمحور دراستنا هذه حول التحليل السيميولوجي لصورة المرأة الجزائرية من خلال عدة صور نشرت على موقع التواصل الاجتماعي (فيسبوك) تظهر فيه المرأة الجزائرية خلال مسيرات الحراك الشعبي الذي انطلق منذ ثلاثة أسابيع ، وقد ركزنا على أهم يوم خرجت فيه المرأة بكثافة ألا وهو يوم المرأة العالمي في 8 مارس 2019 في ربوع الجزائر .

أما اختيار الصور فقد اعتمدنا في ذلك على أهم اللحظات واللقطات التي ظهرت فيها هذه المرأة الجزائرية بشكل كبير تعبيرا وأكثر تمثيلا لمختلف أطياف المرأة في المجتمع .

فركزنا على صورتين على نموذج من النساء المتقدّمات في السن واللائي يمثلن المرأة المجاهدة والمكافحة على غرار أيقونة الثورة التحريرية جميلة بوحيرد وكذا العجوز التي تحمل راية وطنية تعود إلى تاريخ ثورة نوفمبر عليها دماء الشهداء ، أما الصورتان الأخريان فتمثل الأولى أربيعينية ترتدي الحايك التقليدي وتمثل الثانية صورة معبرة عن التضامن بين النساء المتظاهرات ورجال حفظ النظام .

تجدر الإشارة إلى أننا اعتمدنا مقارنة رولان بارث و مارتين جولي في التحليل السيميولوجي للصورة الرقمية .

وقد توصلنا في الأخير إلى مجموعة من النتائج الهامة .

الكلمات المفتاحية : الصورة ، الاتصال الرقمي ، صورة المرأة .

Introduction:

The concept of communication refers to the process of exchanging meanings, so we find most of us seek to convey opinions, ideas, meanings, connotations, feelings, values and symbols in various types of means of expressing aspects of social life, in order to reach the highest levels of persuasion and influence. And before man adopted the alphabet symbols known today as a means of communication, he took the image as a way to express himself and his ideas long before it. There is no doubt that the digital image today has become a civilization in an age that is at least said to be the era of ("**image civilization**") , which societies use as a language Visual communication is no less important than the act of speaking, and it is considered a successful and strong communication due to its ability to communicate information and express various topics, as we notice a strong presence of

images in a person's life, as they are present in various areas of his life and play a fundamental role in forming his consciousness. It is called visual thinking, trying to understand the world through the language of form and image.

1) The problem of the study:

The image, with its different uses and types in the media and new media, has become one of the most important pillars of media work because of its persuasive and influential advantages for the recipient to achieve success and spread, so we cannot imagine the existence of any activity to transfer and exchange information without a strong and decisive presence of the image, especially in the era of digital communication. Through social media platforms, Face book in particular, as the world of the digital image has become dominant in our contemporary lives and directs our attitudes towards various current issues..Perhaps the images that showed Algerian women in the recent events in the national arena from popular marches through Face book pages had a great impact on the minds of the recipients towards their positions through the indications and symbols that these pictures carried, which reflected the views held by this woman with its different sects and diverse cultural representations..On this basis, our study aims to analyze the semiological image of women and how iconic elements were used to convey meanings and symbols. This study was launched from an attempt to address the following problem:

- **What are the connotations of the image of Algerian women during the peaceful popular movement on Face book pages?**

Through this main question, the following sub-questions fall:

- **What are the meanings and connotations of these digital images?**
- **How have the various iconic and semantic elements used to highlight the diversity of the cultural heritage of Algerian women?**
- **What are the dimensions of the messages and symbols used by Algerian women?**

2) Importance of the study:

Our study is of great importance due to the unprecedented spread and presence of digital communication in our daily life, and the use of the method of semiological analysis in communication research has an important role in getting closer to this world that is getting more complex day by day.

3) Method and study tools:

3-1 Method:

In our study, we relied on the method of semiological analysis because it is the most appropriate in the analysis of images, which **JULIA KRISTEVA** defined as a set of techniques and steps used to search in the formulas of completeness of the semantic loop in a specific format, and it is the scientific method that reveals, analyzes, criticizes, the meaning in A system, and criticizes the elements forming this meaning and its laws "(Fayza Ikhlef, 2012, p. 77).

3-2 Study Tools:

The sample is defined as "a part of the community in which the study is conducted, and the researcher chooses it according to special rules in order to properly represent the community" ,Coincidentally, and this is due to its good knowledge of the research community and its important elements that represent it properly (Ahmed Ben Morsli, 2003, p. 197).

We choose the most popular Face book pages visited and liked by the Algerian public.

4 - Objectives of the study:

Our study aims to explore the depths of the world of digital communication and its uses in light of the challenges and stakes that characterize our current reality, especially with regard to the uses of the digital image and what it seeks to convey the meanings, symbols

and connotations that express the different positions and opinions of Algerian women through Face book and try to know the most important aspects on which the image focused .

5 -Defining the concepts of the study:

5-1- Image

5-1-1- Idiomatic concept:

The word "image" appears in the Holy Qur'an in many verses, including what came in Surah Ghafir, where God Almighty says:

" It is God who made the earth a habitat for you, and the sky a structure. And He designed you, and designed you well; and He provided you with the good things. Such is God, your Lord; so Blessed is God, Lord of the Worlds" (verse 64, Surat Ghafir forgiving).

It says in Lissan Al-Arab: "He is the one who photographed all the assets and arranged them, and gave everything from them a special image and a single body that is distinguished by it regardless of its differences and abundance (**Ibn Mandhour, 1944, p. 473**).

The picture is "one of the most important visual arts that created a new language that captured the energy of vision" (**Taher Abd Muslim, 2002, p. 15**)

And there are those who define the picture as: "a non-linguistic symmetric sign in which the signifier and the signified coincide to a large extent, and symmetry is the cornerstone of the concept of the image. We say my image is similar to me and my grandmother's image is similar to it, and we do not say similarity or similarity because similarity is a cultural concept that differs according to human civilizations. That the image is a true or almost true copy of an objective reality (**CHAKER Laibi, 2006, p. 42**)

5-1-2-Procedural concept:

The pictures we covered in the study are still photographs, and specifically some pictures of Algerian women in the peaceful popular movement rallies, which were published on a number of Face book pages and were greatly admired by the users of these pages.

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5-2- Digital Communication:

5-2-1- The idiomatic concept: It is defined as the basic skill for most of the work that individuals must acquire in the framework of concepts, production, delivery and reception of means of communication in their jobs and lives, as digital communication is the ability to create effective communication in various digital means, in addition to some definitions associated with the use of computers and the means Multiplicity in communication: such as communication from a computer or communication based on computer assistance, without going deep into the human and social dimensions of this concept of communication, and this confirms the interest in media, communication and information technology, its technologies and their effects (Abdelhamid Mohamed , 2000, p. 39).

5-2-2- Procedural Definition:

It can be said that digital communication is characterized by all the features of human communication and is done through many sub-processes using accurate and digital technical carriers to transfer and exchange information through communication platforms such as Face book and Twitter ...

5-3- The image of woman :

.5-3-1- Procedural Definition:

Apart from the philosophical and theological side, we can present a procedural definition of the image of the woman in our study as follows: It is that complex whole that brings together the various physical, spiritual, psychological, relational, aesthetic and apparent elements such as clothing and the like, to collectively form this human component that is distinguished by special features from its partner in humanity.

First picture: An image of an elderly woman carrying a shabby flag covered in the blood of martyrs



A-First reading:

1-Descriptive level:

This photo was published on several Face book pages on Friday, March 08, 2019 in Algeria , it is a photo the picture appears an elderly Algerian woman wearing white clothes and glasses seeing in the midst of a large crowd of women and men carrying the national flag, and she ,in turn carries an old green flag with a pale green color with a red star and crescent moon and it has traces of blood, as it appears on the visage of this woman, bewilderment, anxiety and fatigue, in addition to a small sticker on this flag bearing a phrase in Arabic and dated 1953.

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2- Appointment level:

2-1. The support: This photo was published on several Face book pages on March 08, 2019 in Algeria.

2-2. -Dimensions: (408 X 960) pixel

2-3. The Frame: A rectangular frame edges the image in a vertical direction that is open on all four sides.

2-4. Framing: The subject of the photo is the figure of an elderly Algerian woman carrying the national flag in the midst of a large crowd of women and men. The photographer focused on highlighting the image of this woman through an enlarged shot of her and the banner that she carries, followed by the form of the gathering-

2-5. Viewing angle and target selection: This image was taken with a corresponding (normal) vertical viewing angle, where all the objects are directly opposite the viewer's eye.

2-6. Colors and Lighting: The picture was taken in broad daylight where the characters are shown very clearly, and this image is dominated by several colors, namely: **White** color: which denotes peace and perfection as it is associated with freshness and cleanliness, and it often has positive connotations. **Green color:** which denotes happiness, hope and tranquility, as it is associated with nature, environment and vitality, as it represents plant life and growth. **The red color:** which indicates energy, war, strength and determination, and it also has a great relationship with human emotions such as love and cravings..All these colors combined form the national flag.

2-7. Iconic message: .This message expresses the exceptional stage that the Algerian people are going through, which pushed them to coalesce and line up side by side, and this elderly woman appears in the midst of this great gathering between young men and women of all ages .The most important element that distinguished this particular image is

this national flag, which was distinguished from the rest of the other flags carried by the crowds, as its shape was rectangular unlike other flags, as well as the matter for the colors that are distinguished by the faded, in addition to the presence of those red spots and a small white sticker of paper at the bottom of the banner from left side

2-8. The linguistic message: The linguistic message in this picture was represented in the form of a small white affixed to the banner carried by the old woman and included the following: A sentence written in Arabic: "For the sake of my beloved country" and it contains a strong message for everyone to continue and fulfill the values of the liberation revolution. As for the number (1953), it indicates the date immediately preceding the outbreak of the triumphant revolution, and it may be the date of the martyrdom of this woman's husband during the recent preparations to ignite the fuse of the eternal November revolution.

B - Second Reading:.

1. Implication level:

This image expresses the departure of the Algerian people, of all sects of men and women, young and old, in peaceful, peaceful marches, expressing a unified collective position against the continuation of the ruling regime through imposing the fifth mandate of President **Abdelaziz BOUTEFLIKA**, and who pays attention to the details of this image, finds the presence of symbolic connotations and values, the most important of which are:

- The presence of this elderly woman is an indication of the peaceful march on the one hand, and on the other hand the compatibility between the positions of two completely different generations, which confirms the authenticity and sincerity of these demands..
- The keenness of this struggling woman (as she stated to the attendees) to be there side by side in the company of these young people is evidence of the revolution's conviction in the demands of the generation of independence and construction, in

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addition to her conviction of the need to move, even peacefully, to uproot the roots and bounds of the ruling regime that crouched on the hearts of Algerians for two decades.

- The presence of this ancient flag that bears stains from the blood of her martyr husband (as she stated) is a strong indication of the confidence of this woman in the generation of independence to receive the torch of struggle, struggle and sacrifice, in addition to transmitting a strong and influential message to everyone, including the supporters of the fifth term of the President, and to be ignored by her Under the cover of fake patriotism, Algeria was liberated by everyone and built by everyone and everyone preserved it, and no one has tutelage over its people, whatever its characteristic, the methods it uses, or the justifications it provides.
- The association of women on this march on this particular date, i.e. March 8th, is a universal message sent by the freedom of Algeria to the whole world that they were and are still in the first ranks of the struggle for independence yesterday and the preservation of the gains of this independence today and tomorrow.

Second picture: a portrait of a veiled woman wrapping up (traditional Haik)



A-First reading:

1- Descriptive level: This photo was posted on a Face book page on Friday 8 March 2019, and it is a photograph of a woman wrapping a traditional Algerian Haik with an embroidered veil and holding in her hands a medium-sized white paper, written on it in black the phrases: " **Not to provoke the people**". " **A civilized and peaceful**". " **No to the fifth term**".

2- Appointment level:

2-1 The support: This photo was published in several Face book pages on March 8, 2019 in Algeria.

2-2 The frame: the picture is surrounded by an open frame on all four sides.

2-3 Dimensions: (543 X 540)pixel.

2-4 –Framing : the subject of the photo is an Algerian woman, who appears to be about forty, as this image is in the middle of the frame through a zoomed shot, which fills most of the frame.

2-5 Viewing angle and target selection: This image was taken with a corresponding (normal) vertical viewing angle, as all the elements of this image appear directly opposite the viewer's eye .However, the background image appeared in a blurry form gradually corresponding to the image of the prominent woman very clearly by the method of the approximation technique (le zooming).

2-6 Shapes: the presence of a circle drawn in black with the number which has been crossed out in black as follows:

2-7 Iconic message: This picture shows a 40-year-old Algerian woman dressed in a traditional Algerian clothes, a yellow-white Haik. However, we notice the presence of an orange veil covering this woman's head, indicating that she is veiled under a Haik's dress, as she wears a white embroidered veil and bears a rectangular and medium white sheet of A4

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size written on it in black the phrases: " **Not to provoke the people**". " **Peaceful ,civilized**" " **No to the fifth term**". And a circle with the number 5 in the middle, crossed out in black

2-8 - The linguistic or linguistic message: The linguistic message in this image was represented by the phrases written in Arabic and in the dark black color on the white paper and included the following: **No to provoking the people:** It contains a strong message to the government that has wagered on these peaceful marches to break out of their peace and turn into violence and sabotage, as they recruited security and gendarmerie personnel in a desperate attempt to provoke the masses of demonstrators. **Peaceful, civilized:** an indication of the high and uplifting level of political and civilized awareness of the Algerian people in presenting and defending their demands in a conscious and calm manner, but with permanent firmness and determination and there is no place for violence, sabotage, stirring up strife and unrest, and giving an ideal image to the international community, and the presence of this woman is not evidenced by this. And others like her, walk without fear or concern for their lives or honor. **No to the fifth term:** This is the essence of the marches and the basis for the demands that the Algerian people came out for, as they say through these marches that we categorically reject the candidacy of the outgoing president of his fourth term for another fifth term.: This is a digital translation of the previous phrase, and what is meant is that we write it in different languages so that the message reaches everyone..

B-Second reading:

1. **Implication level:** This image expresses the Algerian woman's going out in peaceful marches alongside her brother, the man, in order to tell the whole world that this woman of all sects refuses to express, in a peaceful and civilized manner, her political position rejecting the fifth term. The symbolic connotations and values presented through this image can be summarized as follows:

This forty-year-old woman going out to the street has a clear message that the Algerian woman born in the era of independence is still faithful to the principles of the liberation revolution in which her ancestors, accompanied by their women, went out to defend the life of the redeemed homeland, especially on International Women's Day, which carries in itself deep connotations of a character my world .This woman's wearing of a Haik symbolizes her authenticity, her adherence to her values, her religion, her pride in belonging to this country and her respect for her cultural heritage.

And just as it has preserved this heritage, it will continue to preserve the faithfulness of the revolutionaries who have provided soul and preciousness so that this woman lives in the confines of independence, freedom and dignity. That this woman carries these expressions opposing and rejecting the fifth term means that she shares her brother with the man in his positions in support of the free popular demand.

This refutes the allegations of some defenders of the fifth term that they support the president's candidacy for a new term.

Third picture: a picture of a young woman giving a flower to a man who kept order.



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A - First reading:

1. Descriptive level:

This photo was posted on a Face book page on Friday 08 March 2019, which coincides with International Women's Day and the peaceful marches that were carried out on the Algerian popular movement .It is a photograph, where a group of young men, most of them women of different ages, appear veiled and not veiled, and on the left side of the picture appears a picture of a policeman who preserves order, wearing a protective hat and special clothing to face the people, while a white rose appears, received by that policeman from a veiled young hand. The national flag is also shown in the hand of a young woman, and part of a banner at the top of the picture that says «Agriculture and Rural Development"

2. Appointment level:

2-1 The support: This photo was published on a Face book page on the 8th of March 2019 in Algeria.

2-2 The Frame: An open square frame surrounds the picture on all four sides..

2-3 Dimensions: (550 X 395) Pixel.

2-4 Framing: The subject of the photo is a young Algerian woman giving a white rose to a man who kept order, and some young men and women gathered around her in the march.

2-5 Viewing angle and target selection: This image was taken with a corresponding (normal) vertical viewing angle, as all the elements of this image appear against the viewer's eye .However, the picture of the policeman who wears the protective clothing from the people looks more close, and It took a left side shot of him, gathering him with the crowd facing the camera

2-6 Shapes: There are no specific shapes except for the white rose.

2-7 The Iconic Message:

This message expresses a group of young people, most of whom are women of different ages and orientations, some of whom are veiled, and some of them others, an expression of the presence of Algerian women of various orientations to participate in this peaceful march and on its international day .The presence of the national flag in the hands of the protesting women is evidence of the patriotic and political character of the march and goes beyond the simple celebration of Women's Day. As for what distinguishes this image, it is the relationship that linked the female protesters and the man who maintained order, which was distinguished by humanity, friendliness and solidarity at the same time, and no evidence of that was the white rose presented by one of them to that policeman, who received it with all calm, friendliness and brotherhood.

2-8 The tongues message:

The picture was devoid of any expressions related to the march or with women except for part of a sign that reads "**Agriculture and Rural Development**". It concerns us on the front of a national bank, indicating that this march took place in the city center.

B - The second reading:.

Implication level:.

This picture expresses the departure of Algerian women on the eighth of March on International Women's Day, not for the sake of celebration, but for the sake of the man's participation in the peaceful rallies that oppose and reject the fifth term .The symbolic and value indications presented in this image can also be summarized as follows: Giving that girl a white rose to a man who preserved order in which a clear and strong message to the ruling regime and to the whole world, in which the values of brotherhood, solidarity and friendship are what dazzled the whole world with the high level that the Algerian people (people and police) have reached from political awareness and civilization sense. It also includes a strong message to respond to those betting on the non-peaceful demonstrations and their

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transformation into sabotage, chaos and unrest. On the other hand, the calm of that policeman and his acceptance of that rose is an indication that the police are in solidarity and are convinced of this movement and its safety, and if they cannot participate in it effectively and positively, they will not provoke the demonstrators and will not spoil their calm, peace and civilized movement..The presence of the veiled and non-veiled young women is an indication of the presence of the various Algerian women, with different backgrounds and convictions. The presence of some men in this feminist march is a clear indication of the strength of solidarity between the sexes to unite their positions towards a single goal, which is to freely and peacefully express their rejection of a political reality imposed by the ruling regime.

Fourth photo: A picture of the militant Jamila BOUHAÏRED



A- First reading:**1- Descriptive level:**

This photo was posted on a Face book page on Friday 08 March 2019 during the popular movement rallies, which coincided with the celebration of International Women's Day .It is a photograph that shows the struggle Jamila BOUHAÏRED holding red roses and the national flag as she is in the middle of a crowd of men and a young girl stands next to her

2- Appointment level:

2-1 The support: This photo was published on several Face book pages on March 8, 2019 in Algeria.

2-2- Dimensions: (544 X355) Pixel.

2-3-The Frame: A rectangular frame surrounds the picture, open on all four sides.

2-3 Framing: The subject of the photo: the well-known Algerian militant Jamila Bouhaired, to the left of her is a man wearing black glasses, and to her right is a young girl in her 30s in the midst of a group of Algerian youths.

2-4- Viewing angle and target selection: This image was taken with a corresponding (normal) vertical viewing angle, as all the elements of this image appear directly opposite the viewer's eye .The photographer focused on Mrs. BOUHAÏRED through an enlarged image that clearly shows her with some demonstrators carrying the national flag and red roses.

2-5- Shapes: The image is devoid of any shape.

2-6- Colors and lighting :this picture on the fourth day of the day, where these people appear very clearly, especially Mrs. Bouhaired, and what distinguishes this picture from the colors is green

2-7- The linguistic or linguistic message: There is no linguistic message

2-8- The Iconic Message:. This photo shows an elderly Algerian woman wearing sunglasses that appears to be sunglasses. She is a well-known revolutionary figure and it is about Mrs. Jamila Bouhaired carrying the national flag and red roses in her hand while smiling

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broadly..On her right, a young girl in her 30s appeared, and to her left an elderly man who appears to be blind, as she went out on the occasion of March 8, which coincides with this year, the Algerian and Algerian men and women went out in peaceful rallies against the fifth term and the ruling regime as a whole.

B - Second Reading:

1- Implication level:

This image, like all the previous photos, expresses the exit of the Algerian woman on the eighth of March, not for the sake of celebrating her international anniversary, but for the sake of participating in the marches of the peaceful movement, but what distinguishes this image and all the other images is the presence of the Algerian revolutionary icon Mrs. **Jamila Bouhared** with her struggle path full of sacrifices and struggle During the liberation revolution, and in this a very strong message to the ruling regime, which accused the marches of being just chaos carried out by reckless youths who are not aware of what they are doing, and suspicious internal and even external parties are the ones who acted on it, the participation of this revolutionary heroine came to reject all these allegations and confirm that she is just as she went out and fought in her youth against the oppression of the foreign colonialist, today she continues the struggle, despite her old age, for the liberation of the politicians who crouched on the Algerian breasts for two full decades. Also, her broad smile and red roses that symbolize love and affection have valuable and civilized connotations that are optimistic about a better tomorrow for the children of Algeria who welcomed her with great hospitality and appreciation .Add to that the presence of this young girl next to this militant, a clear evidence of communication between the generation of the revolution and the generation of independence, and that man who appears blind expresses solidarity between all sects and different groups of society towards one goal of making a better future for all Algerian.

General results of the study:

Based on our study related to the semiological analysis of some pictures of Algerian women that were published on the pages of the social networking platform "**Face book**" during the peaceful popular movement, with the aim of knowing how to use this image in the era of digital communication through new media. The results of this study can be summarized in the following points:

- It became clear the driving role played by Face book in highlighting the image of Algerian women and their active participation during the recent peaceful popular movement.
- The image as a means of communication has a great role in conveying the Algerian reality and it's keeping up with daily events in an era of challenges.
- Sweeping the image of this woman on social media platforms is evidence of the peacefulness of these demonstrations on the one hand, and the level of cultural and political awareness of Algerian women and their solidarity with her brother, the man, on the other hand.
- These images came as a mirror reflecting the social culture of Algerian women by highlighting the cultural heritage, which was evident in her traditional dress with strong symbolic significance and loaded with cultural connotations and meanings
- The use of the image of the icon of the Algerian revolution, Jamila Bouhared, and its employment on Face book had a great impact on imparting the revolutionary symbolic dimension and the militant character of these marches.
- Images of solidarity between the demonstrators and security men distinguished these marches exclusively, not only at the regional level, but also at the global level
- The digital image has succeeded, by all standards, in bringing together the various sects of Algerian women, as it appeared with different convictions, age ,groups, cultural and social levels.

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- The connection of the exit of women on this march to this particular date, namely the eighth of March, is a universal message that the freewomen of Algeria send to the whole world that they were and are still in the first ranks of the struggle for independence yesterday and the preservation of this independence gains today and tomorrow.
- The captured images showed the woman's dependence on a group of iconic elements, such as the national flag, white and red roses, in passing strong and expressive messages between patriotism, peace and solidarity..Most of these pictures highlighted the strength of the relationship between the generation of the revolution and the generation of independence..
- Through the digital image, Algerian women have succeeded in expressing their political stance opposing and rejecting the fifth term.

Conclusion :

The digital image is considered a fertile field for study and research. Perhaps what justifies the legitimacy of semiological research as a message or a visual discourse and the striking sweep it imposed with its various manifestations and forms in our daily life. The prevailing society and cultures normalize the symbolic, cultural and ideological dimension of the image, according to Barthes..Our semiological study of the image of Algerian women has allowed us to reveal the weight of the meanings that they carry, as well as the great and effective role they play, since digital images are nothing but a communicative and expressive method whose language has connotations, symbols and values in the sense that it is a language based on a set of visual indications and an icon that meets between them and which It carries a specific message that the sender wants to convey to his receiving audience, given that the latter represents his space to express his concerns, opinions and positions on important and crucial issues to face the stakes and challenges posed by the digital world.

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