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## NETWORKED VOICES, DIGITAL SOLIDARITY: FEMINIST RESISTANCE AND MEDIA MOBILIZATION IN CONTEMPORARY ALGERIA

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This study looks at how feminist activism in contemporary Algeria has been transformed by digital and independent audio media, such as podcasts and radio. Feminists have used these platforms to document their fight for gender justice, build solidarity across various societal segments, and get around state-controlled narratives while operating under a repressive government and patriarchal laws like the 1984 Family Code. According to the study, these media create a decentralized feminist network that cuts across regional, linguistic, and class barriers in Algeria. It examines important activists and media initiatives while recognizing persistent issues like societal norms, the digital divide, and state surveillance. The study illustrates how the media has significantly raised Algerian women's visibility and power through qualitative analysis and case studies from the Hirak protests (2019–2025). The study's final conclusion is that media are essential venues for activism and active participants in determining the future of women's rights and democracy in Algeria, rather than just being tools for communication.

**Keywords:** *Algerian feminism, digital media, activism, digital resistance, digital feminism.*

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## Introduction

Algeria's complicated history of colonialism, revolution, and the current state-building and social transformation processes are all intricately entwined with the fight for women's rights in the country. Women have played important roles in Algeria's quest for modernization and identity since the country's independence in 1962, both as active participants in the anti-colonial movement and as symbolic figures. The official political narrative and legal frameworks, however, have historically marginalized women despite their substantial contributions, limiting them primarily to symbolic roles or private spheres (Nilsson Rabia, 2025).

The 1984 Family Code, which enshrined strongly patriarchal standards in national law, is a highly significant illustration of this institutionalized marginalization. This code essentially made women legal minors under the guardianship of male family members by methodically restricting their rights in crucial areas like marriage, divorce, inheritance, and child custody (Chaif & Etheridge, 2025). This law has been one of the main barriers to gender equality in Algeria for many years, as have its later reforms, which have frequently been deemed insufficient.

Beyond legal frameworks, the state also had authority over the information domain. Alternative voices, particularly those challenging patriarchal and authoritarian structures, found little room in traditional media, which was dominated by state monopolies or heavily censored outlets. Women's lived realities and political demands were erased as a result of the frequent exclusion of feminist viewpoints from the general public discourse (Fraser, 1990).

But a major turning point was the arrival of the digital age. Algerian feminists have been able to establish new platforms for activism and expression thanks to the growth of social media, independent audio media like podcasts and radio, and decentralized online networks. In a sociopolitical environment characterized by restricted liberties and surveillance, these platforms provide a degree of anonymity and accessibility that is essential for safety (Algeria: Authorities step up crackdown, 2025). The digital counter-public, which refers to alternative discursive spaces where marginalized groups create and disseminate counter-narratives that challenge prevailing discourse, has been created by Algerian feminists using these media (Habermas, 1962; Fraser, 1990).

Particularly, the Hirak protest movement, which started as a large-scale rebellion against authoritarianism and corruption in February 2019, served as a catalyst for feminist activism and visibility. In addition to challenging stereotypes of passivity, women's active and vocal participation elevated calls for a "civil and not a military state" and the repeal of the Family Code to the forefront of national

politics. Social media was crucial in disseminating information about their involvement both domestically and abroad, upending long-held stereotypes and inspiring solidarity outside Algeria's boundaries (JFA, 2024).

This paper makes the case that the fusion of media and feminism in Algeria has not only given voice to underrepresented groups but also changed media outlets into components of feminist resistance. These media are no longer passive means of communication; rather, they are now active venues for political mobilization, knowledge creation, and the formation of collective identities. This study explores how Algerian feminists have used digital media to navigate complex socio-legal landscapes, promote solidarity among diverse populations, and challenge systemic patriarchal power through a qualitative analysis of significant feminist platforms and campaigns during the Hirak protests and their aftermath (2019–2025). The study offers a thorough grasp of current feminist activism in Algeria by highlighting important players, media initiatives, and the difficulties encountered, such as digital censorship, patriarchal social norms, legal repression, and digital divides. With a focus on how media ecosystems function as crucial arenas for gender justice and democratic transformation, it seeks to advance the field's understanding of digital feminism, democratization, and social movements in authoritarian settings. It makes the case that Algerian feminists now rely heavily on outlets like podcasts, independent radio stations, and Facebook. In addition to documenting feminist history and amplifying underrepresented voices, these online platforms also incorporate calls for gender equality into the larger democratic change movement, especially during the Hirak demonstrations. We investigate the relationship between media, activism, and gender politics in Algeria by placing this study within a counter-public framework.

### **Theoretical framework: creating a digital counter-public**

The theoretical traditions of the public sphere serve as the foundation for this study, which mainly draws from Jürgen Habermas's groundbreaking idea from 1962 and later critical extensions by academics like Nancy Fraser (1990). According to Habermas, the public sphere is a discursive arena where people debate issues logically and critically in order to sway public opinion and affect political action. Habermas's model, however, was criticized for excluding marginalized groups because it assumed an idealized, inclusive space that was primarily occupied by bourgeois, male, and privileged voices. A remedy is provided by Nancy Fraser's (1990) idea of “subaltern counter-publics”, which holds that oppressed and subjugated social groups create their own parallel discursive spaces to express opposing identities and narratives. For groups that would otherwise be shut out of

hegemonic public spaces, these counter-publics serve as vital lifeboats, allowing them to forge collective identities and exercise political agency outside of hegemonic frameworks.

Through official censorship as well as culturally hegemonic practices that silence feminist voices, the state has historically controlled public discourse in Algeria. Women are reduced to invisibility in public discourse due to the widespread influence of the state-run media, religious norms, and patriarchal standards, which all work to stifle or skew feminist demands (Fraser, 1990). A strong digital counter-public has emerged as a result of Algerian feminists' deliberate appropriation of digital technologies, especially social media and independent audio media.

In Algeria, the digital counter-public serves a number of interconnected purposes essential to feminist resistance, Experiential Validation, Knowledge Production and Archiving, Networked Solidarity Building, and Agency and Self-Representation. Furthermore, this framework is in line with recent research on the function of digital media in feminist activism and social movements. According to Jackson (2018), the concept of “networked feminism” highlights how digital technologies not only increase voice but also change ways of organizing, identifying, and resisting. Digital media are essential for evading repression, guaranteeing anonymity, and facilitating real-time mobilization in high-risk situations in Algeria, where state repression coexists with deeply ingrained patriarchal and religious conservatism. Additionally, this framework draws attention to the constraints and inconsistencies that digital counter-publics encounter. Not all women's voices are equally represented or heard due to linguistic fragmentation, rural-urban disparities, and socioeconomic status-based digital divides. Additionally, digital platforms are contestation spaces in and of themselves, susceptible to misinformation, state surveillance, and patriarchal backlash in the form of online harassment and smear campaigns (Keller & Schmidt, 2020).

This study clarifies how media serve as constitutive components of feminist political identity, community formation, and resistance in addition to being communication tools by placing the Algerian feminist digital movement within the conceptual framework of digital counter-publics. As a result, the analysis highlights the transformative potential of digital media while remaining critically aware of persistent structural issues.

### Theoretical background

**Methodology:** In order to document the intricate relationship between digital media and feminist activism in the Algerian sociopolitical context between 2019 and 2025, this study uses a qualitative multi-method approach. Given the complexity of digital feminist resistance, this methodology combines a number of complementary data collection and analysis approaches to offer a comprehensive, nuanced understanding of activist tactics, media consumption, and obstacles.

**Digital ethnography:** Digital ethnography within well-known online forums where Algerian feminist activism takes place is a crucial element. The study looks at how people interact, tell stories, and mobilize on social media platforms like YouTube, Instagram, Facebook, and Twitter (now X). As an example of ongoing digital discourse and archival activities, the Algerian Feminist Journal (JFA) page has a large number of followers. Furthermore, independent audio platforms like the Thawra Podcast and Radio Voix de Femmes shed light on how audio media can be used to record feminist histories, promote intimacy, and reach a variety of audiences. This ethnographic interaction clarifies how participants manage the risks of censorship and online harassment while validating experiences, sharing information, and forming alliances in contested digital spaces.

**Textual and discursive analysis:** Additional analysis looks at the material created and shared by activists, such as multimedia campaigns, podcast transcripts, posts, tweets, and hashtags (such as #StopFemicide and #NoToFamilyCode). The goal of this textual analysis is to pinpoint prevailing themes, rhetorical devices, and knowledge-producing processes. The framing of feminist demands, the treatment of intersectional identities and local specificities, and the ways in which archival practices challenge official narratives are all given special consideration.

**Analytical framework:** Critical media and feminist theory, specifically, the ideas of the public sphere (Habermas, 1962), subaltern counter-publics (Fraser, 1990), and networked feminism, are used to interpret the data. With the help of this framework, it is possible to recognize how digital platforms function as constitutive spaces for resistance as opposed to merely being tools for communication.

**Timeframe and scope:** The primary focus of this study is the Hirak protest movement, which began in 2019 and continued until 2025. This was a critical time that saw increased feminist visibility and heightened use of digital media in Algeria.

### Historical background of the study

It is impossible to comprehend Algeria's feminist movement without considering the larger historical connection between media technologies and feminism. Algeria's feminist movement is part of a larger, global continuum where feminist activism has been largely shaped by the dominant media of each era, even though it has distinct sociopolitical traits rooted in colonialism, post-independence authoritarianism, and patriarchal legal frameworks. According to their primary media platforms and feminist objectives, feminist movements have historically been associated with successive waves: the print-based first wave of suffrage activism, the broadcast-centric second wave that focused on consciousness-raising, the internet-facilitated third wave that embraced intersectionality and cultural subversion, and the current fourth wave that is characterized by digital and social media activism (Clark, 2016; Eichhorn, 2013; Fraser, 1990). This relationship was best illustrated by **(1) the first wave** of suffragists, who used print media like pamphlets and journals to create a counter-public sphere that was crucial for disseminating feminist ideas outside of the male-dominated and elite political discourse (Steiner, 2012). Despite technological and financial limitations, these print materials promoted movement building and the sharing of knowledge. **(2) The second wave**, which coincided with the growth of mass broadcast media such as radio and television, offered a dual dynamic: feminists criticized the widespread gender stereotyping in the mainstream media (Friedan, 1963; Tuchman, 1978) while also creating a thriving network of grassroots publishing and social “consciousness-raising” organizations that served as analog media technologies for political education (Eichhorn, 2013). The early internet, which democratized publishing and offered anonymous, decentralized platforms for the emergence of diverse and intersectional feminist voices outside of patriarchal gatekeeping, coincided with **(3) the third wave** (Gillis, 2004; Heywood & Drake, 1997). Digital activism was made possible by the emergence of feminist blogs and online communities, which changed feminist discourse into a polyvocal and frequently contested field. **(4) The fourth wave** of feminism has emerged in Algeria through digital and social media, but it is best viewed as an extension and intensification of pre-existing feminist media practices rather than a radical break (Clark, 2016). The modern counterparts of early feminist print and broadcast media are social media sites like Facebook, Twitter, and Instagram, as well as independent audio projects like Radio Voix de Femmes and the Thawra Podcast. Real-time sharing of personal testimonies, networked solidarity across class and regional boundaries, and tenacious challenges to patriarchal norms and official historical amnesia are all made possible by these tools.

In line with Fraser's (1990) concept of subaltern counter-publics, these digital feminist media platforms embody the contemporary digital counter-public in which Algerian women create alternative knowledge, validate experiences, establish decentralized solidarity, and assert narrative agency. Yet, they also face persistent problems, such as the commodification of feminist discourse through corporate platforms, the dangers of state surveillance and censorship, and digital divides that reflect socioeconomic and linguistic disparities (WMC FBomb, 2025). Therefore, more than a century of feminist-media entanglements are intricately linked to Algerian feminism's digital turn. In a constrictive sociopolitical environment characterized by legal patriarchy, authoritarian governance, and cultural conservatism, Algerian feminists navigate media affordances and constraints to maintain and grow their movement. This historical contextualization enhances our understanding of this process.

### **Digital activism: platforms, strategies, and impact**

This section examines the main online venues for feminist activism, which include independent audio media and social media channels. It examines these media's sociopolitical significance as platforms for resistance, knowledge creation, community building, and narrative reclamation in addition to their technological advantages.

In Algeria, social media sites like the YouTube, Instagram, Twitter (now X), and Facebook have become essential resources for feminist activism. They are effective mobilizing and collective action tools because of their broad accessibility, despite persistent digital divides, as well as features that allow for real-time communication and relative anonymity.

The Algerian Feminist Journal (JFA) is a prime example of how to use social media strategically. Founded by Amel Hadjaj, the JFA has cultivated a sizable following, leveraging Facebook to create a participatory public space that transcends conventional media censorship. In order to combat state-driven historical amnesia and validate marginalized experiences, JFA operationalizes feminist praxis online through the publication of thoughtful articles, discussion forums, and the sharing of archival photo content.

Campaigns like #StopFemicide and #NoToFamilyCode are examples of hashtag activism that uses viral potential to draw attention to urgent issues like discriminatory laws and gender-based violence. These hashtags act as focal points, allowing anger to unite into well-organized demonstrations and advocacy activities both domestically and internationally. By avoiding conventional gatekeepers and geographical restrictions, social media's affordances enable decentralized

organizing. But there are drawbacks to this online activism as well, such as the possibility of message commodification, algorithmic suppression, and targeted harassment. Despite these obstacles, social media is still an essential tool for spreading feminist voices, encouraging empathy across racial, ethnic, and geographic divides, and maintaining momentum outside of actual protests – particularly during times of internet or state crackdowns.

Audio media like podcasts and radio, in addition to text-based platforms, are essential for promoting feminist activism because they provide intimate, immersive settings for discussion and storytelling. In Algerian society, where radio has long been valued as a public resource, these media formats have a strong emotional resonance. Broadcasting since 1995, Radio Voix de Femmes is a trailblazing feminist organization. By occupying sonic public space and addressing women's rights, health, and economic issues in an approachable manner, it transcends boundaries. Its longevity shows a persistent dedication to offering a trustworthy platform in the face of shifting political environments and media suppression.

The development of feminist audio activism in the digital era is also demonstrated by the Thawra Podcast, which debuted in 2024. By emphasizing Algerian women artists, Thawra highlights artistic expression as embodied feminist praxis and combines political resistance with cultural production. These podcasts reach a wide range of listeners, including those excluded from the literate or visual digital media realms, and allow for nuanced examinations of intersectional feminist issues. By providing anonymity and building trust, these audio platforms offer vital counter-narratives that enhance feminist discourse with nuance, emotional resonance, and sustained engagement. This contrasts with social media's more prominent and viral nature.

Collectives like Feminists in Resistance and Sawt Niswa (Women's Voice) are prime examples of inclusive activism that transcends socioeconomic, linguistic, and cultural divides. Online forums facilitate communication between historically divided groups, promoting unity while navigating different viewpoints and dangers.

Under intense social and political pressure, this intersectional approach is essential for Algerian women and broadens the feminist movement's reach to historically underrepresented groups. However, enduring disparities in digital literacy and internet access continue to be major barriers, requiring continuous attempts to democratize digital engagement.

Digital platforms present previously unheard-of opportunities, but they also bring complicated limitations due to their political economy. Disrupting feminist mobilization is the goal of state surveillance, censorship, and internet shutdowns.



Furthermore, online harassment campaigns and smear campaigns reinforce offline patriarchal controls by attempting to silence vocal activists. Economically speaking, feminist content is vulnerable to commodification, content moderation procedures, and algorithmic biases due to reliance on commercial social media platforms. Neoliberal agendas or market-friendly slogans run the risk of diluting feminist discourse, a phenomenon commonly criticized as the commodification of feminism. Notwithstanding these conflicts, Algerian feminist activists show incredible fortitude and flexibility, strategically leveraging platform affordances and creating offline-online hybrid strategies to maintain their movement.

The digital evolution of the feminist movement in Algeria is indicative of a growing acceptance of intersectionality, acknowledging the ways in which social class, ethnic identity (especially among the Amazigh/Berber communities), regional disparities, sexual orientation, and gender oppression are intertwined. Activists are able to address the various realities that Algerian women encounter in urban areas like Algiers, rural areas like the Kabylie and Saharan regions, and marginalized socioeconomic groups thanks to the expansion of feminist discourse. In order to build inclusive feminist networks that transcend social and geographic barriers and promote solidarity across class and region, digital platforms are essential. Crucially, these online platforms facilitate communication between Algerian citizens and local activists as well as the Algerian diaspora, which is essential for promoting feminist issues globally. In spite of internal political limitations, Algerian feminist activism remains resilient thanks to the diaspora's resources, strategic insights, and global visibility. Nonetheless, activists exercise caution when interacting with diaspora actors, being mindful of possible outside agendas or impressions of neo-colonial influence. This watchfulness is indicative of a larger conflict within Algerian feminism, which aims to use international feminist solidarity while claiming independent voices. Additionally, Algerian digital feminism demonstrates a dedication to incorporating voices that are often overlooked in the country's discourse, like those of women with disabilities. Podcasts, social media groups, and online forums turn into vital venues for these communities to exchange stories, cultivate political awareness, and plan group initiatives. Algeria's feminist digital landscape is replete with innovative strategies, such as the use of memes, visual art, and humorous satire. These are creative forms of cultural resistance that allow activists to get around social taboos and state censorship while making difficult political criticism approachable and interesting for larger audiences.

This diasporic and intersectional solidarity strengthens the movement's ability to challenge long-standing authoritarian and patriarchal power structures while also

enhancing the scope and content of Algerian feminist activism. In the midst of the nation's continuous struggles for democracy and social change, Algerian feminists are doing this by creating a vibrant, diverse online public space that promotes gender justice.

### **Challenges and constraints**

Although digital media has given Algerian feminists new platforms for expression and mobilization, the movement still faces numerous, complex obstacles that limit its expansion and influence. Political expression in Algeria is strictly regulated by the government, particularly when it contradicts long-standing authoritarian and patriarchal systems. Online feminist activists are routinely the targets of repression, censorship, and heightened surveillance. Cybercrime laws and ambiguously worded national security clauses are frequently used as weapons to silence feminist critics. As a result, activists, journalists, and regular users have all been arbitrarily arrested, charged, and imprisoned for extended periods of time. Additional limitations on press freedom were imposed by the 2023 Information Law, which included harsh penalties for “spreading false information” and prohibitions on funding foreign media. Digital activists who draw attention to gender-based violence or push for legislative changes run the risk of being harassed by the state.

Internet outages during protests, like the protracted blackout that followed the 2019 Hirak movement, interfere with feminist organizing and information exchange. Women who depend on digital platforms for activism, safety, and community support are disproportionately impacted by these shutdowns, making them even more vulnerable in a hostile political environment.

There is a lot of repression on activists. Legislation like the 2023 Information Law restricts press freedom, and the Penal Code and cybercrime laws are used to stifle online dissent, as demonstrated by the imprisonment of journalist Ihsane El Kadi (Algeria: Joint call for press, 2025; World report 2025: Algeria, 2025).

Algerian society is still very patriarchal, and women's roles and liberties are strictly governed by traditional social norms. Increased online harassment of feminist activists, such as doxing, smear campaigns, and threats, is a manifestation of this deeply ingrained patriarchy. Conservative organizations or state-affiliated actors frequently plan these attacks in an effort to undermine feminist assertions as being “Western” or illegitimate. Feminist organizing is made more difficult by patriarchal values, which result in smear campaigns and harassment both online and offline. Women's rights may be disregarded, marginalized, or targeted in larger movements such as the Hirak, both in person and online (Chaif & Etheridge, 2025). Many women are silenced or deterred from participating in public life by the

hostile environment created by the intersection of offline and online harassment. Feminists who oppose military rule or religious fundamentalism run a higher risk of being accused of betraying cultural, religious, or national values.

Although social media platforms facilitate activism, they also subject women to trolling and misogynistic abuse, which weakens bonds and slows down group progress. The issue is made worse by these platforms' ineffective moderation guidelines. By overrepresenting urban, educated, and Francophone voices, the feminist digital sphere runs the risk of perpetuating current social hierarchies. Women with disabilities are among the marginalized groups that face additional stigmatization and legal risks, which restricts their visibility and ability to actively participate in digital feminist spaces. Digital feminism also runs the risk of alienating older, less educated or rural women, particularly those who speak Arabic or Tamazight instead of French (Progress and Setbacks, 2025). Government censorship and unequal access to the internet make participation even more difficult.

Even though more people in Algeria have access to the internet, socioeconomic and geographic disparities still exist. Poor connectivity, erratic electricity, and prohibitively high data costs plague many areas, particularly rural and isolated ones. Large groups of women are excluded from digital feminist activism and discourse due to these infrastructure deficiencies. Furthermore, activists' freedom of speech is further curtailed by the government's increasing control over digital infrastructure, which includes content filtering, surveillance technologies, and legal pressure on ISPs. Debates about strategy, ideology, and priorities can occasionally lead to division within the feminist movement itself. Tensions arise over topics like gender norms, the place of religion in society, and how women's rights are framed when secular feminism and religious feminist viewpoints collide. Furthermore, it is difficult to preserve the movement's radical edge and grassroots authenticity when feminist discourse is appropriated and commercialized through commercial social media trends. In digital public spaces, activists have to constantly strike a balance between vulnerability and visibility.

### **Case studies: feminism in the Hirak movement**

Women emerged as key activists and leaders who shaped the ideological tenets of the Hirak protest movement, which erupted in February 2019 and represented a significant moment of political awakening in Algeria. By leading chants, planning sit-ins, and aloud calling for democratic change in addition to gender justice, women's participation went beyond conventional gendered expectations and

upended the long-standing narrative of submissive Arab-Muslim women (Albrecht & Schlumberger, 2015; Clark, 2018).

Women's agency and their demand to be acknowledged as key political actors were emphasized in one of the most memorable slogans, "You have taken the country, and we are taking the street!". Abolition of the 1984 Family Code, a highly patriarchal legal framework that has long restricted women's rights and the desire for a civil, civilian-led state instead of military dominance were among the specific demands made by women (Doyle, 2018). Despite this leadership, studies show that the Hirak movement as a whole has divisions over feminist goals. Gender issues were marginalized in the public discourse as a result of male and some female protesters dismissing women's rights demands as "divisive" or subordinate to the movement's larger political objectives (Chaif & Etheridge, 2025). Both online and offline, feminists faced direct harassment, including verbal abuse, intimidation, and smear campaigns on social media, particularly those which attempted to create a "feminist square" at protest sites in Algiers (Chaif & Etheridge, 2025).

Due to such obstacles, Algerian women created new forms of resistance by using what academics refer to as "sociospaces", commonplace locations like school gates, marketplaces, and private residences, as unofficial forums for feminist discourse and planning (Nilsson Rabia, 2025). Women were able to maintain the movement's momentum through this grassroots strategy, fostering gender-specific demands that ran concurrently with more general reformist objectives. These voices were also amplified by digital platforms, which allowed women to share testimonies, spread feminist discourse, and rally support both domestically and internationally (Lassel, 2020).

### **Radio Voix de Femmes and Sonic Resistance**

Radio Voix de Femmes (Women's Voice Radio) has been a trailblazing feminist media initiative in Algeria since its founding in 1995. It is a radical break from a media landscape that has traditionally been dominated by patriarchal silence and state narratives. The station has given women's voices a vital platform on topics ranging from economics and cultural expression to legal rights and health, all while broadcasting from the iconic Maison de la Presse in Algiers, a symbolically charged location known for journalistic resistance during the civil conflict (A woman's voice is a revolution, 2025).

The radio station's longevity over several decades is evidence of its strategic adaptability and capacity to change with the times. In particular, its foray into platforms such as the YouTube has enabled it to get around restrictions placed on

traditional airwaves and connect with younger, tech-savvy listeners (A woman's voice is a revolution, 2025). Radio Voix de Femmes, which is hosted by journalists like Medjeda Zouine and Nadjoua Rahem, continuously focuses on the lived experiences of Algerian women. By recording tales that are frequently left out of the mainstream media, it creates an alternative archival narrative that challenges official histories (Eichhorn, 2013).

The station is an example of Sonic Resistance, utilizing auditory media to assert feminist subjectivity and reclaim public space, drawing from Frantz Fanon's observations on the power of the voice during Algeria's anti-colonial revolution. It is an essential tool of feminist empowerment because this sonic activism not only historicizes women's struggles but also promotes communal intimacy and solidarity among a variety of Algerian audiences, including those with limited literacy or internet access.

These audio media initiatives, in conjunction with new platforms such as Thawra Podcast, which connect artistic cultural production to political resistance, demonstrate the expanding scope of Algerian feminist digital activism by fusing innovative media tactics with grassroots community engagement to combat state censorship and patriarchal repression.

### **Discussion**

The findings of the research highlight how digital and audio media are now essential to Algerian feminist resistance rather than just supporting it. The development of strong digital counter-publics, intersectional participation, narrative innovation, resilience in the face of repression, and the intersection of online and offline activism are some of the intersecting dimensions that demonstrate this shift (Fraser, 1990; Habermas, 1962).

First, social and audio media are constitutive, not auxiliary, as Algerian feminist activism shows. Women have developed virtual spaces that validate personal testimony, produce archives, and disseminate alternative narratives through platforms like the Algerian Feminist Journal (JFA) and independent podcasts like Thawra (JFA, 2024; Thawra Podcast, 2024). This kind of action embodies what Fraser (1990) refers to as “subaltern counter-publics” – spaces where underrepresented voices not only come together but also generate discourse that opposes the dominance of the state and patriarchal authority. Together, hashtag campaigns like #StopFemicide and #NoToTheFamilyCode and the participatory nature of these platforms have reshaped public discourse and established digital activism as a key site for feminist action.

Second, the Algerian movement serves as an example of how intersectionality permeates online activism. Class, regional, generational, and linguistic diversity are purposefully highlighted in current initiatives. Digital privilege is still evident, with urban and Francophone activists maintaining greater visibility and access, despite platforms' efforts to include rural and Amazigh voices and address young women's issues in local dialects (Progress and Setbacks, 2025; Chaif & Etheridge, 2025). Nevertheless, the push for inclusivity through new media, particularly accessible audio programming, indicates a growing understanding of internal diversity and the need for wider representation as well as iterative progress.

Third, Algerian feminist digital resistance is characterized by creative narrative techniques. Through the use of visual archives, satire, oral storytelling, and memes, activists skillfully challenge prevailing cultural narratives and elevate underrepresented narratives (A woman's voice is a revolution, 2025; JFA, 2024). In addition to increasing audience engagement, this inventive adaptation defies social silencing and digital censorship, showcasing the adaptability and inventiveness required for success under pressure.

Fourth, digital activism in Algeria is woven with resilience. A complex fusion of tactical security and strategic communication is demonstrated by activists' ability to deal with and adjust to state repression, including arrests, restrictive laws, and abrupt internet shutdowns. To reduce risk and increase campaign longevity, leaders and collectives use global support networks, switch between platforms, and encrypt communications (Algeria: Authorities step up crackdown, 2025; World report 2025: Algeria, 2025). In a world where physical and legal harassment of women persists both online and offline, this flexibility is essential.

Lastly, the dynamic interaction between offline and online action is a defining feature of Algeria's digital feminist movement. Campaigns on social media and podcasts have a direct impact on planning in-person demonstrations, informative seminars, and unofficial support events. The ability to decentralize and maintain activism in spite of obstacles to public assembly is demonstrated by the use of "sociospaces" which are ordinary communal settings appropriated for feminist consciousness-raising (Chaif & Etheridge, 2025; Nilsson Rabia, 2025). This multi-scalar strategy combines the intimacy and tenacity of local organizing with the speed and reach of the digital sphere.

As a result, the Algerian context presents valuable insights and opens up new directions for study and application. Notably, online feminist spaces are actively redefining the limits of public participation, archival practice, and knowledge, a reminder to scholars and policymakers that online activism is essential to modern feminist and democratic movements, not an afterthought. To better reach excluded

demographics, investments in digital literacy, access equity, and multilingual content creation are still necessary. The study of the long-term policy effects of digital activism as well as the resilience tactics used by activists under repressive regimes – should also receive careful consideration.

Algeria's experience demonstrates that audio and digital media are the organizing thread of a decentralized, intersectional, and constantly evolving feminist movement rather than merely acting as megaphones. The course of gender justice and democratization in Algeria and similar contexts will be shaped by sustained innovation in the digital realm combined with well-founded offline initiatives.

### Conclusion

Feminism and digital media intersect in modern Algeria to reveal a dynamic and flexible movement that has changed the content and the methods of feminist resistance. As this study has shown, Algerian feminists have used social media, radio, and podcasts to their advantage in order to challenge established patriarchal and legal structures, create inclusive coalitions, avoid state control, and preserve collective memory. In national and international discourses on democracy and human rights, these digital and audio platforms have given women the ability to express their agency, validate their individual and collective experiences, and inscribe their demands.

The constitutive role of media in creating intersectional and resilient feminist counter-publics is a key finding of this study. Algerian feminists have used participatory online spaces to build dynamic archives, promote cross-linguistic, cross-class, cross-geographic dialogue, and creatively ignite political consciousness through cultural production. The movement continually adapts through technological agility, innovative tactics, and the development of local and global solidarity, despite the harsh environment of state repression, surveillance, and societal misogyny. But there are still difficulties. The uneven reach of digital activism, which is frequently constrained by socioeconomic, linguistic, and geographic barriers, raises urgent questions regarding inclusivity and true representativeness. Additionally, the movement's ongoing struggles with online harassment and authoritarian legal systems highlight the enduring dangers of digital resistance in repressive settings. Strong legal protections for freedom of expression and association are necessary to address these issues, as is investment in digital literacy, expanded internet access, and content production in Arabic, Tamazight, and regional dialects.

In the future, movements in similar situations can learn a lot from Algerian feminism's digital tactics. The multi-layered synergy between grassroots and digital initiatives shows that community-based action and virtual innovation work best to advance women's rights and democratization in a sustainable way. Supporting such activism for legislators and civil society entails not only defending online liberties but also funding legislative, technological, and educational changes that give voice to underrepresented groups.

Future research should focus on three key areas: (a) longitudinal studies assessing the impact of digital activism on legislative change and policy implementation; (b) deeper exploration of the voices and experiences of marginalized groups within the feminist movement, particularly rural, non-Francophone, and non-elite women; and (c) comparative, cross-national analyses to situate Algeria's experience within broader patterns of feminist and democratic transformation in the global South.

In conclusion, the Algerian feminist movement shows that audio and digital media are not just instruments but rather the dynamic landscape of solidarity and struggle. Despite patriarchal and authoritarian resistance, Algerian feminists' ongoing innovation, adaptation, and inspiration show the way for inclusive, rights-based change. The ability of Algerian feminism to consistently combine intersectional solidarity, digital resistance, and practical activism will determine its future course and guarantee that the rights and voices of all Algerian women are central to the country's democratization process.

### **Conflict of Interests**

The author declares no ethical issues or conflict of interests in this research.

### **Ethical standards**

The author affirms this research did not involve human subjects.

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**ՀԱՄԱՅԱՆՑ ԵՎ ԹՎԱՅԻՆ ՀԱՄԵՐԱՇԽՈՒԹՅՈՒՆ. ՖԵՄԻՆԻՍՏԱԿԱՆ  
ԴԻՄԱԴՐՈՒԹՅՈՒՆԸ ԵՎ ԼՐԱՏՎԱՄԻՋՈՑՆԵՐԻ ՄՈԲԻԼԻԶԱՑԻԱՆ  
ԺԱՄԱՆԱԿԱԿԻՑ ԱԼԺԻՐՈՒՄ**

**Ամինը Բուազիզ  
Ահլեմ Համգավի**

Հոդվածում դիտարկվում է, թե ինչպես է ֆեմինիստական գաղափարախոսությունը ժամանակակից Ալժիրում արտացոլվում թվային և անկախ աուդիո լրատվամիջոցներում, ինչպիսիք են փողքասթերը և ռադիոն: Ֆեմինիստները օգտագործում են նշված հարթակները՝ գենդերային արդարության հասնելու, տարբեր հասարակական շերտերի միջև համերաշխություն հաստատելու և պետական վերահսկողությունից խուսափելու նպատակով: Ֆեմինիստական լրատվամիջոցները ստեղծում են ապակենտրոնացված ցանց, որը հաղթահարում է տարածաշրջանային, լեզվական և դասակարգային խոչընդոտներ: Որակական վերլուծության ենթարկելով Հիրակի բողոքի ցույցերը (2019–2025)՝ հոդվածը ցույց է տալիս, թե ինչպես են լրատվամիջոցները զգալիորեն բարձրացրել ալժիրցի կանանց խնդիրների տեսանկյունությունը: Եզրակացությունն այն է, որ լրատվամիջոցները ոչ միայն հաղորդակցական գործիքներ են, այլև ալժիրցի կանանց իրավունքների և ժողովրդավարական ապագան ապահովելու միջոցներ:

**Բանալի բառեր՝** ալժիրական ֆեմինիզմ, թվային լրատվամիջոցներ, ակտիվություն, թվային դիմադրություն, թվային ֆեմինիզմ: