Narratives of social change in the Maghreb: ideology, discourse… democracy[1]

Las narrativas del cambio social en el Magreb: ideología, discurso… democracia[2]

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Abstract

This article is the introduction and justification of the special issue on narratives of social change in the Maghreb. It presents the main theoretical and conceptual frameworks used in the different articles in this volume. Especially relevant among them is the discussion of the place of discourse in the theoretical framework of Post-orientalism developed by Hamid Dabashi (2009, 2012) and in Post-colonial studies. In this regard, the relationship between ideology and discourse (Van Dijk, 2011) is introduced and discussed in connection with the concept of social change. Social change is understood as a broad narrative comprised of a diverse textuality that belongs to areas such as intellectual discourse, literature and jurisprudence, and includes the gender perspective.

Resumen

Este artículo constituye la introducción y justificación al volumen monográfico sobre narrativas de cambio social en el Magreb, presentando las principales pautas teóricas y conceptuales que siguen los diferentes artículos incluidos en el mismo. Entre ellas, destaca la reflexión conjunta sobre el lugar del discurso en el marco teórico del post-orientalismo propuesto por Hamid Dabashi (2009, 2012) y los estudios post-coloniales. En este sentido, se introduce la relación entre ideología y discurso (Van Dijk, 2011) y se relaciona con el concepto de cambio social, entendido como una narrativa amplia que se desglosa en una textualidad diversa que pertenece a áreas como el discurso intelectual, la literatura o la jurisprudencia.

Introduction

This volume is the result of some of the findings of the research project "Ideology, text and discourse: narratives of social change in North Africa-IDENAF" (FFI2016-12476-R), funded by the National Plan for Research of the Spanish Ministry of Finance and by the European Regional Development Fund in the 2016 call for proposals on Social Challenges. The volume was conceived as a means to disseminate the research performed to date –mainly but not only– by some of the investigators working in the project. It also seeks to foment academic debate among researchers from different disciplines and area studies who are interested in the contemporary Maghreb. The topics include some new lines of work on specific aspects of social change and democratization in North Africa, from a perspective found less often in the specialised media, i.e. the study of ideology and discourse. The project's underlying premise is that text and discourse in general, in their different manifestations, play a central role in ideological and cultural expression in postcolonial North Africa. Focusing on the structuralist analysis of social narrative and using the same theoretical approach, the investigations presented herein explore –using a historical perspective and interdisciplinary methods– texts and narratives from the spheres of politics, thought, literature and jurisprudence. Most but not all are in Arabic. Comparing these ideological narratives to the complex historical process that has been underway in North African societies over at least the last thirty years gives a glimpse of the different democratic narratives and their authors, and makes it possible to establish perspectives based on the analysis of relationships of continuity, discontinuity and rupture among discourses, ideologies and social change.

Generally speaking, the methodology used is a critical analysis of the discourse produced by different textual references in the aforementioned spheres, emphasizing the gender perspective as a transversal axis. These references can be considered a representative set of the ideological narratives produced in the countries of central Maghreb, mainly Morocco, Algeria and Tunisia, by different social, political and cultural agents. Linking the narratives, which together make up something of a democratic fresco, involves looking into the historic past and into the (dis)continuity of social change, so as to extract a clearly democratic discourse that has grown progressively and irreversibly stronger in the contemporary Maghreb, despite internal contradictions and external obstacles, some of which, like the institutional/state component of the democratic discourses in places such as Tunisia and Algeria, are studied in this volume. Clearly, these discourses come from a wide variety of agents with different capacities of narrative "creation". But for this very reason critical discourse analysis is in all cases a necessary step

towards understanding not just the concepts that generate discourse but also the concepts that generate the meaning of discourse in a given context, which is even more important and definitive in terms of qualitative analysis. For this reason one of the most important methodological references is the critical and ideological discourse analysis (CDA) of Teun A. Van Dijk. In this theoretical framework, discourse is considered the evident manifestation of an ideological context that frames conceptualization and defines the relations between concept and signification in terms of power (Van Dijk, 2011:17). From this perspective, democracy can be a discourse-generating concept and/or a concept of signification, depending on the ideological framework of power (from the top down or from the bottom up) that conditions the discourse. Thanks to the diversity of the contributions in this volume, it is possible to look at different examples in which this relation is evident.

The articles aim to occupy a critical place in the theoretical framework of post-coloniality. Here post-coloniality is understood as a means to overcome subalternity, as proposed by Hamid Dabashi, with respect to the construction of one's own narrative about social change and democracy unmediated –or at least as unmediated as possible – by the production of political knowledge generated in the West about the subaltern Other in the Maghreb. Letting the complex, polyphonic "voices" of the Maghreb come to the fore is the first step in proving the democratic resilience of post-colonial Maghrebi societies and the persistence of their desire for transformation.

Maghrebi post-Orientalism? Voices and discourses

The theoretical framework proposed by Hamid Dabashi has two main milestones and they are found in his works Post-Orientalism (2009) and especially The Arab Spring. The end of post-colonialism (2012). Using the gaze that Dabashi offers in these works, the present contributions attempt to somehow transcend the traditional controversy between area studies and disciplinary studies, paying special attention to the concept of subversion of knowledge structures (Dabashi, 2012:169). The traditional epistemological debate in European and North American academia on the issue of area studies, in this case Arabic and Islamic Studies, which encompass North African Studies, versus disciplinary studies, principally Political Science and International Relations, remains heated. Each side in this debate has pointed out, often in accusing terms, the weaknesses of the other approaches and at the same time it has defended and justified the strengths of its own approaches (Tessler, Nachtwey and Banda, 1999). It seems that, to a certain extent, the debate has produced excessively static and biased positions, if not entirely sterile ones, but it has also contributed to encounters and interdisciplinary reflection between specialists from area studies and others from the disciplines. Gaining a broader understanding of the contribution of the social sciences and humanities in the study of the Arab world and the Maghreb, from a critical and transformative scientific perspective, as this work intends, gives glimpses of some fledgling results in which knowledge is beginning to be produced from a shared epistemology that lies beyond the concrete research methodologies of each sphere.

In this case, reflection using the concepts of discourse and ideology, through analysis of the construction of textual narratives, makes it possible to study fields as extensive as they are

permeable in the social sphere. And significant points of analysis can be found. From this vantage point it is also easy to understand the growing role, on the one hand, of theories of knowledge and, on the other, of cultural studies, which are also addressed in this volume. It is within this framework that, using scientific critique, Dabashi makes reference to Durkheim's sociology of knowledge and to the role of the production of knowledge about postcolonial areas, as in the areas of Arabic or Islamic Studies and thus Maghrebi Studies. The critique of knowledge "about the Other" that Dabashi returns to and discusses in concrete terms casts doubt on the stability of the values of inherited scientific knowledge, from Kantian reason to Hegelian history and also Marxist materialism and Husserlian phenomenology (Binder, 1988:85). His critique also puts forward, from the field of subaltern studies, a new de-essentialized and decolonized intelligibility of the world. Obviously, the steps of this deconstruction are closely related to Foucault's post-structuralism and Derrida's deconstructionism. This theoretical itinerary finds in discourse one of its main focal points. In this regard, the contributions analyse certain texts as expressions of discourse, but discourse encompasses non-textual manifestations as well. So, contravening the structuralism inherited from Lévi-Strauss, who considered written discourse (text) to be violent and authoritarian, and oral discourse to be natural and creative, we maintain, following Derrida's deconstructionist position, that text, like all discourse, is part of social existence (Norris, 1982:55). Thus, no substantial differences exist between different types of writing, since all text is social expression (discourse) that links language and society. The present volume attempts to be comprehensive and includes texts representative of diverse narratives, which in turn build different discourses and generate a variety of meanings in the realm of identity and culture (in the anthropological sense) and also in the social and political sphere. Implicit throughout this work is the emphatic Derridean expression of "liberating the text" (Derrida, 1976:4), accepting its ambiguities and contradictions, opening the door to interpretation and analysis, since all text is necessarily and indispensably context.

This can be a very useful starting position when undertaking a narrative analysis in which the concepts do not always "mean" the same thing in a discourse, and it is rather the meaning structures –the enunciations, in Foucauldian terminology– that need to be taken into account based on their relationship with the immediate, with their political context and their social and cultural reality, in the ideological sense used by Van Dijk (2011: 28-30). In other words, texts and discourses build social narratives that are ideological. As a result the analysis of narratives and discourses built around democracy, social change or violence require careful attention to the context. This, in the case at hand, corresponds broadly to the cultural, intellectual, political and social context of the Maghreb in postcolonial times. If Derrida's post-structuralist deconstructionism comes from the colonial experience of post-structuralism (cases of Derrida and Foucault), as Ahluwalia maintains (Ahluwalia, 2010), it is necessary to ask if the imagined and translated Orient of which Edward Said spoke is surpassed by the subversive context of 2011 which Dabashi does not hesitate to view as post-orientalist. Or if the Maghreb is, or has ceased to be, an imagined and translated Orient, as this volume proposes, that is capable of building its own narratives based on a critical view of the essentialized identity proposed from Western cultural centrality ('Abd al-Laṭīf, 1997:20). It is worth recalling, as Kohstall notes, that even in the contemporary literary narrative of the Maghreb, and particularly in the case of Morocco, textuality has been a vehicle for giving the subaltern a voice (Kohstall, 2015:99). According to this author, national identity is made up not only of well-known nationalist authors such as 'Allāl al-Fāsī or Abdallah Laroui, but also of subaltern literature, which has contributed in large measure to the formation of a certain national self-perception that constitutes a counter-narrative of recurring subalternity (Kohstall, 2015:100). This means that in the Maghreb the experience of the voice of subalternity is tied to the postcolonial experience itself, which is always ideological.

If, on the one hand, the text must be deconstructed in the manner of Derrida, in a profoundly ideological sense, on the other it must also be "translated" . In the same way, the Moroccan translator and thinker 'Abd al-Salām b. 'Abd al-'Alī believes that translation necessarily tends towards universality and the overcoming of particular cultural obstacles, since its difficulty resides in the fact that it is, literally, a philosophical question ('Abd al-'Alī, 2014:19): Dabashi's conceptualization of subalternity comes from the philosophical idea that underlies the "cultural hybridation" of subaltern studies (Bhabha, 2012). This idea universalizes from the particular, subverting the traditional Eurocentric (Western-centric) categories also present in philosophy and literature, as Spivak states (Spivak, 2010). In this same sense, Walter Mignolo (Mignolo, 2012) speaks of a complex globality in which there are no longer "advanced" and "less-developed" societies, proposing instead a diachronic vision in which societies exist in different historical moments that are not necessarily confluent in the same conventional time. This assertion, which appears in question form in the works of this volume, seems to ask whether the historical "liberation" of subaltern societies would entail epistemological emancipation from the "advanced" societies, also in ideological terms. This vision, therefore, derives from a review of the epistemology of history and contemporary cultures, first of all, in which the voices of subalternity take shape and claim a space of their own, for themselves and not just in relation to the cultural transformation or historical evolution of the Other. The epistemological critique would entail, more broadly, a rereading of so-called 'postcolonial' intellectual relations in their entirety (Spivak, 2010), a rereading that seeks to put power relations and cultural violence at the centre of a critique of both past and present.

From this perspective, it is the voices –polyphonic, open to dialogue, constructive, confused– in the Maghreb that are demanding to be heard, and it is in relation to social change that these voices build discourses which, in relation to history, become narratives. These are Maghrebi narratives that, as this volume shows, are presented in relation to the way they tell their own story/ies, language/s and culture/s, and in relation to different ways of being Maghrebi (anthropology), but without renouncing their relation to universality, social transformation and democracy in the most contemporary and social definition of the term. Ultimately, then, the objective of theories that question epistemological parameters in the "peripheral" Arab and Islamic area –from Said to Dabashi–, which include the post-Orientalist theory, is to propitiate an encounter among diverse alterities without an ideological, historic and cultural centre. Overcoming the ethnic-territorial limits of thought and, therefore, the concept of national identity as an ideological point of departure, would be the first step towards surpassing the epistemological boundaries imposed by contemporary power relations between the centre and the periphery. However, in the case of the Maghreb, this theoretical framework of subalternity would involve the complete remaking of the centre-periphery narratives and therefore the end of the premises of modernity which has given them –and continues to give them– meaning and direction, i.e. orientation. In the case of postcolonial Maghreb, these premises of modernity are the nation-state (culture-identity), democracy (politics) and development (society). That is why unambiguous adhesion to the theories of subalternity would entail a paradigm shift, from that of political modernity to that of social modernity, in the words of Muḥammad 'Ābid al-Ŷābrī (al-Ŷābrī, 1994:31). This means altering the heretofore univocal meaning of the "great mutation" from tradition to modernity (Khoury, 2012). In view of this radical paradigm shift, it is worth asking whether such a thing is plausible from the standpoint of Maghrebi ideological and identitary self-

awareness, which is situated in a conscious periphery but has a relationship with the ideological and cultural "centre" that is, historically and socially, very different from that of other "Oriental" peripheries, such as Iran and India, which are the true "centres" of the theories of subalternities. Bringing about an authentic and complete change in paradigm that is truly liberating and empowering should not mean changing one set of unequal centre-periphery power relations for another set of unequal power relations between peripheries that are more or less "central".

Ideology and discourses in the Maghreb: narrating social change

The ideological construction of discourse warrants, firstly, a reflection on the ideology that puts the subaltern subject in the center. The crisis of the North African "social subject" can be traced back to the configuration of post-colonial societies, in the context of the political structures of the new states that came into existence after independence, between 1956 (Morocco, Tunisia) and 1962 (Algeria). Following Kemal H. Karpat's classic work, in this context the ideological foundations of social change were based, on the one hand, on social dislocation and identity crisis as a new paradigm of differentiation and social stratification and, on the other hand, on the need to establish a cohesive political and social order with its own identity capable of reaching the levels of material and intellectual development of contemporary civilization and of resolving the conflicts of the social body (Karpat, 1968:5). These ideological foundations have somehow continued shaping the Maghreb's social and political sphere, as essential parts of the signification context of the discourse.

In this regard, ideology is viewed as a way to interpret history from the present, in connection with a concrete framework of social, political and cultural relationships, from which an idea of the future is built, as 'Abd Allāh Laroui (Laroui, 1970) has studied in detail. In the political sphere, shared ideology brings together certain common visions, thereby legitimizing a conscious and proactive positioning towards democracy. Generally, this ideology is "expressed" politically through a discourse that narrates history in a certain way, taking into account specific political objectives in a given setting. In this regard, the colonial process takes on special relevance, because of its historical significance. The discourse usually has an Other, a constant alterity that defines the collective "we" that gives meaning to the action. Beyond the concrete result of the ideological evolution of North African societies over the past five decades, from independence to the present day, the nationalist ideologies of anti-colonial national movements –which have considerable real and symbolic relevance in the social legitimation of the state order– and the subsequent accommodation of different discourses, from left-wing secularists to nationalists and Islamists, confirm the hegemony of the state as a social construction of historical meaning (Browers, 2006) and therefore as a basic axis in the construction of discourses.

Forming a large mosaic of narrative references, the contributions of this volume assume the diversity of discourses that mark the intellectual, literary, legal, political and social dimensions of the North African narrative over the past 30 years. The societies of the Maghreb have undergone a process of change that is reflected in the constant reformulation of the concepts and narratives built around the discourses of change. This process is naturally affected by the ideological components of decolonialization and national construction. Thus, it is necessary to look "back" in the social history of the Maghreb to perceive the earliest references of the democratic narrative that has been so influential in the construction of collective imaginaries on social change. Despite the historical distance from contemporary events, some conceptual elements related to post-colonial discourse become a contemporary discursive symbol directly related to the ideological

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continuity of democratic discourse in society's aspirations for change. The democratizing discourse is traced as an example of a democratic narrative construction having a discontinuous discourse from the period prior to independence to current times, and which can be seen in specific agents of social change deeply rooted in the Maghreb such as feminist movements and civil society associations, among others. The fact that this democratic discourse has been issued by intellectuals and adopted by a wide variety of social movements and by various political groups, which have tried to articulate it in different contexts, gives an idea of the importance of finding ideological links with the origins and latter developments of democratic narrative, since the resilience of democracy in social discourse is a clear example that democracy has not been absent from the collective imaginary –neither as a concept nor as a social practice–, even though the contextual difficulties related to post-independence authoritarianism have hindered the democratic reaction to date.

In this sense, the de-orientalisation (read de-essentialisation) of the subaltern Moroccan subject ultimately takes the form of social debates that are also political. This is what happens with the clearly political narratives on social change that are built from thought, intellectuality, political elites and civil society. Their voices, polyphonic and at times dissonant, and their textual discourses give rise to some very powerful narratives in terms of action and social influence. In the case of Morocco, the intellectual narrative is explored in the contribution by Juan A. Macías Amoretti, "Narrating alternatives: story and democratic discourse in contemporary Moroccan thought (1997-2017)", which offers a deconstruction of Moroccan intellectual discourse regarding social change, by studying three of its most representative and influential voices: Kamāl 'Abd al-Laṭīf, Ṭāhā 'Abd al-Raḥmān and Muḥammad 'Ābid al-Ŷābrī. It is not an exaggeration to say that together these three voices constitute a good representation of the evolution of social change discourse in Morocco and in the rest of the Arab world, where their work is well-known. The stand taken by these authors –otherwise diverse in their critical positioning and methodologies– in defence of democratization and social change over the last thirty years is reread from the perspective of narratology based on the work of Seymour Chatman (1974) and Gérard Genette (1983), distinguishing between the story element and the discourse element. In this respect, after the contextualized analysis of these authors' discourse-generating concepts, a series of meaning-generating concepts is obtained. These give the discourse its full meaning and make it a complete narrative of social change. The ideological element is extracted using discourse analysis, and discourse is contrasted with the discontinuous democratization process in place in Morocco since the late 1990s (with the emergence in 1997 of the so-called "alternation" process lead by the socialist 'Abd al-Raḥmān Yūsufī), passing through the historical context of globalization and the emergence of social movements during the revolutionary period of 2011, processes in which subaltern voices, in this case of intellectuals, generate and signify.

In terms of generating discourse in the social sphere, not only the intellectuals take their own stand. The case of the State must be also highlighted as it is still a very powerful actor in postcolonial Maghreb. It is possible to draw this conclusion following the analysis contained in the article "The Tunisian Law on the Elimination of Violence against Women: rules and debates", by Carmelo Pérez Beltrán. His contribution analyses the Tunisian state's counterdiscourse, an example of an official democratic narrative that is built upon a reactive discourse, in which power relations can be clearly identified as hierarchical, while at the same time a dynamic of subversion

is observed. In other words, the Tunisian state's legal discourse is reacting to a non-calculated evolution of social change and of democratization, by taking steps to protect its political legitimacy in the exercise of power. This approach is interesting in that legal discourse, which is itself a highly symbolic field in which language and signification have a double reading –one literal-normative and the other social-contextual–, is also capable of narrating the history of social change, thus indirectly reflecting the voices of subalternity. So, the history of violence against women, a history that is subaltern by definition, is interpreted in terms of feminist struggle, while at the same the patriarchal order interprets this history very differently. The social and legal legitimation of the patriarchal order is challenged through a profound social debate, in which the concepts of violence and women are problematized in the framework of a conceptualization that is in itself clearly ideological. Centre (institutional) and social periphery (violence against women) are subjected to a subversion of the traditional order, by means of dissidence and ideological resistance which, somehow, dispute the symbolic order and question the ideological hegemony of the Other. In the article it becomes clear that this ideological element is a foundation of social change in discourse, revealing the ideological signification of institutional discourse as subversion of subalternity.

Following this argument, the contribution of Rocío Velasco de Castro "Theory and praxis of democratic discourse in Morocco from a gender perspective: Malīka al-'Āṣimī" looks at democratic narrative from the literary and feminist discourse. Considering the feminist discourse to be a vital part of social change in Morocco, the narrative built from the gender perspective as a paradigm for change is an essential element of the political and social context in postcolonial Maghreb. Feminist struggle in this region has been at the vanguard within the Arab context, and has been influential in fields ranging from theory to politics, as seen in examples of the feminist movements of Tunisia, Algeria and Morocco, mainly. The writer and literary critic Mālika al-'Āṣīmī represents the intersection between democratic discourse and gender discourse as elements that together constitute a single and indivisible democratizing narrative, democratizing inasmuch as it is feminist. Feminist discourse, in other words, constitutes the main element of the democratic narrative in Morocco, in which history is leading to a change of traditional social values in favour of full equality, as the only way to attain the justice and freedom that are inseparable from democracy. Velasco de Castro's discourse analysis focuses on one of the most lucid essays written by the Moroccan author in this regard, al-Mar'a wa iškālīyā al-dīmuqrātīya. The analysis contributes to the conceptualization of gender as an essential element of democratic discourse in the Maghreb, complementing other approaches to the gender discourse, such as those used in the context of Tunisia's ideological and social reform, and in the analysis of the institutional discourse following the Arab revolutions of 2011, as in the case of Carmelo Pérez Beltrán's aforementioned contribution to the study of legal narrative on gender violence in Tunisia.

In these articles, which make up a significant part of the volume, the conceptual element "gender" forms the basis of the generation of the meaning of the discourse analysed. Social change, therefore, has been built from these intellectual, literary and legal perspectives, as a gender narrative in which discourse-generating concepts such as "democracy", "modernity", or "elimination of violence" are understood from a clearly gendered conception of democracy and social change. This conception is characterized by the progressive democratic empowerment of Maghrebi women, within the theoretical framework of what can be called decolonial gender thinking (Aldbi Sibai, 2016), understanding the latter to be a progressive subversion of traditional patriarchal structures (not just simply and traditionally defined as Islamic, Arabic or Maghrebi, but also neocolonial), which are antidemocratic by definition. In both articles it is stated that it is Tunisian and Moroccan society that emerges in these gender discourses, whether coming from

literature, intellectuality or from the legal reflection of a crucial social debate. In any case, they represent the onward emergence of subaltern voices in postcolonial history in the Maghreb with a clear and audible democratic voice.

Voices and debates occupy a special place in the narratological field, since, beyond the textuality of the discourses analysed in the contributions mentioned, there are unwritten discourses that corroborate, based on a Derridean reading, the narrative diversity of the social and political agents of contemporary Maghreb. The last two contributions focus on voices arising from two social places that are contrasting yet complementary. The analysis of social change narratives, with attention to the different voices that build discourses, focuses on the case of the discourse of Algerian civil society, through the contribution by Laurence Thieux, "Civil society and socio-political changes in Algeria: evolution of discourses and strategies". In this regard, the article can be understood as a social dialectic in relation to the preceding one, because it also explores the evolution of civil society's discourse in relation to the historical-political events of recent decades. The narrative arising from the relationship between the history of the struggle for democratization and civil society's progressively autonomous and critical discourse is seen by Thieux as a process of empowerment in which social movements, unions and associative networks converge in the creation of a discourse that constantly pushes the limits of State authoritarianism, accompanying an action that is transformative on different levels. In this discursive dialectic the State is presented as an authentic generator of meaning, since the Other of the discourse of civil society is the repressive apparatus that prevents organized action by civil society.

Finally, in the case of the contribution by María Angustias Parejo Fernández, "The political elites of institutional opposition in Morocco: a polyphony of voices on the Monarchy", the parameter of narrative analysis is situated in the evolution of the political discourse created by institutional opposition since the 1990s. Its line of argument illustrates how the evolution of the discourse created by the Monarchy in the different political contexts since the 1990s has led to the dialectical development of a diverse and changing opposition discourse. Ideology as a power resource and legitimation of political action has determined the construction of a discourse that generates meaning in relation to its context in the ideological struggle. Thus, the political narrative in Morocco can also be seen in relation to the institutionality of the Moroccan state and power, and therefore the democratic conceptualization, in this case, has a signification clearly different from other social change narratives, since it is mediated by the institutional component and the framework of political competition.

Conclusion

Having analysed social change narratives in different North African contexts and discursive areas, from literature to jurisprudence, it seems to have been amply demonstrated that in all cases a clear relationship exists between discourse and ideology. Ideological contextualization makes it possible to outline a democratic parameter which, understood from the vantage point of conceptual generation of discourse, allows scholars to identify and follow the social change narratives generated by different actors, sometimes proactively (in the case of intellectuals and civil society) and sometimes reactively (state and institutional political actors). The debates that

have generated the discourses, first, and the narratives, second, depend on a generation of discourses whose first voices come from below, and therefore they stress the idea of transformative social change and the democratization of actors and institutions, thus subverting traditional order in the generation of legitimizing discourses from above, always taking into account the analysis of the discourses' production and reproduction contexts.

It is important to point out that this discursive representation is but a small sample of a narrative with much greater social and historical breadth, that can even question the pertinence, or lack thereof, of what might be called an "orientalized" subalternity susceptible to being decolonized. While a discussion of this theory is not among the aims of this volume, it does seem pertinent to present some specific case studies, consciously limited but sufficiently representative, in that their analysis proves the resilience of the democratic discourse that generates ideological and social change, as is evident in all the cases analysed. This idea corroborates the starting hypothesis that social change text(s) and more broadly social change discourse in the Maghreb is an ideological manifestation related to its historical, social, political and cultural context, in relation to which it takes on its real meaning, acting in the concrete and thus acquiring full significance. The different concepts analysed in these articles, from democracy to violence, and including gender, must also be read in relation to context, because the intelligibility of the text resides not only in the explicit concepts that generate discourse but also, and especially, in the implicit concepts, the ones that generate meaning, which allow, ultimately, the interpretation of social change in contemporary Maghreb.

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