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A Sociolinguistic Perspective to the word formation processes during El-Hirak period of Tiaret

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Dedication

This work is dedicated to my family**,** my father **Abdelkader,** my mother **Nadjet.**

My dear husband **Toumi** for his support and understanding**.**

To my sister **SALIHA,** my brothers **MOUHAMED, MOSTAFA, AMHAMED**

and my lovely **IDRISS** who helped me a lot in keeping my spirits up**.**

Kaid meriem

Dedication

I would like to dedicate this work to my dear family, specially my beloved mother.

I also dedicate this work to my friends who have helped me and encouraged me.

Thank you all.

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Abstract

The present study aims at examining the recent formed words during El- Hirak period in Tiaret region and the productive role of word formation processes. Hence, we attempt to devote the first two chapters to the major concepts of the study, while the last chapter is purposefully designed for the methodological framework and the discussion of the findings. To this end, this study opts for mixed quantitative and qualitative method. This method combines a variety of well- known methodological techniques; participant observation, an online questionnaire distributed to one hundred informants from Tiaret region, and an indirect interview delivered to five teachers who have considerable expertise in the scientific study of English language at Ibn Khaldoun University of Tiaret. The findings of this research reveal that Algerian Hirak is not only remembered for its peaceful revolution of smiles but also for its unlimited creativity. Different word formation processes played a prominent role in forming new words and expressions.

Key words: sociolinguistics,   language change, linguistic innovation, EL-Hirak,   word formation processes.

List of Abbreviation and Acronyms

AA: Algerian Arabic

ADA: Algerian Dialectical Arabic

Ber: Berber

CS: Code switching

Eng: English

Fr: French

Ger: German

H: High variety

L: Low variety

MSA: Modern Standard Arabic

Spa: Spanish

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General Introduction

General Introduction

As described by H.G. Widdowson (1996), it is of course language which figures our lives. It provides for present needs and future plans, and at the same time carries with it the impression of things past. It must be admitted that the term (a) language is hard to define, either to be reviewed as a social fact, psychological state or mental reality but, it can be agreed on that language is a means of communication and at the same time varies. It varies at different levels: dialects, standard language, vernacular language, etc.

It is worth noting that through time, every society undergoes great changes that influence its language. 22nd February is indeed a remarkable change in Algeria, That is known as revolution of smiles or Hirak movement that has been taking place every Friday across Algeria calling for political reforms. Hirak movement has been characterized not only by its peace but also its unlimited creativity. Creativity has been most apparent when it comes to sentence formation. Algerian people produce new forms and add new words in their native language to express their wishes and hopes. Thus, the current investigation exposes comprehensively how and for what reasons Algerians people created such expressions and words which they have used regularly (and unconsciously too) during EL-Hirak period . The quest for knowledge of this subject is therefore an important motivating factor.

1. **Research aims:**

This study attempts to analyse the recent formed words during EL-Hirak period in Tiaret region and the productive role of word formation processes.

2. **Research questions:**
1- Does Tiaret speech community use recently formed words during their Friday's manifestations**?**
2- Are these Hirak words formed from other existing words?
3- Why do speakers of Tiaret speech community create new Hirak words**?**

3. **Hypotheses :**

Similar to many Algerian protestants, speakers in Tiaret speech community coined new words to express their indignation and anger. Moreover, it is suggested that most recent EL-Hirak terms are formed from other existing words. We also hypothesise that Tiaret speech community creates those words to demand a return of power to them and most importantly to define their identities.

4. Research Significance

During the previous period, we can consider EL-Hirak as the major factor that led to the creation and adoption of words and expressions. This change of words fills our linguistics balance and contributes to make innovations in mixed speech of some language varieties such as, French, ADA, MSA...ect. During EL-HIRAK, different generations of Algerian Tiaret speech community use these new expressions and words to talk about their needs and situations. This research thus, provides details to the readers and explains to them the work's importance as well as its potential benefits.

5. Research metholodology

Besides to the participant observation, this study used mixed method: quantitative and qualitative approaches. In order to examine the subject being studied, a questionnaire is distributed to a random sample of one hundred participants from Tiaret community and an interview is directed to five English teachers at Ibn Khaldoun university of Tiaret.

6. Research process:

This work is divided into three chapters. The first and second chapters are devoted to a review of the relevant literature related to linguistic situation of Algeria including its historical backgrounds, language change, language variation, linguistic innovation and word formation processes in Algerian Hirak. The third chapter stands as the practical phase of this work providing a detailed description of the method used in this study: the sampling, the instrumentation and the procedures used. It ends with an interpretation of the data collected to reach answers to the research questions and to validate the hypotheses.

7. Limitations of this study

Like most other studies, this one seems to have some limitations. The most important of which is corona virus pandemic- the quarantine in particular. This indeed limited us to obtain a large amount of data.

I. Chapter One
Sociolinguistic Situation in Algeria

I.1. Introduction

The present chapter tends, first, to take a look at the history of Algeria by naming the different invaders who settled in it. Algeria has always been in contact with other foreign populations and also with European languages; it was occupied by the Phoenicians, Romans, Byzantines, Arabs, Turkish and French. Oran in the west of Algeria is a case in itself, it was colonized by the Spanish. After this step Algeria cited as an example of linguistic complexity where Arabic, French, in addition to Berber distinct languages co-exist in the country within this scope, it is therefore necessary to highlight some important concepts such as: bilingualism, code-switching, diglossia and borrowing and their relevance to the use of language within Algerian social context.

I.2. Algeria: A Brief Historical Background

Algeria is a country with a long colonial history, from the early age Algeria was subject to many invasions, as the Carthagiens who colonized Algeria for more than seven centuries. The Phoenicians (later known as the Carthagians as traders to north Africa but they settle down in Algeria establishing the Carthagi Civilisation. This later was defeat by Romans in the Punic wars and Romans dominated the country and lasted more than six centuries. The Vandals in 429A-D followed the Romans, Latin, Punic and Berber were the languages in use at that time.

The Byzantines put an end to the Vandals domination in 534A-D after a settlement of more than one century until the invasion of the Arabs. One of the most crucial settlements Algeria has witnessed is the Arab domination in the 7th century and the other one in 10th century which have had a deep influence on the linguistic situation in Algeria, these two invasions have created in the spread of Arabic through diverse speech varieties. The invasions of the Arabs aimed for introducing and spread the Arabic language and Islamic. This civilisation lasted more than seven centuries .In the late 15th century; Spain occupied certain coastal areas of Algeria for nearly two centuries (as Oran, Tlemcen and the west of Algeria). Here the Spanish marked their presence in the Algerian western language for instance the words 'batatas, simana' which mean 'potatoes, week' respectively in English language. Then the Algerian demanded help from the Turkish country (especially the Barba Rossa brothers).The Ottoman empire helped the Algerian to put an end to the Spanish colonisation and they saved the Islamic by the 16th century, the Turks took control over them, thus Algeria was under the Ottoman empire rule until1830, during more than 300 years. In spite of the

Ottoman invasions took the rule in Algeria for 4 centuries the Turkish language did not have any effect on neither Arabic nor Tamazight. It is worth mentioning that many words are related to Turkish language such as 'baklawa'a cake with almonds, honey,walmuts.'Bourek'a piece of dough stuffed by meat ect…(Bencheneb,1992 ;96).

The French invasion in Algeria lasted one hundred and thirty two years. It seems that this period is too short compared to that of the Ottoman Empire, therefore, the linguistic results on the Algerian Arabic were and still are deep and diverse. Ravigo (1843 : 36, as cited in Taleb Ibrahimi.K,1994 :42) wrote:

> je regarde la propagation de l'instruction et de notre langue comme le moyen le plus efficace de faire des progrès à notre domination dans ce pays…le vrai prodige à opérer serait de remplacer peu à peu l'Arab par le Français(…) qui ne peut manquer de s'entendre parmi les indigènes. Surtout si la génération nouvelle vient en foule s'instruire dans nos écoles.

> I regard the spread of instruction and our language as the most efficient means to make our rule evolve in this country…the real feat of the process will be the slow replacement of Arabic by French (…) which can decrease the annihilation among natives, especially if the new generation comes collectively to learn in our schools.

When Algeria turned into the independence in 1962, four languages were exist Algerian Arabic, Modern Standard Arabic, Berber (Kabyle, Shawia, Mozabite etc…) and French

I.3. Linguistic Landscape in Algeria:

As it is already stated, the Algerian linguistic variation returns to its long diverse history. Thus, four main languages are used by Algerian speech community (Standard Arabic, Algerian Arabic, Berber and French)**:**

I.3.1. Standard Arabic:

> Modern standard Arabic is standardised and codified to the extent that it can be world understood by different Arabic speakers in the Maghreb and in the Arab in general. It has the characteristics of a modern language serving as the vehicle of a universal culture. (Ennji 1990**:**9 quoted in Benali Mohamed**,** 2007:28)

Ennji (1990) worked on the idea that Modern Standard Arabic differs from one country to another and from one continent to another, thus it is had basic rules or protocols**.** After achieving independence from France in 1962, Algeria launched a series of measures to re-arabize the country. It is necessary to highlight that the last president Houari Boumedien, who was the first leader of Arabization movement, is forced radical lows that help and encourage the use of Arabic in the administrations, government, schools etc**...**

Arabic is the result of the Islamic Arabic growth in Algeria**.** The Arabic language is of a Semitic origin and the native tongue of more than 280 million people. Arabic language has a huge Semitic family spoken in **22** countries**,** in reality there are at least three varieties **:** Classical Arabic(CA), Modern Standard Arabic (MSA),and Algerian Arabic(AA).

   a. Classical Arabic: it is the variety which is chosen by Allah to be the language of the Holy Book 'the Quran' and Islam **.**It is the form of Arabic language used from Umayyad and Abbasid times (7th to 9th centuries). As a result, it took a privileged place or position within the Arab countries**.**

   b. Modern Standard Arabic: it is the modern balance in Classical Arabic and the official language of all the countries in the Arab nation**,** most of them live in the Middle East and northern Africa**.** It is a language for writing and speaking way, for instance**,** prepared speech (political**,** social etc**...**) also it is used in Radio and TV programs**.** MSA is not acquired as a mother tongue**,** but it is taught at schools as the second language because it is connected with various domains **s**uch as**:** media**,** commerce**,** sectors of education **…** MSA is understood in all Arabic speaking regions.

I.3.2. Algerian Arabic (AA): Algerian Arabic is a face term for varieties of Arabic dialects spoken in northern Algeria (what Algerian people call it 'addaridja' it is the mother tongue of the majority of Algerians, it is used at homes and between friends and is not often written down .

I.3.3. **Berber /Tamazight:** 'Free man' or 'Noble man' the name Berber is derived from the Greek Barbarus that was used by Romans to demote to people who were refractory to the Roman civilization (Haddou, 2000). Amazigh is indigenous; Imazighen is the plural form of this word. Tamazight is used to mean the language spoken by Berbers and Tamezgha is the land of the Berbers. In Algeria, the Berber branch comprises four major languages:

   a. The Kabylians : 'Kabyle' in Kabylia about 7,5 million inhabitants in Algeria, espacially in Algiers, Setif, Boumerdes, Bouira, Tizi Ouzou, Bejaia. The name 'Kabyles' or 'Tiqbauel' means 'tribes' because they learn to live in groups, feelings of solidarity, shared aims. They are also famous for their loyalty and pride for their language. Maddy-Weintzman (2001 : 37) cited that :

> the Kabylians are unique among the Berbers in that they have a long
> history of corporate identity and have been intimately involved in major
> developments throughout Algerian history, since the time of the French
> conquest-from their fierce resistance to French rule, to being the subject
> of sustained French attention in an effort to wean them away from
> Algeria's Arab Muslims(for more so than in Morocco),to their over-
> representation among both immigrant workers in France and in the
> Algerian state apparatus to their essential role in the struggle for
> independence, at both the elite and mass levels

   b. The Chaouia: it is also known as Numidian Berber are originated from the Awres Mountains of northeastern Algeria like, Batna, Tebessa, Oum El Bouagui, Khenchela etc…The number of speakers range from 2 to 3 million speakers. Shawiya Berber was an unwritten language and rarely taught at school.

   c. The Mozabites: M'zab or Beni M'zab, they live in the Oasis region of southern Algeria 'Ghardaia' their major town. This area is one of the four large military and administrative territories into which southern Algeria is divided. The Mozabites are

found is relatively small numbers in every town in Algeria, well-organised and hard-working people.

d. The Touareg: Numadic tribes originated from Libya, Algeria, Mali, Niger and Bourkina faso. They are called 'blue man of the desert'.

Since 2002 the Amazigh language is incompletely accepted in Algeria for instance, it can be taught in schools in Berber Tamazight-speaking areas. But, the Amazigh community has been working for the language to receive or obtain official national status in line with Arabic. The last president of Algeria Abdelaziz Bouteflika, finally introduced on Tuesday (5 January 2016) A bill to amend and make changes to the constitusion, officially recognising the Amazigh language.

I.3.4. French: during French colonisation in the twentieth century, the French educational system aimed at spreading French language in order to be at the forefront of the political and economical domination over the country as it is argued by Gordan (1962:7): "when the Portuguese colonized, they built churches when the British colonized, they built trading stations, when the French colonized, they built schools". French was the only official language in Algeria at that time, it was taught in primary schools and higher education as scientific fields such as administration and media. French is a part of the standard school curriculum, 18 million Algerian can write and read French which the 50% of the population is. Until independence, French was used everywhere and Arabic was denied, the French law of 1938 declared that "Arabic is a foreign language in Algeria." French has a complex status, some people agree with it and adopt it while others refuse it and regard it as a bad effect of the colonization.

I.4. Language Change:

The major idea or thought that human beings differ from animals is basically our way and manner of communicate with each other using language. In Sapir's words (1921:8) "Language is purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntary produced symbols" (Quoted in Lyons, 1981:3).

Language plays an important role in the human life in the direction of sharing thoughts, feelings, ideas etc…Other views say that language has many different aspects, it can be a social fact, psychological state and a set of structures. Language can be standard or vernacular. A standard language is a mixture and variety of language that is used by

governments, schools, media and sometimes people use it for prestige and power. As what Weinreich (1945:13) cites: "a language is a dialect with an army and navy."

The word «vernacular» is contrasted with standard language, according to Labov (1972:208): "a vernacular is a style in which the minimum attention is given to the monitoring of speech." It is considered as low language, less prestigious and unqualified speech among people. As a result, language is a system of communication, a way for expressing ideas, and as a tool for constructing social relations.

As the societies change languages change too. Thanks to technologies realized in all the fields of life including our lifestyles, traditions…, as Ferdinand De Saussure (1916:140) states, every part of language is subjected to change. To each period there corresponds some appreciable evolution. Evolution may vary in rapidity and intensity, but this does not invalidate the principle. The stream of language flows without interruption, whether its course is calm or torrential is of secondary importance.

Each language, dialect, speech community changes according to specific circumstances or cases like: family, schools, society and media, therefore, "la variation est inhérente au language," C.Hagéne (1985) put it simply.

It is then worth noting that language is not static but it changes over time from one generation to another, especially young speakers who interact with others of their age. Their language grows to include words, phrases and constructions that are differ from those of the older generation, good examples of especially Tiaret youth's speech might be: beautiful girl « habba », money « l3et », letmi alone « be3edni ». There is no single reason for language change, several factors turn out to be implicated, and some deal with the nature of society and some do with the nature of language structure. All languages change there is no such thing as a language which is not changing. The rate of change may vary considerably due to both: internal and external factors. Internal - organisation principles of natural languages themselves - is caused by the addition and loss of sounds and lexical items and coinage of new words, whereas external -non-linguistic by nature --is mainly caused by the adoption of borrowing and changing in the list of vocabulary.

I.5. Language Variation:

The language variation is one of the main parts of examination in sociolinguistics. In 1960's it was developed by Labov. Chambers (2003:13) declares that: "though linguistic

variation may be obvious, no linguists analysed it systematically until the inception of sociolinguistics in 1960's." The term 'variety' purely refers to a variant of a language. It perhaps the standard of this language or not, it probably a rural Oran urban variant, a social or peer group variant, etc… William Labov was the first linguist who opened the door to the study of language variation. According to him, language variation is the study of the relationship between social structure and linguistic structure. One of the aspects of contact between speakers of different varieties of a language is accommodation, it means that one of the speakers attempts to estimate his speech to that of his partner or colleague in conversation for a variety of reasons, to make him feel relaxed and comfortable, so as to be accepted and so o. So why do people differ in their ways of communication and what motivates their differences in use? It is necessary to learn and focus on language use to answer these questions. Schuchardt (1972: 48) observed that "the pronunciation of the individual in never free from variation." Many features influence language use; these could be geographical location, social class, age, gender, ethnicity etc. An acknowledgement of variation suggests that people have to recognize that a language is not just a normal type of abstract object of study; it is something that people use too.

I.5.1. Linguistic Variables:

The linguistic variable is a linguistic item with individual variants ,or in other term is the use of language differently from one speaker to another or in different ways at different times, it is obtained from the work of Labov with other studies with different linguists (Trudgill 1974, Detroit 1968, Wolfram 1969)

As an example of a linguistic variable from the lexical grade can be the examples of 'automobile' and 'car'. Another example from the phonological level, where the variable /ŋ/ has two variants /n/ and /n/ as in the word 'singing', we can say 'singing' with /ŋ/ variant, or 'singin' with /n/ variant.

I.5.2. Social Variables:

Taking the social movement of linguistic variation was a significant stride to the study of language. Maclagan (2005:15) explains it clearly that:

> …because speech is so much part of a person's identity, it is essential
> that speech language pathologists are aware of the regional and social

variation that is present in the speech community in which they are working, before they undertake any treatment.

Additionally, language holds information on the speakers identities and detects for example their group membership (social class) and this is what it calls language variation.

According to users, consequently, it is interesting to survey the factors influencing the way people speak, gender, age, ethnicity, social class…

Both Lbov, in his study of the speech of New York, and Trudgill in his study of Norwich in England share the view that : "within each social class group, and across each stylistic context studied, their female informants tended to use more 'prestige' or high status language features, and their male informants more vernacular language features." This quote examines the findings reported sociolinguistics that men and women often use different conversational styles in every day. Many linguists then return to focus on the study of gender dimensions in language use which interests in how male and female verbally express themselves.

I.6. Aspects of Language Contact in Algeria

As a multilingual country Algeria is a homeland for many linguistic phenomena. Algerian speakers use different languages. These codes influence each other in various ways. Therefore, a number of aspects result from language contact including diglossia, bilingualism, and code switching and borrowing.

I.6.1. Diglossia

In sociolinguistics, diglossia is a situation in which two distinct varieties of a language are spoken within the same speech community. One form is considered as high and another as low, and it is one of the social factors that affect language change .The term diglossia is derived from Greek, which means speaking two languages. Algerians tend to speak one moment is Algerian Arabic, another in French, and another in Standard Arabic and so on. This mixture of codes swings between a bilingual situation and a diglossic one. Diglossia in Algeria is of a particular type since the two varieties are clearly separated, this linguistic gap is partly due to illiteracy and colonization. Order to be clear in our analysis concerning the Algerian context, let us consider first the concept of diglossia as given by Ferguson (1959:16):

Diglossia is a relatively stable language situation in which, in addition to the primary dialect of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large a respected body of written literature, either of an earlier period or in another speech community, which learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.

Ferguson explained and developed diglossia in Arabic-speaking countries as well as in the German the Greek communities. He described diglossia as a kind of Bilingualism in a given society in which one language is the same language, is the low "L" variety. In this context, Ferguson describes the "H" as the "superposed variety, (…) which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation" (1959:245)

Classical Arabic is highly codified it is the written form of Arabic whereas colloquial Arabic does not possess standard norms. These two varieties, either classical or colloquial co-exist by side and are in complementary distribution, but they fulfill different functions.

Before going to school, the child speaks Algerian Arabic or Berber. One of them is his mother tongue or his natural language, the language of everyday speech which is low, whereas Classical Arabic is learnt at school which is high. The different dialect are the native spoken varieties of Algerians who use them in daily life interactions, while Classical Arabic is used only in formal settings such as literature, newspapers and religious ceremonies. Therefore Frayha (1955) describes the colloquial variety as the "the language of life " and the classical one as "the language of the book".

Diglossia has a number of characteristics. According to Romain (199) the high and low varieties differ from each other, not only in grammar, lexis, phonology and vocabulary, but also with respect to a number of social characteristics, namely function, prestige, literary heritage, acquisition, standardization and stability. High and low varieties differ from each other in a number of aspects:

   a.   **Grammar:** the high form has grammatical features that are not present in the low one. The low variety cannot be taught in school as it does not have a standardized grammar (Mouhadjer, 2002: 992);

   b. **Lexis:** It seems that the two forms a shared lexis with some differences in use and meaning. That is there are some particular experiences that are not present in the high but in the low and vice-versa (ibid);

   c. **Phonology:** the phonological system of both varieties cannot be distinguished. So that speakers fail to keep the two systems separate (ibid).

'H' and 'L' are used for different purposes that is to say there are some situations where only the high variety is appropriate and in others the low one is. Native speakers will find it very odd if the form is used in a situation where the low is normally more required and vice-versa. Hudson claims that in Sauris "speaking standard Italian at home be like wearing a suit, and speaking German in the village would be like wearing beach clothes in church" (1999:52).

   a.   **Prestige:** Generally the high variety has more prestige than the low one. The former is used in education, literature and religion, however, the latter's use is restricted to every day conversation, home, street and market (Spolsky, 1998:64);

   b. **Literary heritage:** All prose and poetry are in high variety, however, little heritage is exposed in the low variety simply because it is not written (Mouhadjer, 2002:992);

   c. **Acquisition:** As a matter of fact, the L variety is acquired first as it is the mother tongue, whereas the H variety is learned at school (ibid);

   d. **Standardization:** the H variety is standardized as native speakers set up books and dictionaries standardized (ibid);

   e. **Stability:** diglossia is a stable phenomenon; it persists for centuries or more. When H is the mother of the elite, it may displace L with the help of policy (ibid).

I.6.2. Bilingualism

Bilingualism, in its broader sense, means the fact of being able to speak two different languages with varying degree of ability. As a sociolinguistic phenomenon, bilingualism emerges as a result of a direct touch between different languages in the shade of several reasons , such as colonisation, trade, media….etc. However, it is not an easy task to give a comprehensive accepted definition of term "bilingualism" because scholars have not come to

an agreement about its precise definition. According to Mackey (1968:55) bilingualism consists in **"***the alternate use of two or more languages by the same individual* "** and Sayad (1984:215) declares that:

> the concept of bilingualism, in its wide acceptance, covers multiform linguistic realities, starting from a light sabir, less respectful of the grammar and the morphology of the borrowed vocabulary, to the most accomplished bilingualism which supposed according the necessities of discourse, a self-confident, correct and distinct practice of two languages.

Bloomfield (1933) argues that the term bilingualism concerns only individuals who have a "native like" ability to speak both languages while, Weinereich (1953) describes this linguistic situation as the practice of alternately using two languages will be called bilingualism. In contrast, Haugen (1954) sees bilingual speaker as simply someone who knows two languages. These two definitions have been criticized for being too limited and broad because they do not give any deference to the level of mastery of both languages and the gradation in bilingual usage depending on four skills. On the other side, Haugen (1956) disagrees with Bloomfield claiming that bilingualism applies even to individuals who have minimal qualification of both languages. Myers Scotton (2005:44), in her turn, believes that "bilingualism is the ability to use two or more languages sufficiently to carry on a limited casual conversation." Indeed, a community cannot be defined as bilingual only when its members are bilinguals, as Lyons (1984) asserts. It is difficult to determine at what point of mastery one can qualify someone as being bilingual.

The French colonization in Algeria lasted more than a century; this long colonial period aids the French language to be maintained within the Algerian linguistic situation, even after the independence, French is widely used in Algerian everyday interactions and it is mixed with Algerian Arabic dialect. This coexistence of two genetically unrelated languages in Algeria, i.e., Arabic and French, makes the country bilingual.

Bilingualism characterises both the Algerian individual and the Algerian society as a whole. Yet, what is noticed in the Algerian speech community is that the bilingual proficiency of its speakers is not homogeneous; it ranges from the ability to use some French loan words to a native like mastery. To this end, a distinction is to be made about different types of bilinguals. Weinreich (1968) classified three types of bilingualism in accordance with the

manner in which bilinguals store language in their brains .There are coordinate, compound and subordinate bilingualism. Firstly, 'coordinate' bilingualism denotes that the person acquires each language in different contexts, and the words are stored separately. Secondly, 'compound' one occurs when the person learns the two languages in the same context. Thirdly, 'subordinate' bilingualism occurs when the person has acquired the first language, then the other one is acquired by interpretation by the dominant language (paraphrased in Namba, 2000:67).

Many Algerians, especially educated ones use French fluently in different contexts; that they have an active ability in productive and receptive skills as they can speak and understand French for instance, it is even used with children .Others (old illiterate people), however, are passive bilingualism since only their receptive skills are relatively developed .That is they understand French, but do not speak it .This is the case of the pre-independence generation; despite the fact that some of them could neither read nor write, they were able to understand and speak French. As an unavoidable consequence of either bilingualism multilingualism, the phenomenon of code switching emerges.

I.6.3. Code Switching

Code switching is a linguistic phenomenon which occurs in multilingual speech communities. The term describes the process in which a communicatively competent multilingual speaker alternates or switches usually between two languages or language varieties or codes during the same conversation. In Algeria, code switching is a very common linguistic phenomenon which occurs every day whatever the type of the speech community. Code switching can be traced back at least to the 1950's. According to Alvarez-Caccamo (1998:32, cited in Ahmed-Sid,2008:52-53) in an attempt to review the historical development of code switching research, the term is first mentioned by Vogt (1514) who defines it as psychological phenomenon with extra linguistic causes .Many researchers explain the term by supplying many definitions. For Cumperz (1982:56) it is "The juxtaposition within the same speech exchange of passages belonging to different grammatical systems or subsystems"

Myers Scotton (1993) also uses code switching as a cover term and defines it as alternations of linguistic varieties within the same conversation. Gafaranga (2007) believes that code switching occurs when language alternation leads to the adoption of a new language of interaction. According to Milroy and Mugsken (1995) Code switching is the alternative use

by bilinguals of two or more languages in the same conversation the writers here see code switching as a cover term that includes different forms of bilingual behavior and for Haugen (1973), code switching is the use of two languages in which an unassimilated or isolated word is introduced as a phrase or more in the context of the other language.

Code switching can thus be observed among bilinguals or multilingual speakers speaking together. When the speaker shifts from one language to another in the same utterance or in the same conversation Hamers and Blanc define it as:

> [T]he term of Bilingualism includes one of Bilinguality, which refers to a state of an individual but is also applied to a state of a community in which two languages are in a contact with a consequence that two codes can be used within the same interaction and that a number of people are bilingual (societal Bilingualism). (Hamers and Blanc, 1983:21)

Algerian speakers tend to use code switching as a strategy to keep a conversation forward. It occurs to be used when speakers think that they are unable to proceed in one language, so they shift to another language as a way for breaking the conversation obstacles. In this regard, Gal (1988) says that code switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations.

Bloom and Gumperz (1972), in their study of the speech habits of Norway, introduced two distinct types of code switching, namely "situational code switching" and "metaphorical code switching". The former occurs wherein the speaker changes the code as a result of a change in the situation (the status of interlocutors, the setting or the topic of conversation). While the latter denotes the switch from one language to another according to changes of topics under discussion and the speaker has an attention to produce an effect. Gumperz (1982) introduced a third type which he calls "conversational code switching". According to him, this is not governed by social norms, but, in fact, by speakers' communicative intentions and conversational purposes as its name implies.

Other types of code switching have been put forward by Poplack (1980) in relation to the kind of switch:

a. **Inter-sentential code switching**: This type of switching occurs at clause or sentence boundaries. One clause is uttered in a language, the other being in another language;

b. **Intra-sentential code switching**: This switching is found within clause or sentence boundaries;

c. **Extra-sentential code switching**: refers to the insertion of a tag such as phrase markers, exclamation…etc from a language into an utterance that is entirely in another language.

I.6.4. Borrowing

In daily conversations, speakers may use words from another language for purpose of describing, explaining or expressing an idea or an object. Such phenomenon is referred to as "borrowing". This latter is eminently studied by linguists such as Bloomfield (1930), and Weinreich (1953). Borrowing is one of the process that takes place frequently when two languages come into contact. Borrowing is, by definition, the act of taking an item from a given language and using it as part of the speaker's native language (Hudson, 1999). Besides, Hudson (1999) adds that borrowing necessitates mixing the systems of the two languages. As Sapir states that "of the linguistic changes due to more obvious types of contact the one which seems to have played the most important part in the history of languages is "Borrowing" of words across linguistic frontiers." (Sapir, 1921:198)

Sapir (1921) spoke about borrowing as a linguistic change. Each code influences the other variety. He adds: "The simplest kind of influence that one language many exert on another is the borrowing of words, when there is the likelihood that associated words may be borrowed too.

Arabic is the language of the state. However, in reality Algerians use more than one language. Their speech represents a mixture of Arabic and other foreign languages. In most of their speaking, be it at home or with friends, they use foreign words (loan words) borrowed from French primarily and other languages, namely Spanish, Turkish, and English. Loan words are words adopted from one language and incorporated into another language without translation. Borrowing is one of the outcomes resulting from language contact   in   Algeria Thomason and Kaufman (1988:37) define borrowing as followed:

> Borrowing is the incorporation of foreign features into a group's native
> language by speakers of that language: the native language is maintained
> but is changed by the addition of the incorporated features.

Haugen (1956) points out three types of borrowing. The first type is "loan words" which are adopted phonologically and morphologically, in other words, they were parts of the native language. In borrowing, an item is taken to be part of the second language, not just to alternate words of Arabic by words of French. In Algerian Arabic, for instance, words like 'les gareges' / garazaat / (gates) and 'la tasse ' /tasa/ (cup) are considered as Arabic words. Another example, the French word 'la classe' (classroom) becomes part of the Algerian dialect and is used as /klassa/. The second type is "loan blends". In the Algerian dialectal Arabic a single noun phrase contains two parts; one in Arabic and other is in French. For example, a piece of cheese /habata? Fromaz/. The third type is "loan shift" or semantic extension. It refers to the process of taking a word from the native language and extending its meaning into the other. An example of such a type is given by Clyne (1967). According to him "loan shift" occurs when there is a greater similarity between two languages at the level of semantics and phonetics. This type, however, seems not be found in Algerian Arabic. Cultural borrowing is, by definition, the act of taking an item from another culture without changing its name since it does not exist in the native culture. Herbert (2001) exemplified also cultural borrowing as: English borrowed 'Thug' from Hindi, 'sheny' from Spanish, and 'sauna' from Finnish. According to him, the other factors are due to the length and duration of contact between communities the case of Algeria is a good example of that in the sense that the French language enormously affected Algerian Arabic. According to Herbert (2001), borrowing varies according to word classes. For instance, nouns are more borrowed than the other elements followed by adjectives and verbs. So the speaker borrows nouns from a foreign language in order to name an object which his/her language lacks.

I.7. Conclusion

By way of concluding, this chapter has been an attempt to overview both the historical and linguistic aspects of Algeria in general. Then a brief explanation of different phenomena present in the country has been provided. Now, it is perhaps appropriate to take a pause and have a sober look of why linguistic innovation takes place and how social media as a significant element in this change affects language use in Algeria and mainly during the hirak period.

II. Chapter Two
Algerian Hirak and Word Formation Processes

II.1. Introduction

On the 22 February 2019, Algerians launched one of the most impressive peaceful social movements for democracy the world has seen. The 2019–2020 Algerian protests, also called Hirak Movement have been defined by unlimited creativity in crafting slogans and forming new terms. This chapter therefore provides first a general overview of the event Algeria has witnessed on February 22nd, 2019. Then, it sheds light on formation productive processes used to create the terms representing the El hirak.

II.2. Etymology of El-Hirak

Hirak is an Arabic word that was coined recently, and it derived from Arabic word for "movement", and it is used to define the popular protests across the Arab world. The word Hirak was used to name these protests to avoid the wording "Arab revolutions" and it was first used in Tunisia and has now become a common word in all Arab countries that had one single goal: the fall of the regime.

Hirak is the endeavour of individuals to move from position inside one single nation, though adopting a new, specific, and temporary attitude to create a paradigm shift. Hirak in its procedural meaning here is leaving homes and houses that divide and disperse the community and going to the public spaces in order to convey one idea to those who oversee public affairs, in summary, one desires to participate in defining the general fate of the local community, in a way that those involved in public affairs have no choice but to respond. Hence the goal is divided into two:

1- Endeavoring to build a framework to manage public affairs in the short term by establishing new system and appointing new people to create a new phase for the country.
2- Waiting for the position results at the individual level in the mid-term and long term.

II.3. Algerian Hirak

On the 22 February 2019, Algerians launched one of the most impressive social movements for democracy the world has seen-and one which is largely unreported in the west. Upon the trigger of president Boutaflika's decision to stand for a fifth mandate, violating the constitution, following Friday prayers, millions of Algerians took to the streets to demonstrate for democracy-breaking a wall of fear against protests, and they have occupied

that space ever since. Every Friday since that date, millions of Algerians have marched in every city of the country. Ever Tuesday millions of students have marched. And every week, concessions and reforms have been made in response. As the French President Emmanuel Macron hailed on Tuesday his Algerian counterpart Abdelaziz Boutaflka from running for a fifth term, considering that he opens a new chapter in the history of Algeria, calling for a "transitional period within a reasonable time." Jean-Yves Le Drian issued a statement expressing Paris's welcome to Boutaflika's move and the measures he had taken "to modernize the political system." Besides that US State Department spokesman Robert Palladino said on Tuesday that Washington supported "the right of the Algerians to demonstrate and express their views in peace" as well as "free and fair elections". He added: "We support efforts in Algeria to develop a new process based on dialogue that respects the will and aspirations of all Algerians for a peaceful and prosperous future."

Boutaflia's decision triggered the protests, violating the constitutional limits to presidential mandates. However this came on top of the existing constitutional violation that his ill health presented. Not seen in public since 2013 following a stoke-Bouteflika had been strikingly absent from public life. Article 102 of the Algerian constitution requires an incapacitated to stand down and be replaced by the Head of the Senate. That the president was in a hospital in Geneva at the time of the decision to stand again, simply reinforced the image of an out of touch and privileged elite who had failed Algerian public services, whilst profiting themselves in Europe. This humiliation was the last straw. It unleashed a phenomenal and impressive movement in Algeria, nothing less than a revolution. And it is one which has taken over every city, every institution, every family and every individual man, woman and child across the country.

Bouteflika stood down in April 2019. Many high-ranking politicians have been tried on corruption charges and imprisoned. Businessmen connected to the elite have been tried. With each demonstration, the Hirak had won concessions from the regime and they are not giving in until as the rallying cry calls for *"Yetnahaw Gaa"* all those associated with the regime Must Get Out.

As the Journalist Kadda Benamar said on April 2nd, 2019 (Elchourouk channel):

> Bouteflika resigned….and the moment of the people that started
> on February 22nd, we do not want him to stop or resign, but must be
> established and continued... We want a free homeland with independent

justice and a strong economy, and with professional information…. We want a society that does not escape its youth and do not die by drowning in the seas…A society that respects talents, not a gang that rules us again…We want our homeland, which they robbed of, the freedom they captured, and the dignity they have wasted..Long live the people, long live Algeria.

Young people, including millions of students, drive these peaceful demonstrations, with women and families playing an important role. The Hirak seems to have no leaders. It has developed slogans, songs, many taken from the football stadiums where an intelligent and astute political narrative has developed in recent years. It continues in multiple forms from cultural activities in main squares, dialogue and debates on the steps of the national theatre, to collective cleaning up of public spaces. The creative energy, ideas of the young people, women, students, and workers –all sectors of society- is its lifeblood.

II.4. Reasons for El-Hirak

The Algerian Hirak began on February 22nd 2019 as millions of Algerians began peacefully protesting in the streets, demanding that President Abdelaziz Bouteflika step down, opposing his candidacy for fifth Presidential term. Bouteflika's decision to run for a 5th Presidential term was the spark that ignited the recent wave of protests, with many Algerians angry at Bouteflika's absence from the political scene and leading the country despite suffering from a debilitating stroke in 2013.

Bouteflika had been in power since 1999 and was credited with the end of the Algerian Civil war, also known as the Black Decades, with his "national reconciliation" initiative. The Black Decades (1990-1999) was a brutal state conflict between the ruling Front de Liberation National (FLN) and the newly established Front Islamique du Salut (FIS) Islamist opposition party, where over 200.000 Algerians died. In 2010, with the start of the Arab Spring, the legacy of the civil war and its collective memory largely prevented protests in Algiers turning into a violent uprising, in contrast to neighbouring Libya. The Algerian regime was able to pacify the population with increased public spending via revenues from the oil prices, in stark contrast to other regimes like Gaddafi that opted for military response.

Since coming to power, Bouteflika's regime has crushed political dissent and overseen a proliferation of corruption throughout the state, with oligarchs and the party elite owing

their position to the monopoly on oil and other key energy industries. Algeria is a renter state and one of Africa's major oil and gas producers, the endemic corruption has led to an overreliance on oil revenues at the country, further adding to discontent domestically. Additional factors including high unemployment, lack of job opportunities, economic stagnation following the decline of oil and gas export revenues in 2014, social inequalities have led the Algerian population to protest against " le pouvoir" (the people in power) as over the last few months protesters have taken to the streets democracy and greater liberties. Since his stroke in 2013, perception has grown across Algeria that Boutaflika has been a puppet president, with entourage calling the shots.

The military under the army chief General Ahmed Gaid Salah, who is a member of Boutaflika's regime, initially supported Boutaflika's candidacy, however following protests and pressure from the people the army and General Salah intervened to end Boutaflika's control. The army however has, not unlike Egypt, refused to withdraw from public life and continues to be involved in heavily in Algeria's domestic politics. Boutaflika announced his resignation on April 2nd 2019 before the planned April elections, following the pressure of several weeks of peaceful protests held in all the country. Senate President Abdelkader Bensalah replaced Boutaflika temporarily until the new elections which were supposed to be held on July 4th. This date was however postponed by General Salah to December 12th, a crucial day for the Algerian Hirak to elect a new president to end the several months of protests (HRW).

Since February 22nd when the protests started, Algerians have been protesting every Friday for the past 42 weeks even after Boutaflika's resignation. What started as a protest against a presidential candidature has now evolved into a movement demanding regime change and a complete overhaul of the chanting "Yetnahaw Gaa" (They all should go) referring to the end of over 20 years of oppression. In contrast to the events of 2010-2011, the protests in Algeria have been predominantly peaceful, but human rights violations have been as reported by Amnesty International, with the use of unnecessary police force to control the crowds as well as the arbitrary arrest and detention to protestors.

On June of arrest undertaken by Algeria's military however has not succeeded in driving the protestors from the streets. Algerians have continued making demands for an open and fair election, free from figures close to the former President Boutaflika's entourage nonetheless, this seems unlikely as the current five presidential candidates include former

prime minister, a culture minister and a tourism minister. The five candidates appeared for the first time in a televised debate. In response protesters are rejecting to vote on December 12th, using garbage bags over election materials as the same ideas and will maintain the status quo which Algerians have been fighting against impending free, fair or transparent elections. General Salah has called protestors to vote end the several months of protests, yet citizens want to decide who should rule and not be forced to accept the current candidates supported by the army. The strength of this Hirak, also known as "Revolution of Smiles", is that the protestors have learned the lessons of the Arab Spring. Millions of people who mostly are young, are participating in public spaces and peacefully demanding the regime to change. This unorganized movement with no leader is seeking dramatic change through entirely peaceful means, preventing the influence of extremist groups, as what occurred in Libya and Syria.

II.5. Expectations of EL-Hirak

In 2019, Algerian prisons welcomed big names: former prime ministers Abedelmalek Sellal and Ahmed Ouyahia; former intelligence chiefs Mohamed Mediene and Athmane Tartag; and Said Bouteflika, brother of the former president Abdelaziz Boutaflika.   To this list, we must add a former head of police, a dozen minister and army officers, the heads of the four main parties that supported Boutaflika, and some of the richest people in the country. Let's not forget the fugitive ministers. Indeed, the country's former powerbrokers have been reutralised by the Hirak movement. On 22nd February 2019, millions of Algerians took to the streets, launching a rare, non-violent process to get rid of the leaders in place. But upon the the first anniversary of the uprising, Algerians are not sure what to think. The colorful and peaceful protests last spring, which drew in all generations and social classes, were so powerful that Algerians thought anything was possible, but since then, frustration has emerged among some who to go, or that the movement has reached a deadlock.

Algeria's journey so far is already impressive. Not only did the protesters get rid of public and military figures from the old regime, but also they got Boutaflika to resign after he vote to run for a fifth term. The old, blind regime's insistence on maintaining an impotent president pushed the public to explode in anger. The army has also regained its composure, cleaning up its act by prosecuting dozens of corrupt officers and committing to fight corruption without bloodshed. The fact that protests have been peaceful has contributed to this shift within the army. Algerian people have found out that it is possible to protest

peacefully and with joy; previously, social protests have ended in violence and attacks on public buildings. Skilled and social-media savvy protesters have shown a positive light on the Hirak, showing mundane acts of kindness -letting an ambulance pass through, or helping a disabled person-to bolster national solidarity, pointing to new norms and values. Until this point, Algerians had been rendered powerless by the old, corrupt regime. The Hirak gave them fresh momentum. They started to talk about political again. Youth, who had been disengaged from the constitution to the transitional process. At family gatherings and coffee shops, traditionally symbols of idleness, politics began trending. Algerian truly started to believe that they could be part of their country's history.

Algerians believe this even more now that the culture of impunity has ended. The barons of the old regime have fallen, a result of the new military strategy, which included pushing boutaflika to resign. Neutralizing the financial power of the oligarchs was vital to avoid a setback. Last December, the Algerian people were able to witness firsthand to corrupt their government had been, during the trials of Sellal, Ouyahia and several other ministers. Yet, despite all the upheaval, many Algerians remain skeptical.   Indeed, the networks that were around during the Boutaflika era have not disappeared all of a sudden. They remain active in the media and on line. As many former ministers and regime figures know they could be indicted at any time, it is safe to say that they are not waiting around doing nothing.

There are also other, more worrying aspects, including the fact that Algeria has not able to move towards a meaningful political solution after a year of popular contestation that freed its citizens, parties, army and other political actors. Algeria's failure to offer something new was confirmed during then presidential election in December: only five candidates were able to run, and four were former Boutaflika minister, while the fifth built his whole career around the old regime. Abdelmadjid Tebboune, elected under contested circumstances, was Boutaflika's prime minister. This shows that even though the popular protests got rid of most political leaders, they did not allow for the emergence of a new political class, despite the fact that the Hirak was yearning for new, young leaders Some leading Hirak figures were in favour of participating in the presidential election, but they did not dare express this, fearing the wrath of other activists. Activists' distrust of politicians has led to a paradox. The political field is in ruins. Despite this void, no party has been created over the past year of protests, even though it could have flourished under such circumstances.

On the first anniversary of the protests, a group with activists with diverse opinions started to emerge, in order to organize the Hirak. But this is an impossible bet: these are the same people who fire accusations at everyone. They will become victims of the allegations of treason that they are so quick to pin on others. Algeria also remains far from a democratic model. The army remains at the heart of the power structure, and the December election was not conducted fairly, even if the candidacy was theoretically free and the chances of fraud on voting day were technically very low. Ironically, the vote was distorted by two converging factors. On one hand, the army wanted a presidential election at all costs before the end of the year, which caused dangerous tensions, and close to zero participation in kabylie. On the other hand, a fringe of the Hirak put forth enormous pressure to undermine the election, risking unknown consequences.

To what extent did this fringe of Hirak act out of democratic concern, and to what extent was it manipulated by the old regime networks, for whom getting rid of army chief Ahmed Gaid Salah was essential? It is hard to say. But as a result, suspicion of illegitimacy. Algeria's governance remains weak and confused, with no guarantee that authorities are learning from the excesses of corruption, or considering enacting mechanisms capable of eliminating it. Faced with those who demand everything immediately – media freedom, judicial independence, free and fair elections – the country has not yet produced a voice capable of saying that this is a process we can build together, on a permanent basis.

II.6. Language Representative of EL-Hirak

The current uprising of the Algerian people, which began on last February 22nd, was like a kick in the anthill. The rebellious citizens not only gave the Algerian political system a jolt but also fore grounded the issue of the use of the Algerian dialect. On Thursday 12 March, President Abdelaziz Boutaflika's announcement that he would not stand for a fifth term of office and that the presidential election was postponed drew the attention of the international media who rushed to get the reactions of the men and women in the streets. That video went viral on the Algerian social networks and for the first time the Algerian vernacular made its way into a media whose audience was accustomed to hearing only classical Arabic.

Hisham Bustani, a Jordanian writer and Arabic scholar, felt that this video was "a kind of revolt of the oppressed against those who refuse hear its cries and understand its language". That video makes us understand that this young man, speaking live on that Arabic channel,

belongs to a huge group from which he draws his strength. A strength expressed in the form of a linguistic confrontation. The young man made his declaration confidently and coherently, thus refusing to use the language of the journalist to the TV audience. "In that context, it was an 'incendiary' reply to a journalist trying to transform the protest into a 'TV show' for her audience", he went on. And in Bustani's reading, the young man could be said to be addressing himself to a system which pretended not to hear or understand what he was saying, demanding he speak another language, one of "compromise", of "half-backed solutions" and of "procrastination".

The young man said: 'Yetnahaw gaa'and it was up to the power structure and the TV audience to understand", he went on. In August 2019, Wikipedia created a page on the Algerian protest movement's famous slogan "Yetnahaw gaa" (Out with the lot of them!") Where it explains that this is a "slogan in Algrian Arabic" which appeared during the protests that have taken place in Algeria since 16 February 2019. It has become a sort of rallying cry of internet surfers since the publication of a video on social networks showing a young Algerian interrupting a local correspondent of the television channel Sky News Arabia, on the evening of 11 March 2019 when ex-president Abdelaziz Boutaflika announced he was giving up a fifth term.

The French version of this Wikipedia article cited nineteen different sources, from the French and Algerian press. "Algerians are proud of this 'inter-language'." While some consider the dialect a problem, others see it as a rich resource. It's what makes us different from other communities. The intrusion of politics into the field of linguistics is at the origin of this dialect problem. such is the opinion of Lamine Benallou, a university professor, writer, translator and linguist, who has published several books on language issues. His point of view is that the use of the Algerian dialect (written or spoken) in the movement's massages is a demand for recognition.

> I believe that the fact that their massages are couched in Algerian Arabic,
> in the Berber language or in Franco-Algerian, and sometimes in Spanish,
> is to lay claim to an Algerian identity which is multicultural and
> intercultural.

Lamine Benallou argues. He sees it as a way of rejecting the system and its official language. It is a rejection of the norm and of everything associated with the system, including classical Arabic, officialise and all the rhetoric which bolsters up the power structure.

Benallou refuses to believe that the Algerian dialect is a language which divides Algerian society with its different languages (Arabic, French, and Berber). "On the contrary, I think Algerians are proud of that inter-language which unites the people. Algerians in every part of the country are at home in that rich language, full of vitality, of expressions and locutions which constitute our Algerian identity".　On the other hand, it is his conviction that the Algerian dialect is marginalized in Algeria, especially in the official channels of expression, the media, politics, schooling, etc. "I am not too fond of the term 'dialect'. It implies a hierarchy of languages, which is an extra-linguistic concept. I prefer to call it Algerian or Algerian Arabic.

　　　Concluding on hopeful note, Lamine Benallou wishes that the changes so ardently desired by the Algerian people as expressed in these massive street protests will also affect the future of the dialect. He hopes that if change occurs, it will also involve the democratization of the derdja. He hopes this "wind of democracy, of free expression, will (allow for) the unabashed emergence of an Algerian Arabic".　Considering that the principal and inescapable demand of the whole popular movement is "yetnahaw gaa" (out with the lot of them), it is a message comprehensible for every fringe of Algerian society since it is expressed in our dialect.　Besides its literal meaning, that famous phrase demanding the departure of all the politicians who run the system and which has become the slogan of the of the Hirak (movement) also implicitly demands the recognition of an Algerian identity.　In addition to the slogan "yetnahaw gaa", there is also " I'bled bladna w'endirou rayna" (it is our country and we can do what we like with it), jeych chaab khawa khawa" (the people and the army are brothers) and also the famous phrase: "klitou l'bled ya serrakine" (you have looted the coutry, you thieves). Besides that they used many new terms in protesting like: chiyata (brushers), poupiya: (a doll), kachiriste, buberwita, elfurshita and many other words etc.

II.7. Social Media and Algerian Hirak

　　　Social media has played a large and prominent role in the spread of the Algerian demonstrations that took place on 22 February 2019. Since that date and after every Friday prayer, millions of Algerians took the streets to demonstrate for democracy.　This movement has been defined by a cutting sense of humor and a seemingly unlimited creativity in crafting slogans, songs, and signs which has taken on the title Hirak. This Hirak amazed the world with its peaceful nature, which reflected the maturity of Algerian society and the culture of high citizenship among the Algerian people. As Dalia Ghanem, a resident scholar at the

Carnegie Middle East Centre in Beirut said on 17 September 2019 "We had not seen these kinds of protests since the 1990s."

Although the Algerian press did not support the Algerian protests due to intimidation and threats by the authorities, most of journalists and youtubers who have been arrested, but social media has contributed to the spread of these demonstrations across the world, most notably Facebook, where it contributed to the creation of networks of communication the mass that facilitated the necessary information and organizational operations on the protesters, as it helped in gathering and coordinating among them and conveying what is happening to the world so that this movement was peaceful and civilised between the people and towards the police to protect the country.

II.8. Linguistic Innovation

Language change is the result of human activity, albeit unintentional leading to different ends. It is to explain the root of innovations and their effects taking into account the evident fact that speakers plan to change their language without being aware.

Generally speaking, young people are innovative individuals- a characteristic that it seen in their way of speaking. It is often noted that they are able to use different utterances or voices to achieve special effects, and sometimes playfully. It is noticeable in every society that young people use some linguistic items which are no longer used by old people. In Algeria, for instance, words like '?ankonaakti', '?anfaajsbuuki', etc. are specific to youngsters and widely used by this category of people. It is strange enough hearing an old person uttering such words.

According to Keller (1994:105): "when we are talking, we try to kill several birds with one stone: we try to conform, attract attention, be understood, save energy." Be this, Keller's intention was to talk about a number of maxims including to attempt to belong or not to a given group, to draw attention or not and to minimise energy. In a nutshell, Keller's idea of being socially successful, which is the speaker's aim, may gather different meanings depending on the situation.

As had been noted by Otto Jespersen (1922): " women do nothing more than keep to the traditional language which they have learned from their parents and hand on to their children, while innovations are due to the initiative of men." Although this may be true, Labov

(2001:360) sheds light on their role of women as leaders to linguistic innovation they are "centrally located in the socioeconomic hierarchy"; in addition to that, they have "intimate contact throughout their local groups" but also intimate friends in the neighborhoods.

Youngsters innovate words as an attempt to seem fashionable. Thus, technological advancement is a factor behind innovating new words. They borrow new items, especially those who are up-to-date. On the hand, they discard useless items and stop to use them.

II.8.1. Neologism

Language, as a human characteristics, is dynamic by nature. It is a subject to change and modification. Neologism is one amongst other markers of language flexibility. The term "neologism" was coined in English in the early 1800s. It is divided from Greek in which "neos" means "new" while "logos" indicates "word", and the suffix "ism" which denotes a process forms the noun.

> "In linguistics, a neologism refers to a recently created (or coined word,
> phrase or usage which can sometimes be attributed to a specific
> individual, publication, period or event." (Ahmed Hasani Yacin
> Muhammid Ali Mustafa Ibraham:248).

In other words, it is the for the relatively new or isolated term, word, or phrase that may be in the process of entering common use, but that has not yet been fully accepted into mainstream language. Newmark (1988:140) defined neologism as: "newly coined lexical units or existing lexical units that acquire a new sense." That is, the process of neologism refers to the introduction of new into a language, as well as to an existing term that adopt a new meaning. Helge Niska has also defined it as tokens of a creative process…growing out of the uniqueness of the individuals on the one hand, and the materials, events, people, and circumstances of his life on the other. In addition, Mair (2006) argues that " the most salient type of neologism is a word which is new in its form and which refers to a concept which is new." (p.38)

According to Aitchison (1991) the motives behind the existence of neologisms are either to sound fashionable, being influenced by foreigners or because of social needs. He considered these reasons as being the agent that pushes an individual to adopt either a new word or a new meaning to an existing ter. This phenomenon is increasing because of

continuing technological and scientific advancement. Consequently, The increasing rate of neologism may lead to language change.

II.8.2. Diffusion

Most innovations start within a given group or location then they may spread over the speech community. As recent sociolinguistics showed that the process of diffusion is done by a particular social group so as innovations are more frequently to diffuse within certain classes or groups of community than other groups. Social networks are the main source of language change and from them the new born and spread (Lbov, 2001). Diffusion has become a common object of sociolinguistics research. It is a process by means of which linguistic innovations and changes are expended with the help of some channels over time. (Rogers, 1985, p.5). It is a social phenomenon means spread of the change of a language which happens gradually. Additionally, there are some factors which play a crucial role in the diffusion of innovations within communities as age and gender which means that old people are more conservative and young women are more ready to pick up innovations. From this point Keller (1994) stated that the only reason for diffusion is the common innovation itself since almost all speakers innovate in an attempt to serve their communicative needs, even though not all innovations are selected to be diffused and then become a current change**.** Coupled with Keller's (1994) viewpoint, the only reason for diffusion is the common innovation itself since almost all speakers innovate in an in an attempt to serve their communicative needs, even though not all innovations are selected to be diffused and then become a current change. Innovations can be diffused in three different ways:

a. **Wave-Model Diffusion:** This model is said to be the most iconic and the simplest model of the geographical spread innovations because it depends primarily on the friction of distance. It is whereby innovations radiate out from a central point reaching nearby location before more distant ones.

b. **Urban Hierarchy Diffusion:** This model claims that innovations descend down a hierarchy of metropolis to city to town to village.

c. **Contra-hierarchical Diffusion:** This model contrasts with the previous one in the sense that innovations diffuse against the urban hierarchy but it occurs only very occasionally with smoothing process.

II.9. Reasons for Linguistic Innovation

Linguistic innovation is a phenomenon which emerges under the influence of many factors, the question that comes to mind what make people innovate? So, in order to answer this question, there are three factors that lead to innovation, namely globalization, mass media and culture influence.

II.9.1. Globalization

It can be considered as the result of the latest achievement also understood as the process of economic, political and cultural integration. Globalization was first introduced in the1960s by Marchal M C Luhan (1960) in which he referred to the world as a 'global village'. The term globalization was first coined by an American economist named Levit (1983) because he is the one who popularized the term and brought it into the mainstream business audience. In the words of Eriksen (2007), globalization belongs to different domains as cultural studies, sociology, economic, interactional relations, political theory, art and linguistics. According to Eriksen (2007) again, globalization is "a buzz word of the moment." The increasing role of the internet as a tool for getting information and communicating helps the integration and interaction of youth in a global village which lead them to coin new words in their own mother tongue. Algeria, as well, have been affected by the shade of globalization and this can be widely seen clearly since it seeks to be part of any system or program that can serve as an opening the outside world and many new words invaded the Algerian verbal repertoire. This reality has called for the assumption that globalization evidently influences language change which must be analyzed within the sociolinguistic scale of globalization (Blommaert, 2003)

II.9.2. Mass Media

Media has become a part of our daily life especially for teenagers who have powerful and influential effects on individuals and society. Mass media as a means of communication by all it sorts as radio, television, internet and newspapers trace the majority of people in short time. New words are innovated by people and especially by young people because of these means of communication. Foulkers and Docherty (1999: 15) stated that: "the possible effects of media revelation and acquired speech patterns remain to be formally tested, but are surely value considering in the context of ongoing changes."

Mass media has a big impact in almost all languages, as the new words diffused and grapes very quickly in social groups even if it has no meaning. In this sense Coupland (2009) argued nearby, the term 'mediation' developed in different area of sociolinguistics to describe the way non-standard vernaculars are produced in media texts . More recent research has shown that TV and Media may have an indirect influence on linguistic behavior as they provide consciousness of the linguistic innovations (Carvalho , 2004). But what seem to remain unclear are the connections between media exposure and engagement, structural linguistic change, and speakers' shifting ideologies about language variation which are at least partly constructed by their media experience (Kristiansen, 2009). Some are optimistic about the positive impact of social media on youth development and creativity while others have a fear from the influence of these media may have, especially when it comes to youth linguistic and social well being.

II.9.3. Culture Influence

In this world the culture has an impact on determining our lives. And it also influence the way people use language. Culture has been described by some anthropologists as a compound entire which includes knowledge, ideas, customs and any other probably habits acquired by people like Hall (2001:38) to whom culture *"embraces all aspects of shared life in a community"* since culture has been ranged in the category of all what is manmade and encloses all features of humans' lives. So, it goes without saying that it takes its roots inside of a community whose members accept and agree on its different and variant features.

Yet, the new generations are easily influenced by the more fashionable cultures; and thus, their tongue also can be influenced by the language of these cultures. A position has been also shared by the linguists Peterson and Colrane (2003:1) when they say that "language is not only part of how we define culture, it also reflects culture." It is intended to probe the importance of culture influence on youth language because it can be of a great part in the innovation of new terms from different dominant cultures around the world.

II.10. Word Formation Processes

Here we are recognizing the process of word formation in English new words and informing which word formation processes are the most productive one**.** The word formation process is mostly known as the phenomenon which is so relative to human**'**s life in the world**,** taking some examples of the definition of word formation processes by some researchers**.**

According to Trash (1997**)**, word formation process is a way to construct new words from existing materials**.** Furthermore, to paraphrase Blag's words **(**2003), word formation process is the process to create new words from other words**».** Bauer **(**1983) also argues that:

> Word formation process will be productive if it is appropriate to use in
> the production of new materials**.** Meanwhile**,** the word formation process
> will be called as non**-**productive if it is not appropriate to use in the
> production of new materials

So**,** it can be concluded that word formation process will be productive if it can be used to fabricate the new words**.**

Word formation is a morphological**,** and sometimes grammatical**,** process that points and purposes at producing words in a language**,** word formation is a productive process that words are formed**.** Word formation transacts and deals with both the existing words as well as the recently formed words. In English language the processes of word formation are: acronym, blending, borrowing, antonomasia, conversion, backformation, compounding, derivation, clipping, folk etymology, coinage.

II.10.1. Acronymy

Acronymy is the operation in which the abbreviation of whole words stands for an elementary or a single meaningful word**.** The initials of each word are associated to shape new words**.** Acronym is known also as 'abbreviation'**.** While**,** acronym spelt as words**,** should be distinguished from common abbreviation**,** initialisms or alphabetisms**.** USA or UK abbreviation for example is named acronym only when it is spoken like a word**.** e**.**g**.** OPEC 'Organization of Petroleum Exporting Countries'**,** UNESCO 'United Nations Educational Scientific Cultural Organization'**.** Acronym is exceedingly used in scientific and technical registers to shape new words**,** like SARS 'Severe Acute Respiratory Syndrome' **(**Halden**,** 1992**:**107)**.**

II.10.2. Blending

In blending two words are mixed together to fabricate a new word**.** Blending in some situations is named portmanteau **(**Bussmann**,** 1996**:**786)**.**The first letters of the first word plus the final letters of the second word is the combined type of blending in English. Here are some examples taken from Yule (1996**:**66)**:**

Breakfast + lunch= brunch

Television + marathon= telethon

Spanish+ English= Spanglish

The other type is the initial letters of the first word with no deletion at all in the second word, like in: medical+ care = medicare. In some situations, the first word is place as a whole without any deletion plus the final letters of the second word like with: cheese + burger =cheeseburger. But, deletion could be adopted in both words; the final letters are omitted in both words and only the initial letters (in the first and the second word) are used in blending. An example could be: International+ police= interpol

II.10.3. Borrowing

Many languages have been borrowed from other languages. English has borrowed from different languages, it has borrowed from French (for instance the word: boulevard); from Italian (pizza), from Arabic (alcohol) and from Spanish too (cigar) (Barber, 1987:260). Borrowing is taking words from other languages as they are without making change.

II.10.4 Antonomasia

Antonomasia means that a suitable or appropriate name becomes an epithet for a certain object. Some of these words are taken from place-names, like 'hamburger' from Hamburg, Germany. 'Limousine' from Limoges, France (Doblhofer, 1990: 155).

II.10.5 Conversion

Conversion means that words undergo shift in function, like a noun becomes a verb. Some are changed from nouns to verbs such as 'butter' N - 'to butter' V. Sometimes words which are adjectives maybe as will be formed to verb, like in 'dirty' Adj- 'to dirty' V. But, in other cases of words like abbreviation and compounds have changed in function; 'ID' is used as a verb 'to ID', and the verb 'print out' has became 'printout'.

II.10.6. Backformation

It is an operation of producing a new word by deriving it from another related word or to involve reduction so that make the situation of word always changeable .The backformation words permanently indicate functional, as well as morphological change. The

functional change is associated with shift from noun to verb. e.g. 'babysitter'- 'to babysit', 'option'- 'to opt' and 'house-keeper'-'to housekeep' (Williamson, 2004:177).

II.10.7. Compounding

Compounding is the integration of two words to shape one word; words might be compounded in various ways. Though compounds lexically involve two or more words, so far they are taken as single words. This is for the reason that they are shaped to give one sense or meaning. Compounds could be compounded meanwhile word compounding; two or more grammatical items or points, like a noun plus verb. This is named 'grammatical or lexical compounding' for example: 'bookcase', 'in spite of' and 'nowadays'. Some words can be compounded through and, 'hide-and-seek', 'jack-and-Gill' and also it can be done by prepositions such as: 'man-of-war',' daughter-in-law' and 'face-to-face'.

Reduplicative means words or syllables are repeated, are also theorized as compounds, being made from two words, e.g. 'tell-tale'. There is also compounding of phrases; this type is called 'syntactic compounding'. It is used in situations like 'forget-me-not'

There are other new types of compounding have been used, it is shaped from one or two letters followed by a word; the letter can be an abbreviation, like in 'e-mail' 'e' is short for 'electronic'...and so on (Mossman,1998:654).

II.10.8. Derivation

In derivation, a word is formed meanwhile the derivational affixes and inflections. Suffixes which are used to derive nouns, for example: '-ment' in 'agreement', '-hood' in 'brotherhood', '-ship' in 'friendship'...etc (Williamson, 2004: 233). There are suffixes which are used to derive adjectives, like '-less' in 'careless', '-ly' in 'friendly', '-ing' in 'intresting'...etc. Suffixes wich derive verbs include '-ize' in 'criticize', '-ify' in 'signify', '-ate'in 'isolate'...etc. Suffixes which are used to derive adverbs such as: '-ly' in 'happily', '-wise' in ' likewise' ...to mention but few.

II.10.9. Clipping

It is the process of cutting a word and thus this word becomes a clipped or short one. Clipping is termed as shortening as well as ellipsis (Bussmann,1996: 357).

Many words in English are often clipped at the end, and then the final word is removed. So, 'prof' (professor), 'gym' (gymnasium) are all clipped at the end. Some situation ,clipping happened in the beginning; the first letters are deleted, like in 'disport' (sport),and 'helicopter' (copter).Clipping might involve a shift in form with the same sounds are retained, no matter which part is clipped, for instance:' mike' (microphone).

II.10.10. Folk etymology

Folk Etymology occurs when a word changes overtimes, that it becomes of a more popular and familiar sense. It is known also as the way how some words are considered in terms of their etymological derivation due to popular misconception (Barber, 1982:210). There are various words in English which are shaped by this operation. The major part is borrowing from other languages, for instance the word 'coldslaw' is originated from Dutch 'koolsla'(cabbage salad).

II.10.11. Coinage

It is the process of creating new words, coinage is also named as 'neologism', it is considered as a huge source of word forming. Many words have been shaped in English, for instance in 'kodak', 'orlan' in these words there is no morphological, phonological or orthographic motivation. Eponyms mean words based on a name of a person or a place, like Sandwich, jeans, watt.

II.11. Conclusion

The above-tackled chapter has been devoted to give an overview about the smile movements also named El Hirak in Algeria, the reasons behind it, its expectations and the role of social media in its continuity. In addition, this chapter highlighted the literature review of word formation processes, providing different definitions and types. The following chapter serves as a practical part of this work; it aims at analyzing and interpreting the data collected.

III. Chapter Three
Research Methodology, Data Analysis and Interpretation

III. 1. Introduction

To provide a general overview of the research methodology, data analysis and data interpretation, this chapter can be of great importance. It is devoted to establish a relationship between the theoretical framework and the methods selected to answer the research questions. In other words, this chapter describes clearly the methods used to conduct this research, including a description of the participants, how they are selected, how data are collected, what questions are asked, how they are analysed and how they are interpreted.

III.2. Research Setting

In fact, it is very necessary to describe the setting where this research takes place. Tiaret or the Berber name Tihert (meaning lioness) is a major city in central Algeria. It is located in the south-west of the capital of Algiers in the western region of high plains, in the Tell Atlas, and about 150 km (93 mi) from the Mediterranean coast. Tiaret has experienced rapid expansion since the early 1990s, with the population estimated to be almost 180,000 in 2008. With its favorable climate and ready supply of water, Tiaret's economy has traditionally relied heavily on crop growing and the raising to livestock, with purebred Arabian horses being raised here. The town is easily accessible from other urban centers by means of both rail and road and is an interesting destination to visit in Algeria.

The so called revolutions of smile or hirak movements have also been remarkable in Tiaret region. They have been peaceful, enthusiastic and with colorful meaningful slogans. This is a reason behind our choice of the sample.

III.3. Description of the Sample

Creswell (2002) notes that purposeful sampling allows for the selection of people who can best help the researcher to understand the phenomenon under investigation. Cohen and Manion (1980), also state that there is no exact size of sample to carry out a particular research, that is to say, it all depends on the purpose of the study and the nature of the population under scrutiny. For this reason, our samples were selected with a specific purpose. For the online questionnaire, the sample consists of one hundred respondents; fifty males and fifty females, their ages are between 17 and 60, and they are of different educational backgrounds. Whereas, for the indirect interview, the selected sample consists of 5 teachers teaching at Ibn Khaldoun university of Tiaret, they were included regardless of their gender, age but their experience of teaching linguistics is taken into account.

III.4. Data Collection Methods

This study has opted for a mix of quantitative and qualitative approaches depending substantially on the research questions we raise and the aims we seek to reach. On this basis, the following methodological instruments are used.

III.4.1. Participant observation

Participant observation is a method by which the researcher not only observes the research participants, but also actively engages in their activities Using this qualitative research method, we tried to have adequate time integrating into the participants' environment while also taking objective notes about what is observed concerning the recently formed hirak terms.

III.4.2. Description of the Questionnaire

The questionnaire, as one of the most used quantitative instruments for collecting data in academic research, is opted as a suitable tool to test these research hypotheses. It is first written in Arabic and then translated to English. It addressed to the abovementioned sample. The sample which consists of one hundred respondents; fifty males and fifty females, their ages are between 17 and 60 years old, and they are of different educational backgrounds. The questionnaire contains thirteen (both close and open ended) questions that aim to examine the productive role of word formation processes in creating Hirak words. Furthermore, it consists of three main sections: personal information, the use of new words and the role of word formation processes.

III.4.3. Pilot Study

To ensure that the questions used in the questionnaire are feasible, efficient; and to evade any kind of misunderstanding or embarrassment, we distributed the questionnaire to 5 participants, not forgetting that their comments were taken into consideration.

III.4.4. Interview Description

The indirect interview, as one of the qualitative research instruments; is developed on the basis of the concerned research questions. It included both planned (structured) open-ended and closed- ended questions. The participants chosen for the interview are five teachers at Ibn Khaldoun university of Tiaret. All the teachers have already taught linguistics and have

considerable expertise in the scientific study of language. They were asked for their consent to answer the emailed questions and as expected they were no reluctant to collaborate with us.

III. 5. Data Analysis

III.5.1. Participant observation

In the past period of EL-Hirak, we observed that many Algerian protestors, who were expressing at first their rejection of Bouteflika's authority and the oppression that they suffered from, used many words related to this event. By using those terms and expressions, Algerian protesters wanted to transmit to the government that they are conscious, civilized and peaceful. We also observed that those words were formed from five language varieties, Algerian Dialectical Arabic (ADA), Modern Standard Arabic (MSA), French language, English language and Spanish language, such as:

1.   *bled miki* which means "the country of mickey", this expression is formed from (ADA) and English language,

2.   *poupiya:* meaning "A doll" , this word is formed from French language and (ADA),

3.   *djich cha3b khawa khawa*: meaning that the army and the people are brother; it is formed from (MSA) and (ADA),

4.   *casa del mouradia:* this expression is formed from Spanish language and (ADA) and it is a title of a song.

These examples of ELHirak words portray the Algerian linguistic diversity, and as these expressions are repeated over and over by all the Algerian social categories, this contributed in making the harmony between the protesters and made them united. As a result, these words and expressions become a part of Algerians' speech and may remain with them for many years.

III.5.2 Questionnaire Analysis

The results of the data collected by this research tool serve our primary goal which is highlighting the significance of word formation processes in El-Hirak. Here is an analysis of each section of the questionnaire separately.

5.2.1. Section one: personal information

Two variables are suggested for this section 'gender and age'. The following figure fully elaborates this:
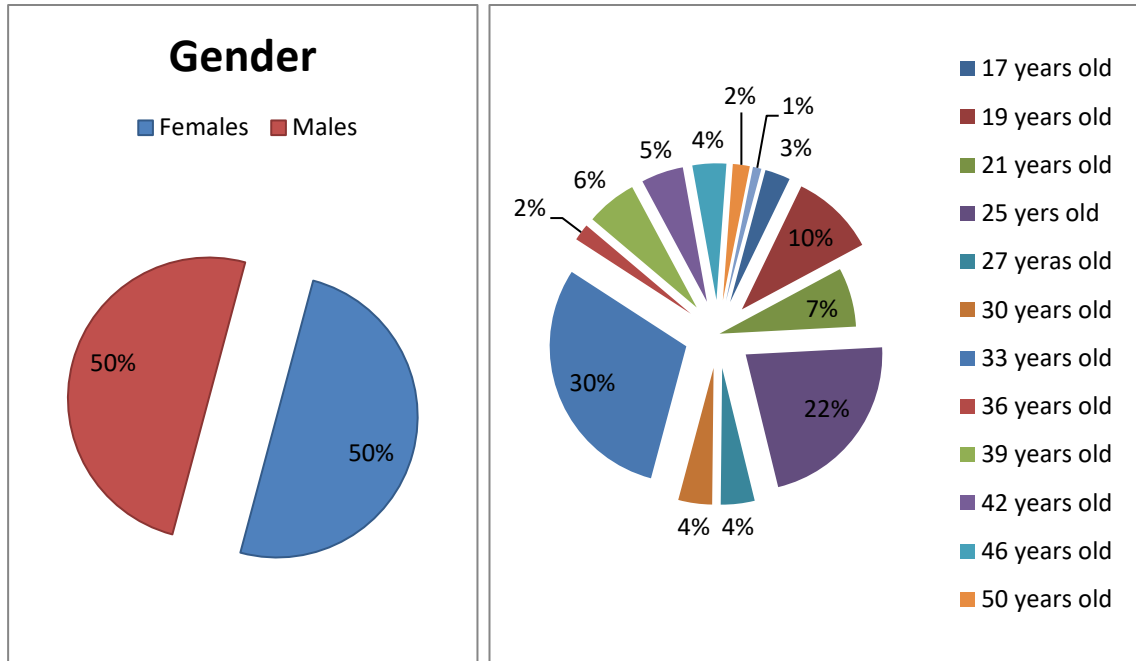
 Figure 1: the participants' gender   **Figure 2:** the participants' age

The sample is chosen equally in items of gender: fifty (50) males and fifty (50) females. Their age is between 17 and 60 years old. The majority of the respondents are 33 years old and the minority of them are 60 years old. Most of the respondents are intellectual and some of them are students and others have full time jobs as teachers, sellers, doctors, pharmacists etc…

5.2.2. Section two: language(s) use and choice

5.2.2.1. Question one: what is your mother tongue ?

ADA	**90%**
Berber	10%
	100%

Table 1: participants' mother tongue
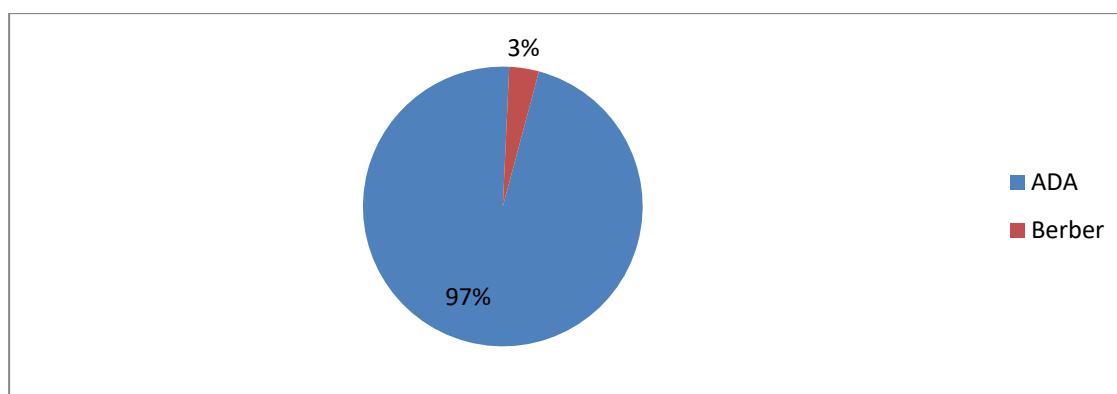
Figure 3: participants' mother tongue

The majority of the respondents their mother tongue is Algerian Arabic (AA) and the minority their language variety is both Berber and Algerian Arabic (AA).

5.2.2.2. Question two: what language variety do you use with intimate friends, classmates, teachers, neighbors and at work?

	ADA	MSA	CA	Berber	French	English	Spanish	German
Intimate friends	80%	0,5%	0,5%	10%	5%	3%	0,5%	0,5
Classmates	44%	10%	1%	1%	20%	20%	2%	2%
Teachers	3%	40%	3%	0,5%	20%	20%	7%	7%
Neighbors	95%	0%	0%	4%	1%	0%	%0	0%
At work	35%	20%	0,5%	0,5%	20%	20%	2%	2%

Table 2: the difference in the use of language varieties with intimate friends, classmates, teachers, neighbors and at work
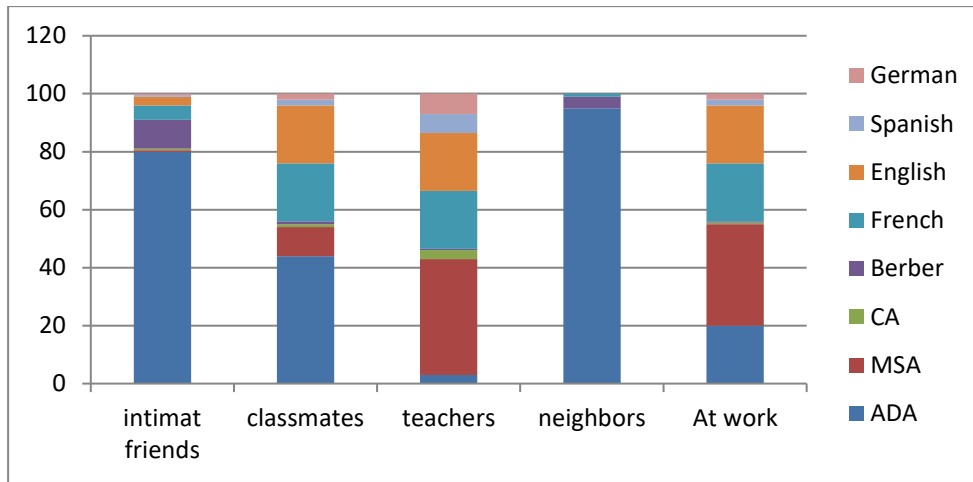
Figure 4: the difference in the use of language varieties with intimate friends, classmates, teachers, neighbors and at work

From the graph above, we can notice that the Algerian Dialectical Arabic (ADA) is the most used language variety by the respondents with intimate friends, classmates and neighbors, and also we can notice that the respondents use Modern Standard Arabic (MSA) with teachers and at work, while the other language varieties, their percentages in using them by the respondents are close with all the choices that we have given to our respondents.

5.2.2.3. Question three: what language variety do you prefer most when reading newspapers, listening to radio stations, chatting and watching TV channels?
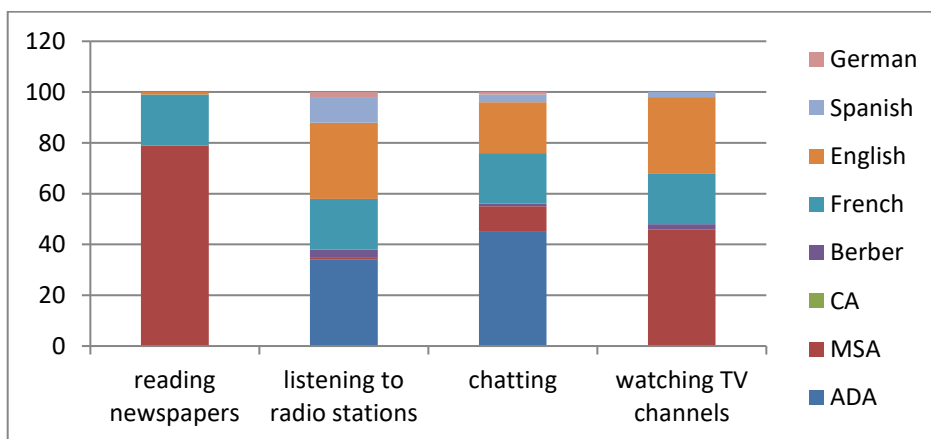
Figure 5: the difference in the use of the language varieties in reading newspapers, listening to radio stations, chatting and watching TV channels

	ADA	MSA	CA	Berber	French	English	Spanish	German
Reading newspapers	0%	79%	0%	0%	20%	1%	0%	0%
Listening to radio stations	1%	34%	0%	3%	20%	30%	10%	2%
chatting	45%	10%	0%	1%	20%	20%	3%	1%
Watching TV channels	0%	47%	0%	1%	20%	30%	2%	0%

Table 3: the difference in the use of language variety in reading newspapers, listening to radio stations, chatting and watching TV channels

It is remarkable that the most used language variety in reading newspapers, listening newspapers and watching TV channels is Modern Standard Arabic (MSA). While, in chatting the most used language variety is Algerian Dialectical Arabic (ADA). However no one of the respondents used Classical Arabic (CA) in all the choices that we have given them.

5.2.3. Section three: word formation processes in EL-Hirak

This section contains the most important core in this research; it deals with the new words that are related to EL-Hirak, the contribution of social media to their creativity, and the influence these new terms can have on Algerian Tiaret dialect.

5.2.3.1. Question one: did you participate in EL-Hirak?
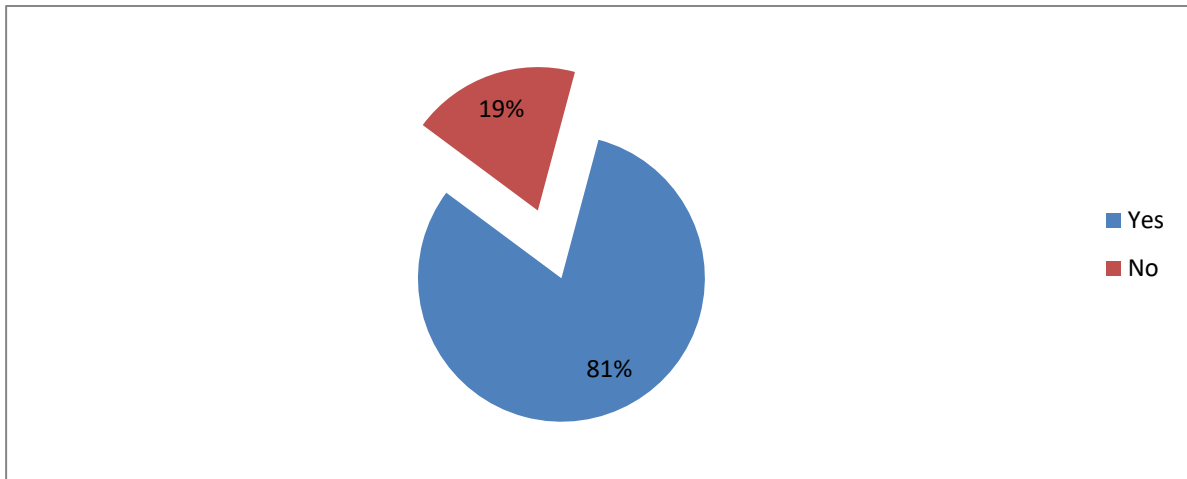
Figure 6: the participants in EL-Hirak

Yes	81%
No	19%
	100%

Table 4: the participants in EL-Hirak

This question is asked to see if our sample takes part in El Hirak in Tiaret region. The answers that are already represented in the graph and the table above, reveal that 81% of them did participate in EL-Hirak. However, 19% of them did not.

5.2.3.2. Question two: in your opinion, what is the largest category of Algerian Tiaret speech community that participated in EL-Hirak?
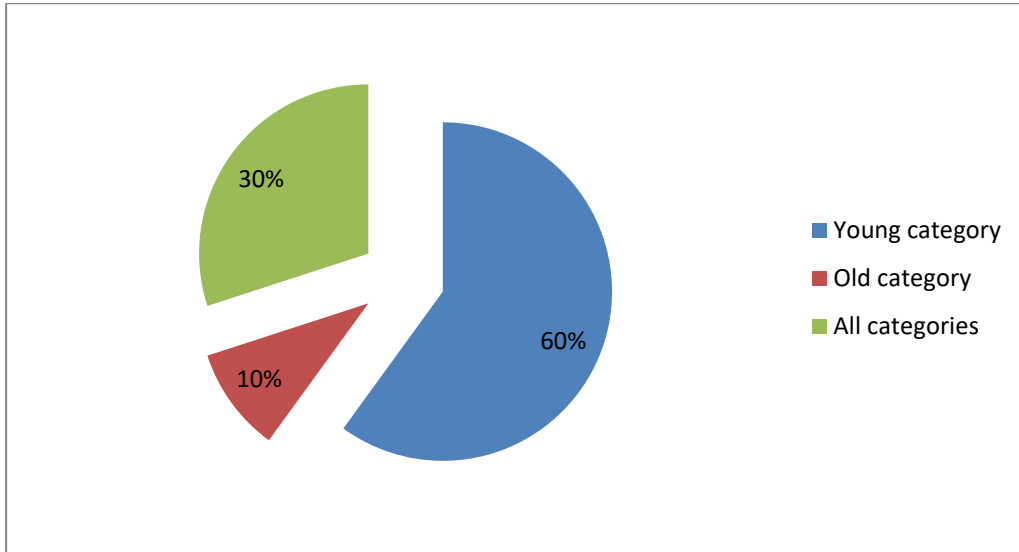
Figure 7: the different categories that participated in EL-Hirak

Young category	60%
Old category	10%
All categories	30%
	100%

Table 5: the different categories that participated in EL-Hirak

The participants are asked to give their opinion about the major category that participated in EL-Hirak. It can be clearly observed that 60% of the respondents report that the young category is the largest one, and 30% of them said that all categories have participated in EL-Hirak. However, only 10% of them opt for the old category.

5.2.3.3. Question three: what are the new words that were most used in EL-Hirak?

Hirak words	Phonemic transcription	Meaning in English
[فليطوكس الكتروني] [Flitoks electroni]	[flituqs iliqtruːni]	Electronic Insecticide
[غار حراك] {Ghar Hirak]	[ɣær ħiræk]	Cave Hirak
[اللحاسين] [allahassin]	[ʔlaħassin]	lickers
[حكومة العار] Hokomat al-ar	[ħukumæt ʔlʔær]	Government of shame
[فخامة الشعب] [Fakhamat al-sha'b]	[fæxæmæt ʔl ʃæʕb]	Their excellency, the people
[كابرانات فرنسا] [Kabranat fransa]	[kaɓraŋaːt froŋʂã]	Corporals of France
[المنجل] [Al-menjel	[almendʒel]	The sickle
[نتربّاو قاع] [Netrabaw ga3]	[netrabaɯ ɟəˈ]	We shall all behave better
[يتنحاو قاع /yetnahaw gaa']	[ɣəʈnaħaɯ ɟəˈ]	They shall all be removed

[تتمنجلو قاع] [Tetmenjel ga3]	[tetmendʒeʃu : qæ]	You shal all be purged
[زواف]/[zouwef]	[zuwæ:f]	The Zouaves "traitors", "loyalists"
[عصابة/]/[3issaba]	[ʕissæɓæ]	The gang (the regime)
[باديسية نوفمبرية/]/ [Badissia novembaria]	[bædɪsɪjæ nɒvæmbærɪjæ]	Principles of November
[بوتسريقة] / [boutesrika]	[bu:tesrikæ]	A combination of Bouteflika and "to steal," i.e., "father of the thief"
[خبزيست/Khobzist]	[xubzi:st]	Bread-ist
[كاشيريست/kachirist]	[qaʃiri:st]	From kashir, an Algerian salami sausage
[بلاد ميكي/bled miki]	[Bleəd mɪqɪ]	The country of Mickey
[شكوبيستان/chkopistan]	[ʃqu:pisteən]	Useless country
[بو صبع لزرق] [Bou sbo3 lazrag]	[Bu: sboʕ lzæræq]	The one with the blue finger the voters
[قنوات الزيقو] [Qanawat azzigu]	[qænæwæt ʔzigu:]	Sewage channels
[عدالة التلفون/adalat a tilifon]	[ʕadalat ʕtilifu:n]	Phone call justice

[شياتة/chiayata]	[ʃija:ta]	Brusher(s), derives from chita meaning a brush

Table 6: the most used Hirak words and expressions by the participants

5.2.3.4. Question four: are Hirak words formed from other existing words?

Yes	**94%**
No	6%
	100%

Table 7: participants' views of the new Hirak words if they are formed from other existing words
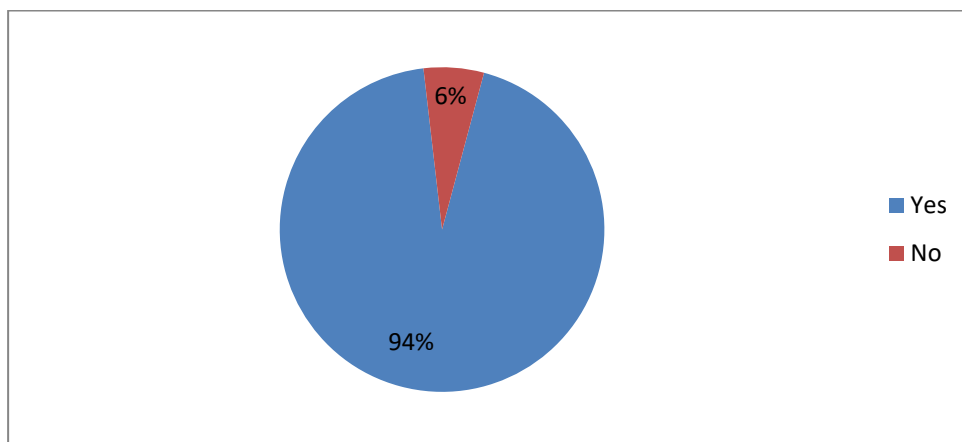
Figure 8: participants' views of the new Hirak words if they are formed from other existing words

This question attempts to know if the new Hirak words have came from other words, in order to shed light on the role of word formation processes in EL-Hirak. So, it is worth mentioning that 94% answered with yes. While, only 6% said answered with no. Approximately all participants believe that words are created of many other existing words.

5.2.3.4. Question five: what is the reason behind creating these new terms?

To have meaning for their experiences	**25%**
To overthrow the system	20%
To express their anger	10%
To clearly express their wishes	30%
To gain power	15%
	100%

Table 8: participants' reasons for creating new Hirak terms
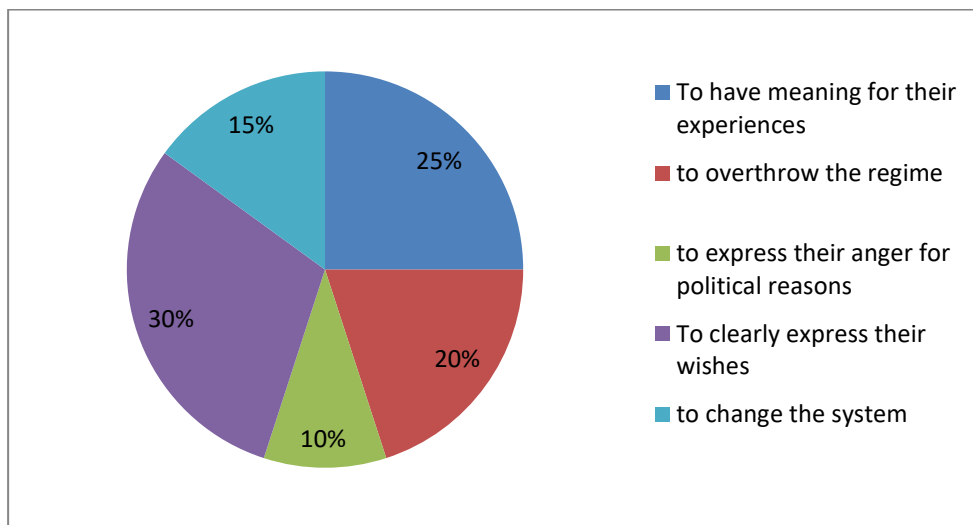
Figure 9: participants' reasons for creating new Hirak terms

This question sheds light on the causes that prompted the participants to create the new Hirak terms. Though all the suggested answers are opted, but we can notice the slight difference between some of them such as: expressing their wishes with 30% and having meaning for their experiences with 25%.

5.2.3.5. Question six: in your opinion, did social media help in coining new terms in EL-Hirak?

Yes	89%
No	11%
	100%

Table 9: the effect of social media on coining new terms in EL-Hirak
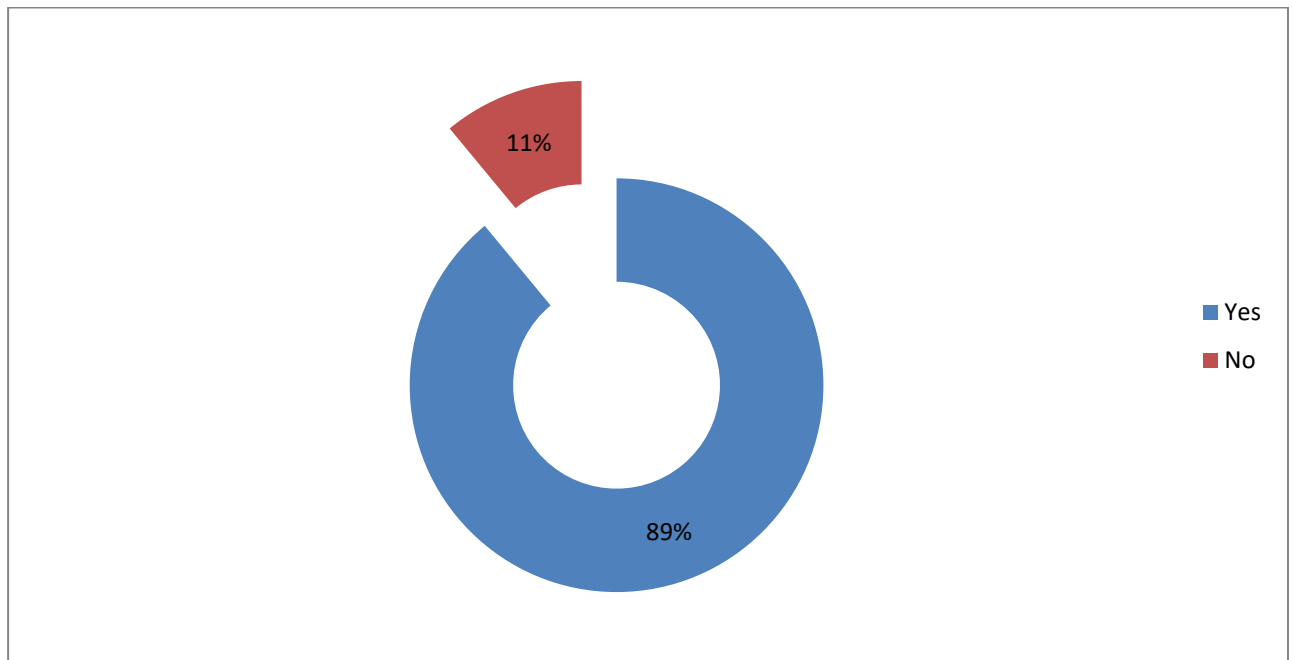
Figure 10: the contribution of social media in coining new terms in EL-Hirak

The aim of this question was to check if social media has a role in coining new words in EL-Hirak. In line with that, 89% of the informants consider that social media as a major factor in coining these terms and only 11% answered by no

5.2.3.6. Question seven: do you think that new Hirak terms can influence your language variety?

Yes	45%
No	55%
	100%

Table 10: the effect of new Hirak terms on language variety
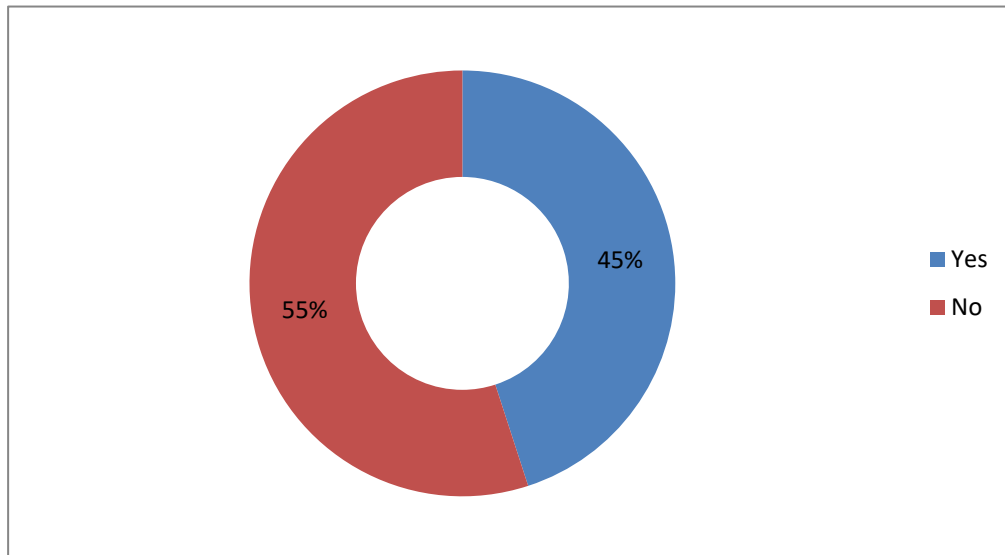
Figure 11: the effect of new Hirak terms on language variety

This question attempts to know the effect of Hirak terms on participants' language variety. The answers are very close to each other, in which 55% of them said no and 45% of them said yes. So, it can be said that Hirak terms did not influence language variety of large group of people.

III.5.3. Interview Analysis

Question 01: Have you participated in the manifestations**?** When**,** Where and Why**?**

Teacher 01: 'No**,** I did not**.** Because i was not convinced that going out will certainly make Socio-Political changes and eradicates the former regime**'.**

Teacher 02: 'No**,** because I was so busy at work and could not find time to do so**'.**

Teacher 03: 'No**,** I have not participated in the manifestations**'.**

Teacher 04: 'Yes**,** I was part in many occasions at Saida**.** Like many Algerians**,** i thought it was the right thing to do**'.**

Teacher 05: 'I definetly participated in the manifestations several times from February to December in Sidi Bel Abbes**'.**

-Comment 01: Asking teachers this question is a way to find out if they went out in the manifestations and to know also the time, place and the reason that prompted them to go out in those manifestations. The answers of three interviewees were negative (No) for some reasons. However, the other two interviewees their answers were yes, they participated many times.

Q 02: Have you heard new terms and expressions during EL-Hirak**?** What are they**?**

Teacher 01: 'Yes**,**   many**,** يتنحاو قاع , الحراك , مكاش الخامسة ,منجل**.**

Teacher 02: 'Vendredir**,** yetnahaw ga3**,** veto-vote**,** khawa khawa**,** djemhouria machi cazerna**'.**

Teacher 03: 'Since I did not participate in the manifestations**,** I have not heard any new terms except the Algerian Arabic ones such as**,** يتنحاو قاع , سلمية سلمية ,جيش شعب خاوة خاوة**.**

Teacher 04 : **'**الماكيسث يعود , العصابة , جماعة الكاشير, الزواف, الرونجارس(الرونجاس),المنجل (التمنجيل) ثسمية الكلمة للحركة الانفصالية ماكو**'**

Teacher 05: 'I heard terms like the words nepotism and devaluation a lot**'.**

Comment 02: the purpose behind asking this question is to check if the interviewees have heard some of the new Hirak words. All the interviewees have mentioned several words of Hirak, even those who did not participate in EL-Hirak.

Q 03: Have you understood all of them**?** Why or why not**?**

Teacher 01: 'Yes most of them**.** They are written in dialectal Arabic and French and with little use of English**'.**

Teacher 02: 'Yes**,** because i think most of them are clear**'.**

Teacher 03: 'Yes**,** they make sense as far as the objectives of the Hirak are concerned**'.**

Teacher 04: 'When i put them in the context**,** i easily understand them for instance **'**multicultural and multilingual phenomenon**'.** But i had to make research in order to understand other words**,** like **'**political divisions**'.**

Teacher 05: 'Yes I have understood**'.**

Comment 03: this question was asked to know if these words are clear enough and understood to the interviewees. All the interviewees have understood these words only one of them said that he had to make a research in order to understand other words like political divisions.

Question 04: 'What are the factors that led to the creation of these words by Algerian manifestations**?**

Teacher 01: 'To transmit strong messages to the government and world via language as it is a medium of linguistic influence**'.**

Teacher 02: 'The factors that led to the creation of new words are first the rejection of the idea of the fifth mandate of the ex president Bouteflika and the oppression that the Algerian people suffered from**'.**

Teacher 03: 'In fact i do not know**,** but it is may be due to the strong desire of the Algerians to transmit the message to the government that they are more conscious**,** civilized and more peaceful than any nation in the Arab world**'.**

Teacher 04: 'The expressions created by people during EL-Hirak were the results of**:**

- Socially**,** the multicultural and multilingual phenomenon of Algeria**.**

- Economically**,** the social and economic injustice**.**

- Politically**,** the political divisions of the Algerian people**'.**

Teacher 05: 'The bitter life led so many and the fact that these people are exposed to both**'.**

Comment 04: the aim of this question is to discover the factors behind creating these words. So, according to the interviewees' answers, the main factors were the results of the bad situation that Algeria is suffering from whether it was from political, economical or social issues and all those factors that led to the creation of new words are due to the strong desire of the Algerians to transmit the message to the government that they are more conscious and civilized and peaceful than any nation in the Arab world.

Q 05: How do the new Hirak words effect Tiaret speech community**?**

Teacher 01: 'Speakers from Tiaret speech community seem to be inclined to create Hirak-related new words similirly to other Algerian speakers**'.**

Teacher 02: 'The new Hirak words will be a part of the speech of all Algerians and Tiaret in particular**'.**

Teacher 03: 'Not to a great extent since the manifestations have stopped for the time being**'.**

Teacher 04: 'I think**,** like any place in Algeria**.** Such expressions were heard everywhere**,** and thus became used in every corner in Algeria**.** From sociolinguistic perspective**,** language is not fixed**,** but it is constantly changing**,** therefore, people have no problems in adopting new expressions and be part of their language and culture**.** For instance**,** we could hear **'**eL Mendjel**'** regularly in Tiaret (calling for removing people**)'.**

Teacher 05: 'It accurately expresses people**'**s reality**'.**

Comment 05: the intention behind this question was to check the influence of new Hirak words in Tiaret speech community. The interviewees agreed on the same idea that is the new Hirak words will be a part of the speech of all Algerians and Tiaret speech community in particularly.

Question 06: What is your attitude toward creating new Hirak terms**?**

Teacher 01: 'I consider it as positive and a step forward to a new policy championed by the use of English in favor of French which represents a colonial heritage**.** Moreover**,** it is a proof that people are aware of what is happening and ready to defend their rights via language**'.**

Teacher 02: 'New Hirak terms are positive in the sense that they enrich the ADA and they will be considered as Neologisms**'.**

Teacher 03: 'For me, it does not a great effect on our linguistic behaviors because not many words have been created as they lack formality too. I have seen that such terms may last for a certain period of time and disappear later**'.**

Teacher 04 : ' I hold positive attitude towards the positive expressions that called for positive changes and called for unity, but hold negative attitudes towards the negative expressions that called for racism and division between us**'.**

Teacher 05: 'I am supportive as long as it serves the aimed objectives of the Hirak and what people want to convey as message**'.**

Comment 06: this question attempts to find the attitude of the interviewees toward creating these new words. The responses were partial to positive side for several reasons, such as enriching Algerian dialectical Arabic (ADA), this positive side leads to positive changes and so on. However, only one interviewee said that it does not a great effect on our linguistic behaviors because not many words have been created as they lack formality too, and he said that such terms may last for a certain period of time and disappear later.

Q 07: Have elderly and young men and women used the same terms, expressions and slings? Why or why not?

Teacher 01: 'I guess that most of leaflets, placards and slogans revolve around one idea which is proclaiming injustice practiced by the former regime. I could not notice any differences between both age and gender groups**'.**

Teacher 02: 'No, I have not noticed any difference between the two generations even between genders, because all Algerian people want to reach common goals**'.**

Teacher 03: 'I really do not know**'.**

Teacher 04: 'From Sociolinguistic perspective, language differs in term of style. The language that is used by men differs from women, and the one used by elderly different from youngest people. The reason is that the youngest generations usually use slangs that is common between them and understood between them. However, elderly are very cautious in the use of language. Similarly, women cannot use impolite expressions, due to the Socio-cultural profile of Algeria. Yet men may use offensive expressions. However, protestors, be it men, women, old, young, etc... may use the common expressions that express their common cause**'.**

Teacher 05: 'I believe that these terms are shared by both genders and all age groups**'.**

Comment 07: this question was asked to know if there is any difference between old and young men and women in using Hirak terms and expressions. Four interviewees agreed on one view that there is no difference between old and young generations in using these terms because all Algerian people want to reach common goals. However, only one of the interviewees said that he really do not know.

III.6. Discussion of the findings

In an attempt to explain the formation of new words and concepts during El Hirak in Tiaret region, some research questions are stated to. This section summarizes and concludes the present work. It also discusses some implications of the investigation. Taking into consideration respondents' answers of the questionnaire and the interview, we seek to discuss the findings through the interpretation of the analyzed data in this section. Among the results, the protesters in Tiaret speech community play an essential role in word formation processes as they mix different language varieties to bring or introduce new words. As the main interest of this research is word formation processes in EL-Hirak period, linguistic choices are to be studied in accordance with social motivations since language is part of the society. Downs (1984:15) believes that: "sociolinguistics is that branch of linguistics which studies just those properties of language and languages which require reference to social, including contextual factors in their explanation". So, throughout the data analysis the light is shed on coining new words and expressions by informants   and the motives which lead them to create these terms. The majority of the participants coin and use Hirak-related words to define their experiences and to express their real life and their wishes for a better Algeria. Most of Hirak words are formed from other existing words and most of them are mixture of several language varieties which are: (ADA), (MSA), French language, English language and Spanish language, for example, the expression [quanawat a zigou] meaning (sewage channels) it is formed from (MSA) and French language and the expression [vendredire] meaning (Friday and dire "to say") this expression is formed from French and English languages, the words [hizbist] meaning (party-ist) and [khobzist] meaning bread-ist , they are formed from (MSA) and English language and the expression [كليتو البلاد] meaning (you ate the country) it is formed from(ADA) and (MSA). However there are word and expression are taken directly from (ADA) such as, [yetnahaw gaa] meaning (they shall all leave) and [game over] this expression

is taken from English language and the word [le systéme] is taken from French language and also the expression [hasta luego] meaning (bye) is taken from Spanish language.

The findings reveal that coining these Hirak words and expressions is part of the speech of Algerian Tiaret speech community. Besides, the results show that also there is no difference between old and young generations in using these terms.

III.7. Conclusion

Through the previous pages in this chapter, the sample chosen and the instruments of research handled to collect the needed data are presented. In addition, this chapter sheds an important light on both quantitative and qualitative methods as they are integrated in this study. As a result, we can say that many factors play a prominent role in word formation processes in EL-Hirak. Tiaretian protestors express a certain awareness of which word or code to use in order to construct their social identity.

General Conclusion

General Conclusion

Sociolinguistics studies have always emphasized on how language changes through time due to many factors, many motives leading to this change and many variables contributing in linguistic change such as age, gender, social class…etc. In our research we can consider EL-Hirak as the major motive that leads to this change and the most crucial one, this later leads to word formation processes. The aim of this dissertation as formulated at the outset of the study is to find the reasons that push Tiaretian protestors to create new words.

The dissertation includes a theoretical part devoted to two chapters; the first one provides the sociolinguistic situation in Algeria, the second chapter presents Algerian Hirak and word formation processes. The last chapter is devoted to the practical part and it includes the methodology and the analysis of the findings. This study employs a method that combines quantitative and qualitative approaches to demonstrate the emergence of using these new terms in Tiaret speech community, and to analyse their impact in Algerian society as whole. On the one hand, quantitative approach is used for the sake of gathering data of new Hirak terms in Tiaret speech community. A questionnaire is distributed to a random sample of one hundred (100) participants from all groups of the society. It aims to find out the most common words that are used in EL-Hirak and to illustrate the main reasons behind creating these new expressions and terms. On the other hand, for the qualitative data, an interview, which is conducted in order to collect more information about the use of these new words, is directed to five (5) teachers having significant experience at teaching language studies at Ibn Khaldoun University of Tiaret of English.

On the basis of the data obtained, it is found that all protestors of Tiaret (and supposedly in Algeria as whole) are responsible for the creation and the adoption of these words, since language changes through time, it is not fixed thus, people have no problem in adopting words from other languages or to coin new terms that includes innovations resulting in highly mixed speech of some language varieties which are (ADA), (MSA), French language, English language and Spanish language, the two dominant language varieties are (ADA) and (MSA). In addition, it is noticed that the need for borrowing and using innovations was due to several motives for instance, political, economical, social …etc. It is worth noting that the most participated category in EL-Hirak is the young category because they feel that they cannot express themselves without innovating and creating new words.

Concerning the hypotheses, the first hypothesis is confirmed as most of the respondents participated in EL-Hirak and coined new words to express their indignation and anger. The second hypothesis corresponds with what it was noticed that most of recent Hirak terms are formed from other existing words, and the last hypothesis is validated too as Tiaret speech community creates those words to demand a return of power to them and most important to define their identities. As a result, we can say that Algerian people can innovate new words. They might have different reasons and motives that lead them to create and coin these words and expressions; however, they want to reach one goal which is to make their wishes true.

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Appendices

Appendix 1

Questionnaire

This work is part of a research task in sociolinguistics, which deals with A Sociolinguistic Perspective to the word formation processes during EL-Hirak period of Tiaret. You are kindly requested to answer us and help us accomplishing this research.

A/ Personal information

Question 01:

Male: ☐

Female: ☐

Question 02:

Age ☐

Question 03: what is your educational level?

……......................………………………………………….……………………………..

Question 04: what is your occupational level?

………………………….............………………………………………………….…

B/ Language(s) use and choice

Question 01: what is your mother tongue?

……………………………….............……………………………………………..

Question 02: what is your language variety with?

	ADA	MSA	CA	Ber	Fr	Eng	Spa	Ger
Intimate friends								
Classmates								

Teachers								
Neighbors								
At work								

Question 03: what is your language variety in?

	ADA	MSA	CA	Ber	Fr	Eng	Spa	Ger
Reading newspapers								
Listening to radio stations								
Chatting								
Watching TV Channels								

C/ Word formation processes in EL-Hirak

Question 01: did you participate in EL-Hirak

Yes ☐

No ☐

Question 02: in your opinion, what is the largest category of Algerian Tiaret speech community that participated in El-hirak?

………..............………………………………………….…………………………….

Question 03: what is the new words that were most used in EL-Hirak?

………………..............………………………….……………………………….……………

Question 04: are there Hirak words formed from other existing words?

Yes ☐

No ☐

Question 05: what is the reason behind creating these new terms?

…………………………….................…………………………………………………………….

Question 06: in your opinion, did social media help in coining new terms in EL-Hirak?

Yes ☐

No ☐

Question 07: Do you think that new Hirak terms can influence your language variety?

Yes ☐

No ☐

ملحق

إستبيان

هذا العمل هو جزء من مهمة البحث في اللسانيات الإجتماعية، الذي يتعامل مع منظور إجتماعي في عمليات تشكيل الكلمات في الحراك في تيارت. يرجى منكم الإجابة على هذا البحث و مساعدتنا على إنجازه.

أ/المعلومات الشخصية

السؤال 01:

	ذكر
	أنثى

السؤال02:

	العمر

السؤال 03: ماهو مستواك الدراسي؟

....

السؤال 04: ماهو مستواك المهني؟

....

ب/إستخدام اللغة و إختيارها

السؤال 01: ما هي لغتك الأم؟

....

السؤال 02: ماهي لغتك المتنوعة مع؟

	اللهجة الجزائرية	العربية الفصحى الحديثة	العربية الكلاسيكية	البربرية	الفرنسية	الإنجليزية	الإسبانية	الألمانية
الأصدقاء المقربون								
زملاء								

								القسم
								الأساتذة
								الجيران
								في العمل

السؤال03: ماهي لغتك المتنوعة في؟

الألمانية	الإسبانية	الإنجليزية	الفرنسية	البربرية	العربية الكلاسيكية	العربية الفصحى الحديثة	اللهجة الجزائرية	
								قراءة الجرائد
								الاستماع إلى محطات الإذاعة
								الدردشة
								مشاهدة التلفاز

ج/عمليات تشكيل الكلمات في الحراك

السؤال01: هل شاركت في الحراك؟

نعم ☐

لا ☐

السؤال02: برأيك، ماهي أكثر فئة من المجتمع الجزائري التيارتي التي شاركت في الحراك؟

....

السؤال03: ماهي الكلمات الجديدة التي كانت الأكثر إستخداما في الحراك

....

السؤال04: هل تتكون كلمات الحراك هذه من كلمات أخرى موجودة .

نعم ☐

لا ☐

السؤال05: ما هو السبب وراء إنشاء هذه المصطلحات الجديدة؟

....

السؤال06: برأيك، هل ساعدت وسائل التواصل الإجتماعي في صياغة مصطلحات جديدة في الحراك؟

نعم ☐

لا ☐

السؤال07: هل تعتقد أن مصطلحات الحراك الجديدة يمكن أن تؤثر على تنوع لغتك؟

نعم ☐

لا ☐

APPENDIX 2

Interview

Q 01: Have you participated in the manifestations**?** When**,** where and why**?**

....

Q 02: Have you heard new terms and expressions during EL-Hirak**?** What are they**?**

....

Q 03: Have you understood all of them**?** Why or why not**?**

....

Q 04: What are the factors that led to the creation of these words by Algerian manifestations**?**

....
....

Q 05: How do new Hirak words effect Tiaret speech community**?**

....
....

Q 06: What is your attitude toward creating new Hirak terms**?**

....
....

Q 07: Have elderly and young men and women used the same terms**,** expressions and slings**?** Why or why not**?**

....
....
....

الملخص

تهدف الدراسة الحالية الى تحصيل و دراسة الكلما ت التي تم تشكيلها مؤخرا خلال فترة الحراك في منطقة تيارت والدور الانتاجي لعمليات تكوين الكلمات و من ثم، فإننا نحاول تكريس الفصلين الأولين للمفاهيم الرئيسية للدراسة، في حين أن الفصل الأخير مصمم عن قصد للإطار المنهجي و مناقشة النتائج. و تحقيقا لهذه الغاية، تختار هذه الدراسة طريقة تحليل نوعية و كمية مختلطة الدراسة الحالية إلى دراسة الكلمات التي تم تشكيلها مؤخرا خلال فترة الحراك في منطقة تيارت والدور الإنتاجي لعمليات ، بحيث هذه الطريقة تجمع بين مجموعة متنوعة من التقنيات المنهجية المعروفة جيدا؛ ملاحظة المشترك، استبيان على شبكة الإنترنت و الذي وُزع على مائة {100} مُخبَر من منطقة تيارت، و مقابلة غير مباشرة موجهة إلى خمسة معلمين لديهم خبرة كبيرة في الدراسة العلمية للغة الإنجليزية، و تكشف نتائج هذا البحث أن الحراك الجزائري لا يُذكر فقط لثورات الإبتسامة السلمية بل أيضا لإبداعه الغير محدود كما تلعب عمليات تشكيل الكلمات المختلفة دورا بارزا في تشكيل كلمات و تعبيرات جديدة.

الكلمات المفتاحية: اللسانيات الإجتماعية، تغيير اللغة، الإبتكار اللغوي، الحراك، عمليات تشكيل الكلمات

Résumé

La présente étude vise à examiner les mots formés récemment pendant la période d'EL-Hirak dans la région de Tiaret et le rôle productif des processus de formation des mots. Par conséquent, nous essayons de consacrer les deux premiers chapitres aux concepts majeurs de l'étude, tandis que le dernier chapitre est délibérément conçu pour le cadre méthodologique et la discussion des résultats. Á cette fin, cette étude opte pour une méthode quantitative et qualitative mixte. Cette méthode combine une variété de techniques méthodologiques bien connues ; observation de participant, un questionnaire en ligne distribué á cent (100) informateurs de la région de Tiaret, et une entrevue indirecte dirigée á cinq enseignants qui ont une expertise considérable dans l'étude scientifique de la langue anglaise. Les résultats de cette recherche révèlent que l'Algérien Hirak n'est pas seulement connu pour ses révolutions pacifiques de sourire, mais aussi pour sa créativité illimitée. Différents processus de formation de mots jouent un rôle important dans la formation de nouveaux mots et expressions.

Mots clés : sociolinguistique, changement de langue, innovation linguistique, EL-Hirak, processus de formation de mots.