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ENGLISH SECTION



COHORT N° 5

DISSERTATION N° _____

**DECONSTRUCTING THE ENGLISH LINGUISTIC
PRACTICES (USES) IN ALGERIA, IN GENERAL,
AND IN EL HIRAK SLOGANS BI/MULTILINGUAL
REQUISITES OR PLURILINGUAL PROFICIENCY:
ALGERIAN SPEECH COMMUNITY AS SAMPLE**

**A DISSERTATION SUBMITTED TO THE DEPARTMENT OF FOREIGN
LANGUAGES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE
MASTER'S DEGREE IN LINGUISTICS**

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Dedication

In the name of Allah, Most Merciful and the Most Gracious, Praise be to ALLAH

I dedicate this work to the light of my eyes my loving parents Fethi & Amina whose words of encouragement and push for tenacity and excellence ring in my ears.

To my dear brothers Zakaria & Ilyes

To my beloved husband; Sofiane, my source of support.

To my second father Dr. El Hadj ZAÂFAN

To my dear relatives

To the memory of my dear grandmas; Fatiha & Rukaya may Allah have mercy on them and all the Muslims, Ameen

To my partner in work Hafidha KHARCHI

To all whom I know.

Chifaa

Dedication

With the help of Allah, I would like to dedicate this modest work:

First and foremost, to my lovely mother and dear father who always supported me, whatever the path I took. Thanks for your sacrifices.

To the memory of my grandfather

To my darlings sisters Nawel and Wissem

To all my second family members each by his /her name

To my closest friends who encouraged me Chifâa and Nour El-Houda

And last to one and half million martyrs who sacrificed themselves and souls to live us in pride and freedom.

Hafidha

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Abstract

This paper of study presents the linguistic situation of Algeria. The overall aim of this descriptive research is to investigate to what extent is the existence of English language in Algeria. The first part explores the linguistic landscape of this country by referring to the status of each present national and non-national languages that makes Algeria so rich by its dynamics and diversity which is noticeable through its changes in history. The second practical part of the paper sheds the light on Globalization and its international impact on languages in general, its impact specifically on English language, the status of English language in Algeria, and English language in social media. The third part is theoretical where data are collected and analyzed.

Keywords: Algeria, English language, Algerian political protest " El Hirak ", Multilingualism, plurilingualism

Glossary

- Americanization (noun): The process of becoming a person who shares values, traditions, cuisine, and culture by assimilating into American society.
- Globalization (noun): It is the action or procedure of international integration of countries arising from the conversion of world views, products, ideas, and other aspects of culture
- Lingua franca: A language that is adopted as a common language between speakers whose native languages are different placards
- Placards : a flag , a sheet of paper , or a cardboard with a written or printed announcement for display in a public place.
- Language attitudes : Language attitudes are opinions, ideas and prejudices that speakers have toward a language.

List of Abbreviation

ADA: Algerian Dialectal Arabic

CA: Classical Arabic

CS: Code Switching

CM: Code Mixing

MSA: Modern Standard Arabic

MT: Mother Tongue

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General Introduction

General Introduction

The Algerian linguistic situation is rich because of the coexistence of several languages and varieties and the interaction with all these codes. Our aim in this research is to analyze the signposts and placards that were written in English and held by the Algerian youths during the Hirak protest on the 22nd of April, 2019 and set out to describe key aspects of the spread of English in this linguistically diverse Algeria

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 which have been defined by unlimited creativity in crafting slogans and forming new terms. This chapter therefore provides the practical aspect toward Algerian practices of ‘ELHIRAK’ and its slogans. Each part of Algeria has protested against the Ex-government and their decisions makers including Tiaret. The so called revolutions of smile or ‘ELHIRAK’ 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.

The present research is both descriptive-interpretive, relying on a pair of research tools, i.e., questionnaire and interview which is an exclusive natural process to get data from the targeted population that they are going to be randomly chosen participants (Master students and different learners protesters who have participated in ELHIRAK..

The reliable research tools of this study which are the most suitable and common means to gather enough data in connection with the issue under investigation are going to be : questionnaire and interview.

Research Aims

The major purpose of this research is to unravel the Algerian sociolinguistic diversity from ELHIRAK’s slogans. Thus, it aims at:

1. Understanding the hidden intentions behind writing slogans in the English language.
2. Finding out the reasons behind using the English language in the Algerians shops/ stores.

Research Questions

1. How can the sociolinguistic profile of Algeria be characterized? I.e. Is there a bilingual, multilingual or plurilingual profile ?
2. To what extent do these slogans in such manifestations reflect people's language attitude in particular and Algeria's speech community as a whole?
Who uses English in such slogans? To What extent English is practiced in Algeria?

Research Hypotheses

The current research work consists of three hypotheses which revolve around the issue under investigation.

Hypothesis 1: It is assumed that there is a misconception concerning the distinction between multilingualism and plurilingualism by sociolinguistics in Algeria.

Hypothesis 2: It is hypothesized that those who use English are plurilingual rather than bilingual individuals regarding the status of foreign languages in the Algerian sociolinguistic sphere.

Hypothesis 3: It can be deduced that the users of such slogans mostly are students at universities or youth who are conscious of the value of English language this why they use it in their daily life such as in social media and want it to replace French in Algeria.

Research Methodology and Design

The use of both descriptive-interpretive method, relying on a pair of research tools, viz., Questionnaires and structured interview, seems to be exclusively the most convenient in this research work. The research is divided into two parts where descriptive review is on the theoretical frame with first two chapters, while an explicative approach is devoted to the practical data on the third chapter.

The Research Instruments

Questionnaire is a means of investigation used to collect data from a large number of respondents. The use of this instrument in this study lies in the fact that through a questionnaire, one can save time through handing the questionnaire to a number of respondents at the same time. In addition, the questions are standardized and the anonymity is guaranteed. Therefore, respondents would feel secure to answer.

Interview is essentially a structured conversation where one participant asks questions, and the other provides answers. Generally, interviews are done face to face but this study's interview is going to be written because of the global current situation of the Virus (COVID19).

This research combines between qualitative and quantitative methods in order to strengthen the validity and credibility of the research.

Delimitation of the study

The findings of this research may not be applicable to protestors in Algeria as the sample of this research is exclusive for the students of English who participated in ELHIRAK protests in Tiaret. This study is conducted on small number of population. In other word, to generalize the results, the research should involve more participants especially with other categories of society in order for results to be generalizable.

The Structure of the Dissertation

In order to undertake the problematic, the present work is divided into three chapters; the first part deals with the theoretical aspect which includes two chapters. The first chapter aims at shedding enough light on the existing literature in connection with the issue under study. In the second chapter; it targets the Algerian specificity and place the study in its context. While in the third chapter, is concerned with the empirical part of this work, endeavours to explore the English language practices in ELHIRAK protests

Chapter One

Chapter One

The Literature Review

The Language Contact Phenomenon

Introduction

From the early beginning of humanity and up till the present days, language has been considered as an essential means of communication amongst human beings. Through it people establish their relationships and express their feelings, emotions and ideas. It is considered as an important medium in any society since it reinforces human ties and solidarity. Language as a subject matter has been studied from different perspectives. In the second half of the twentieth century, new field of knowledge has emerged that is sociolinguistics by a circle of linguists who believe that a language can never be studied in a total isolation from its social context. Sociolinguistics, as subfield of the general linguistics studies language in relation to society. Differently couched, it is the study of language and linguistic behavior as influenced by social and cultural factors. It, of course, deserves to be an independent field of knowledge in its own. In this chapter; it will discuss in details the language contact phenomenon and its impact on the political slogans in the society.

I.1. Definition of Language

Language was defined by the linguist Max Weinreich as, “a language is a dialect with an army and a navy.” Accordingly, a language is a prestigious, formal, and written linguistic code. A standard language is an idealized variety that exists, for most people, as the language variety acceptable as the official language of the country.

I.2. Dialect

A dialect is a variety of language spoken in a specific area/ region within a speech community. It refers to the grammatical and lexical features, as well as phonological aspects, that distinguish a language variety spoken in one geographical area from the other varieties. it is an informal and spoken linguistic code.

Wolfram stated that “*language is a dialect with an army and navy.*” (n.d). Dialect is a variety of language that signals where a person comes from. The notion is interpreted geographically (regional dialect), but it also has some application in relation to a person’s social background. A dialect is chiefly distinguished from other dialects of the same language by features of linguistic structure, (i. e., Grammar (esp. phonology and syntax), vocabulary, and pronunciation.) When the distinction can be made only in terms of pronunciation the term ‘accent’ is appropriate.

I.3. Language Vs Dialect

Unfortunately, there has never been a truly clear guideline for distinguishing between a dialect and a language. Simplified concepts, such as the idea that mutually intelligible varieties are always considered dialects of the same language, can be easily disproved with a number of counter examples e.g., Scottish English and Boston English may not be mutually intelligible, but they are both dialects of English. The other field of thought that “a language is a dialect with an army and a navy.” (Wolfram 110), means that the major differences between a language and dialect is not some basics linguistic features, but rather the wealth and power the speakers of the variety possess. The ‘army’ definition may come closer to the truth, but it provides no consistent or quantifiable rule for making the distinction, i.e., the dialect must be standardized, stable and highly codified to be qualified as a language. His point being that the differences between a language and a dialect was ultimately a political distinction and had little to do with linguistics by itself. For example, the in the Algerian context, Classical Arabic (CA) and modern standard Arabic (MSA) are separate language, but Algerian dialectal Arabic (ADA), Berber and its varieties are supposed dialects. Linguists; whoever, do make a distinction between the two based on the concept of mutual intelligibility. Two languages where speakers can understand one another are considered dialects of the same language; whereas, two languages where the speakers cannot understand one another are, indeed, separate languages. This often is not black and white, since understanding can be a hard criterion to pin down. There is no well-established way this has been operationalized. There is also the notion of dialect continuum, wherein languages A and B are mutually intelligible and language B and C are mutually intelligible, but A and C are not. This is very hard characteristic of the western, eastern and southern ADA in Algeria, for example .So, which are the languages and what are the dialects in his case? It is not completely debatable.

Contact between people speaking different languages can have a wide variety of outcomes. In some cases, only few words are borrowed. In others, whole new language may be formed.

The results of such language contact differ according to several factors, including the length and intensity of contact between the groups, the types of social, economic, and political relationship between them must serve, and the degree of similarity between the languages they speak.

I.4. Design Features of Language

All human languages have certain characteristics in common and linguists have identified these characteristics as defining properties of human language that distinguish it from any animal system of communication, these features are :

- Arbitrariness: there is no rational relationship between a sound or sign and its meaning.
- Cultural transmission: any language is passed from one language user to the next consciously or unconsciously.
- Discreteness: language is composed of discrete units that are used in combination to create meaning.
- Displacement: language can be used to communicate ideas about things that are not in the immediate vicinity either spatially or temporarily, or both.
- Duality: language works on two levels at once, a surface level and a semantic (meaning) level.
- Meta-linguistics : ability to discuss language itself

I.5. Language Contact

Contact is a (socio) linguistic phenomenon in which speakers of different codes and languages come into contact. Sarah G. T., a pioneer linguist in language contact, defines it as “the use of more than one language in the same place at the same time” (Language Contact, 2001, p.01). In other terms, when speakers of different languages –or dialects- interact, their languages –or dialects- interact as well. Sarah G T states that, “language contact is everywhere: there is no evidence Languages can come into contact in a variety of ways. Basically, there are two types: the first is indirect contact in which speakers of one language turn up in the midst of speakers of another (because of invasion, emigration, mixed marriage, etc.). The second is where the contact is through the mediation of literature or nowadays Information and Communication Technologies (ICTs). This is the case with the contact of German and English at the moment; the former type can be illustrated clearly with examples from history such as Scandinavian or French contact with English.

It is highly acknowledged that the languages have developed in total isolation from other languages”, Thomason,S. (2001, p. 08). What she claims is that language contact represents a crucial part in most of ancient and modern societies for the reason that languages need other languages to develop, and so do societies. Language Contact is often referred to as contact linguistics.

I.5.1. Contact Linguistics

Linguistics is the interdisciplinary study of the ways in which languages influence one another when people speaking two or more languages or dialect interact. The term contact linguistics was introduced in 1979 at the first World Congress on language contact and conflict in Brussels.

I.5.2 Causes and Reasons for Language Contact

Languages can come into contact in a variety of ways. Basically, there are two types: the first is indirect contact in which speakers of one language turn up in the midst of speakers of another (because of invasion, emigration, mixed marriage, etc.). The second is where the contact is through the mediation of literature or nowadays Information and Communication Technologies (ICTs). This is the case with the contact of German and English at the moment; the former type can be illustrated clearly with examples from history such as Scandinavian or French contact with English.

So, in the direct contact the speakers of different languages are intermingled while in the indirect contact there is no mixing of speakers which means that each situation of contact has its own linguistic effect.

Direct contact can cause: lexical loans, new pronunciation, structural transfer in closed classes (morphology/syntax), e.g., Scandinavian and late old English.

Indirect contact can cause: lexical loan only (cultural borrowing) e.g., central French and Middle English.

I.5.3. Types of Language Contact

In contact linguistics, three main types can be distinguished, language maintenance, language shift and second language acquisition, and language creation.

a. Language maintenance

Language maintenance refers to a situation where speakers of a language attempt to maintain their language and preserve it via continuing to use it, in all spheres of life, in competition with another socially powerful language.

b. Language shift

Language shift is a (socio) linguistic situation in which a language of one speech community is replaced by the language of another speech community as the primary means of communication. When powerful groups, or powerful communities, take control over another weaker group, it is most likely that the inferior group adapts the language of the dominant group. For instance, in Ireland with the shift from Irish to English, in Scotland with the shift from Scottish Gaelic to English.

c. Language Creation

Language creation is the process by which new languages are created due to the contact between different languages, or the linguistic influence of a language on another language. In language creation, two main linguistic terms are distinguished; pidgin and creole.

1. Pidgin

A pidgin in linguistics is a simplified form of speech used as a lingua franca by people of different speech communities who speak different languages, and have no language in common, as means of communication. This simplified form of speech, or pidgin language, is formed out of two or more languages.

2. Creole

A creole is a stable, natural language that develops from a simplified form of language, which is a result of mixing two or more different languages. In other terms, a creole is a pidgin language that develops into a vernacular. When a pidgin is created by two or more speech communities (first generation) the following generations are most likely to use this pidgin as their native, natural language. This transition process from a pidgin to a creole is known as Creolization.

d. Language Death

“When all the people who speak a language die, their language dies with them”. (Unknown, n.d.). Language death is a linguistic term for the end or extinction of a language. Language death happens when a language loses its native speakers due either to the extinction of a specific speech community (no native speakers), or to the linguistic competence between languages and speech communities, which results in no fluent speakers of the language. Examples of dead language: Latin, Ancient Greek and Sanskrit.

I.6. Outcomes of Language Contact

As a result of language contact, many linguistic outcomes have emerged.

I.6.1. Diglossia

The term diglossia refers to the coexistence of two varieties of the same language, or of different languages, at the same place. These two varieties are used side by side for different purposes. The high (H) variety is used in academic and formal settings, whereas the Low (L) variety is used for informal settings, and daily conversations.

Ferguson described diglossia as,

Diglossia is a relatively stable language situation, in which, in addition to the primary dialects 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 and 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 it is not used by any sector of the community for ordinary conversation. (1959. p. 16).

According to his definition, the functions of the high variety and the low variety can be classified as the following,

- Sermons in church or mosque	H
- Instructions to servants, workmen	L
- Personal letters	H
- Speech in parliament	H
- University lectures	H
- Conversation with family, friends, colleagues	L
- News broadcast	H
- Newspaper editorial news story	H
- Poetry	H
- Folk literature	L
- Radio "Soap Opera"	L

Table1.1. The specialization of functions of the two different varieties of Arabic.

I.6.2. Code switching (CS)

It is a sociolinguistic phenomenon in which two different codes, or languages, are used alternatively i.e. a speaker who code-switches is a speaker who shifts back and forth between two codes. Gumperz defines code switching as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems" (1982, p.59), Sridhar (1996) adds, "When two or more languages exist in a community,

speakers switch from one language to another. This phenomenon is known as code switching.”
(p.56).

CS is common amongst bilingual speakers who shift from one language to another in the same conversation in order to actively use both languages i.e. code switching is not a sign of lack of competence. CS is termed inter-sentential if it occurs between sentences, or at sentence boundaries, and intra-sentential, according to Myer-Scotton, if speakers code-switch within the same sentence, or clause. There is a third level of CS, which is tag switching; including a tag from one language in a sentence of another language.

I.6.3. Code mixing (CM)

It is similar to code switching; however, they differ in terms of use. CM occurs within one sentence (intrasentential); speakers incorporate single word or phrases from another language in a sentence. Some scholars consider CM as type of CS while others use these two concepts more or less interchangeably. CM happens so quickly that one may not be able to decipher which language is used.

In Algeria, code switching and code mixing are the most common sociolinguistic phenomenon; they can be observed in most Algerian speech communities. Algerians code-switch and code-mix between ADA, French, and Berber and its varieties.

a. Inter-sentential CS in Algeria:

The shift from a one language to another between sentences; in Algeria, this type of CS occurs very often between ADA and French, ADA and Tamazight, or Tamazight and French.

Example:

- Salam, rani mehtajek (ADA), appelle moi ce soir (French).

(Hi, I need you, call me this evening)

b. Code Mixing/Intra-sentential CS:

It can be noticed at the level of the same sentence.

Example:

- Jibli (ADA) stylo (French) lehmar (ADA) maintenant (French)!
- (Bring me the red pen right now!)

c. Tag CS:

At this level, a tag, or interjection, from another language is added to the speech.

Example:

- Je ne veux pas que tu ailles là-bas (French), fhemt (ADA)!
- (I do not want you to go there, understood!)

II.6.4 Borrowing

According to Sapir (1921), *“the simplest kind of influence that one language may exert on another is the “Borrowing” of words, when there is the likelihood that the associated words may be borrowed too...”* (p.193). in other words, Borrowing is the process by which bilingual/multilingual speakers import new words from one language into another one, and these words eventually become accepted as an integral part of the second language. Speakers usually borrow either for the prestigious motive, or to fill in the linguistic gaps in their language.

I.6.4.1 The Process of Borrowing

The types of borrowing are discussed in terms of the original pattern or model. An import is an item similar to the model; a substitution is an inadequate version of the original,

i.e. speakers of the origins of the original language would not recognize it. The usual terms in the study of borrowing relate to the process rather than the results.

A. Lexical Borrowing

Lexical borrowing occurs when the lexis of one language (commonly called the donor language or sometimes the source language) exercises an influence on the lexis of another language (commonly called the borrowing language or sometimes the receiving language), with the result that the borrowing language acquires a new word form or word meaning, or both, from the donor language. Philippe Durkin (2014:1).

The other main types of lexical borrowing involve borrowing of meaning but not directly of word form, and can conveniently be referred to under the cover term semantic borrowing which is the terminology that is normally used to describe the meaning of single borrowed words in the donor language. In some cases the structure of a word in the donor language is replicated by a new word in the borrowing language.

Most researchers agree that lexical borrowing is by far the most common type of transference between languages. One may cite the example of Sapir (1921) who points out that the simplest kind of influence that one language may exert on another is the “borrowing” of words. When we use the term “lexical”, we refer to the incorporation of content words such as nouns or verbs from one language (the donor language) in another (the recipient language).

Following the formal criterion set up by the American descriptivist E. Haugen (1950), that is the degree of modification of the lexical units of the model language, we have three main types of lexical borrowing based on the distinction made between “importation” and “substitution”.

B. Loan Translation (Calque:

A loan translation is a special kind of loan word. However, says Yousef Bader, “loan translations are easier to understand than loanwords because they use existing elements in the borrowing language, whose expressive capacity is thereby enriched”.

Vocabulary borrowing from one language into another is a common phenomenon. Sometimes in the case of structurally complex lexical items, this takes the form of loan translation. In such a translation, the literal form of a lexical item is translated bit by bit into another language. It can take place with derived words. The word *thriness* (threeness) in Old English was loan translated from Latin *trinitas* during the conversion of the English to Christianity. As an example for loan translation, we say “*ça va sans dire*” (It goes without saying) that English gets most of its loan translations from French.

C. Loanwords

This type is defined as the direct transference of a lexeme, it includes both meaning and form and it is based only on morphemic importation without substitution. Some loanwords may be phonologically adapted to the receipt language system; others may be used without any modification.

A loanword is a word adopted from one language (the donor language) and incorporated into another language without translation. This is in contrast to cognates, which are words in two or more languages that are similar because they share an etymological origin, and calques, which involve translation.

A loanword is distinguished from a calque (or loan translation), which is a word or phrase whose meaning or idiom is adopted from another language by word-for-word translation into existing words or word-forming roots of the recipient language.

Examples of loanwords in the English language include *café* (from French *café*, which literally means "coffee"), *bazaar* (from Persian *bāzār*, which means "market"), and *kindergarten* (from German *Kindergarten*, which literally means "children's garden").

In a bit of heterological irony, the word *calque* is an importation from the French noun, derived from the verb *calquer* (to trace, to copy). Loans of multi-word phrases, such as the English use of the French term *déjà vu*, are known as adoptions, adaptations, or lexical borrowings.

The terms *substrate* and *superstrate* are often used when two languages interact. (However, the meaning of these terms is reasonably well-defined only in second language acquisition or language replacement events, when the native speakers of a certain source language (the *substrate*) are somehow compelled to abandon it for another target language (the *superstrate*).

I.6.5 Bilingualism Phenomenon

Even though bilingualism is one of the most hard sociolinguistic phenomena to define, one of the most significant definitions was proposed by Bloomfield (1933:55), in which he says that a bilingual speaker is someone who has "the native-like control of two languages." This definition implies equal and fluent competence in both languages. Another definition was given by Weinreich (1953:1), he states that bilingualism is, "the practice of alternately using two languages". Following the same line of thought, Mackey (1968:555) defines bilingualism as "the alternate use of two or more languages by the same individual", this means that bilingualism is an individual phenomenon.

Bilingualism is concerned with - at least - two languages. When a speaker comes in contact with people speaking another language, he/she faces a situation of language shift and bilingualism represents one case. The extent of bilingual competency differs from one person to

another. The degree of fluency is not the same for all bilinguals. According to Mackey(1968: 555), bilingualism consists in “The alternate use of two or more languages by the same individual.”

Bilingualism is a complex concept which comprises many variables, so that every linguistic situation is taken into account. Effectively, Algeria constitutes an interesting example of different bilingualism sorts, where Arabic/French bilingualism is the most common among the big majority of Algerian bilinguals. To give a few examples for both levels, some traffic signs and administrative document are given both in MSA and French.

There are two kinds of bilinguals: the active bilinguals who are mainly constituted of intellectuals, students and educated people. They understand both languages, read and write them. The passive bilinguals understand both languages but cannot speak them correctly and cannot read or write them correctly. However, one can say that, to some extent, almost all the Algerians are bilinguals. Bilingualism is practiced, in different ways, by the majority of Algerians; either by educated people or by illiterate people.

I.6.7. Multilingualism Vs Plurilingualism

On the one hand, multilingualism refers to the ability to use/ speak many languages proficiently, but not necessarily perfectly. On the other hand, plurilingualism denotes the capacity and competence to learn more than one language, as well as the value of linguistic tolerance within individuals and countries. In other words, multilingualism is the coexisting knowledge of separate languages while plurilingualism is the interconnected knowledge of multiple languages. Generally, plurilinguals have had contact with languages not native to them through educational institutions; however, the education system does not play a big role in their linguistic competence.

I.7. Etymology of Slogan

The term slogan may be traced back for its origin to the Gaelic word ‘sluagh-ghairm’ ; slugh, ‘ host’ or ‘army’, ghairm, ‘cry’ or ‘shout’. Thus signifying a ‘host-shout’, a ‘war –cry’, or “the war cry or gathering word or phrase of one of the old Highland clans; hence, the shout or battle-cry of soldiers in the field”. Thus a war-cry; the cry of a political party. According to Harold Sharp (1984),

The word “slogan” is an Anglicization of the Gaelic “slaughghairm” which means “army cry” or “war cry”, formerly used by the Scottish clans. Its purpose was then to inspire the members of the clan to fight fiercely for its protection or the extension of its glory.’¹ Urdang and Robbins observe slogans “as a means of focusing attention and exhorting to action.”² All these definitions show the inherent character of slogans as dynamism, vibrancy, spontaneity and the rhythmic movement in discourses.

I.7.1 The Use of Slogans

Slogans emanate from conflicts in values, sometimes superficial, often fundamental. When an individual applies language in a new way to express hostility, ridicule, or contempt, often with sharp idea, he may be creating a slogan. If the person who uses the slogan finds that his creation projects the emotional reaction of group members towards an idea, person, or social institution, the expression will gain currency according to the unanimity of attitude with in the group. A new slogan is widely used in a subculture before it appears in the dominant culture. Slogans sometimes stem from with in the group, satirizing or burlesquing its own values, behaviour and attitudes. Social forces largely produce slogans.¹¹ Communication itself in the various forms of the street has become a real form of political participation. The practice of open and democratic communication at the grassroot level always remains necessary, but it is no longer sufficient.

Fred L. Casnir says “*words are the primary means of persuasion, they not only affect our persuasions, attitudes, beliefs and emotions, they create a reality. Language has a major impact on all individuals and shapes their organizational reality.*” Slogans tend to evolve by some strange form of osmosis and normally more than one person can genuinely lay claim to having made a contribution. In the context of sacred texts such as the Bhagavath Gita, the Mahabharata, the Ramayana, the Qur’an and the Bible, slogans are used as a means of moral

persuasion. Many contemporary churches strive to attract the surrounding population by utilising various adjectives to describe themselves. For example, words such as “exciting,” “dynamic,” “friendly,” or “caring,” are used as part of the catchy slogans designed to grab the attention of anyone who would see or hear it. And such slogans are supposed to be descriptive of how the particular church wants to be perceived. This applies especially to the congregations that are sometimes called “seeker sensitive.”¹³ The idea is that there is a market in the surrounding culture that will be attracted to the implications of the slogans.

I.7.2. Formation of Slogans: The Linguistic Processes

When an individual applies language in a new way to express hostility, ridicule or contempt, often with sharp wit, he may be creating a slogan, but the new expression will perish unless it is picked up by others. His creation projects the emotional reaction of its members towards an idea, person, or social institution; the expression will gain currency according to the unanimity of attitude within the group.¹⁶ Newer and newer slogans are being introduced everyday as the society grows and widens. Slogans are developing and airing in an amazing pace. The processes by which words become slogans are the same as those by which other words in the language change their form or meaning or both. Some of these are the employment of metaphor, simile, folk etymology, distortion of sounds in words, generalisation, specialisation, clipping the use of acronyms, elevation and degeneration, metonymy, synecdoche, hyperbole, borrowings from foreign languages and the play of euphemism against taboo.

Language use is inherently ideological and ideological signs construct the political reality more over. A sense of political consciousness cannot be achieved by individuals alone; it is created by social organisations and moulded through the process of social intercourse though the roles of powerful minded individuals in the moulding of social intercourse and public opinion formation cannot be ruled out. Ideological signs in the form of political slogans and jargons are communicated through mass participation and various levels of social interactions. In this process ideological slogans exercise their force in shaping a consensus perception, one that is collectively shaped, shared and blindly endorsed.¹⁷ Language, a major component of culture, conveys and constructs a world-view, as well as formulating ideologies and belief systems for the people of any culture. In fact, as Robert Hodge and Gunther Kress state “Language is ideological in another, more political, sense of that word: it involves systematic distortion in the service of class interest.

Political ideology is liable to project fantasy versions of reality.” 18 Ideological/Cultural investigation allows the researcher to examine how cultural products work rhetorically within certain historical contexts and social structure, how language is used to construct social and ideological reality and how certain ideological orientations affect the thought and culture of certain group or nation. Undoubtedly Indian Independence struggle slogans has created and constructed iconic images of the then prevailing social realities and historical artifacts through the languages. The cross sections of the socio-politico-cultural and economic conditions of the British Raj were clearly reflected in the languages of the slogans used against the English East India Company.

Wanders, in his description of ideological/cultural analysis, suggested the examination of two elements in this regard:

- (a) Fact, defined as what is present in the text and the medium.
- (b) Negation, defined as what is absent in the text and its medium.

The former includes any rhetorical acts, artifacts and media used to communicate messages that have significance. The latter refers to the identification of elements, people, or issues that are muted or objectified into a ‘third persona’. In other words, it refers to the avoidance and dehumanisation of certain characteristics and groups of people when an individual or group is equated with.

According to Wanders, “The potentiality of language to commend being (acceptable, desirable, and significant) carries with it the potential to spell out being unacceptable, undesirable insignificant.”

I.7.3. Characteristic of Slogans

Linguistics states that slogans possess two inherent characters:

‘euphemisms’ and ‘dysphemisms’. Euphemism is mild or indirect words used in place of unpleasant or tabooed words; dysphemisms is disagreeable or disparage expressions substituted for agreeable or neutral ones. Quite frequently slogans too exhibits the above two features knowingly or unknowingly.

Euphemism is indulgent where as dysphemism is brutally frank and pitiless, euphemism is discreet where as dysphemism aims either to irritate and shock or to stimulate, euphemism aims to soothe and calm. So slogan is both a sedative and a means to an easy gradual assimilation. Both euphemism and dysphemism, which operate all the time in slogan, tend to appear in expressions comparatively long-lasting. Many of the short-lasting expressions arise from different causes, equally characteristic of the slogans of all periods and of all countries:

volatility and light-headedness, so much less amiable than light - heartedness; ephemerality of the object or situation concerned; the search for novelty, on the one hand, and the sway of fashion, on the other.

I.7.4. The Power of Political Slogans

Political slogans are designed to be witty, catchy, and most importantly, highly quotable,” carrying the campaign message far and wide (Hodges 2014)¹. To those ends, a certain *content bias*—a term Nicholas Enfield (2008) uses to discuss a linguistic variant’s intrinsic properties—must be met to make a phrase memorable and repeatable. For a successful political slogan, this means a certain aesthetic appeal that arises from leveraging the poetic function of language.

More important than a slogan’s intrinsic appeal is the way it enters into specific contexts of situation, draws from previous contexts, and resonates with a candidate’s larger campaign theme. Obama’s “Yes, we can” slogan demonstrates all these elements.

I.7.5. The Means of Protest

There is a variety of means of protest, like newspaper articles, the use of social networks, blogs, posters, photographs etc, yet we can only approach them based on our prior interpretation of the political environment. Wright (2001: 137) remarks that “without doubt, the individual personalities of particular influential activists have an impact on the strategy and behavior seen in any protest movement. Cultural and historical traditions, too, help to shape the manifestation and process of political protest”. Moreover, as it is pointed out by Kyridis et al. (2009: 17), “the expression of the message of action, in order to be recognized by the users of internet, transfers the language of slogans, i.e. the language of content, to the language code of the medium”.

I.7.6. Semiotic ideology and language

According to Volosinov (1973: 9-10), “without signs there is no ideology” and, in any case, language is a primary sign system. Language considered being the most important means of

¹ Hodges, Adam. 2019. ““Yes, We Can” and the Power of Political Slogans.” *Anthropology News* website, October 21, 2019. DOI: 10.1111/AN.1291

protestation, as it is the most important semiotic system. The position of many linguists and semiologists advocating the primacy of the semiotic system of language is old and well known; a primacy that had been pointed out by the father of European Semiotics and Linguistics, F. De Saussure (1979: 45) already at the beginning of the 20th century. Saussure regards language as the most important semiotic system of all. Many leading semiologists, such as Jakobson (1970: 511), Greimas and Courtés (1993: 398), Eco (1994: 263), Barthes (1964: 40) have come to agree with Saussure's point of view. and below. Isotopy is an umbrella term because it is an unstructured, unclassified code. It is evidently a broadened, *general code*. This umbrella term includes subordinate isotopies, semantic units that generally correspond to the level of the phrase and are called *semantic codes* or, more simply, a *codes*, since it is the current term in semiotic literature³.

I.7.7. Slogans of Protest

The wave of resentment demonstrations, against unemployment and austerity measures, which was born in Spain, soon swept Greece through the internet⁴. A great number of citizens, of all ages but mostly young, responded to the calling made through Facebook and flooded, protesting, the Greece's cities central plazas. As Chomsky (2004: 178) argues "*public protest is a political act, undertaken (or not) in terms of an assessment of its human consequences*".

What is remarkable is that protests against a "fascist" way of governance of the country after agreeing on the two memoranda are mainly expressed through language, a means which Barthes considers equally fascist: "*however, language as a performance of every utterance is neither reactive nor progressive; it is simply fascist; because fascism is not to prevent someone from speaking, but to force them to speak*" (Barthes 1978: 14).

The verbal means under investigation are slogans. In our opinion, slogans are secondary modeling systems as they describe the functioning mechanisms of systems using natural language as their material. Natural languages are, according to Lotman (1990), primary modeling systems. As Sebeok (2001: 139) defines, "systems that have a natural language as their basis and that acquire supplementary superstructures, thus creating languages of a second level, can appropriately be called secondary modeling systems". The language of art, cultural rules, religion etc. are secondary modeling systems, or more complex languages built upon natural language.

This natural language, slogans, is the field of my study. Slogans were analyzed using a method of structural analysis based on the notion of *isotopy*, as first introduced by Greimas in an early work (1966: 96), which is now a key term of the Paris school approaches. It was developed by

Greimas as part of a method of linguistic analysis and it is designed to define semantic units on the level of lexemes.

Conclusion

This chapter is devoted to conceptualize the language contact phenomenon and its relationship with the slogans and political protests. Meanwhile, it provides the etymology of slogans and its origin with a regard to language contact perspective

Chapter Two

Chapter Two

The Research Contextualization

The Language Contact Phenomenon in Algerian Context and its Impact on ELHIRAK Protests

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Introduction

It is absolutely acknowledged that language contact over time leads unavoidably to changes in language. This is due to an interactive phenomenon between coexisting languages. This language interplays impacts both linguistic and sociolinguistic systems respectively, viz., syntactical, morphological and phonological besides altering social patterns. Algerian university students have been in contact with a set of languages and dialects for a long time since. Differently couched, in addition to a variety of dialects, i.e., Algerian Dialectal Arabic, Beber, Mozabite, etc, Algerians have been learning Standard Arabic as an official and a medium of instruction for about twelve years, French as first foreign language since primary education (ten years), and English as a second foreign language (seven years), etc. Then, the coexistence of all these varieties in the Algerian speech community space can only result in the aforementioned alterations. Throughout the upcoming chapter, a detailed analysis of the Algerian linguistic and sociolinguistic will be tackled and its impact on ELHIRAK protests.

Section One: Sociolinguistic Situation and Profile in Algeria

The contact that has been established with many languages such as Arabic and its three varieties CA, MSA, ADA, Berber, French and English create a particular sociolinguistic situation which gives birth to different phenomena like diglossia, bilingualism, code switching, and borrowing. In this section, it will deal in details both sociolinguistic situation and profile of Algeria.

II.1. Algeria through History

The name of Algeria Djezâyr, i.e. is lands was given by kheireddine (Hayrettin) called also Barbarossa (a Turkish captain of the Ottoman Mediterranean fleet). He also gave the same name Djezâyr to the town of Algiers in 1517 and founded the first Algerian state. The French name of 'Algérie' was given in 1839 by Antoine Scheider, Minister of the War, when the country was under French occupation. Since the early ages, North Africa had sheltered various cultures and civilizations like the Phoenician, the Carthaginian and the Roman. Algeria in particular was the object of many invasions and the most significant were those of the Carthaginians who settled in Algeria for more than seven centuries. In fact, the first native inhabitants of the Maghreb (North Africa) were the Berbers, called in that time the

Numidians who lived a quite simple life based on agriculture, and spoke the Berber languages like Kabyle, Shawia, Rifi and Mozabi². They really marked their presence in Algeria with their Punic civilization; they used Punic language, a Hamito-Semitic language. Then Rome conquered Carthage and took control over certain areas. They lasted more than six centuries. Expansion in urbanization and in the areas under cultivation during the Roman rule caused wholesale dislocations of the Berber society. Nomadic tribes were forced to settle or move from traditional rangelands. Sedentary tribes lost their autonomy and connection with the land and the Berber opposition to the Roman was nearly constant. The Vandals in 455 A.C. were the next to invade Algeria, but their cultural and linguistic influences were as weak as the short period they spent in the area. As a matter of fact, it was quite easy for the Berbers to get back their lands. The Byzantines put an end to the Vandal domination in 534 A.C. after a settlement of more than one century until the invasion of the Arabs. The resulting decline in trade weakened the Roman control. Independent kingdoms emerged in mountainous as well as in desert areas, and the Berbers who had previously been pushed to the edges of the Roman Empire returned to their lands.

Thus, the Berbers were the first inhabitants of Maghreb, they melted with other people through so many invasions and took some of their traditions. The Berber varieties are still spoken today in a few areas particularly in Algeria and Morocco, they are said to come from the language of Tamazight. However, the fact which has caused a problem of identity is that the Berbers' history was written in the languages of their colonizers, (Greek and Latin, specifically under the Roman occupation) but not in their language. During this period, the Berber kings wrote a foreign language which showed their “*total linguistic and cultural assimilation*”, as Maougal (1997) says:

With the establishment of the first Berber kingdoms that we know; the history of the Berber people and dynasties will be transcribed in the Greek and Latin languages. Under the Roman occupation particularly, the language written by the Berber kings proves their total linguistic and cultural assimilation to the Hellenism and Latin.

Algeria has witnessed a diverse sociolinguistic situation throughout the invasion, conquest and the colonization besides the Berber and its varieties.

II.2. The Sociolinguistic Situation in Algeria

The Algerian language is discussed from a sociolinguistic viewpoint, as well as considering its language policy, with the aim of analyzing the use of such language, including its grammatical rules and pragmatic use. Within Algerian legislation, MSA is considered the standard as an official language, and French is viewed as the country's first foreign language and second language sociolinguistically speaking, but in reality it is not actually like that. Actually, MSA is taught at school as a first language, but it has never been the main communicating language within Algerian society. The mother language for Algerians is the ADA which is used to express oneself on a daily basis. It is a language formed by different languages which have come about through the coexistence of various civilizations in the North-African lands, like Arab, Berber, French, Spanish, Turkish, Italian and also, influence from English through it being a global language.

II.2.1 Berber and its Varieties

The Berber languages are considered the native language of Algeria since antiquity. They are spoken in five major dialects in many parts of the territory, but mainly in Kabylia, in the Aurès, and in the Algerian Sahara desert (by Algerian Tuaregs).

Before, during and after Phoenician settlers' arrival, Berber remained spoken throughout ancient Algeria (Numidia), as later attested by early Tifinagh (or Libyco-Berber) inscriptions, and as understood from Latin and Greek historical sources. Despite the presence or growth of Latin, and later Arabic, in some urban areas, Berber remained the majority language of Algeria since ancient times until well after the French invasion in 1830.

Arabic remained Algeria's only official language until 2002, when Berber was recognized as a second national language. And in 2016 Berber was recognized as a second official language of Algeria.

¹The 1963 constitution and the 1976 constitution do not mention Berber and French. The Permanent Committee on Geographical Names for British Official Use (PCGN) stated *"official attitudes towards both Berber and French have been largely negative"* and *"The Algerian authorities have even at times rejected use of the very word "Berber", either on the secular grounds that the term undermines national unity, or on the religious grounds that it is a term hostile to Identity and prefer to call it Tamazight another name for Berber."* However, in

2018, Tamazight¹ became second national and official language after Arabic where the educational system started to teach Tamazight variety in the primary schools and social settings in Algeria.

II.2.2. Arabic and Islamic Conquests

The greatest impact came from the Arabs who were the next invaders of the area, but this invasion was of a religious kind, it was rather the expansion of a new religion Islam. Unlike the invasions of previous religions and cultures, the advent of Islam, which was spread by Arabs, was to have pervasive and long-lasting effects on the Maghreb. The new faith in its various forms, would penetrate nearly all segments of society, bringing with it armies, learned men and fervent mystics, and in large part replacing tribal practices and loyalties with new social norms.

This wave started in the mid-7th century (1st century of the Islamic calendar, the Hegira), it was a significant event for the future of North African nations as they went beyond remarkable shifts from the linguistic, religious and socio-cultural points of view. Unlike the other kinds of invaders, the Arabs lasted undefeated and were even admitted after melting with the natives and became themselves natives. It was in 670 that *Uqbah Ibn Nafi* was sent as a commander to take control over the Berber kingdom which the Arabs called Bilad al Maghrib, '*Lands of the west*'. At first, he met opposition from the Berbers and the Byzantines, but then in 674 he built a town called *kairouan* situated in present-day Tunisia and used it as a base for further operations.

Arabic, a Semitic language enters Algeria's linguistic area with the arrival of Islam. Due to the strong links between the language and the religion, Arabic soon emerges as a symbol of Arabo-Islamic identity. The Algerian decision-makers adopted in 1963 Modern Standard Arabic as the National and official language of Algeria (Art.3, constitution²).

Arabic advocated by the Algerian rulers is not CA as it may be seen, but it is a modern literary form derived from it to meet social and linguistic needs. This contemporary variety of Arabic, which is definitely less formal than CA, has a higher rate of frequency. (Maamouri,1973:57)

¹Article 3(a) Tamazight is also a national language.

² Article 3 Arabic is the national and official language.

A huge number of foreign words and expressions was introduced into Arabic during the 19th century. Hence, they gave birth to MSA. The label of Modern Standard Arabic has been applied to the written language of contemporary literature, journalism, some political speeches, television and radio newscast, administration and diplomacy. It serves as the vehicle for current forms of literature, and seen as a resource language for communication between literate Algerians. (Saïd, 1967:12) states that MSA is that variety of Arabic that is found in contemporary books, newspapers, and magazines, and that is used orally in formal speeches, public lectures, and television.

MSA is modernized form of CA. It is the official language of all Arab countries of all Arab countries, and the intelligible means of communication within the Arab. MSA is standardized and codified to the extent that it can be understood by different Arabic speakers in the Arab World at large. It has the defining characteristic of a modern language serving as the vehicle of a universal literature adapted to the needs of the modern world.

A great deal of scholarly attention has been paid in Western countries to the study of Arabic in its many forms from a linguistic point of view. Linguists attempted to describe the results of the operation of some of the factors, lexical and syntactical, native and foreign which influence MSA and attempted to specify some of the features which distinguish it from CA.

II.2.3. French Invasion

We have begun from the fundamental point that language and identity are intimately correlative. In other words, an identity of a given nation is mirrored in its language, i.e. to unfold one's identity over a nation is to unfold one's language in that country and to endeavor to exclude the other's language as a mark of estate and as a sign of superiority. Though he was not a linguist, the Duke of Rovigo pointed out in 1832, and in respect to the Algerian occupation, that the most efficient means of possessing the country was to exterminate the Algerians' language, he posits: *“The most effective way to dominate this country is to spread our language in it”*.

In fact, in that period the world was witnessing an era of colonization during which European countries were rising in power and trying to acquire more and more of the world's wealth and affirmation of power. Asia, Africa and America represented for them free rich lands to be conquered and explored.

Therefore, the great conclusive affect that Algeria was going to be exposed to, arrived with the French colonization of the state which remained more than a century. As a matter of

fact, one of the principal purposes of the ruler's policy right after the occupation, was to reduce strictly Arabic languages and cultures and to impose French as the solitary official language, and the "*only language of civilization and advancement*" (Bourhis 1982:44) as it was viewed by the colonial government. Taleb Ibrahim (1997) says the following in respect of determining the policy of depersonalization and acculturation of Algerians:

During the French colonization from 1830 to 1962, according to Benrabah, French "*symbolized foreign exploitation and was thus to be resisted*" but that it served as a tool to raise the population's awareness and support in favor of such resistance" because French conveyed "universal values" of liberty, equality, and fraternity. During the colonial period, about one million French native speakers lived in Algeria. The *pied-noirs* developed a distinctive dialect, termed Pataouète. In 1963, of the 1,300,000 literate people in Algeria, 1 million read French. Of the total population, 6 million spoke French.

In the 1960s, post-independence Algerian politicians intended to carry out an Arabization campaign to replace the usage of French with Modern Standard Arabic. The Algerian government taught French as the first mandatory foreign language for students beginning in the fourth grade in the primary cycle, from the end of the 1970s to the early 1990s. In September 1993 the Ministry of Primary and Secondary Education made French and English two separate choices for the first mandatory foreign language; students were required to pick one over the other; the great majority of students selected French as their first mandatory foreign language. Opponents of French-Arabic bilingualism in Algeria argued that French was a colonialist and imperialist language. A report for the High Council of Francophonie in Paris stated in 1986 that in Algeria, 150,000 people spoke French as a first language and 6.5 million spoke French as a second language. The total population of Algeria at the time was 21 million.

Benrabah said that from a quantitative point of view, today's Algeria is the second largest French-speaking community in the world" and that "Arabization, or the language policy implemented to displace French altogether, failed." In 1990, 6,650,000 people in Algeria spoke French, with 150,000 being native speakers and 6,500,000 being second-language speakers. In 1993, of 27.3 million people in Algeria, 49% spoke French. At the time, studies predicted that 67% of the Algerian population would speak French by 2003. The Abassa Institute polled 1,400 Algerian households in April 2000 about their language use. Of them, 60% spoke and/or understood the French language. The institute used its findings to

represent the 14 million Algerian citizens who were of the age 16 or older. Benrabah said that the polls confirm the trend of French increasing in Algeria.

French in Algeria has no official status; it is considered as the first foreign language of the country (status planning). In spite of this, French is present in the spheres of everyday life; it is used as a second language to Arabic in certain public administration, especially in: Health, commerce, etc. It is taught as a compulsory subject from the third grade in primary education until university where it is the medium of teaching scientific and technical disciplines.

When talking about the presence of the French language in Algeria, we ought to say that the French settlers intended to assimilate the Algerians by bringing them to their culture and language. They made a lot of changes in the educational and social levels. The first step they did was to control the educational system in Algeria by closing some of the Quranic schools which were widespread before the French arrival in the country. Moreover, they imposed French as the only language of instruction and made it the official language of the country. Accordingly, the Arabic language lost its status and prestige. The aim behind that severe policy undertaken by the French colonisers was to spread illiteracy among the indigenous inhabitants of Algeria and thus they would never ask for their rights.

II.2.4. The English Language and the Impact of Globalization

The presence of the English language in Algeria is due to its worldwide status as a global lingua franca. It has become the language of the world because it represents the scientific and technological developments. Few years ago, the Algerian authorities designed and enforced new educational programmes to promote English and limit and reduce the impact of French. Today, English is taught from the first year of the middle school. However, only a small number of Algerians speak English, especially the younger generations.

Nowadays, the necessity to know languages is increasingly recognized, as the world joins together in 'global village', taking into account that the role of English in this ever shrinking global community is becoming increasingly important.

Profound linguistic changes are taking place in Algeria, as a result of advances in the field of sciences, technology and communications. According to Grandguillaume, (2004:6), English gained some more importance in the 1990s, when it was introduced to replace French, even though only 10% of parents who had the option of choosing English for their children in

fourth grade did end up choosing English. Its presence in Algeria was enhanced by movies, music, globalization, as well as the international status it holds as a language of science, technology, business, cyberspace, and scientific research. The widespread of satellite TV is another factor, which has led to the infiltration of English into Arabic. This has added another dimension to variation, as many new words have entered the linguistic repertoire, which has ultimately, gave dominance to English in different contexts.

Nowadays, English is competing with both French and MSA in several domains, and notably in higher educational levels, commerce, etc. It is highly respected in Algeria, because it is more related to technological and economic matters. Thousands of new words and expressions are infiltrated into the verbal speech of the Algerian people to meet the needs of the new communicative requirements.

II.3. Language Use in Algeria

Since the end of colonialism, the Algerian governments have initiated mass-education campaigns. This is clearly obvious in the educational system of the country. MSA is introduced at school as a unifying language. All Algerians from six years on are required by law to acquire basic knowledge through the medium of MSA. Such a policy is assumed to overcome the linguistic regionalism, and to open doors to a new era of linguistic stability, covering the different parts of Algeria. Yet, MSA is never used outside the school for any purpose. Pupils are torn between the diglossic reality whereby they “must” use MSA to write and talk in formal situations, and use the vernacular to communicate in informal situations. Six years old children are confronted with new vocabulary which is hardly related to their mother tongue.

II.4. Algeria’s Sociolinguistic Report

The contact that has been established with many languages such as Arabic and its three varieties CA, MSA, ADA, Berber, and French create a particular sociolinguistic situation which gives birth to different phenomena like diglossia, bilingualism, code switching, and borrowing.

II.4.1. Diglossia in Algeria

It can be seen from the above explanation that Spoken Arabic is the variety of day to day communication of over three hundred million people around the Arab World. Unlike MSA, Arabic vernacular is the Arabs’ mother tongue and acquired, as previously stated, innately without learning or formal education.

It has been asserted that the Arabic varieties are originated from the Classical Arabic or, according to some linguists' perspectives, "corrupted forms" of Arabic. The argument about historical point of the Arabic dialects' emergence has remained vague and controversial. However, there is quasi consensus among the linguists that Arabic varieties emerged as a result of the cultural and linguistic contact between the nomadic tribes of Arabian Peninsula speaking Arabic from one hand and people of the conquered regions during the expansion of the Islamic empire who had spoken different languages from the other hand besides the various processes of development to which Arabic has been undergone over the years. Versteegh (1997) reveals that "*important changes occurred in the Arabic language as a consequence of its spread over an enormous territory and its contact with many different languages (south Arabian, Persian, Greek, and Berber).*" He indicates that the process of Arabic acquisition by a large number of speakers of other languages had a considerable impact on the language.

It can be concluded from the above historical description that the spread of Islam is considered as the pivotal factor that helped Arabic spread beyond the ancient small nomadic tribes who first spoke it. Consequently, people of the regions converted to Islam began reading the Quran and also started replacing their indigenous languages with Arabic. In this manner, Arabic slowly had become familiar in many regions. The leftovers of the traditional languages of these regions contributed significantly to shaping the Arabic language. Therefore, these slight changes marked the occurrence of the Arabic dialects.

Diglossia is concerned with two varieties of the same language. One form is considered as high and another as low. As we have already mentioned, the official language in Algeria is Classical Arabic. In addition to it, there are many other regional varieties. Each region has its own dialect. However, almost no one in Algeria uses MSA, which is considered as an official form of Arabic that is used in special settings whereas Algerians used to speak their dialectal Arabic in ordinary conversations.

Dialectal Arabic is restricted in use for informal daily communication within families and in everyday life, although this is quite developed because of the huge number of loanwords from other languages; most primarily from French and Spanish and English. The table below shows different situations of H variety and L variety in Diglossic Communities (Ferguson 1959:236)

Types of discourses	High variety	Low variety
In the mosque	+	
Military service's utterances		+
A letter addressed to administration	+	
The decision maker's speech	+	
University lectures	+	
Discussion with family, friends, colleagues		+
Music /Radio		+
Newspapers, news story	+	
Cartoons in TV channels	+	
Poetry	+	
The social media's writings		+

Table II.1: Situations for the High and Low varieties in Algeria

Furthermore, as shown in the above table for each context, a different variety is used. If it is an official or formal setting “H” will be used.

II.4.2. Bilingualism in Algeria

Algerian bilingualism denotes particular linguistic characteristics. The majority of Algerians, by intellectuals as well as illiterate people, practices it in different ways. A further aspect of Algerian multilingualism observe in many daily conversations among youngsters. Very often, elements from Arabic or French, Berber/French, or MSA/ French are used in a conversation to such an extent that it is impossible for either an Arab hearer or a French listener to identify the spoken language. At present, bilingualism in Algeria is viewed as an unstable situation. It is a temporary state because of the promotion of MSA by the mass media and the Arabization programme, i.e., Arabic is substituting French in almost all domains, especially the scientific domains like medicine and technical streams. Such a process has been described as subtractive bilingualism by Lambert (1978).

The Algerian Arabic –French bilingualism appeared when Algeria was under the French colonialism. Algerians were exposed to the French language and culture as already mentioned, The French colonisation aimed at fighting Arabic education, they controlled the teaching of Arabic and encouraged the population to acquire French, the language of knowledge and civilization.

If we apply this fact to Algeria, it is found that this latter is characterized by the co-existence of two unrelated languages; Arabic with its three varieties MSA, CA and ADA and French. Moreover, the use of Berber in some areas makes it considered as multilingual society. The fact that the existence of three languages makes Algeria a multilingual society does not mean that all the Algerians master the three languages. In this sense, Wardhaugh (2006: 96) states: *“People who are bilingual or multilingual do not necessary have exactly the same abilities in the languages (or varieties) in fact that kind of parity may be exceptional.”*

As a result, bilingualism started when Algerians came in contact with the French language at school because they were sent to the French schools with French people. However, Algerians acquired French and became as proficient as French people, but they were conscious that this language was their second language rather than their mother tongue. Bilingualism has become a norm rather than an exception that exists almost everywhere in Algeria, but it differs from one region to another. In addition, we can say that, to some extent, almost all Algerians are bilinguals.

II.4.3. Code-Switching in Algeria

The existence of two or more languages in a speech community makes speakers frequently switch from one language to another. In this framework, Sridhar (1996:56) states that: *“When two or more languages exist in a community, speakers switch from one language to another. This phenomenon is known as code switching.”*

a. Intra-sentential Switching

The switch occurs within clause or sentence boundary, this type is sometimes known as “code mixing”

E.g. /maandekch le droit bah tehdar maaya b had la façon /

(You do not have the right to talk to me on this way.)

b. Tag-switching:

In this type, there is a tag or an interjection that is introduced in another language. Some examples of tags:

E.g. [rani nastenak, d'accord]

(I'm waiting for you, okay?)

C. Inter-sentential Switching

There is a change of language that happens at the clause or the sentence boundary, the first sentence being in L1 the second in L2. It is labeled code changing.

E.g /mgakdartsh no:d], *c'est dommage*.

(I could not wake up, it is a pity.)

II.4.4. Borrowing in Algeria

As it has been defined in the first chapter, borrowing is a term used to cover the words that have been introduced to a certain language and have become an integral and permanent part of the recipient language. Sometimes, the donor language is seen as prestigious or more socially valued than the recipient language. However, in Algeria, if it is taken into consideration the widespread of French in the world and the number of its speakers, in addition to the literary and scientific works written in French within this definition of prestigious language ADA is much less prestigious than French; it is not written. It is assumed that borrowing is an outcome of language contact. Thus, in Algeria, due to historical reasons, a great number of borrowed words from different languages are introduced in Algerian dialect Guella(2011).

a. Berber Loanwords used in ADA

ADA has borrowed from Berber many words such as:

Berber	MSA	English
Shelaghem	شوارب	Moustache
Ghiwel	أسرع	Hurry up
Averir	اطايف	Arabic pancakes

Table II.2: Some Berber loanwords used in ADA

The table shows some Berber words borrowed in ADA. The Berber words are integrated within our utterances due to the contact that was established between these communities.

b. French Loanwords used in ADA

ADA has borrowed some French words such as the tables below

ADA	French	English
/lbis/	Le bus	The bus
/larmi/	L'armé	The army
/kaskiTat/	Les casquettes	Caps
/Tabla/	Une table	A table
/ballon/	Le ballon	The ball
/spania/	L'Espagne	Spain
/lmerikan/	L'Amérique	America
/franSa/	La France	France
/Lbu:mba/	La pompe	A pump
/nimro/	Le numéro	The number
/vista/	La veste	A vest
/formage/	Le fromage	Cheese
/]ambra/	La chamber	The room
/filejkom/	Ton village	Your village
/lbidgi/	Le budget	The budget
/latension/	La tension	Blood pressure
/boliçi/	Policier	Police man

Table II.3.Some borrowed words used during utterances

The table shows the influence of French language in ADA. The contact of French language with ADA varieties are integrated because of the colonization that was imposed approximately 100 years in Algeria.

ADA	French	English
/kitsoni/	Quand ça sonne	When it rings (the bell)
/vizitina/	On a visité	We visited
/yrizervu:lna/	Ils nous ont réservé	They booked rooms for us
/ydimissioni/	Il a démissionné	He resigned
/ydi ifri/	Il déchiffre	It decrypts
/yakseptu:k/	Ils vont t'accepter	They will accept you
/mdominyin/	Ils dominant	They dominate
/yekmaci/	Il commence	He begins
/decido/	Vous décidez	You decide
/garé/	Garer	Park
/chargé/	Charger	Charge

Table II.3.1. Some borrowed verbs used in ADA

The table shows the morphological and phonological adaptation of French verbs which are integrated within our utterance.

c. Spanish Loanwords used in ADA

After the collapse of all the Berber dynasties which have reigned over North Africa for many centuries, the Barbary Coast became the target of the two greatest powers of that time; Spain in the west and Turkey in the east. In that phase Spanish colonization were dominating especially the western part of Algeria, so as a result to this invasion, language was also influenced by Spanish words via borrowing some words which are used in our actual daily utterances. In this table below, we will give some Spanish borrowed word as it is shown:

ADA	Spanish	English
/fe ta/	La fiesta	The party
/ku:sina/	Cocina	The kitchen
/Essokor/	Azùcar	Sugar
/Liku;l/	Escouela	Primary school

Table II.4: Some Spanish borrowed words used in ADA

The table shows words which their origins are from Spanish language that are integrated in the ADA. This type of contact was established in the western part of Algeria.

d. Turkish Loanwords used in ADA

ADA	Turkish	English
Chorba	Çorba	Soup
Zaouali	Zavallı	Poor
Ma'adnous	Maydanoz	Parsley
Cherbet	Sérbèt	Lemonade

Table II.5. Some Turkish words used in ADA

The table shows some Turkish loanwords; the contact between ADA and Turkish was because of the Ottoman Empire, which lasted approximately Four hundred century in Algeria.

Section Two: The impact of Languages in Contact on ELHIRAK Protests

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 creating slogans and

forming new terms. This section therefore provides the impact of coexisted languages and dialects in revelling new slogans of ELHIRAK.

II.5. 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 endeavor of individuals to move from position inside one single nation, though adopting a new, specific, and temporary attitude to create a paradigm shift. Hirak is a response to some failure decision of the ex-decisions makers. As a result, for that the majority of Algerians decided to protest in order to convey the message to the national and international presses. 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.5.1. Algerian ELHIRAK

Friday, 22nd February, a multitude of demonstrations took place everywhere. This was the first major demonstration in the capital, Algiers, where demonstrations have been strictly forbidden since the 14th June 2001 march when hundreds of thousands of demonstrators from Kabylie converged on the capital. The wall of fear has now been overcome. “Neither Bouteflika, nor Saïd [brother of the Algerian president]! “, “Get rid of the System! ” “The people want the fall of the regime,” “Murderous power”, we could hear in the streets. Slogans that do not appear in the public media where the protests of Friday, 22nd February went unnoticed, transmitted with a delay and stripped of their content. However, a page of history is being written and there will be a before and after for 22nd February, 2019 in Algeria. A few days later, on Tuesday, 26th February, the student world protested in great numbers against the announced re-election of Abdelaziz Bouteflika to the chagrin of those in charge of most student organisations, close to power. Journalists denounced the collusion of the big media with the regime that prevented them from informing about the current uprising, internet

connections that had been slowed down or even cut off by the authorities as well as visa refusals to foreign journalists wishing to cover the uprising.

The next Friday, 1st March, two days before the deadline for the candidacy of the presidential elections, a tidal wave flooded the streets throughout the country. It is now hundreds of thousands, if not millions, of people who have marched against President Bouteflika's "mandate of shame". Never since the Algerian War of Independence have the Algerians risen in this way to unite all the people around a common goal. In Oran, the second largest city in Algeria, some 10,000 people took part in the march for "dignity". "If we are marching, it's not against Bouteflika as an individual, but against the clan surrounding him, against a system," said 22-year-old Youssef. In Tlemcen, which is supposed to be Bouteflika's stronghold, the march was dense. The media could no longer ignore the uprising and Canal Algérie opened its 7 pm news with the marches without, however, mentioning the protestor's main slogan "No to the 5th mandate".

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.*"

II.5.3. 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 heavily involved 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.

II.5.3. Language and Dialects 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 foregrounded 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 ADA” 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 messages is a demand for recognition.

I believe that the fact that their messages 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, officialize 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 country, 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.5.4.1.The Use of English Language in ELHIRAK Slogans

As the impact of English languages’ power, this global language is present in the Algerian protests. It can be assumed that this presence is due to the contact of languages phenomenon in one hand and in the other, one is the delivery messages’ matter to the world. These some pictures below summarizing the status of English language for well delivering the message.



Figure II.1. English Language used in Algerian Slogans

In protests, the slogans are used to express the true feelings of the people and each one has his way to convey the message even writing slogans in ADA, MSA, French or the English. From the picture above, we observe that English is present in ELHIRAK slogans via creating some meaningful sentences in order to deliver the message of protesting. From the picture above, we observe that the ex-government and the national presses were against the idea of ELHIRAK because they preferred to live in the same routine; so, these slogans

demonstrate themselves to clarify the peoples' stance toward vote for presidential election, the life and the freedoms' absence of speech.



Figure II.2. The Status of French Language in ELHIRAK protests

This picture represents a slogan written in English with ambiguous meaning. This placard represents an idea hold by a protestor expressing his beliefs against the existence of the French language in the Algerian political system. Furthermore, the word 'Frexist' consists of blending two different words in order to create a new word. 'Fr' means France and 'exist' means that the Algeria does not want a relationship with the French government because they think that France and its decision makers are the mainly reasons behind the poverty at the level of industry, economics. So, from this slogan, as it is shown the real status of French language in ELHIRAK perspective.



Figure II.3³. Another Slogan written in English

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

³ See the Appendix 3

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.



Figure II.4. Another slogan addressed to the stance of USA toward ELHIRAK protest

Having language means that you are able to communicate in such a way that others wider community than just those closest to the national border. Language is not only a key component of communication; it is also a key aspect of identity and protest.



Figure II.5. Slogan borrowed from the common quotation of Mark Luther King “I have a dream”

The ability to adopt such quotation in such context requires a diverse society and agreeably its contact to the American slogan. Unquestionably, it demonstrates the intercultural interactions and adoption of the Algerians’ ideology.

II.5.5. 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.

II.6. Language Choice

The relationship between society and linguistic variation has always been the focus of sociolinguistics. Early sociolinguistics studied the influence of society on language variation including language choices made by bilingual or multilingual speakers, and the motivation behind such choices in different speech communities as we have observed in the languages and dialects used for ELHIRAK protests viz, ADA, MSA, French and The English in particular.

Many social, psychological and linguistic factors which influence language choice in the bilingual individual will also affect groups of such people, but not all bilinguals have the opportunity to use their languages on a regular basis. If a bilingual individual lives in a largely monolingual speech community, there may be a slight selection about language use from day to day; however, in speech communities where more than one code is the norm, bilinguals may use their languages on a daily or frequent basis. If the addressee is already known to the bilingual individual as a family member, friend or colleague, they establish a relationship through one language; if both are bilinguals they have the choice of switching to the other language.

In all multilingual communities speakers select among the available language or varieties as monolinguals select among the appropriate styles or registers from the linguistic repertoire according to the context of speech. That is, the choice of a particular language or variety is affected by external factors such as participants, setting, topic, etc. Each individual displays constantly different social roles and chooses the groups with whom he wishes to identify through the selection of one language over another or one variety of the same language over another, as Bell (1976:110) says *“no language user is monolingual, in the strict sense of possessing a single code”*.

Conclusion

Language contact situations are not negative phenomena that create heterogeneous societies over others in the world but rather positive facts that lead to homogeneous group of speaker. Language contact situations bring about the emergence of new linguistic practices that may open ground field of investigation about such linguistic process to be exploited and/or tackled by potential researchers, students and sociolinguists each according to his cup of tea.

Chapter Three

Chapter Three

Research Methodology, Data Collection and Analysis

Section One: Research Design and Methodology

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III.2. Research Setting

III.3. Case Study Approach

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SECTION TWO

DATA ANALYSIS PROCEDURES

III.8. Data Analyses and Interpretation

III.8.1 Questionnaire Analyses

III.9. Qualitative Data Analyses

III.9.1. The Interpretation and Analyses

III.10. Conclusion

III. 1. Introduction

The current chapter deals with the implemented methodology, and eventually reports quantitatively and qualitatively the collected data which have been collected and compiled through the questionnaire and the interview. It is devoted to establish a relationship between the theoretical framework and the methods selected to answer the research questions.

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, Tiarets' 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.

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 which have been defined by unlimited creativity in crafting slogans and forming new terms. This chapter therefore provides the practical aspect toward Algerian practices of 'ELHIRAK' and its slogans. Each part of Algeria has protested against the Ex-government and their decisions makers including Tiaret. The so called revolutions of smile or 'ELHIRAK' 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. Case Study Approach

Case studies can be put among descriptive-interpretive designs as they "*strive to portray 'what it is like' to be in a particular situation*" (Cohen & al., 2000: 182). Our enquiry takes the format of a case study as an approach (Hitchcock & Hughes, 1995; qtd. in Cohen & al., 2000; Marczyk & al., 2005), [¹²] not as a method for data collection (Cohen & Manion,

¹ Marczyk, G., DeMatteo, D., & Festinger, D. (2005). *Essentials of research design and methodology*. New Jersey: John Wiley & Sons, Inc.

1994, qtd. in Bellalem, 2008) [³] because of the following reasons. Case studies are time-and locus-bound. Furthermore, as Hitchcock and Hughes (1995) suggest, they are valuable research approaches especially “*when the researcher has little control over events.*” (qtd. in Cohen & al., 2000: 182). They also provide unique examples of a class, club or a community of real people in authentic contexts, enabling in-depth understanding of events not just abstract theories and principles (Cohen & al., 2000).

III.4. 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 seventy respondents; nine males and sixty one females, their ages are between 20 and 27, the representative sample was the Master one and Two at the University IBN KHALDOUN of Tiaret. Whereas, for the interview, the selected sample consists of three random learners with different levels, they were included regardless to complete overview compared to EFL learners.

III.5. Quantitative and Qualitative Research

The quantitative-qualitative opposition is most often the hallmark of research battlefields; which of the two can prodigiously gain primacy over the other to get the title ‘scientific’. Quantitative research proponents claim that they conduct more rigorous research and use statistical analyses to find about their object of study. The key features of quantitative research “*include formal and systematic measurement and the use of statistics*” (Marczyk et al., 2005: 17). Depicting an objectivist view to reality, this type is thought of as “*obtrusive and controlled, objective, generalisable, outcome- oriented, and assumes the existence of ‘facts’ which are somehow external to and independent of the observer or researcher.*” (Nunan, 1992: 3). Qualitative research, on the other hand, can be defined as the one that attempts to carry out an in-depth study with a limited number of participants to know about their attitudes, behaviour and experiences (Dawson, 2002). Strauss and Corbin (1998) state that different from their counterparts, qualitative researchers enquire about “*organizational*

³ Bellalem, F. (2008). An exploration of foreign language teachers’ beliefs about curriculum innovation in Algeria: A socio-political perspective. (Published Doctoral Thesis). King’s College. London.

functioning, social movements, cultural phenomena, and interactions between nations.” (qtd. in Bellalem, 2008: 72). It is worthy to say that none is the best as this distinction is “*simplistic and naïve,*” confirms Nunan (1992:3). They are complementary at the extent that the strength of one mends the weakness of the other.

For the sake of warranting data triangulation, the current research adopts a blend of the two, considering that the two paradigms were positioned on a continuum. Nevertheless, Dörnyei (2007: 45) [4] observes that the blending of methods “*has a unique potential to produce evidence for the validity of research outcomes through the convergence and corroboration of the findings.*” The use of mixed methods was to corroborate our findings and to improve the validity of the collected data. In this sense, qualitative data would add, supplement and interpret the statistical data because “*words can be used to add meaning to numbers.*” (*ibid.*). In either research methodology, be it quantitative or qualitative, identifying research context and participants as well as sampling methods are of utmost importance.

III.5.1. Sampling Technique

According to these facts, the participants were selected on the basis of a somewhat purposive and convenience or opportunity sampling (Cohen et al., 2000; Dörnyei, 2007). Adopting a purposive sampling technique, the researcher simply chooses a group of people who fulfil his purpose (Cohen & al., 2000). Opting for “*convenience sampling ... accidental or opportunity sampling ... the researcher simply chooses the sample from those to whom she has easy access.*” (Cohen & al., 2000: 102). Dörnyei (2007) also defines the former as the most common and largely practical technique to build a sample with those available, and the latter as accidental situations in which the researcher is likely to come across a group who, to some extent, satisfies his research needs.

III.6. Data Collection Methods

For the sake of data scientific validity, the use of a pair research tools, viz., questionnaire and online structured interview, seems to be the most appropriate for the collection of diversified data, allowing the expansion and strengthening of the research conclusions. This study has opted for a mix of quantitative and qualitative approaches in order

⁴ Dörnyei, Z. (2007). *Research methods in applied linguistics: Quantitative, qualitative and mixed methodologies.* Oxford: Oxford University Press.

to answer the research questions and to confirm or disconfirm our research hypotheses. This approach is followed so as to have scientific credibility and validity of the research.

III.6.1. 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 addressed to the abovementioned sample. The sample which consists of seventy respondents; nine males and sixty one females, their ages are between 20 and 27, and they are Masters of both specialties 'Linguistics' and 'Didactics'. The questionnaire has three sections and contains sixteen questions items (both close and open ended) questions that aim to examine English linguistic practices in ELHIRAK unraveling bilingual requisite and plurilingual abilities. Furthermore, it consists of three main sections: personal information, the language use choice and the English practices in El HIRAK protests.

The first section deals with the personal data of the participants. Gender, age and their levels were asked. While the second section deals with the language use and choice of the participants. For the last section, it tackles with the research topic concerning the English linguistic practices in ELHIRAK.

III.6.2. Interviews' Description

The online structured 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 three random learners in order to see their perspectives toward ELHIRAK protests

It is divided into two sections; each section is complementary. It deals first with their educational level, the overview toward languages in Algeria. While in the second one, it targets the research theme via finding out their perspectives toward English Slogans written ELHIRAK protests.

III.7. Research Aims

The major purpose of this research is to unravel the Algerian sociolinguistic diversity from ELHIRAK's slogans. Thus, it aims at:

1. Identifying the English practices in ELHIRAK slogans

2. Understanding the hidden perspective behind writing slogans in the English language.
3. Finding out the reasons behind using the English language in the Algerians shops/ stores.

SECTION TWO DATA ANALYSIS PROCEDURES

III.8. Data Analyses and Interpretation

After designing the research study, the following step will be about the analysis of data gathered from the research instruments stated above, this will help the investigators to find answers to the research questions.

III.8.1 Questionnaire Analysis

The results of the data collected by this research tool serve our primary goal which is highlighting the English practices in El-Hirak from its slogans. It is worthy to mention that the total number of the questionnaires collected is 71 copies. The data gleaned from the questionnaire are interpreted as follows:

Section one: Informants' Personal Data

Question-Item 1: Gender

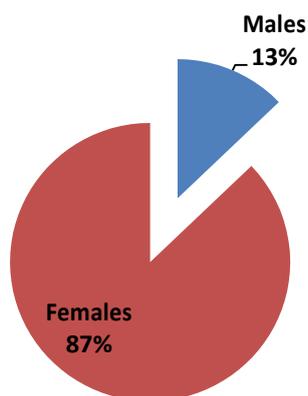
Are you a _____ or _____?

a) Male Female

Gender	Number	Percentage
Males	09	13%
Females	61	87%
Total	70	100%

Table III.1. Respondents' Distribution according to Gender

Respondents' Distribution according to Gender



Graph III.1. Respondents' Distribution according to Gender

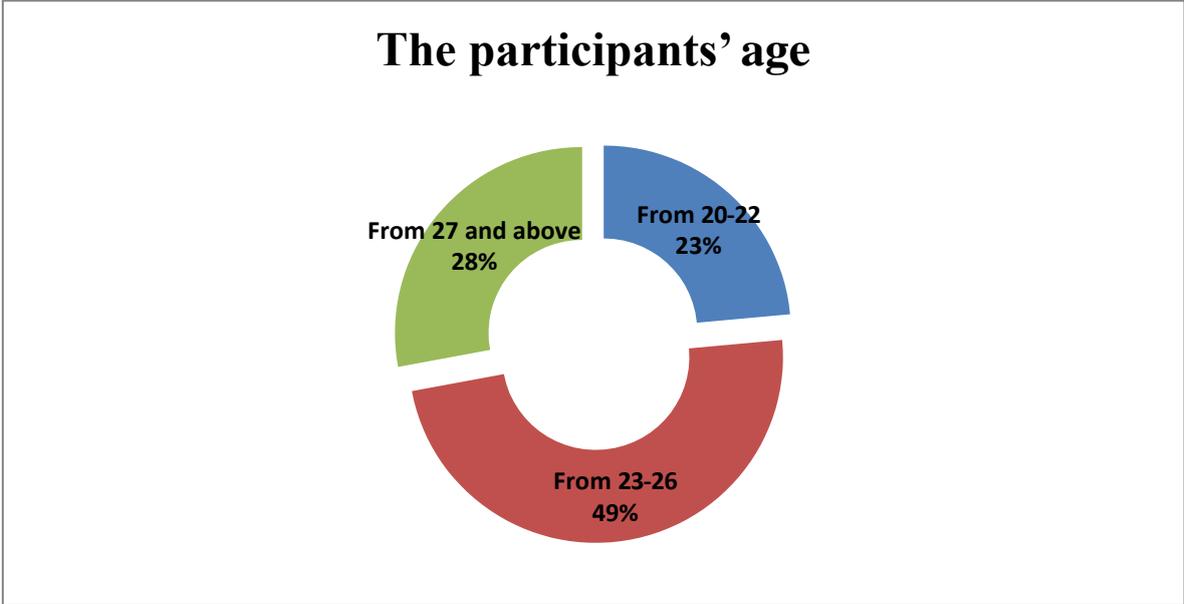
The statistical data above demonstrate that females outnumber males. In fact, females represent the majority of the whole number with 87% (n= 61), while 13% (n= 09) of them are males.

As shown in the numerical data, it is worth noting that the majority of the sample chosen for the questionnaire is dominated by females. Sixty one (61) of the whole learners are girls. It has been proven that girls are interested in learning languages more than males, while male learners lack interest in learning foreign languages. Instead, they are more likely tending to scientific branches.

Question Item2: The Participants' Age

Age	Number	Percentage
From 20-22	16	23%
From 23-26	33	49%
From 27 and above	19	28%
Total	70	100%

Table III.2. The participants' age



Graph III.2. The participants' age

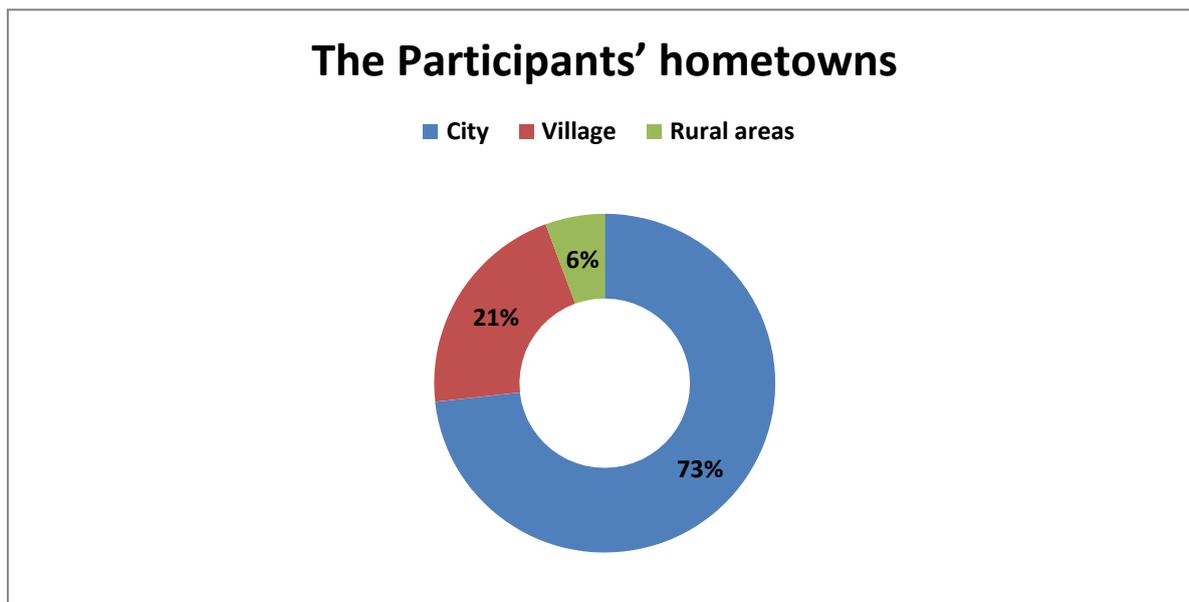
The statistics above indicate that more than the half of the respondents (49% n=17) have an age ranging from 23 to 26. About one third (28% n=19) of them are aged from 27 and above, and 16 of them, representing 23%, are between 20 and 22.

These age ranges are, of course, arbitrary. It shows the rank of participants from MA1 and MA2 of both speciality and their ages. This distribution demonstrates the diversity of perspective toward the provided topic because each individual sample has a different view concerning ELHIRAK, its factors, its reasons and their expectations to this protest.

Question Item 3: The Participants' hometowns

The address	Number	percentage
City	52	73%
Village	15	21%
Rural areas	04	06%

Table III.3. The Participants' hometowns



Graph III.3. The Participants' hometowns

The numerical data reveal that the majority of participants live in the city with (73% n=52). Some of them live nearer to the city with the percentage of (21%; n=15). While four of the participants live in rural areas.

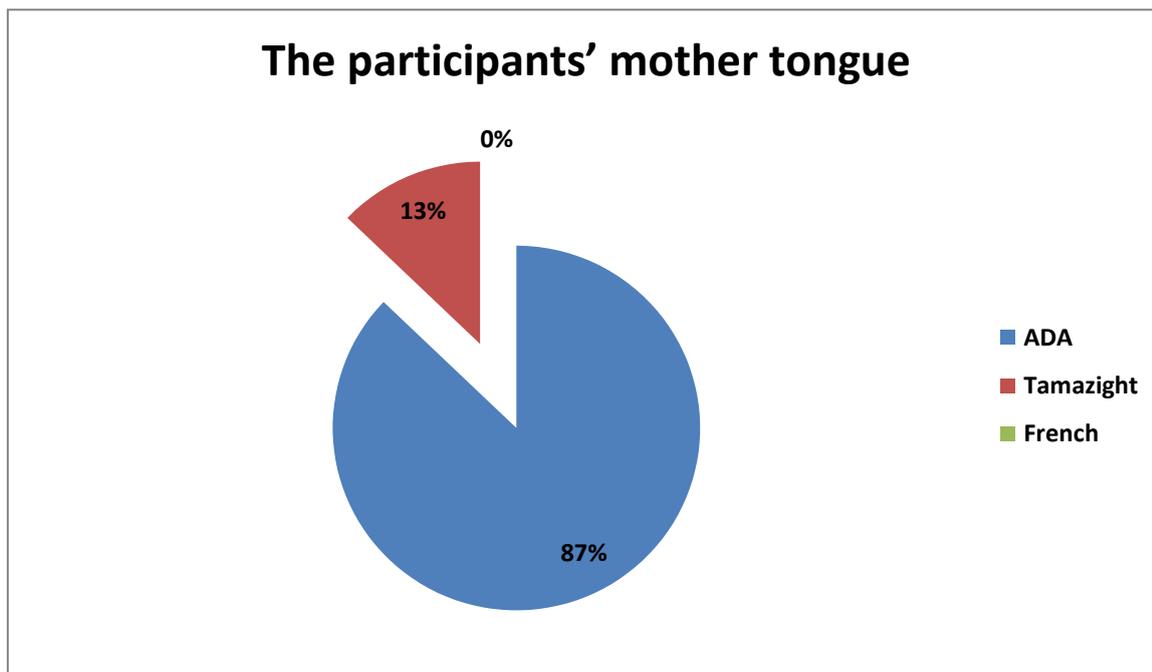
It is highly acknowledged that the context is a crucial part in any study related to the nature of a language and its contact with the society because the meaning should not be analyzed only with the linguistic system and structure, but there is also the social system which needs to take into account as an important factor to analyze the text and the context of the target language (The Hallidays' Framework cited in Nordquist,2020).

Section Two: Language Use and Choice

Question item 4: What is your mother tongue?

Language/ variety	Number	Percentage
ADA	61	87
Tamazight	9	13 %
French	0	0%
Total	70	100%

Table III.4. The participants' mother tongue



Graph III.4. The participants' mother tongue

Referring to the numerical data above, it can be stated that for (87%; n=61) of the participants, ADA is their mother tongue. Only (13%; n=9) of them that Berber is their first language of acquisition. While none of them have selected French as a home language.

This variety of MTs counts for the richness of the Algerian linguistic landscape. Through positive linguistically, but it causes a serious problems for Algerians EFL students once enrolling in the tertiary context and it occurs negatively when the learners interfere the first language acquisition with the target language.

Question Item 5: Do you know other languages besides your mother tongue?

The choices	Number	percentage
Yes	69	99%
No	01	1%

Table III.5. The mastery of other languages besides their mother tongue



Graph III.5. The mastery of other languages besides their mother tongue

As regards to the mastery of other languages besides their mother tongue, the heavy majority stated that they use other languages beside their MT with the percentage of (99%; n=61).

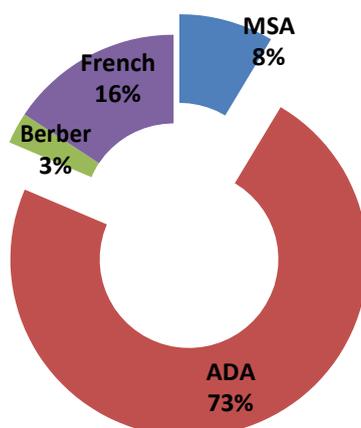
According to the informants, English is particularly used during their learning process. In other words, English language, considered as a second foreign language, is used in vitro, i.e., between the four walls of the classroom. Those students who attest that they use this language beside their MT; it might be due to their environment or their learning place.

Question Item 6: Which language(s) do you think that the most Algerians use it mostly?

Languages/ variety	number	percentage
MSA	6	8%
ADA	51	73%
Berber	02	03%
French	11	16%
Others	0	0%

Table III.6. The language used by the Algerians

The language used by the Algerians



Graph III.6. The language used by the Algerians

The numerical data reveal that the language used by the heavy majority under the percentage of 73% is the ADA compared to other language varieties such as French which is used by 11 participants under the percentage of 16%, while the few rest participants have used the MSA and Berber under the percentage of 8% and 3%.

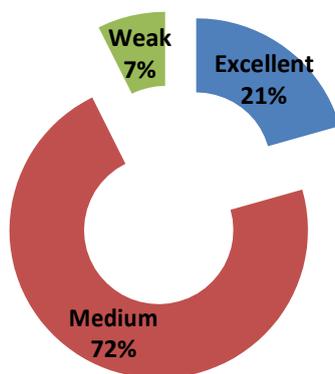
The Algerian situation provides linguists and sociolinguists the most culturally and linguistically diverse and rich context. In fact, all the invasion, conquests and colonization have resulted in a dynamic interplay between different cultures and coexisted languages. Among the recent invaders to Algeria, France whose language was deliberately imposed on indigenous four about one century and thirty two years had led to a melting of the ADA with many languages. Historical speaking, the long period of colonization has influenced the ADA via adopting and adapting consciously and unconsciously some French words used in everyday discussion, it is currently assumed that those who speak this language, they are highly ranked socially and regarded as learned people; a prestigious stereotype. As being the language of the Holy Quran and the first national and official language, its use is complementary to the language and identity of the all Algerians.

Question Item7: What is your level at English language?

Level	Number	Percentage
Excellent	14	24%
Medium	49	72%
Weak	5	7%

Table III.7. The English language level of the participants

The English language level of the participants



Graph III.7. The English language level of the participants

The numerical data identify the level of the English Language among the participants. The level of the heavy majority is medium in English with the percentage of (72%; n=49), while 14 participants are excellent with the percentage of 24%. The few remained ones' level is weak in English under the percentage of (7%; n=5).

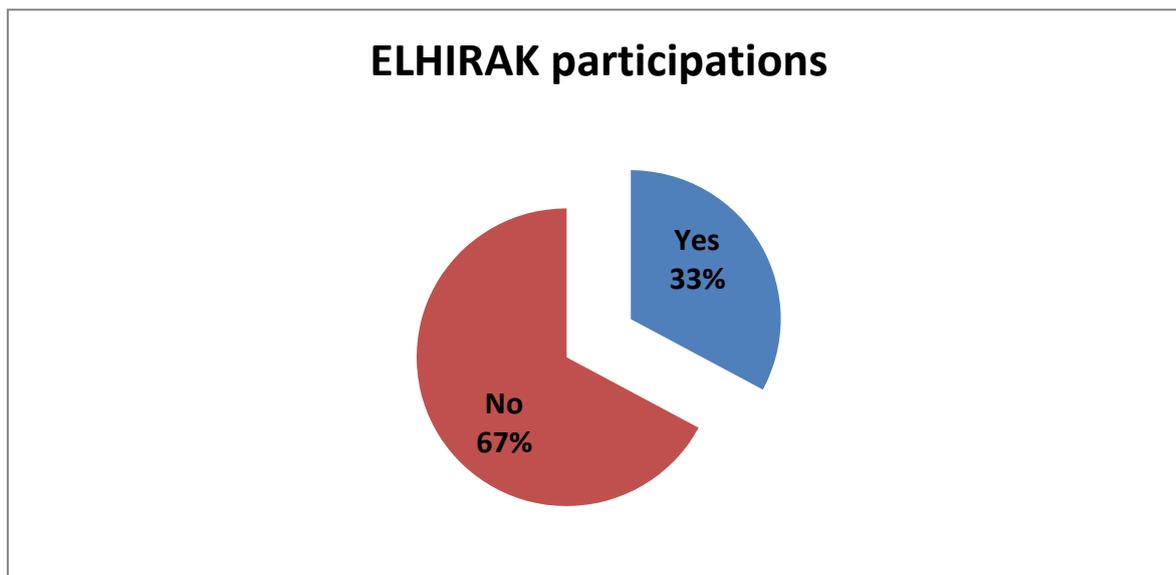
The data shows the level of EFL students at the university of IBN KHALDOUN-Tiaret. Being learners in English, proficiency in the target language is the ultimate goal of the initial learners training course. Yet, the foreknowledge remains an important asset for foreign language learning. It provides the language acquisition support system.

Section Three: English Practices in ELHIRAK Protest, Social Media and Society

Question Item 8: Did you participate in ELHIRAK protests?

The choices	Number	percentage
Yes	23	33%
No	47	67%

Table III.8. ELHIRAK participations



Graph III.8. ELHIRAK participations

The above data represent that more than the half number of participants did not participate in Hirak with the percentage of (67%; n=47), while the rest of them participated under the percentage of (33%; n=23).

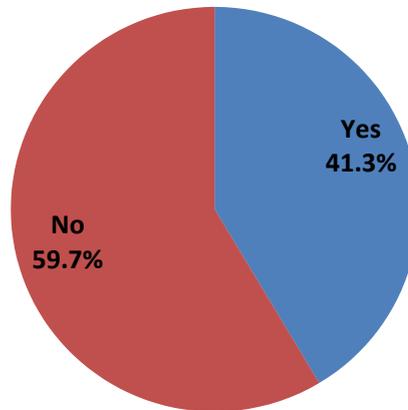
From the statistical data, it reveals that the most of the students did not participate on ELHIRAK, it might be due to the interests' matter toward the politics; according to them, these manifestations will have an ambiguous future. In other hand, the minority of students have participated in order to express their thoughts and to defend their ideologies.

Question Item 9: Have you ever noticed that some placards/ signs written in English during ELHIRAK protests?

The choices	Number	percentage
Yes	29	40.3%
No	41	59.7%

Table III.9. Writing placards/ signs in English during ELHIRAK protest

Writing placards/ signs in English during ELHIRAK protest



Graph III.9. Writing placards/ signs in English during ELHIRAK protests.

The above data show that more than the half number of participants did not notice written signs in English during the HIRAK protests with the percentage of (59.7%; n=41), while the rest of them have seen the writing placards/ signs in English during ELHIRAK protest under the percentage of (40.3%; n=29).

English as a global language, it is highly recommended to use this language to transmit a message to the world. Since, the whole world does not understand neither French nor Arabic to convey the Algerians' ideologies, beliefs and their expectations towards these protests. As an impact of French colonization, some of these protestors assume in one hand that if they use English slogans, they will send their message to replace French language with English one. In other one, they think that the French government are the mainly reason behind this life concerning, the poverty, the unemployment, the degradation at the level of economical and industrial abilities in Algeria because they feel that this country is still dependent to France and their decisions makers.

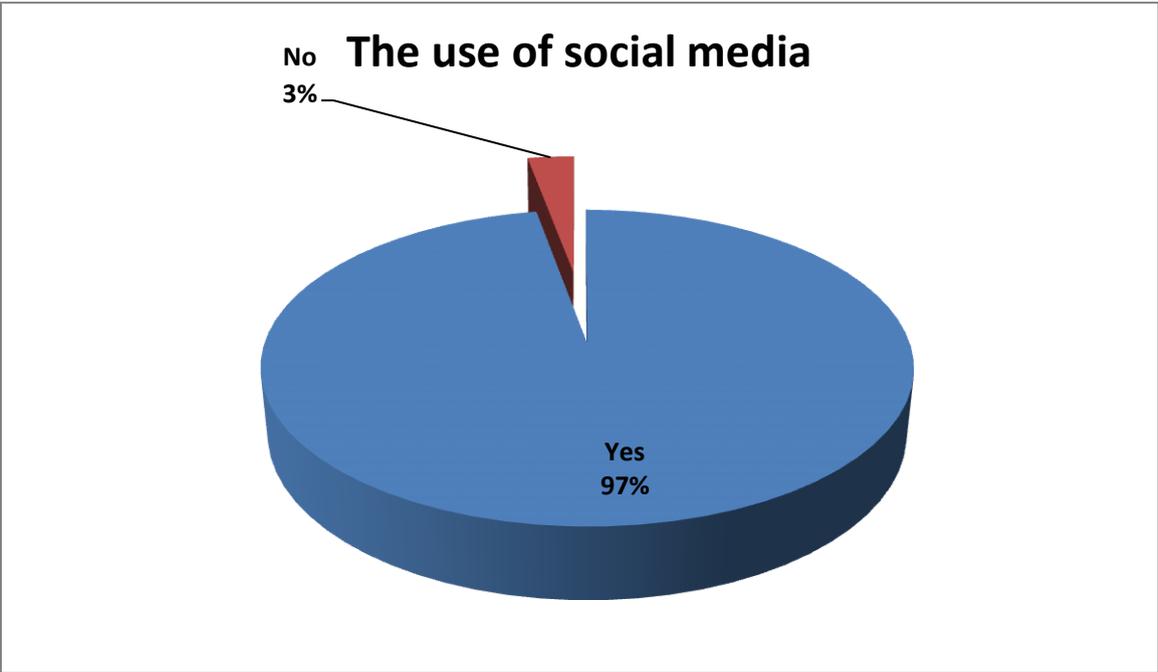
Question Item10: In your opinion, what category of protestors used English placards?

According to the informants, the majority of them who have participated and written their slogans in English; are divided into two samples. The first one is the students of English because they want their messages to be heard by the national and international presses. While, the second sample represented by the protestors against the existence of the French language in the Algerian political system.

Question Item11: Do you use social media?

The choices	Number	percentage
Yes	68	98%
No	02	03%

Table III.10. The use of social media



Graph III.10. The use of social media

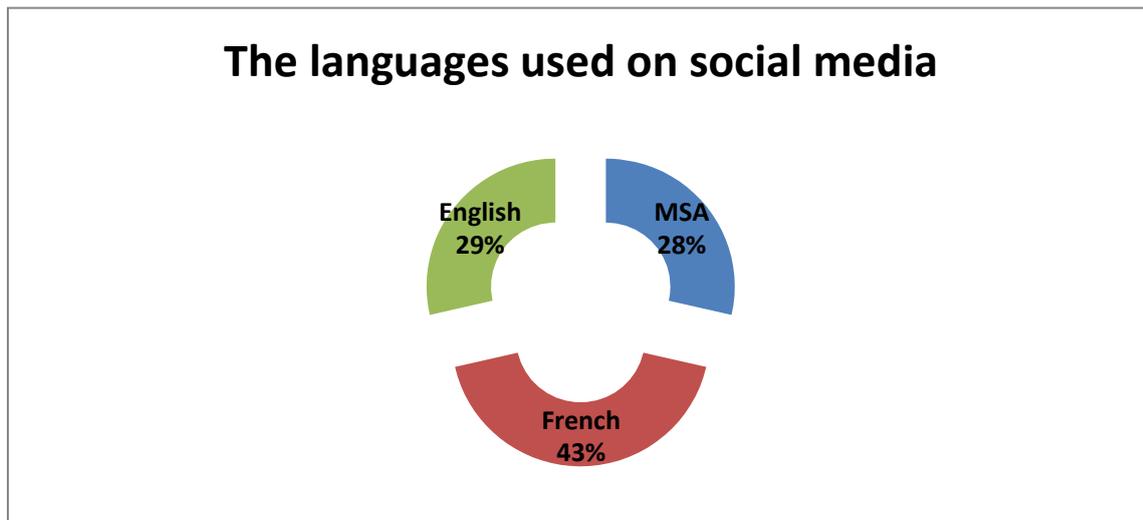
The above data reveal that nearly all of the selected participants use the social with the percentage of (97%; n=68) except two of them under the percentage of (2%; n=03).

The use of social media in protesting is so crucial because protestors and activists usually organize themselves using specific hashtags or group webpages on social media websites. These tools have usually been used to spread the message of protestors more rapidly and coordinate with logistic of a protest. Meanwhile, the ELHIRAK manifestations have started first on social media via organizing each category of society including the students, the richer, the poorer, the youths, the oldest, etc. With implementing the ideas and beliefs on social media, all these categories have agreed to manifest and to defend their beliefs against the ex-government.

Question Item 12: What language(s) do you mostly use on social media?

The languages	Number	Percentage
MSA	19	28%
French	30	43%
English	20	29%
Others	0	0%

Table III.11. The languages used on social media



Graph III.12. The languages used on social media

The data above state that the majority of the participants used the French Language during the HIRAK protests with the percentage of (42%; n=30), while the minority of them used English and MSA under the percentage of (29%; n=20) for each languages.

The numerical data reveal that French is the dominant language while using the social media, it can be due to the implementation of French since the primary school or the adoption and adaptation consciously and unconsciously of French language as an impact of sociolinguistic phenomena such as CS and Borrowing. In the same time, the result shows the balance use of two language concerning MSA and English during the use on social media.

Question Item 13: Apart from social media, how would you rate the presence of English in the Algerian society?

The presence of the English language in Algeria is due to its worldwide status as a global lingua franca. It has become the language of the world because it represents the scientific and technological developments. Nowadays, the necessity to know languages is

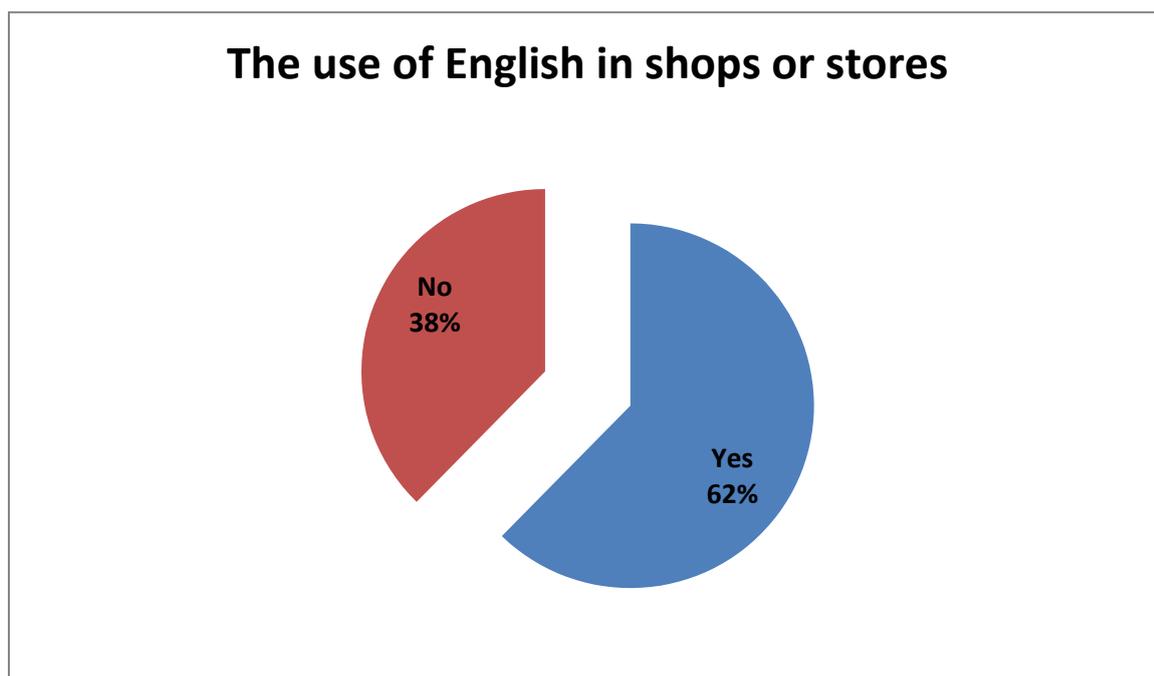
increasingly recognized as the world joins together in ‘global village’, taking into account that the role of English this ever shrinking global community is becoming increasingly important.

Meanwhile, English is competing with both French and MSA in several domains, and notably in higher education levels, commerce, marketing, etc. It is highly respected in Algeria because it is more related to technological and economical matters. Thousands of new words and expressions are infiltrated into the verbal speech of the Algerian people to meet the needs of the new communicative requirements.

Question Item 14: Do you know any shops/stores that are labelled in English?

The Choices	Number	Percentage
Yes	43	62%
No	26	38%

Table III.12. The use of English in shops or stores



Graph III.12. The use of English in shops or stores

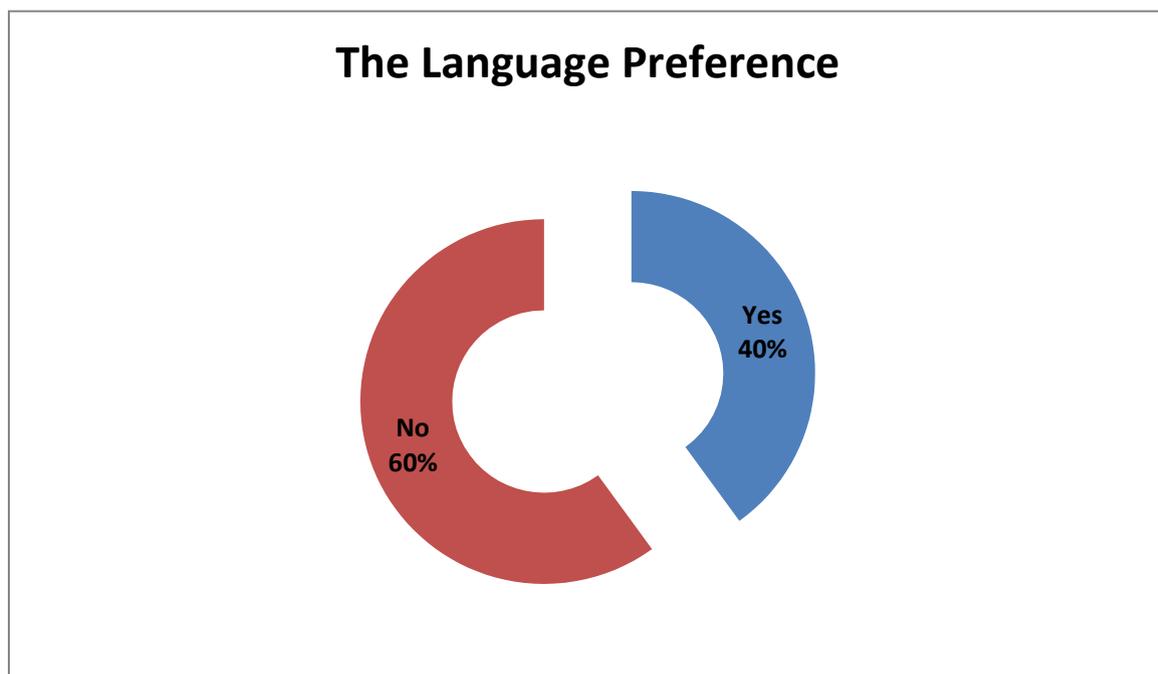
The numerical data reveal that the majority of the participants state that the English Language is used in some shops and stores with the percentage of (62%; n=43), while the rest of them do not see that English is used in these shops and stores under the percentage of (38%; n=26).

Speaking English at work in such professions requires a thorough knowledge of very special English vocabulary used in sales, marketing and customers' demands. Writing a meaningful assignment in shops or stores is an essential part of marketing because it will clarify the customers' needs and demonstrate intercultural use of the English language in Algerian context. Thus, the English language is increasingly the language of the trade and commerce landscape because it plays a vital role via its ability to connect the market to their national customers or going beyond borders to advertise the products.

Question Item 15: Do you think that English is more useful than French in Algeria?

The Choices	Number	Percentage
Yes	28	40%
No	42	60%

Table III.13. The Language Preference



Graph III.13. The Language Preference

The collected data as regards the language preference in Algeria reveal that more than the half of the participants do not think that English is useful than French with the percentage of (60%; n=42), while the rest of them think that it is useful than French under the percentage of (40%; n=28).

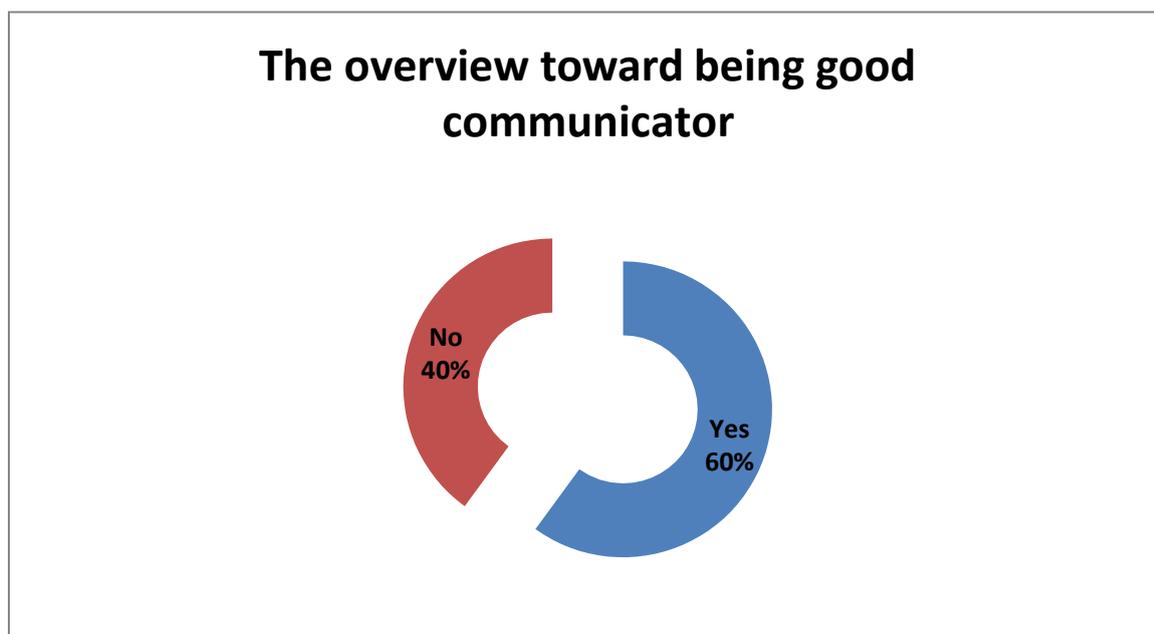
Being the 'booty' of the colonist, French has been assigned the status of the first foreign language. It is learned by Algerian learners since the primary school for ten years before they

reach the university. It is actually used in the formal settings such as administrations, scientific branches in tertiary education and politics speeches, so the majority of Algerians are required to learn this language in order to use it later on depending on their needs. Besides to its utility for Algerians' daily life, it is currently assumed that those who speak this language are highly ranked socially and regarded as learned people.

Question Item 16: Do you agree that if you want to be a good communicator, you have to be good at English?

The Choices	Number	Percentage
Yes	42	60%
No	28	40%

Table III.14. The overview toward being good communicator



Graph III.14. The overview toward being good communicator

The collected data as regards the overview toward being good communicator reveal that more than the half of the participants think that English is essential for being good communicators with the percentage of (60%; n=42), while the rest of them do not think that it is essential for being good communicators under the percentage of (40%; n=28).

Arguably the greatest advantage of studying English is that learners' career prospects and employment opportunities can vastly increase. In fact, learners who can speak English fluently are highly sought after by companies of many types, including international companies. Knowing English increases learners' chances of getting a good job in a

multinational company within their home country or for finding work abroad. It's also the language of international communication, the media and the internet, so learning English is important for socialising and entertainment as well as work. Besides, mastering English language can allow travelling all over the world countries with no problem. As regards academic issues, English language mastery is compulsory since most scientific works are published in English. Thus, all these advantages provide English language speakers self-confidence and esteem. As a result for that, being able to speak the dominated language in the world signifies that the mind keeps updating every single day to learn new things as Flora, L (n.d) who claims that *“Learning another language is not only learning different words for the same things, but learning another way to think about things.”*

III.9. Qualitative Data Analysis

The online structured interview which is translated from Arabic language; as one of the qualitative research instruments; it 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 three random learners with different levels in order to observe their perspectives toward ELHIRAK protests.

The questions in this interview are interpreted as follows:

Section One: The language used by the interviewees

Question one: Academic level

The premise behind such question is to observe their overview toward ELHIRAK protests according to their educational level which needs to take into account. Thus, these different levels demonstrate their awareness concerning these protests. Each one of them has a diverse perspective because it is vital issue to observe how the adolescents and a student see it according to their stances.

Question Two: What language do you use the most when communicating?

In fact, all these languages/variety exist in sociolinguistic situations in Algeria. As an impact of the long period of French colonization; it is clearly that this language is implemented consciously and unconsciously in Algerians' speech repertoire because the Algerian Dialectal Arabic is full of words which adopted and adapted from the French language. In other hand, the learner who uses MSA; it can be due to his learning place where this language is highly used in the secondary school compared to other languages.

Furthermore, MSA is regarded as the first and official language; its presence is vital for the Algerian identity.

Question Three: In your opinion, which is the most dominant language in the Algerian sociolinguistic landscape?

From the interviewees' beliefs, the dominant language in Algeria is the French; it can be due to its users because those who speak this language are regarded as learned people for the sake of stereotypes assumption. Meanwhile, its status in Algeria as being the first foreign language is implemented in the Algerians' utterances because it is taught from the primary school until the tertiary environment where it can be studied in the majority of scientific Branches.

a. Why is it so?

In Algeria, French is considered as the first foreign language and continues to play an important role in spoken as well as the written domains. In fact, it is usually used in formal settings such as administration, scientific branches in the university and political speeches. Thus, today almost 50 years after the independence, French language is still used in strategic domains. Grafted onto the Arabic, French is often mixed in with the spoken variety of Arabic (ADA) in everyday discussions or used in the media, higher education (in scientific disciplines), as well as in professional settings.

Section Three: The English language Practices during ELHIRAK protests

Question four: During the Algerian's popular Hirak protest, did you notice the use of slogans and placards in English?

a. If yes, .. Could you list some samples (sayings, slogans, signs etc.) ?

In the past period of EL-Hirak, it is 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 and the international presses that they are conscious, civilized and peaceful via writing some slogan in different signs and symbols including the coexisting languages (French, MSA, ADA and English language in particular).

b. What messages are emitted by or can be understood from those posters/signs?

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

Question five: Which language do you see as obligatory to learn for the future?

The presence of the English language in Algeria is due to its worldwide status as a global lingua franca. It has become the language of the world because it represents the scientific and technological developments. Nowadays, the necessity to know languages is increasingly recognized as the world joins together in 'global village', taking into account that the role of English this ever shrinking global community is becoming increasingly important.

Question six: How do you see the future of English in Algeria?

The recent plan announced by the ex-minister of higher education to make English as the primary language in the Algerian universities. This strategy may face some difficulties including its implementation and ideological divides determine the debate between the foreign languages in Algeria. In addition, for the historical reasons, the majority of the Algerians want to get rid of a language that is synonymous with the period of colonization which is lasted from 1830 to 1962. Yet, these decisions will be extremely hard to implement at least in the immediate future.

III.9.1. The Interpretation and Analyses

In an attempt to explain the English slogans practices 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 the coexisted languages and dialect as they mix different language varieties to bring or introduce new words.

The main interest of this research is English Slogans 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 expression and idioms in English used by informants and the motives which lead them to create these terms.

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 in particular and even in Spanish language in order for their message to be listened by the national and international presses.

The findings reveal that coining these Hirak words and expressions in English is part of a diverse Algerian Tiaret speech community.

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.

General Conclusion

General Conclusion

The current dissertation attempted to shed the light on the sociolinguistic sphere of the Algerian continent in which Language is considered as an open door to the Algerian identity to be in the facing .

The aim of our research work is to examine the English linguistic practices in El-Hirak's slogans , English language Statue in Algeria and the bilingual/ multilingual requisite or plurilingual proficiency. Indeed our research is divided into three parts .The first one tackles the theoretical including language and everything about it (coexistence of different languages and dialects in Algeria) , sociolinguistics and Language contact and its outcomes.The second one is devoted to the English status in Algeria , the use of English Algerians during El-Hirak protest , and the use of English within the Algerian society.

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 gathers a quantitative and qualitative approaches to demonstrate the use of English language in Algeria. A questionnaire is distributed to a random sample of participants from all groups of the society.

It aims to find out the most used language on the placards during the Algerian Hirak protest and to illustrate the main reasons behind using that language . On the other hand, for the qualitative data, an interview that is directed for random participants (students of different specialties, employers in different fields, and qualified teachers that have significant experience in order to collect more information about the use of English on social media and using it within the algerian society .

Our findings demonstrate that the Algerian youth are aware of the value of the English language in today's global world , Algerians know that English plays an important role in every field in our life and it is a must to learn and master if one wants to catch up the train of development, technology and progress .

Concerning Hypotheses; we can say that they have been confirmed to a certain extent.

- 1- There is a misconception concerning the distinction between multilingualism and plurilingualism by sociolinguists in Algeria.

2- Those who use English are plurilinguals rather than bilingual individuals regarding the status of foreign languages in the Algerian sociolinguistic landscape , plus the Algerians' awareness of the great need and importance of English language in the globe

3.The users of such slogans mostly are students at Universities or youth who are conscious of the value of the English language.

As a result / to sum up we can say that Algerians are getting cognizant of the great importance of English language in the world ; for that reason, Algeria start showing a sort of interest in that international English by inducing teaching / learning English process , encouraging the use of English in art , social media and most importantly using it within the Algerian society ... So we can say that the future of English language in Algeria has an optimistic view and increase .

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Appendices

Appendix I

We, Master students, are conducting a research work to collect information about English linguistic practices in El-Hirak's slogans, bilingual requisite or plurilingual proficiency. We would be so grateful if you devote some minutes from your time to answer the following questions. Confidentiality and anonymity of the participants are honored. Thank you very much for your help.

Section One: Personal information

Question-item 1: Gender

Male Female

Question-item 2: Age

From 20-22 23-26 27 and above

Question-item 3: Residential location

City. Village. Rural area

Section Two: Language Use and Choice

Question-item 4: What is your mother tongue?

Arabic French Tamazigh

Others: _____

Question-item 5: Do you know other language(s) besides your mother tongue?

Yes No

Question-item 6: Which language (s) do you think Algerians use the most?

Standard Arabic Algerian Arabic

Berber French

Others: _____

Question-item 7: What is your level at English language?

Excellent Medium Weak

Section Three: English Practices in El Hirak Protests, Social Media and Society

Question-item 8: A) Did you participate in El Hirak protests?

Yes No

B) If yes, which language do you most depend on to convey your slogans/messages to others?

Question-item 9: A) Have you ever noticed some placards/signs written in English language during El Hirak protests?

Yes No

B) How would you explain such choice?

Question-item 10: In your opinion, what category of protesters used English placards?

Question-item 11: Do you use social media?

Yes No

Question-item 12: What language (s) do you mostly use on social media?

Standard Arabic French

English

Others: _____

Question-item 13: Apart from social media, how would you rate the presence of English in the Algerian society?

Question-item 14: Do you know any shops/stores that are labelled in English?

Yes No

Question-item 15: A) Do you think that English is more useful than French in Algeria?

Yes No

B) If yes, explain why? _____

Question-item 16: A) Do you agree that if you want to be a good communicator, you have to be good at English?

Yes No

B) Explain: _____

Appendix II

Question one: Academic level

Interviewee 1: Master2 French

Interviewee 2 : Third year in secondary school

Interviewee 3 : Third year in middle school

Question Two: What language do you use the most when communicating?

Interviewee1: French

Interviewee 2: Standard Arabic

Interviewee 3: Algerian Arabic

Question Three: In your opinion, which is the most dominant language in the Algerian sociolinguistic landscape?

Interviewee1: French

Interviewee 2: French

Interviewee 3: Algerian Arabic

a. Why is it so?

Interviewee1: French Because of the French colonialism

Interviewee 2: The French colonialism

Interviewee 3: Because of the French colonialism

Section Three: The English language Practices during ELHIRAK protests

Question four: During the Algerian's popular Hirak protest , did you notice the use of slogans and palacards in English?

Interviewee1: Yes

Interviewee 2: sc

Interviewee 3: Yes

a. If yes ,. Could you list some samples (sayings , slogans , signs etc.) ?

Interviewee 1: game over

Interviewee 2: ecBbci rtBtic

Interviewee 3: No vote

b. What messages are emitted by or can be understood from those posters/signs?

Interviewee 1: game over, we don't need you

Interviewee 2: Better future: New Algeria

Interviewee 3: No vote: there will be no vote until they leave the leadership ' yetnahaw gaa' [ʔətnahaw ǧə']

Question five: Which language do you see as obligatory to learn for the future?

Interviewee 1: Arabic

Interviewee 2: English

Interviewee 3: English

a. Why ?

Interviewee 1: The language of the Holy Quran

Interviewee 2: It is a global language

Interviewee 3: Every one speak English

Question six: How do you see the future of English in Algeria?

Interviewee 1: Good future

Interviewee 2: This younger generation must have an idea about this language

Interviewee 3: Very good because we observe that the whole world use it

Appendix III





المخلص

تهدف هذه الورقة البحثية لدراسة الوضع اللغوي في الجزائر. الهدف العام من هذا البحث الوصفي هو التحقق من مدى وجود اللغة الإنجليزية في الجزائر. الجزء الأول مكرس للمفاهيم الرئيسية للدراسة و كذا المشهد اللغوي لهذا البلد من خلال الإشارة إلى حالة كل لغة إما وطنية أو غير وطنية . الجزء الثاني من الورقة يسلط الضوء على العولمة وتأثيرها الدولي على اللغات بشكل عام ، وتأثيرها بشكل خاص على اللغة الإنجليزية ، كما يتطرق لمكانة اللغة الإنجليزية في الجزائر ، واللغة الإنجليزية في وسائل التواصل الاجتماعي. أما الجزء الثالث الأخير فهو نظري حيث يتم جمع البيانات وتحليلها . نتائج هذا البحث تبين أنه هناك سوء فهم فيما يتعلق بالتمييز بين التعددية اللغوية للفرد بحد ذاته (Plurilingualism) والتعددية اللغوية للمجتمع (Multilingualism) من قبل علماء اللغة الاجتماعية في الجزائر ، إلا أن الغالبية العظمى منهم يقولون إن الجزائر بلد متعدد اللغات. كما أن نتائج هذا البحث العلمي توضح أن أولئك الذين إستخدموا اللغة الإنجليزية في شعاراتهم خلال الإحتجاج السياسي " الحراك " هم أشخاص متعدّدو اللغات وليس ثنائيو اللغة و معظمهم طلاب جامعيون يدركون أهمية اللغة الإنجليزية في العالم في وقتنا الحاضر ، أيضا تحاليل هذا البحث تؤكد أن هناك فئة كبيرة من الجزائريين اللذين هم مهتمين باللغة الإنجليزية و يدمجون استخدامها في المجتمع الجزائري و على وسائل التواصل الاجتماعي كما أنهم جد متفائلون بمستقبل اللغة الإنجليزية في الجزائر.

الكلمات المفتاحية: الجزائر ، اللغة الإنجليزية ، الإحتجاج السياسي الجزائري "الحراك" ، التعددية اللغوية ، موقف (الشخص / المجتمع) من اللغة .

Résumé

Ce travail de recherche présente la situation linguistique de l'Algérie. L'objectif général de cette recherche descriptive est d'étudier dans quelle mesure existe l'existence de la langue anglaise en Algérie. La première partie explore le paysage linguistique de ce pays en se référant au statut de chacune des langues (nationales et non nationales) . La deuxième partie pratique de l'article met en lumière la globalisation et son impact international sur les langues en général, et son impact en particulier sur la langue anglaise, le statut de la langue anglaise en Algérie et la langue anglaise dans les médias sociaux. La troisième partie est théorique où les données sont collectées et analysées.

Résultats: 1_ Il y a une idée fautive concernant la distinction entre le multilinguisme et le plurilinguisme par les sociolinguistes en Algérie, cependant, la grande majorité d'entre eux disent que l'Algérie est un pays multilingue. 2 _Ceux qui utilisent l'anglais sont des plurilingues , la plupart sont des étudiants des universités qui sont conscients de l'importance de la langue anglaise dans le monde. 4_ la grande majorité des Algériens sont intéressés par l'anglais , ils intègrent l'usage de l'anglais au sein de la société algérienne et sur les réseaux sociaux et Ils sont trop optimistes quant à l'avenir de la langue anglaise en Algérie.

Mots clés: Algérie, langue anglaise, protestation politique algérienne "El Hirak", multilinguisme, plurilinguisme