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Investigating the Socio-Psychological Motives Behind the Linguistic Features of Sarcasm Against Political Decisions Amongst Facebook Users at Tiaret

A Dissertation Submitted to the Department of Letters and Foreign Languages in Partial
Fulfilment of the Requirement for the Degree of Master in Linguistics

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Dedication

I am Abbou Fatima Zohra, I dedicate this work to the soul of my parents may Allah bless them, to my husband and my children, to my brothers and sisters, and to all my family, near or far.

I am Belkheira Ibtisem, I dedicate this work to my parents, to my brother and sisters, and friends.

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Abstract

This dissertation examines the ability of sarcastic language in some Facebook posts against political decisions/ decision-makers in conveying of messages and changing the political state of affairs in Algeria. To unravel the linguistic use and/or choice in our respondents' sarcastic Facebook posts, mixed methods research was employed that's a quantitative and qualitative approaches (i.e., via using a questionnaire, as a tool for data collection, distributed upon 150 respondents in Tiaret Speech Community (TSC), and Content Analysis, as a tool for data analysis, to deconstruct 40 Facebook sarcastic posts). The findings show that Facebookers in TSC prefer using sarcastic posts on unexpected and/or unreasonable political decisions in an attempt to reflect their sad real-life situation in funny ways for the sake of pushing decision makers to find immediate solutions. Last but not least, this study opens the door for further research like the exploitation of metaphorical expressions in social networking sites to change public opinion towards politicians and political decisions in Algeria.

Keywords: Linguistic sarcasm, political decisions, decision-makers, Facebook users, Tiaret Speech Community

تفحص هاته المذكرة قدرة اللغة الساخرة في بعض منشورات الفيسبوك ضد القرارات السياسية وصناع القرار في إيصال الرسالة وتغيير الوضع السياسي في الجزائر. وللكشف عن الاستعمال والاختيار اللغوي في منشورات الفيسبوك الساخرة لدى المستجيبين، استخدم منهج بحث مختلط كمي ونوعي (يعني هذا عن طريق استعمال الاستبيان كوسيلة لجمع المعلومات حيث وزع على150 مستجيب في مجتمع الكلام تيارت واستعمال تحليل المحتوى كأداة لتحليل المعلومات لتحليل 40 منشور فيسبوك ساخر. أظهرت النتائج بأن مستخدمي الفيسبوك في مجتمع الكلام تيارت يفضلون استعمال المناشير الساخرة ضد القرارات السياسية الغير متوقعة والغير منطقية في محاولة لعكس واقع الحياة المحزنة بطريقة مضحكة من أجل دفع صناع القرار لإيجاد حلول فورية. أخيرا وليس آخرا تفتح هاته الدراسة الباب للمزيد من البحوث مثل استغلال التعابير المجازية في مواقع التواصل الاجتماعي لتغيير الرأي العام اتجاه السياسيين والقرارات السياسية في الجزائر.

كلمات مفتاحية: السخرية اللغوية، قرارات سياسية، صناع القرار، مستخدمو الفايسبوك، مجتمع الكلام تيارت.

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List of Abbreviations and Coding Conventions Used in the Dissertation

ADA :   Algerian Dialectal Arabic

Ber :   Berber

CM :   Code Mixing

CP: Conversational Principles

CS: Code Switching

Eng.:   The English Language

FB: Facebook

Fr: The French Language

MSA: Modern Standard Arabic

TSC: Tiaret Speech Community

Key to Phonemic Symbols

Letters	Phonemic Transcription	Letters	Phonemic Transcription
أ	/ʔ/	ض	/ɕ/
ب	/b/	ط	/ţ/
ت	/t/	ظ	/ʤ/
ث	/θ/	ع	/ʕ/
ج	/dʒ/	غ	/ɣ/
ح	/ħ/	ف	/f/
خ	/fj/	ق	/q/
د	/d/	ك	/k/
ذ	/ð/	ل	/l/
ر	/r/	م	/m/
ز	/z/	ن	/n/
س	/s/	ه	/h/
ش	/ʃ/	و	/w/
ص	/ş/	ي	/j/

General

Introduction

General Introduction

The emergence of Facebook in 2004 has created a new way of social communication. It has become worldwide used to share information, express feelings, and discuss up to date issues. Like other people in the world, the Algerians have adopted this social networking to express their opinions concerning various topics. One of these topics is political decisions. These views are found written in forms of posts; either in a sarcastic or non-sarcastic *way*.

What attracted us in Facebook are the sarcastic posts, where bloggers use sarcastic language to express their opinions just after the encasement of new, sometimes unexpected or unreasonable, political decisions, in which Thus, Facebook seems as a space where people show up their feelings such as happiness or anger freely.

Our investigation is about investigating the socio-psychological motives behind the linguistic features of sarcasm in some Facebook posts against political decisions amongst Facebook users at Tiaret. We have observed that bloggers write several sarcastic posts which are followed by numerous followers and have quite a lot of likes and comments. This sociolinguistic phenomenon has widely spread in Algeria especially in recent months. The latter motivated us to tackle this study, and since we live in Tiaret, we have chosen it as the setting of the context of our research.

In this light, the following broad question has been raised:

1) To what extent can the use of sarcastic language affect both Facebookers' followers, politicians and/or decision makers?

The aforementioned general question has included more detailed sub-questions and further issues to discuss as follows:

a) What are the substantial reasons behind the appearance and spread of language sarcasm amongst bloggers in Algeria as a whole and in particular amid Faceookers in TSC?

b) How can linguistic sarcasm frame in discourse amongst Facebookers and the general public?

c) How far can such linguistic practices influence decision-makers' standpoints?

Accordingly, we suggest the following hypothesis and sub-hypotheses:

1) Sarcastic language serves in changing the mind of Facebook followers and even the general public and may push decision makers find instant solutions.

a) There are various sociopsychological reasons behind the appearance and spread of Language sarcasm amongst bloggers in Algeria as a whole and in particular amid Facebookers in TSC.

b) Linguistic sarcasm frames in discourse amongst Facebookers and the general public through literary devices.

c) Linguistic sarcasm influences decision makers by changing standpoints.

The study aims at highlighting the reality of the political situation in Algeria, to reduce the obstacles between politicians and citizens, and to test the ability of sarcastic language in conveying hidden messages and their ability to change politicians' decisions.

Our framework will be divided into three chapters: the first chapter is entitled: Features of the Sociolinguistic Situation in Algeria. It accounts the language varieties used in Algeria in a chronological order besides to the main aspects of language contact and their relation with languages and language varieties. Also, it gives background information about the context of our study which is Tiaret; its geographical overview, etymology, and history.

The second chapter is devoted to reviewing the literature. It includes the main concepts of our study which are as follows: conversational implicature, sarcasm, and Facebook. Finally, the Third chapter is entitled: Research Methodology, Procedures and Findings' Analysis covers the research methods and procedures used to collect and analyse data. We use a mixed methods approach in which questionnaires are handed to 150 participants to recognise their attitudes towards political sarcastic posts, and content analysis is made upon some of those posts to analyse how this sarcasm is made.

CHAPTER ONE

Features of the Sociolinguistic Situation in Algeria

1.1 Introduction

The first chapter of this dissertation is devoted to the evolution of the sociolinguistic situation in a chronological order according to the history of Algeria. Also, we will shed the light on some outcomes of language contact and their relation with the Algerian context which is extremely complex due to the coexistence of many varieties; Modern Standard Arabic, Algerian Dialectal Arabic, Berber and its varieties, French as the first foreign language, English as the second foreign language, and finally Spanish and German as optional choice at schools. Besides we shall also focus on Tiaret which is the context of our study; its etymology and history.

1.2 Algeria in Pre-historic Times

The linguistic plurality of varieties spoken in Algeria is returned back to the huge number of civilisations and invasions Berbers were the first habitants in the fifteenth millennium BC, their language was called the Libyc as Elimam (2004), has stated that "During the Neolitbic era, the principal elements of the Berber culture were already in place: a Libyc language means of communication." The Libyc language was called Tifinagh. At the present time, Berber has many varieties. Tamazight is spoken in Kabylia, the most important area where the population have a highly linguistic and cultural awareness. It is spoken in Tizi-ouzou, Bejaia, Bouira, Boumerdes, and Setif. It is also spoken in Chenoua region, from Cherchel to Tipaza. Tachawit is the variety spoken in Batna and Khanchela, Tamachag aka Tamajag or Tamahag at the land of the Tuareg (Achab, 2001). The previous Berber varieties have influenced ADA where it has borrowed some words from them as l'/البغرير/beɣr/r:i(a kind of sweets), /ʃ:bʌrhʊ/برهوش(the person who suffers from smallpox, and the wordlet/لاتاي ej/(the tea) .

1.3 The Phoenician Period

The Phoenician and Carthaginian civilisation**s** were dated back to 1200 BC. Carthaginian civilisation was more advanced than the Phoenician one. Thus, at that time**,** the Phoenician**s** influenced the Algerian linguistic situation**;** a Himitic- Semitic language was coined by them. It closely resembled to Hebrew and Arabic, and it lasted for long period of time even when the Roman occupied Algeria. The Berber regions were influenced by it even though Punic was used by the elite class and Berber by peasant**s** (Bouamrane, 1986). The Phoenician period did not affect the sociolinguistic situation as much as other civilisations did where Berber preserved its situation**.**

1.4 The Roman Period

In 416 BC, the Roman conquest began with the collapse of Carthage and it lasted until 40 CE. The Roman**s** started their Romanisation policy by using the method of Latinization**,** where they imposed Berbers to use Latin in implicit way by including it in their administrative system especially in the financial side. Chenninis (1984)[1] has claimed that "the more people were poor and marginalized from the country, the more they detested Romanization (to become Roman and vice versa)." Accordingly**,** it can be noticed that people in the mountains preserve using their Lybic language. Therefore, Berber is still used up till now.

1.5 Islam and the Arabs' Period

The first invasion of the Muslims was in the 7th Century to spread Islam in North Africa where Berber fought against them**.** Meanwhile**,** the second invasion of Bani Hilal

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[1] محمد البشير شنيني التغيرات الاقتصادية والاجتماعية في المغرب اثناء الاحتلال الروماني المؤسسة الوطنية للكتاب وحدة الرغاية الجزائر

was successful where Berbers accepted Islam as Abd El 'Al[2] (1968) has declared that "the Berbers were mixed with Arabs in plains and plateaus letting their language, their name, and they were arabized … people who were called Arabo Berber[3] ."(p.42) (our own translation). This means that Arabs affect their religion, social, and linguistic situation. This latter includes Arabization which was a partial domination, only in the pass way region where it was the urban dialects of Syria and Palestine which nowadays are found in urban cities as Telemcen, Cherchell, Algiers, and Tenes and in the countryside as little Kabylia and Ghazouat.

The Beduin Hilaliens contribute to the Arabization of Berbers where the Beduin Arabic is the source of rural Arab dialect in North Africa today which includes the Hauts Plateaus in the tell (North), in the Ksours (rural Hamlets) and in the Sahara except in area of Berber blones who live in high places. The latter explains why they have kept their dialect until nowadays such as in Kabylia, the Aures, the Mzab, and the mounts of Telemcen (Bouamrane ,1986). Thereupon, the educated caste was thus bilingual unlike the majority of the population which was monolingual i.e., speaking either the Tamazight or the dialectical Arabic. That period has affected the Algerian linguistic background where many words in ADA are purely Arabic such as: /jebʌnʌ/ جبانة(the desert where graveyards are found), هدر/hdʌr/from the wordهذر /hðʌr/(garrulous person), and the word هبرة /hʌbrʌ/ (steak).

1.6 The Turkish Period

As Tunisia succeeded in getting rid of Spain conquest with the help of the two Muslim privateer brothers Aruj and Khairaddine Barbarous. Algeria in return demanded

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[2]عبد المنعم عبد العال لهجة شمال المغرب تطوان وما حولها دار الكتاب العربي للطباعة والنشر القاهرة مصر

[3] إذ اختلط البربر بالعرب في السهول والهضاب، تاركين لغتهم وعاداتهم وفقدوا اسمهم القديم واستعربوا ...، القوم الذين يسمون باسم البربر المستعربين.

their help too where in 1516 Aruj moved to it but he failed and was killed. In 1518, his brother Khairaddine succeed and settled in Algiers as the Beylerbey or the Provincial Governor. For Julien (1970), Turkish was the official language at that time even though the Arabic dialect kept its significant value, and Berber was spoken at least in countryside and inside houses.

The Ottoman presence during three centuries, without upsetting the linguistic hand scape of the country, influenced the urban primarily varieties (of Algiers, Bejaia, Medea and Telemcen), in which a considerable borrowed number of Turkish terms in the various fields of the everyday life (food, clothing, names of trades) of which some became patronyms (Ghalem,2000 as cited in Chami,2009)**.** This means that the linguistic level was influenced by borrowed words from Turkish language such asبقلاوة /bʌqlawa/ (a kind of sweets),دادا/dada/(babysitter),and قيطون/qiːtʊːn/ (a tent) .

Arabic rather has preserved its status through the Arabo-Berber through Zouias in which "Zouias gave teaching from the secondary to high schools, learners stayed there ten years during which the following maters were taught: Reading of the Koran, recitation, theology, and comments on religion." (Chitour ,1999).

1.7 The French Period

Just after the Turkish Period, the French Period began in which Algeria was witnessed a colonisation of 132 years. The incident which was called Fan Affair. This was called originally*« Le coup de l'éventail »* was the cause of that colonisation. According to historians as Saad Allah Abou El Kasem, in1827, the last Turkish Dey expelled the French consul Duval with his flywhisk during an audience in which France considered it as an insult. De facto, it was just a pretext for that colonisation to blockaded it for three years

where in June 14, 1830they reached Sidi Fradj and they started to spread over the whole country in which in the fifth July, the Dey gave up.

The French colonisation has affected the current linguistic situation where the French language is considered as the first foreign language and many people speak French or switch between ADA and French and even they use some words in their dialect such as:/blːdʊ/دوبل(double),/ʃlada/شلادة (lettuce) ,and the word /الكوليج 'lːkʊlidʒ/ from the word le college (the school) .

If we return back to history, we discover that France came with the idea of acculturation and assimilating the Algerian identity where they applied the French policy by Frenchifisation all domains began from education where a commander of the military campaign, writing a letter to the French Minister of Defence claimed that:

> Truly Algeria will not become French unless the French language becomes the dominant language. The ultimate goal of all efforts of the French administration in education is to substitute Arabic for the French language because French is the language of the authorities and administration, which will secure a rapid spread among the native people, especially when new generation join our schools. (Sa'd, Allah,1998 as cited in, Bensaid, and Lajel,2012).

This, means that due to substituting Arabic by French, French is still used nowadays.

Only few children had the right to go to school and study, and the others study at « médrasas »[4] and Zouias[5]using the Arabic language. Therefore, both Arabic and French have been preserved up till now.

1.8 Language Contact

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[4]Mederasas: A Muslim traditional high school.
[5] Zouia: A Muslim traditional secondary school.

The contact that happens between languages through time affects each other where the field of contact linguistics has been a focal point of interest amongst scholars since the nineteenth century such as Sapir (1921), Bloomfield (1933), and others. According to Thomason (2001), "language contact is the use of more than one language in the same place at the same time." This means that languages used in the same setting influence each other's. She claims also that language contact is everywhere: There is no evidence that any language has developed in total isolation. It is right that any language in the world has been influenced by other language or languages in certain ways. It can be either in a direct way (colonisation, trade, immigration, mixed marriage, and so on) or in an indirect way (through works of literature and social networking). Language contact has many outcomes such as: diglossia, borrowing, bilingualism, multilingualism, plurilingualism, and code-switching

1.8.1 Diglossia

Diglossia refers to a Greek language situation. According to Albirin (2016), the linguist Krumbacher (1902) was the first who tend to use the term Diglossia, followed by the French Orientalist Marcais (1930) and it was defined and developed to a linguistic model by the American sociolinguist Ferguson. (Slamnia ,2018-2019)

Diglossia isa sociolinguistic situation in which two distinct varieties of a language are spoken within the same speech community. These two varieties have to use to serve different social functions in which one is high (H) and the other is low (L). In Algeria, there is a variation of regional varieties though, Classical Arabic is its official language, likewise it is used in official and special contexts; while, the various dialects are used in daily life conversations.

Marcais (1930) has declared that there are two forms of Arabic, the Classical one is for the written from; however, the extended one is for the oral form. In the pre-Islam period, the Classical Arabic was only spoken, the written form began when the Koran was written by Othman Ibn Affan. (p.401)

Ferguson has described a linguistic situation when two varieties of the same language are used for distinct functions as « Diglossia ». He claimed that the high variety (H) is used in formal setting and the low one (L) is used in informal spheres. Ferguson (1959) has defined it as:

> Diglossia is relatively stable language situation in which , in addition to the primary dialects of the language (which may include 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 .(p.16)

Ferguson has described Diglossia in Arabic speaking countries as of Bilingualism in a given society, one is the high variety (H) and the other is a low variety (L) belonging to the same language, in which the high variety is the standard one used to official and   formal settings such as education, literature, and formal speech**es;** however**,** the low variety is used in informal and non -standard contexts such as daily life, home**,** friend conversation**s.** According to him**,** the high variety is learned by a formal instruction used for most formal written and spoken situations, and not used in ordinary and informal conversations. (Ali Chaouche, 2005-2006**).**

1.8.2 Borrowing

Borrowing is the process by which an isolated word from one language which is called the donor language is adopted of use in another language which is called the recipient language It is the result of a cultural contact during a period of time. Haugen is the first who coined this item in 1950. It is the meeting point of various fields like the field of linguistics, anthropology, sociology, and psychology. Many languages have been affected by borrowing, as well as borrowing was influenced by other factors.

The globalization and the mutual contact between many areas especially in trade, media, website, give birth to an extensive borrowing. Technology has been regarded the most important motivator of borrowing. It increases it especially by travelling since the rapid travel avoid distances and boundaries and lead to the openness of countries to each other. The latter has resulted to the acquisition of numerous foreign terms. In the18th century, scholars were more interested to the changes of language; whereas, in the 19th century Holgar Perden's 'The Discovery of Language 'highlighted the development of language and the major theory of Borrowing which was highlighted in the next one century and half Edwar Sapir's 'Language' (1921) highlighted the significance and the value of language contact. He noted how Chinese flooded Korean and Japanese vocabulary and how English borrowed an immense number of words and productive affixes from French. In addition to that, Bloomfield's Influential Language (1933) advocated the different speech forms which appear when individuals and groups come into contact. (Hoffer ,2002).

1.8.3 Different Types / Classifications of Borrowing

Bloomfield (1933) distinguishes between dialect borrowing and cultural borrowing. In dialect borrowing, the features come within the same speech area, however in cultural borrowing, the features come from different language. Haugen (1959, 1953) highlighted

the structural constraints on borrowing and the structural effect on the borrowing language as whole. Weinrich (1953) discussed the lexical interference, as well as the syntactic and the phonological interference. According to Haugen (1950) the different types of borrowing are as follow:

Loan words: morphemic importation without substitution: in which we borrow the word and its meaning.

Loan blends: It is a compound word in which we blend a borrowed word with a translate one.

Loan shifts:in this case the both halves of the compound have been translated into the borring language, so the meaning of a word can be changed without importing morphemes from to the source language to the borrowing one. (Triffers, &Daller, 2010).

1.8.4 Bilingualism

The concept of bilingualism has had a great importance in which many scholars and linguists have tackled from different perspectives. The term itself means the use of two languages by a person or a group of people. Many definitions have been provided by many scholars to bilingualism. According to Bloomfield (1933), it is the "native-like control of two languages." In view of that, the person masters the two languages as the natives do. Weinrich (1953) defined it as "the practice of using alternately two languages."; while, Mackey (1968) claimed that "the alternate use of two or more languages by the same individual." Taking this function into account, if the person speaks more than two languages, he or she is considered as a bilingual. Thereupon, the term multilingual does not exist but plurilingual.

A truly bilingual person must master the four skills; reading and writing, listening and speaking; however, the extent to which bilinguals are competent differs from one to

another. In Algeria, throughout examining the sociolinguistic situation, some individuals are bilingual by using both Arabic and French.

Since bilingualism is the use of two languages, plurilingualism is the use of more than two languages by individuals and multilingualism is the use of more than two languages, but it refers to entities such as societies or cities.

1.8.5 Code Switching

The coexistence or mixture of many codes within a speech community, sometimes urge individuals to use all at once in their speech. In sociolinguistics, this is called code switching. The term refers to switch back and forth between two different varieties within the same conversation. These varieties can be either genetically related or unrelated. It is commonly known among bilinguals in everyday communication. Muysken (1995) defined it as "the alternative use by bilinguals of two or more languages in the same conversation "For many linguists, this alternation is due to the lack of the linguistic competence as Hymes (1968) stated that: "used as a strategy of communication to compensate his lack of competence by using sometimes one language, sometimes the other to maximize the efficiency of the communication. "This alternation can happen in different position of the sentence; inter-sentential which refers to the language switches at the level of the sentence which occur at the boundaries as the example that we can identify in Pollack's title of his article "Sometimes I'll Start a Sentence in English y Termino en Espagnol". Besides, intra sentential occurs in the middle of the sentence which is called code-mixing. Though, some scholars use the term CS and CM interchangeably. As we mentioned before that French colonisation affects the linguistic situation of Algeria especially its dialects in which many people code mix and code switch between ADA and French. For instance, kirak çava? (how are you?)

1.9 Tiaret: The Context of the Present Investigation

This section is devoted to highlight the context of our study in which we give a small overview on Tiaret's geography, its etymology, and its history.

1.9.1 Geographical Overview

Tiaret (Arabic: تيارت Tifinagh⬚⬚⬚⬚;Tihert or Tahert, means "Lioness"),is a major agriculture centre known for its purebred Arabian horses. It is numbered as the 14th province in Algeria. The wilaya of Tiaret is situated in the western part of Algeria and bordered by Tissemsilet and Relizane on the north, on the south by El-Bayadh and Laghouat, on the west by Mascara and Saïda, and on the east by Djelfa.It extends on a limited territorial area of about 20673 km[26] where the density of population estimates 846823(about40,96/km^2) according to the last consensus of 2021.People in Tiaret are from different origins and ethnic groups; Arabs, Berbers, Beni Mzab, and so forth.

1.9.2 Etymology and History

Tiaret or Tihert, according to the orientalist, Mark Marty, it is a Berber word which means a station because it has been a station, or stopping place for travellers, traders, and armies. Tiaret is dated back to the prehistory era where it was found some stone tools and rock carvings in many archaeological sites such as Ghartoufa, Ghzoul mountain, Sidi Khaled, and so on.[7] The native dwellers of the wilaya were originally Berbers. It was invaded by the Roman in the end of the second century and the beginning of the third century where they called it Tingartia. In the 7thC exactly in 681, it was attacked by OkbaI

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[6] Marc André Fabre « monographi de la commune mixe indgéne de tiaret – Aflou » B.S.G.A De la province d'oran T.22, 1902, p261.

[7]قلماوي عمر، "لمحة على فترة ما قبل التاريخ بولاية تيارت – المفاهيم الحالية والمنظور المستقبلي"، عن مجلة بحوث، جامعة الجزائر، العدد03، سنة 1995، ص76، 77.

bn Nafea who wanted to spread Islam in the region where tribes such as Matmata, Lowata, and Howara became Muslims after many battles. After that, it was taken by and al-Rahmān ibn Rustom in761 in which it became the capital of his country for more than one century and a half. Then, it was attacked by Fatimid's and the Ibādis Withdrew. Besides all these invasions, Tiaret passed through Turkish control from 1519 until 1830 where it was taken by the French in1843. During the French colonisation, it was chosen by El Emir And el Kader to build his camp where it was known at that time by Tagdemt where people from different regions came and settled in Tiaret; Arabs, Berbers, Andalusians, Kargallians, and others from Mascara, Medea, Mostaganem, Cherchell, Meliana besides to Jewish where in1841 the density of population estimated 5000. Thereby, Tiaret had a significant status where each time was chosen as the capital of the country in which a mixture of ethnic groups is found for its successive invasions.

1.10 Conclusion

To put it briefly, the sociolinguistic situation of Algeria is extremely complex due to the successive invasions that Algeria submitted or witnessed. In fact, it is the heavy cultural contact with other civilisations that shapes the linguistic background of the Algerians in which we can identify that ADA is a mixture of many varieties and we can recognize also that ADA, Berber, and French are the most spoken varieties by people and they are a constituent part of their speech repertoire. From all what we have mentioned before, it is difficult to determine what the Algerian sociolinguistic is; nevertheless, we can state that Algeria is a diglossic country that include bilingual and even plurilingual individuals. The next chapter will be devoted to literature review where we will make a general overview on the key concepts of our study.

CHAPTER TWO:

Sarcasm as sociolinguistic field of research

2.1 Introduction

The second chapter is entitled Sarcasm as a Sociolinguistic Field of Research. It sheds the light on some key concepts related to our research where we talk about conversational implicatures, conversational principles; its types, and its features, sarcasm; Genesis and types ,and finally a brief history and definition about Facebook since we tackle the analyzation of sarcasm in some Facebook posts against political decisions.in this chapter we shall make a general overview about the mentioned concepts to get what they really mean and how they relate to our research where each concept is a part of our investigation.

2.2 Conversational Implicature

In order to keep our relationships with others, we communicate in which in everyday conversations we tend to understand each other by deciphering what the speakers mean. To know what others really mean, we have to look at what they say in their utterances, whereas; Grice (1975) has claimed that "we must view what they say against the ongoing discourse and its accepted purpose or direction." This means that others sometimes mean more than what they have said or even they imply a hidden meaning with their utterances even though it is not literally expressed. Grice (1975) described the implicatures in this way:

Our talk exchanges do not normally consist of a succession of disconnected remarks, and would not be rational if they did. They are characteristically, to some degree at least, cooperative efforts; and each participant recognizes in them, to some extent, a common purpose or set of purposes, or at least a mutually accepted direction. The purpose or set of purposes, or at least a mutually accepted direction. The purpose of direction may be fixed from the start (e.g., by an initial proposal of a question for discussion), or it may involve during the exchange; it may be failed definite, or it may be so indefinite to leave very considerable latitude to the participants (as in a casual conversation). But at each stage, some possible conversational moves would be excluded as conversationally unsuitable. (p.45)

Accordingly, we can identify that the hearer must go beyond what the speaker actually have said and the participants cooperate with each other through the accepted purpose or direction which must be defined from the beginning of the conversation or in the middle by following some rules or maxims enable listeners to work out implicatures "cooperative principles" which means that you make your conversational contribution such as is required.

2.3 Conversational Principles

They are set of rules or maxims that are must be followed by the speaker to achieve the wanted meaning and help people to get along with each other.

> **1.Maxim of Quantity:** This rule can be summarised into two things:
> Make your contribution as informative as is required.
> Do not make your contribution more informative than is required.
> **2.Maxim of quality:** This maxim is also can be summarised into two things:
> Do not say what you believe to be false.
> Do not say that for which you lack evidence.
> **3.Maxim of Relation:** This later is represented in:
> Be relevant
> **4.Maxim of Manner:** It is related to some tips which are as follow:
> Avoid obscurity of expressions.
> Avoid ambiguity.
> Be brief (avoid unnecessary prolixity).

Be orderly.

In order to get the speaker's meaning, he or she must follow some rules, however; participants sometimes choose not to preserve the cooperative principles in order to imply another meaning different of what is obvious or visible in the surface meaning. Conversational implicature actually occurs when the four previous mentioned maxims are violated. Thus, conversational implicature help the hearer to deduce some additional information beyond the context and the linguistic content of the utterance. Literary devices are the best examples of implicature. For instance:

Thanks a million (hyperbole)

You look like the moon (simile)

2.4 Not Observing the Maxims

For Grice (1975), a speaker can choose to...

1.Infringing the maxim(s): due to language deficiency or lack of cultural background

2.Opt out the maxim(s): refuse to cooperate

3.Suspending the maxim(s): required under certain circumstances

4.Flout /violate the maxim (s): be intentionally ironic (flout) or be intentionally misleading (violate)

Some Examples of Breaking the maxims

1.infringing the maxim:(the example in Paltridge,2012, p.46)

Someone learning English speaks to a native:

. English speaker: Would you like coffee or tea?

. Non-English speaker:" yes".

For the lack of linguistic proficiency, the non-English speaker infringes the maxim of quantity.

2.Opt out the maxim:

a) A politician to a journalist: "I'm afraid I can't answer this question; I can't give you that information. No comment"

Here the politician refuses to cooperate with the journalist.

3.Suspending the maxim. Here the best example can be praising the dead person and neglecting his bad aspects.

A: He was a good person in his life.

4.Flout /violate the maxim:

The professor is writing a letter of reference for a student who is applying for a job as a philosophy teacher: "Dear sir, Mr. X's command of English is excellent, and his attendance at tutorials has been regular. Yours, etc. (Grice,1975, p.52).

Here the professor flouts the maxim of relation because he /she does not want to lie and say that Mr. X is good in philosophy.

2.5 Features of CP

For Grice,1975. There are three characteristics of CP which are as below:

-They are non-conventional: they are not conventionally associated with the words or sentence uttered.

-They are calculable.

-They are defeasible: speaker can cancel them, rendering them null and void.

2.6 Types of CP

Grice has mentioned two types of CP:

1.Generalised Conversational Implicature which means that the hearer can infer or deduce what is really meant without reference to a special context. For instance, (A) asks (B): what is your university specialty? (B) replies: I am a student of English and I practice swimming every day. The expression here implies that (B) is a good swimmer and it does not depend on the context of the utterance.

2.Particularized Conversational Implicature which means that the implies meaning depends on the context of the utterance itself as in the example shown below:

A: Where is my phone?

B: Your son is playing.

In this example the implicature depends on the context of the utterance.

In conclusion, conversational implicature can be used for many reasons such as to look intelligent, to appear different, or even to be sarcastically, and this later is related to our research which is about sarcasm.

2.7 Definition of Sarcasm

According to Elizabeth Camp (2012), sarcasm traditional theories considered sarcasm as a treatment of cases in which the speaker means the opposite of what is said. However, expressivist recently claimed that it is not a type of speaker meaning at all, but merely an evoked thought or perspective expressed through a dissociative attitude.

Accordingly, she also added that sarcasm should be analysed in terms of meaning inversion, as the traditional theory does, nevertheless meaning needs to be interpreted more broadly to include illocutionary force and evaluative attitudes as well as propositional content.

Quintilian articulated the standard view of sarcasm or verbal irony roughly two millennia ago, thus he claimed that it is a speech in which we understand something which is opposite of what is actually said (95/1920, p 401).

Robyn Carston (2002, p 15) declared that the fact that speaker's meaning can come apart from sentence meaning, sarcasm is often presented as 'the textbook case'.

Grice (1975) said:

> Unless A's utterance is entirely pointless, A must be trying to get across some other proposition than the one he purports to be putting forward. This must be some obviously related proposition: the most obviously related proposition is the contradictory of the one he purports to be putting forward. (p 34)

This explanation is based on the same analysis form and explanatory tools as Gricean explanatory typical conversation implicature in which speaking sarcastically, speaker says the opposite of what he want say, subsequently the standard implicature view attacks from two different directions for its storied pedigree and inherent plausibility: from the left semantics

claimed sarcasm is semantically encoded by an operator which invents the literal meaning of the word though, from the right expressivist negates that sarcasm is a matter of meaning at all

Despite, the two challengers (semanticist /expressivist) claimed something significantly right, simultaneously, and mutually insist that sarcasm works just in one way.

Elizabeth Camp defended her claim, thus she illustrious four subclasses of sarcasm indicated in terms of inversion, these subclasses are as follows: propositional, lexical, like-prefixed and illocutionary sarcasm.

Sarcasm can be used in direct or written conversations. Sarcasm in written form is usually found in literary works. Some fiction writers used sarcasm with purpose to build characters that are created. Sarcasm is not insinuating people or partners, but can also be directed toward a situation or an idea. Sarcasm is usually used or a way of expressing the expression which cannot be expressed directly. It is figure of speech that includes negative and critical attitudes to be sarcastic and offend specially in political posts against decisions and decision makers the case of our scientific investigation.

The semantic status and the rhetorical force of the varieties of sarcasm accentuated on anyone in isolation since they differed so extensively in their functioning boards, this assessment is a result of a universal methodological prejudice in favour of semantics analysis, and it is an agreement of an important group of linguists and philosophers.

Expressivist assumed the opposite opinion of semanticist, whereas together, they considered sarcasm as a figure of speech that exchanged one propositional meaning.it pretended that not any sentence could be derived ironically in any context, and it aimed to determinate the negative petition of the speaker's meaning.

2.8 Varieties of Sarcasm

Varieties or types of sarcasm are as follow:

2.8.1 Propositional Sarcasm

The sarcasm's uncomplicated and effortless occurrences and manifestations are those in which the sarcasm's scope is forwarded to some propositions to which a sincere utterance would have confided and entrusted the speaker. Thus, propositional sarcasm is able to pick out or earmark implicatures that would be give rise by entirely sincere utterance of sentence which is itself authentically propounded or declared.

It is the sarcasm form itself /the proposition form, where propositional sarcasm is also the most type clear form. it leaded directly to intent other purpose of speaker which is indeed aimed at insinuating.

2.8.2 Lexical Sarcasm

So far Camp argued that propositional sarcasm most meticulously comes close to the traditional implicature model, therefor lexical sarcasm furnishes the best occasion for a semanticist acceptance of sarcasm. If propositional sarcasm is more similar to an implicate model, this lexical sarcasm is closer to semantic model.

Lexical sarcasm's type looks more closely its relationship with the evaluative scale of speaker rather than the previous type. In propositional sarcasm statements are more pragmatic, but in lexical sarcasm it seems more natural and clearer of extreme statement since it is expressed with positive word that has negative effect in the form of conventional relation with normative scale.

To conclude, it would be obvious and clear that lexical sarcasm is the only type of sarcasm that embeds and it is also an extreme statement related to insinuate the physical of someone.

2.8.3 "Like"-Prefixed Sarcasm

"Like"-Prefixed Sarcasm cooperates with declarative sentence. The speaker is engaged to the inverted content, where bare propositional sarcasm catalyses at most a strong implicature. Speaker tackled a primary illocutionary act and not just an implicature when using "like"-prefixed sarcasm. The "like"-prefixed sarcasm is unquestionable and indisputable variety of sarcasm necessitates and requires the inversion of meaning in powerful impression of the locution, accordingly it is enormously and extensively sturdier and more forced than in bare propositional sarcasm. It is similar to propositional sarcasm nonetheless; it combines sarcasm statement with declarative sentences.

2.8.4 Illocutionary Sarcasm

According to Camp illocutionary sarcasm is not just some elements within the uttered sentence, but it is the cases where the sarcasm's scope encloses, it is the completely undertaken illocutionary act in a sincere utterance. In addition, it includes the overfull scope and sweep of implicature that vocalise and utter estimative attitudes such pity, admiration, and surprise. It is not only seen as an element within speech but then again also as a whole which includes other speech act accompanyit.it contains the whole implicature even in special circumstances such as utterances that express compassion, praise, question insinuating, etc.

Unlike in the previous species of sarcasm, the speaker permitted the assessing scale which her utterance suggested, he purely fantasises to assume that acquaintance grades on this scale.

2.9 Sarcasm and Verbal Irony

According to Camp research, the traditional theorist was right when he appealed that sarcasm encompasses sort of meaning inversion whereas the expressivist was also accurate once he argued that irony involves a disparity between how things are and how they should be, accordingly, she claimed that we need to discriminate between the types of irony and 'sarcasm, since sarcasm and verbal irony obviously do differ in some respects, and at the same time the two phenomena are closely related and several people used the terms interchangeably. She whispered that the sarcasm's analysis in terms of meaning inversion is able to clarify all of examples discussed by traditional implicature theorists and expressivist.

2.10 A brief history of Facebook

Facebook, is an online network that is part of the American company Meta platforms. In 2004 FB was founded by the four Harvard University students: Mark Zuckerberg, Eduardo Saverin, Dustin Moskovitz, and Chris Haughes. FB became worldwide used with nearly three billion users in 2021 where approximately the half of this number use it every day. The company's headquarters are in Menlo Park and California.

The company has a complicated history. First, it began in 2003 at Harvard University as Face mash, an online service for students to judge the attractiveness of their fellow students,450 people flocked to Face mash. That success encouraged Zuckerberg to register the URL http://www.the Facebook.com in January 2004. Then, he created a new social networking for fellow students of Saverin, Moskovitz, and Haughes. FB launched in February 2004 where Harvard students could post their personal photos and information. Thus, its popularity increased and students from other U.S high schools were allowed to join. In September 2004the Facebook added the wall to a member's online profile. By the end of 2004, it had reached one million users. In 2005, FB introduced the idea of "tagging" people in

photos that were posted to the site. In 2006, it allowed anyone, who is over the age of 13with a registered e-mail address, beyond students and people from educational institutions to be a membership in this social networking.

At the beginning privacy was a problem and a big issue for the company; however, after an outcry from users, FB implemented privacy policy in 2007 and in this year the company continued its features' development where users could give gifts to friends, post free classified advertisement, and even develop their own applications.

FB has become a strong power over political issues such as U.S. presidential election of 2008.Also, Colonia the service was used to rally people in protest against the anti-government FARC guerilla rebellion. Moreover, the activity of protesting that it was hold against Hosni Mubarak during 2011.

In February 2012, FB filled to become a public company in which it earned money through its initial public offering (IPO) where by the end of the first day of stock's trading, Zuckerberg's Holdings were estimated at more than$19 billion. In October 2021, FB announced that the name of its company changed to Meta platforms which is taken from "metaverse" which means that Face bookers are interacting in a virtual reality environment.

2.11 Facebook: Definition and Features

Facebook is only one social networking platform from several technologies that Meta operates. It is the most known social media worldwide used as a mean of communication and simultaneously it is considered as a business also. People use FB for many reasons such as connecting with friends, creating communities, searching for jobs, and selling goods and services.

FB, as it was originally known; its name was taken from the idea of an online book of faces for university students to connect and share information. Zuckerberg's idea of creating this service was accused as a legal case in September 2004 by Divya Narendra, and the brothers Cameron and Tyler Winklevoss, who founded the social networking site ConnectU. These latters accused him that he copied their idea; whereas, the case was dismissed due to a technicality in March 2007 without a ruling.

The company makes the access to Facebook free of charge; whereas, it profits through revenue of advertisement on the website.

There is a list of features that FB includes as follows:

News feed: is a feature that allows users to know the changes of their friends' profiles.

Friends: to get a friend is the act of sending him/her a friend request on FB.

Wall: is the original profile space where FB users' content was displayed until December 2011.

Timeline: was introduced in September 2011 where it intended to show content based on date, month, and year.

Likes and reactions: it was added to FB on 2009, it enables users to react with others' posts, photos, comments, etc...

Comments: is the feature by which Face bookers can express themselves and opinions. Later Gifs are added to this feature.

Messages and inbox: are represented via messenger that is considered as instant messaging application.

Notifications: inform the user that something new has been added to his /her profile page.

Groups: FB groups can be created by individual users to collaborate with friends and allow grouped discussions, events, and Various other activities. The group can be open which means both the group, its members and their comments are visible to public, or it can be secret.ie., only who are members are allowed to see the content and the comments.

Pages: are the profile and content pages for business on FB.

Games: this feature enables users to play games either individually or with their friends.

Events: this latter allows Face bookers to organise events that their followers can attend.

Marketplace: is an online yard sale where users can buy and sell goods and services.

Video- Facebook live: it is a feature that allows FB users to share live videos with their friends and followers.

2.12 Conclusion

As any scientific research demands a part that is called literature review, we specialise a specific chapter for this part which is considered as the second one in the planning of our study. In other words, a general glance on the key concepts is made. First, we begin with conversational implicatures which means the speaker's meaning beyond the sentence. Also, we highlight the concept of sarcasm which is the best example of CP, and it returns to the opposite meaning of what is obviously said. Finally, we make a brief history of Facebook which is the context of our investigation. In the next chapter, we will analyse and interpret the results and findings of our questionnaire and content analysis.

CHAPTER THREE

Research Methodology, Procedures and Findings' Analysis

3.1 Introduction

The third and the last chapter is entitled Research Methodology, Procedures and Findings' Analysis. It covers the methods and the procedures used. It aims to investigate the linguistic features of sarcasm in some Facebook posts and examine the sarcastic language's message conveyance. To achieve this goal and make our results valid and valuable we opt for a qualitative quantitative method and we divide this chapter into two parts. The first part is devoted for the questionnaire as a tool of data collection where it is handed to 150 participants; however, the second part is devoted for content analysis as a procedure of data analysis in which we analyse some of Facebook sarcastic political posts.

3.2 Participants Sampling and Timing of Data Collection.

Since our context of study was Facebook, we were advocated to hand our questionnaire to a random sample.ie., Facebook users. Thus, we delivered it to anyone we encountered. Unfortunately, some people did not want to cooperate with us due to their ignorance of what a questionnaire is. Accordingly, the majority of our sample were university students. We started collecting our data in October in which from time to time we came across with political sarcastic Facebook posts we gathered them until March.

3.3 Description of Methodologies.

As a methodology, we collected our data.ie., political sarcastic posts through online observation where we grabbed screen shots of those posts with their sources.ie., the date and the publisher to get a credible data. Those posts concerned the Algerian context; however, we selected posts that were shared by some people in Tiaret FB Pages. Also, we delivered the questionnaire in Tiaret speech community since our context wea Tiaret.

3.4 Description of the Questionnaire

Our questionnaire was primarily written in English then it was translated into Arabic and French due to the reason that the context of our study is Facebook and this later is used by different people who speak different language varieties. It was divided into three sections and contained 17 questions where we set of open-ended questions and close ended questions with four choices and a small space to give them the opportunity to express themselves. Section one is about personal information of respondents where it included questions such as sex and age. Section two is entitled: attitudes towards sarcasm amongst Facebookers against political decisions and decision makers in which it includes some questions about participants' opinions about sarcastic posts, language used in those posts, and their ability to convey the message. Finally, section three is called: samples of linguistic features in some Facebook posts at Tiaret against political decisions and/or decision makers in which we demand from our participants to give us some examples of their posts or others' posts.

3.5 The Analysis and the Interpretation of the Questionnaire's Findings.

The following section will be focussed on the analysis and the interpretation of findings that we represented them into tables, bar charts, and pie charts.

3.5.1 Personal Information

As any academic research, our questionnaire begins with the first section that includes the background information about our participants.
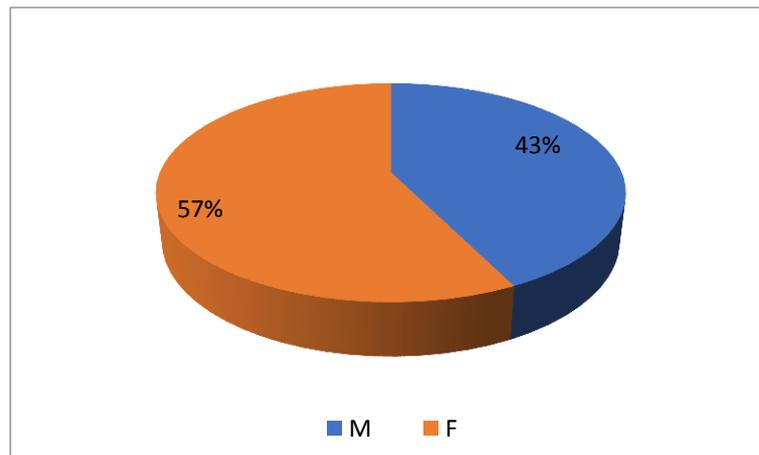
Graph 3.1 *Participants' Sex*

Graph 3.1 represents the participants' gender. Our sample included 150 respondents, who were subdivided into 64 (43%) males and 86 (57%) females. The number of females was higher than the number of males due to the higher number of females in the university, and when we were delivering the questionnaire, females were more cooperated than males.

Age	The rate of recurrence of information				Total number and percentage	
	Male	Percentage	Female	Percentage		
≤18	7	10.94%	12	13.95%	19	12.67%
19-40	53	82.81%	69	80.23%	122	81.33%
41-60	4	6.25%	5	7.81%	9	6%
>60	0	0%	0	0%	0	0%
Total	64	100%	86	100%	150	100%

Table 3.1 *Participants' Age Range*

Table 3.1 demonstrates the participants' age in which we have chosen participants from different ages since Facebook is used by people of different ages. It is represented as follows:12.67% of the participants are aged (≤18) years old, (7) males who represent 10.94%

and (12) females who represent 13.95%. Next, 81.33% of them are aged between (19-40) years old, (53) males who represent 82.81% and (69) females who represent 80.23%. Besides, 6% of them are aged between (41-60) years old, (4) males who represent 6.25% and (5) females who represent 7.81%. Finally, 0% of the participants are aged >60.According to the results, we deduce that the youth represent the highest ratio as FB users and the more active since they are the generation of globalisation.

Level of education	The rate of recurrence of information				Total number and percentage	
	Male	Percentage	Female	Percentage		
Middle	1	1.56%	1	1.16%	2	1.33%
Secondary	3	4.69%	1	1.16%	4	2.67%
University	60	93.85%	84	97.68%	144	96%
Total	64	100%	86	100%	150	100%

Table 3.2 *Participants' Level of Education*

Table 3.2 signifies the participants level of education in which 1 (1.56%) male and 1 (1.16%) female are in middle level. where 3 (4.69%) males and 1(1.16%) female are in secondary level and finally, 60 (93.85%) males and 84 (97.68%) females are in the university level. It is obvious that the university level is the big portion in our study since only university students wanted to cooperate with us because they are well aware of the obstacles that any researcher might face while conducting his research especially as far as the distribution of questionnaires is concerned.

Occupation	The rate of recurrence of information				Total number and percentage	
	Male	Percentage	Female	Percentage		
Pupils	1	1.56%	1	1.16%	2	1.33%
Students	50	78.13%	72	83.72%	122	81.33%
Teachers	6	9.37%	4	4.65%	10	6.68%
Officers	5	7.8%1	6	6.98%	11	7.33%
Others	0	0%	2	2.33%	2	1.33%
Jobless	2	3.13%	1	1.16%	3	2%
Total	64	100%	86	100%	150	100%

Table 3.3 *Participants' Occupations*

Table 3.3 signifies the participants' occupation where they were subdivided into categories as follows: 2 (1.33%) represent pupils,122 (81.33%) represent students,10 (6.68%) representteachers,11 (7.33%) represent officers,2 (1.33%) represent other jobs, and 3(2%) represent jobless. Students represent the highest number of participants in the collected data from the questionnaire unlike other people outside who were reluctant to cooperate; students are well aware of a researcher might face while conducting research.
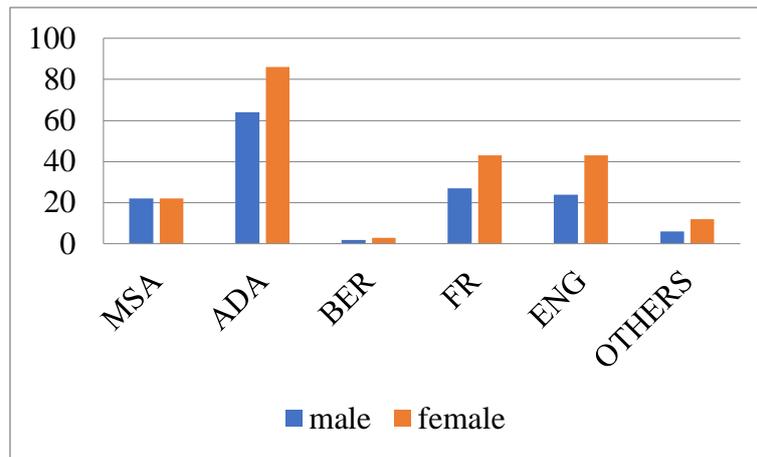
Graph 3.2 *Participants' Spoken Language Varieties*

Graph 3.2 characterises the participants spoken language. MSA is spoken by 34.38% males and25.58% females, ADA is spoken by 100%for both since it is their mother tongue, Ber is spoken by3.125%males and 3.49% females because at Tiaret Berbers are represent a small number of populations, Fr is spoken by 42.19% males and 50% females, Eng is spoken by 37.5% males and 50% females, where 9.38%males and 13.95% females speak other languages such as German and Spanish. Hence, females like to speak foreign languages more than males because they prefer to show off and to sound prestigious.

3.5.2 Attitudes towards Sarcasm amongst Facebookers against Political Decisions and Decision Makers.

This section is about participants' opinions towards political sarcastic posts.

Q1: Do you have a Facebook account?

Answers	The rate of recurrence of the informants				Total number and percentage	
	Male	Percentage	Female	Percentage		
Yes	63	43.1%	83	57.24%	146	97.33%
No	1	0.68%	3	2.07%	4	2.67%
Total	64	44.12%	86	59.30%	150	100%

Table 3.4 *Participants' Possession of Facebook Account*

Table 3.4 illustrates participants' possession of FB account. From 150 participants, 146 participants have Fb accounts; whereas, only 4 participants do not have; 63(43.1%) males said yes where 1(0.68%) said no. In contrary, 83 (57.24%) females said yes and 3(2.07%) said no. Accordingly, we concluded that actually all people have FB accounts and even people who do not have FB, they use other social media such as Instagram due to Globalisation.

Q 2: Which language (s) variety (ies) do you prefer in your Facebook account?
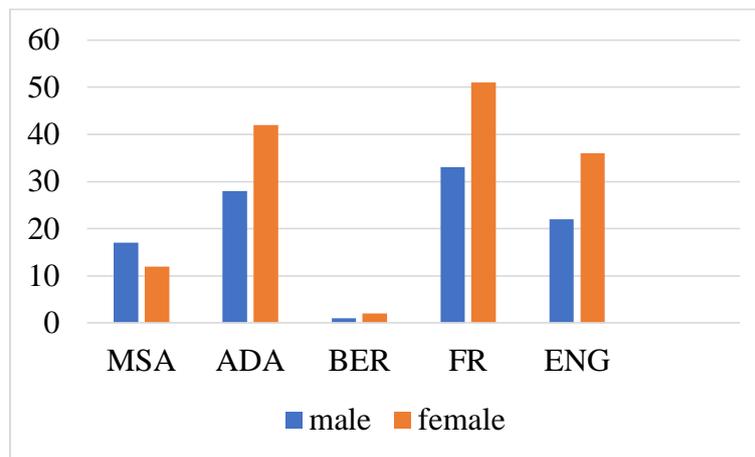
Graph 3.3 *Participants' Language Varieties Used in Facebook*

Graph 3.3 demonstrates participants' language used in FB26.98% males and14.45% females log in their FB accounts using MSA. In addition, 44.44% males and 50.60% females used ADA. Furthermore,1.58%males and 2.40% females chose Ber. Besides, 52.38% males and 61.44% females preferred to use Fr. Finally, 34.92% Males and 43.37% females preferred Eng. Consequently, it is clear that the majority of males chose ADA because it is their mother tongue and MSA Because it is the formal language that is used by the intellectuals. However, females prefer Eng and Fr because they are languages of prestige.

Q3: How long have you been using Facebook?
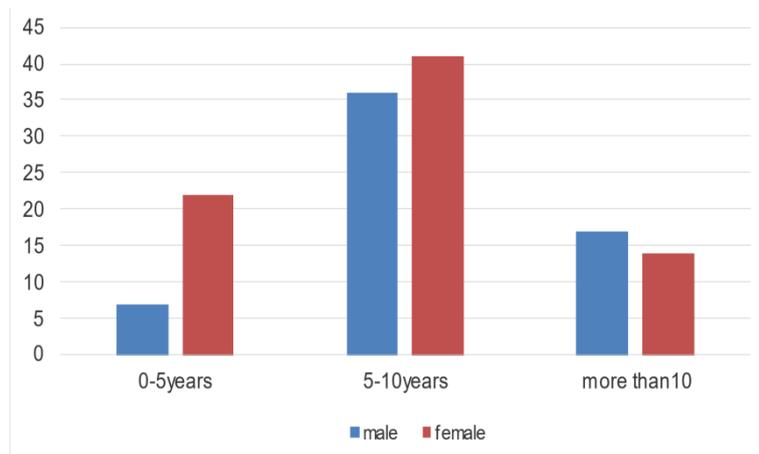
Graph 3.4 *Participants' Period of Using Facebook*

Graph 3.4 represents participants period of using FB where 7 (11.11%) males and 22 (26.5%) females have used FB between (0-5) years, 36 (57.14%) males and 41 (49.9%) have used it between (5-10) years, and 17 (47.22%) males and 14 (16.87%) females have used it more than 10 years. Thus, both males and females have used Facebook in the period of 5to 10 years since social media have flourished in this period in Algeria. i.e., eleven years ago.

Q 4: How much time do you spend or stay connected to Facebook?
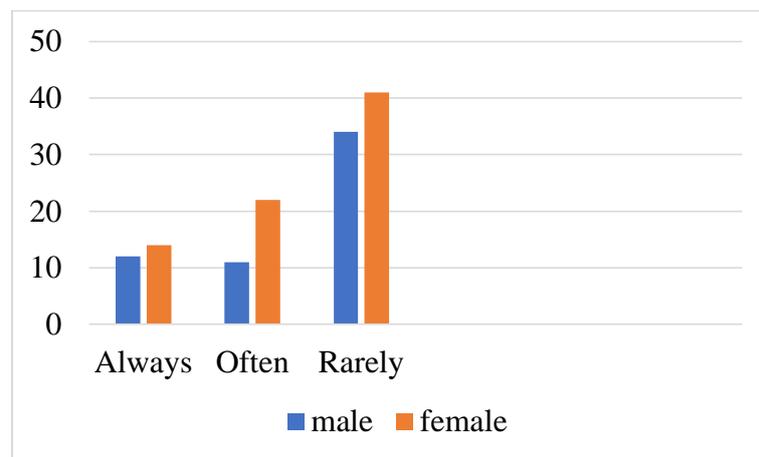
Graph 3.5 *The Period Participants Stay Connected to Facebook*

Graph 3.5 signifies the period participants stay connected to FB. 12 (19.05%) males and 14 (16.87%) females declared that they **'always'** stayed connected and may be along the day; Whereas, 11 (17.46%) males and 22 (26.56%) females declared that they **'often'** stayed

connected. Meanwhile, 34 (53.97%) males and 41 (49.4%) females declared that they **'rarely'** stayed connected. Therefore, it is clear that the majority of participants rarely used FB because each one has other things to do such as studying and working.

Q 5: Are you interested in posts about political decisions in Algeria?

Answers	The rate of recurrence of information				Total number and percentage	
	Male	Percentage	Female	Percentage		
Interest	34	53.97%	33	39.76%	67	45.89%
Not interest	29	46.03%	50	60.24%	79	54.11%
Total	63	100%	83	100%	146	100%

Table 3.5 *Participants' Interests in Political Posts in Algeria*

Table 3.5 characterises the participants' interests in political posts in Algeria where 34 (53.97%) males and 33 (39.76%) females stated that they were interested in posts about political decisions in Algeria. However, 29 (46.03%) males and 50 (60.24%) females stated that they were not interested in such genre of posts. Accordingly, it is visible that males are more interested in politics rather than females counterparts, who are interested more in fashion and cooking.

Q 5a/b: If yes why? /If no why?

Answers	Participants are interested in				Participants are not interested at all because			
	be updated	be aware	know laws	knows rights	Posts are boring	Posts are disappointed	They are apolitical	People disbelieve
Male	21	14	9	10	10	7	10	11
Percentage	61.76%	41.17%	26.47%	29.41%	34.48%	20,58%	34.48%	32.35%
Female	23	10	6	10	17	11	20	10
Percentage	69.69%	30.3%	18.18%	30.3%	34%	22%	40%	20%

Table 3.6 *Participants' Reasons of Being Interested in Political Posts or not*

Table 3.6 represents the participants' reasons behind being interested in political posts or not. On the one hand, participants who were interested justified their reasons as follows: 21 (61.76%) males and 23 (69.69%) females stated that they were interested to be updated with the current situation. In addition, 14 (41.17%) males and 10 (30.3%) females followed those posts to be aware of their surroundings. Furthermore, 9 (26.47%) males and 6 (18.18%) females preferred them to know the laws. Finally, 10 (29.41%) males and 10 (30.3%) females preferred them to know their rights and duties. On the other hand, participants who were not interested justified their reasons as follows: 10 (34.48%) males and 17 (34%) females said that those posts were boring. Besides, 7 (20.58%) males and 11 (22%) females declared that those posts are always disappointed. Also, 10 (34.48%) males and 20 (40%) females claimed that they are apolitical. Finally, 11 (32.35%) males and 10 (20%) females stated that they have disbelieved in the ability of politics to achieve peoples' needs. To sum up, it is obvious that both males and females who are interested in political posts want to be updated. However, males participants who were not interested in, disbelieved in the ability of politics to achieve their needs due to the subsequent had been always unhopeful about the decisions of politicians especially for youth, and females participants who are not interested, they do so

because political posts are boring for them and they are interested in other things beyond politics.

Q 6: Do you prefer those posts written in a sarcastic way or non-sarcastic one?

Answers	The rate of recurrence of information				Total number and percentage	
	Male	Percentage	Female	Percentage		
Sarcastic	30	47.62%	56	69.14%	86	59.72%
Non sarcastic	33	52.38%	25	30.86%	58	40.28%
Total	63	100%	81	100%	144	100%

Table 3.7 *Participants' preference of Political Sarcastic Posts or non-Sarcastic ones*

Table 3.7 shows the participants' preference of political sarcastic posts or non-sarcastic ones. To start with males, 30 (47.62%) like sarcastic posts; whereas, 33 (52.38%) prefer non sarcastic ones. This means that males like to be more serious rather than females who prefer sarcasm as the results are shown where 56 (69.14%) like sarcastic posts and 25 (30.86%) prefer non sarcastic ones. Thus, the majority of participants prefer political sarcastic posts since those posts are funny and are source for political decisions' change.

Q 6a/b: If yes why? /If no why?

Answers	Sarcastic because				Non sarcastic because			
	The posts are funny	They are enjoyable	They attract the reader	They are understood	participants are frowning	Those posts have no value	They do not convey the mgs	They are credulous
Male	11	9	7	5	3	8	13	9
Percentage	36.66%	30%	23.33%	16.66%	9.09%	24.24%	39.39%	27.27%
Female	32	13	20	8	1	11	11	6
Percentage	57.14%	23.21%	35.71%	14.29%	4%	44%	44%	24%

Table 3.8 *Reasons Behind Participants' Choices of Political Sarcastic Posts or Non-*

Sarcastic Ones

Table 3.8 demonstrates the reasons behind participants choice of sarcastic posts or non-sarcastic ones. On the one hand, participants who chose political sarcastic posts justified their reasons as follows: 11 (36.66%) males and 32 (57.14%) females chose sarcastic posts because they reflected reality in a funny way. In addition, 9 (30%) males and 13 (23.21%) females chose them because they were enjoyable. Furthermore, 7 (23.33%) males and 20 (35.71%) females prefer them because sarcastic posts attract the followers. Finally, 5 (16.66%) males and 8 (14.29%) females like them since they are understood. On the other hand, participants who chose non sarcastic ones justified their as follows: 3 (9.09%) males and 1 (4%) female selected on sarcastic posts due to the reason that they are frowning / scowling persons. Also, 8 (24.24%) males and 11 (44%) females favoured non sarcastic posts because sarcastic ones have no value. Moreover, 13 (39.39%) males and 11 (44%) females selected them since sarcastic posts do not convey the message. Finally, 9 (27.27%) males and 6 (24%) females chose them due to the reason that sarcastic posts are credulous. To conclude, we deduce that participants who prefer political sarcastic posts agree that those posts are

funny and reflect the reality, whereas; participants who do not prefer them agree that those posts do not convey the message.

Q 7: Which language (s) variety (ies) do Facebook users generally use in those posts?
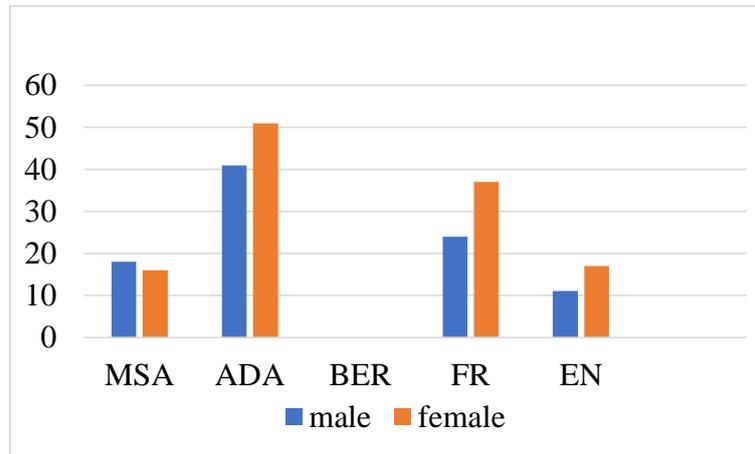
Graph 3.6 *Language Variety (ies) Used in Political Sarcastic Posts*

Graph 3.6 represents the language variety used in political sarcastic posts.18(28.57%) males and 16 (19.28%)females stated that they found those posts written in MSA, 41(65.08%) males and 51 (61.44%) females claimed that the majority of posts were in ADA, none of the participants encountered a post written in Berber, 24 (38.09%) males and 37 (44.58%) females informed us that they found those posts written in French, 11 (17.46%) males and 17(20.48%) females encountered those posts written in English. The majority of participants agree that the majority of posts are written in the mother tongue of the Algerians which is ADA; whereas, none of the posts are written in Berber since it is the language variety of the minority group in Algeria.

Q 8: Do you prefer to write sarcastic posts against political decisions?

Answers	The rate of recurrence of information				Total number and percentage	
	Male	Percentage	Female	Percentage		
Write sarcastic	18	30%	16	19.75%	34	24.12%
Do not write	42	70%	65	80.25%	107	75.88
Total	60	100%	81	100%	141	100%

Table 3.9 *Participants' Preferences of Writing Sarcastic Posts*

Table 3.9 characterises the participants' preferences of writing sarcastic posts. 18 (30%) males and 16 (19.75%) females declared that they preferred writing sarcastic posts while 42 (70%) males and 65 (80.25%) females declared that they did not prefer writing them. According to this result, it is visible that the majority of participants do not write political sarcastic posts; however, if we compare males to females, we find that males are more courageous than females since we are in a patriarchal society where females are prohibited to write such posts to avoid problems and to protect their social status.

Q 8a/b: If yes, why? /If no, why?

Answers	Write sarcastic posts to				Do not write to not			
	Upgrade	Reduce	Gain	Express	Be punished	Bring Problems	Gain Enemies	Be offensive
Male	3	3	4	8	7	17	4	10
Percentage	16.66%	16.66%	22.22%	44.44%	16.16%	40.48%	9.52%	23.81%
Female	5	6	7	6	12	43	2	11
Percentage	31.25%	37.5%	43.75%	37.5%	18.46%	66.15%	3.08%	16.92%

Table 3.10 *Reasons Behind Participants' Choices of Writing Political Sarcastic Posts or not.*

Table 3.10 shows the reasons behind participants choices of writing political sarcastic posts or not. On the one hand, participants who wrote political sarcastic posts justified their reasons as follows: 3 (16.66%) males and 5 (31.25%) females declared that they wrote political sarcastic posts to upgrade the number of comments. In addition, 3 (16.66%) males and 6 (37.5%) females wrote them to reduce people' s trust in politicians. Moreover, 4 (22.22%) males and 7 (43.75%) females chose to gain Facebook followers and general public feedback. Finally, 8 (44.44%) males and 6 (37.5%) females chose to express themselves in a silence free speech. On the other hand, participants who did not write those posts justified their reasons as follows: 7 (16.16%) males and 12 (18.46%) females did not write those posts to avoid being punished/sentenced. Also, 17 (40.48%) males and 43 (66.15%) females were afraid to put themselves in trouble. Furthermore, 4 (9.52%) males and 2 (3.08%) females afraid to gain enemies. Finally, 10 (23.81%) males and 11 (16.92%) females did not write the latter to avoid being offensive against government. Results show that males write political sarcastic posts to express a silence free speech and females want to gain people' s feedbacks while both males and females did not write such posts.

Q 9: Which language (s) variety (ies) do you usually use in your posts about political decisions?
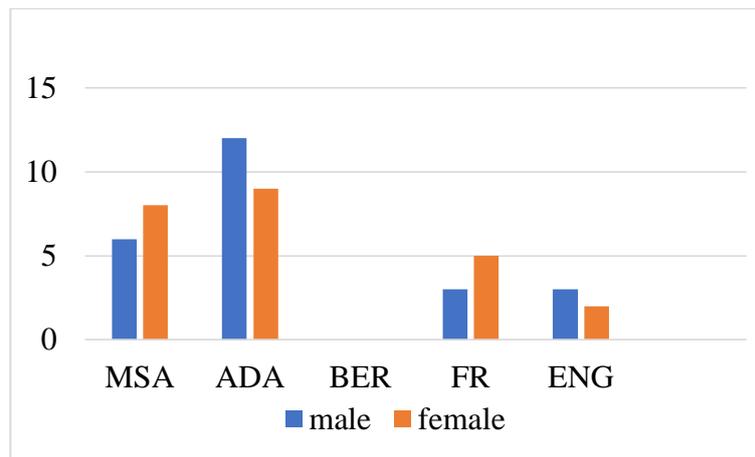
Graph 3.7 *Language Variety (ies) Used to Write Political Sarcastic Posts*

Graph 3.7 represents the language variety (ies) used to write political sarcastic posts. 6 (33.33%) males and 8 (50%) females wrote their political sarcastic posts in MSA, 12 (66.66%) males and 9 (56.25%) females chose ADA to write them, none of the participants chose Ber to write, 3 (16.66%) males and 5 (31.25%) females preferred Fr in their posts, and 3 (16.66%) males and 2 (12.5%) females preferred Eng. As a result, ADA is the most preferable language variety to most participants due to the reason that it is their mother tongue and understood by all people.

Q 10: Why do you do So? Because it is:
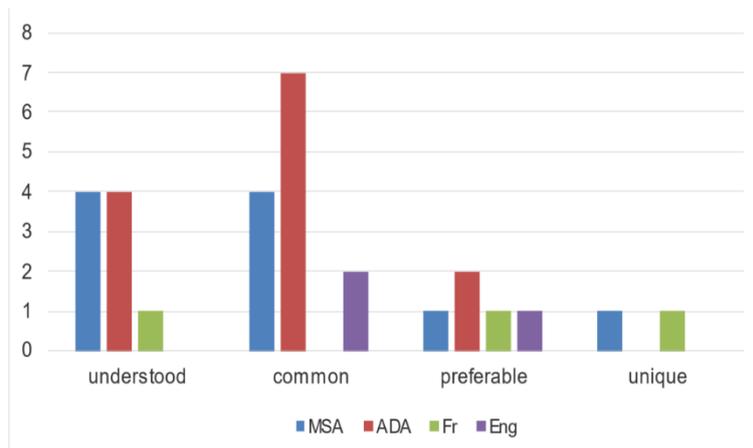
Graph 3.8 *Males' Reasons for Choosing Language Variety (ies) to Write Political Sarcastic*

Posts

Graph 3.8 represents males' reasons for choosing specific language variety (ies) to write political sarcastic posts. Part of the participants (22.22%) declared that MSA, ADA (22.22%), and Fr (5.55%) were understood by people. However, others declared that MSA (22.22%), ADA (38.88%), and Eng (11.11%) were the common variety (ies) /language (s) used among Facebookers; whereas, others claimed that MSA (5.55%), ADA (11.11%), Fr (5.55%), and Eng (5.55%) were the preferable variety (ies)/language (s) for them. While the rest stated that MSA (5.55%) and Fr (5.55%) were the unique variety (ies)/language(s) that they master. To sum up, ADA is the most common, understood, and preferable language variety for the majority of our participants.
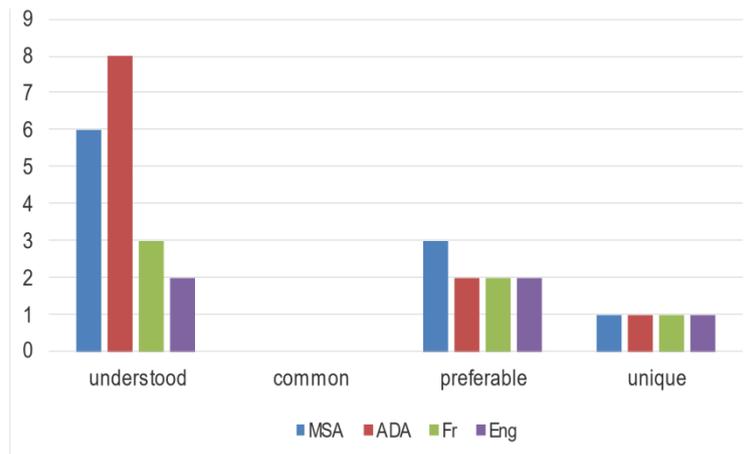
Graph 3.9 *Females' Reasons for Choosing Language Variety (ies) to Write Political*

Sarcastic Posts

Graph 3.9 represents females' reasons for choosing specific language variety (ies) to write political sarcastic posts. A part of participants (37.5%) declared that MSA, ADA (50%), Fr (18.75%), and Eng (12.5%) were understood by people. However, none of the participants chose any variety (ies)/ language (s) as the common variety (ies) /language (s) used among Facebookers; whereas, others claimed that MSA (18.75%), ADA (12.5%), Fr (12.5%), and Eng (12.5%) were the most preferable variety (ies)/language (s) for them, while the rest stated that MSA (6.25%), ADA (6.25%), Fr (6.25%), and Eng (6.25%) were the unique variety (ies)/language(s) that they mastered. ADA and MSA are the most understood, preferable, and unique language varieties for the majority of participants. As a conclusion, ADA is the language variety used most by both males and females since individuals use their mother tongue whatever their educational level is.

Q 11: How often are you attracted by such sarcastic posts?
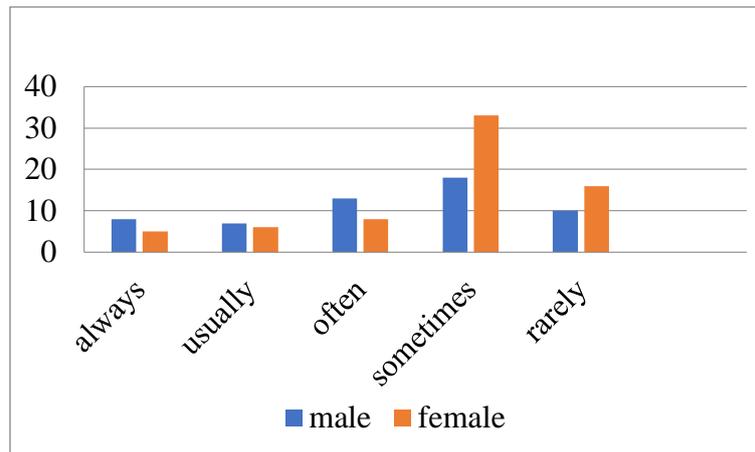
Graph 3.10 *Participants' Frequency of Attraction Towards Political Sarcastic Posts*

Graph 3.10 represents the participants frequent attraction towards political sarcastic posts where 8 (14.29%) males and 5 (7.35%) females were **'always'** attracted by such sarcastic posts while 7 (12.5%) males and 6 (8.82%) females were **'usually'** attracted by those posts. However, 13 (23.21%) and 8 (11.76%) females were **'often'** attracted by them. Nevertheless, 18 (32.14%) males and 33 (48.53%) females were **'sometimes'** attracted by this later. Finally, 10 (17.86%) males and 16 (23.53%) females were **'rarely'** attracted by them. Therefore, both males and females were sometimes attracted by this genre of posts which means that it depends on the post and its subject.

Q 12: How do you react to those sarcastic posts?
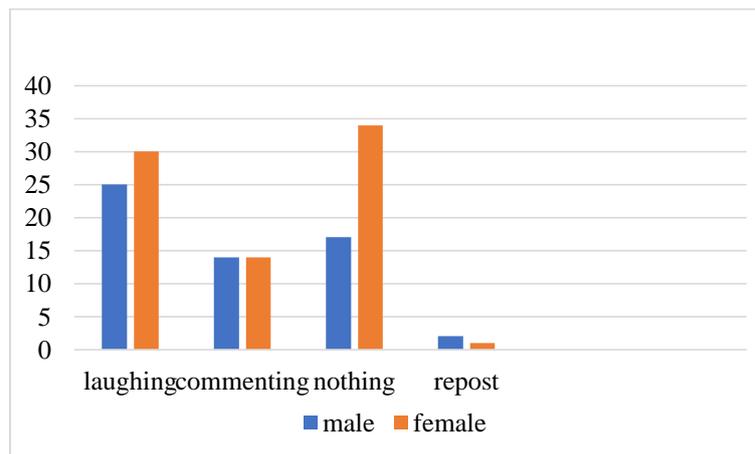
Graph 3.11 *Participants' Reactions to Political Sarcastic Posts*

Graph 3.11 demonstrates the participants' reactions towards political sarcastic posts. 25 (43.10%) males and 30 (37.97%) females stated that they reacting by laughing. Besides, 14 (24.14%) males and 14 (17.72%) females claimed that they commented positively or negatively. Furthermore, 17 (29.31%) males and 34 (43.04%) females declared that they did nothing. Finally, 2 (3.45%) males and 1 (1.27%) female said that they reposted something opposite as a reaction to what was posted before. Accordingly, the majority of participants do not react towards those posts since they are afraid the government, while few participants are audacious to dare and comment.

Q 13: Which language (s) variety (ies) do you usually use to react to posts against political decisions?
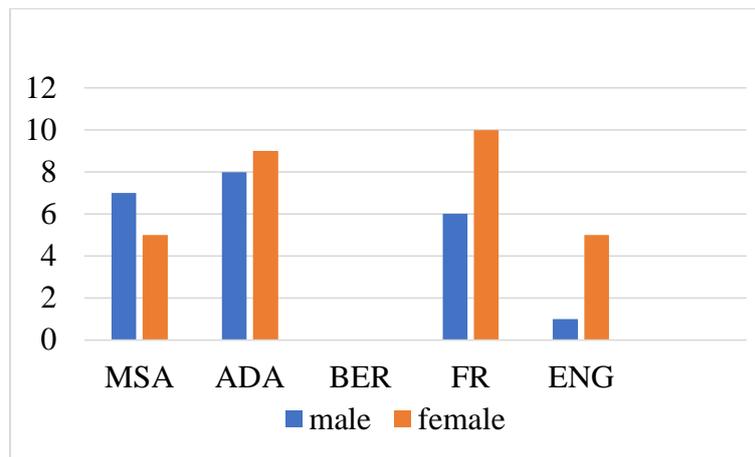
Graph 3.12 *Language Variety (ies) Used to React to Political Sarcastic Posts*

Graph 3.12 represents the language variety (ies) used to react against political sarcastic posts by commenting or reposting.7 (43.75%) males and 5 (33.33%) females wrote their political sarcastic posts in MSA, 8 (50%) males and 9 (60%) females chose ADA to write them, none of the participants chose Ber to write, 6 (37.5%) males and 10 (66.66%) females preferred Fr in their posts, and 1 (6.25%) male and 5 (33.33%) females preferred Eng in their posts. Thus, ADA is the most preferable language variety to males; however, Fr is the most preferable language to females to show off.

Q 14: Why do you do so? Because it is:
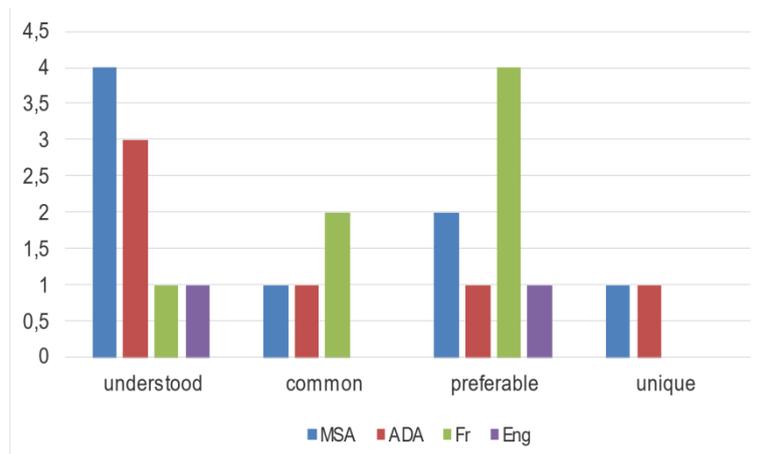
Graph 3.13 *Males' Reasons for Choosing Language Variety (ies) to React to Political*

Sarcastic Posts

Graph 3.13 represents males' reasons for choosing specific language variety (ies) to write political sarcastic posts. Part of the participants (25%) declared that MSA, ADA (18.75%), Fr (6,25%), and Eng (6.25%) were understood by people. However, others declared that MSA (6.25%), ADA (6.25%), and Fr (12.5%) were the common variety (ies) /language (s) used among Facebookers. Whereas, others claimed that MSA (12.5%), ADA (25%), Fr (25%), and Eng (6.25%) were the preferable variety (ies)/language (s) for them. The rest stated that MSA (6.25%), and ADA (6.25%) were the unique variety (ies)/language(s) that they master. In conclusion, ADA and Fr are the most understood and preferable language varieties for the majority of participants since Algerians inherited ADA from their parents and Fr is the first foreign language that is taught in primary schools in Algeria, and they consider it the language of intellectual individuals.
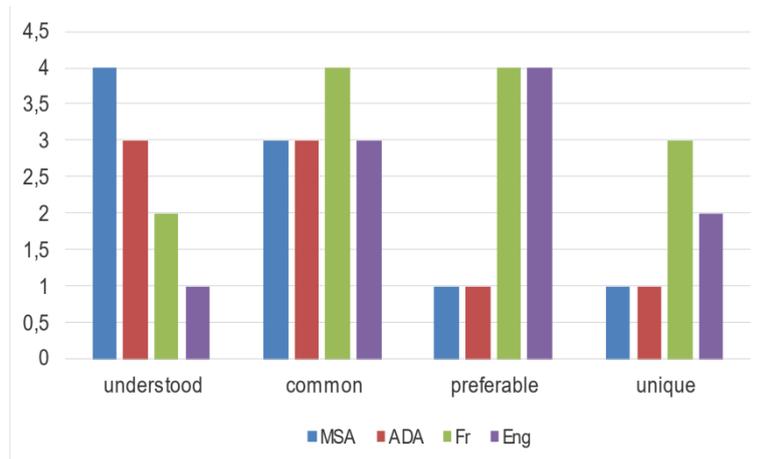
Graph 3.14 *Females' Reasons for Choosing Language Variety (ies) to React to Political*

Sarcastic Posts

Graph 3.14 represents females' reasons of choosing specific language variety (ies) to react to political sarcastic posts by commenting or reposting. Part of participants declared that MSA (26.66%), ADA (20%), Fr (13.33%), and Eng (6.66%) were 'understood' by people. However, others declared that MSA (20%), ADA (20%), Fr (26.66%), and Eng (20%) were the common variety (ies) /language (s) used among Facebookers; whereas, others claimed that MSA (6.66%), ADA (6.66%), Fr (26.66%), and Eng (26.66%) were the preferable variety (ies)/language (s) for them. While the rest stated that MSA (6.66%), ADA (6.66%), Fr (20%), and Eng (13.33%) were the unique variety (ies)/language(s) that they mastered. To conclude, Fr and Eng are the most 'understood, common, and preferable' language varieties for the majority of females.

As a conclusion, ADA is the most used language variety by both males and females whatever their educational level is, and Fr also is used to show that they are educated persons.

Q 15: Do you think that others are attracted by such genre of posts?
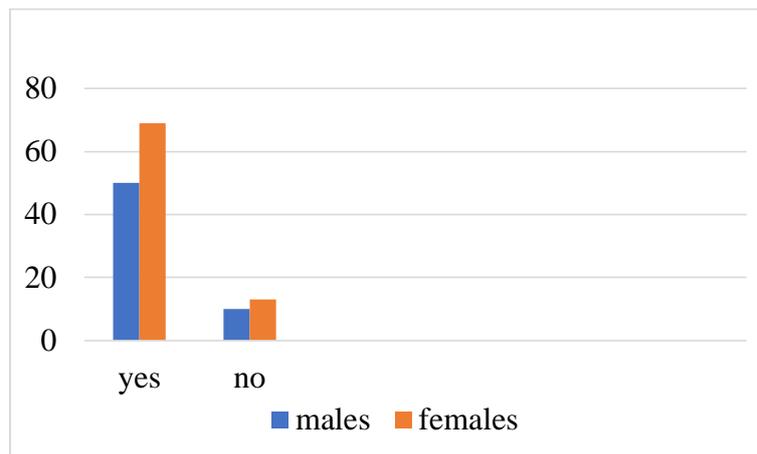
Graph 3.15 *Participants' Opinions about/on Others' Attraction*

Graph 3.15 signifies the participants' Opinions about/on Others' Attraction. 50 (83.33%) males and 69 (84.15%) females declared that others were attracted with such genre of posts; nevertheless, 10 (16.67%) males and 13 (15.85%) females declared that others were not attracted. A big number of respondents affirmed that others attracted with such genre of posts since those posts highlighted the decisions and spread them against people in do faster than other media do like TV.

Q 15a/b: If yes why? /If no why?

Answers	Others are attracted because				Others are not attracted because			
	People are concerned	Posts are source of information	People are part of society	To express themselves	People prefer direct posts	Those posts do not realise	They are not significant	To avoid irritation
Male	18	13	24	12	4	4	2	2
Percentage	36%	26%	48%	12%	40%	40%	20%	20%
Female	26	10	40	25	3	3	3	4
Percentage	37.68%	14.49%	57.97%	36.23%	23.08%	23.08%	23.08%	30.77%

Table 3.11 *Participants' Opinions about the Reasons Behind others' Attraction to Political*

Sarcastic Posts

Table 3.11 shows the participants' opinions about the reasons behind others' attraction by political sarcastic posts. On the one hand, participants who said that others were attracted by political sarcastic posts justified their reasons as follows: 18 (36%) males and 26 (37.68%) females declared that people were 'concerned with politics', 13 (26%) males and 10 (14.49%) females claimed that posts are a source for political information, 24 (48%) males and 40 (57.97%) females responded that people are part of the society, and 12 (12%) males and 25 (36.23%).On the other hand, participants who said that others were not attracted by those posts justified their reasons as follows: 4 (40%) males and 3 (23.08%) females declared that 'people preferred direct demands', 4 (40%) males and 3 (23.08%) females stated that sarcastic posts did not realise goals, 2 (20%) males and 3 (23.08%) females responded that sarcastic posts had no significance, and 2 (20%) males and 4 (30.77%) females claimed that others were not attracted by those posts to avoid irritation of people. This means that males become distrustful of politicians and females due to their fear they choose to avoid irritation of people.

Q 16: Do you think that decision makers are influenced by those posts?

Graph 3.16 *Participants' Opinions Towards Decision-Makers' Influence*

Graph 3.16demonstrates participants' opinions towards decision-makers' influence in which 43 (69.35%) males and 50 (60.98%) females stated that politicians were influenced by those sarcastic posts; meanwhile, 19 (30.65%) males and 32 (30.02%) females stated that politicians were not. Hence, both males and females approve that decision-makers are influenced by political sarcastic posts.

Q 16a: If yes, how do you think they react? Politicians:

Answers	Decision Makers keep the decision	They change the decision	They find solutions	They punish
Male	1	10	25	12
Percentage	2.32%	23.25%	58.14%	27.91%
Female	5	8	34	14
Percentage	10%	16%	68%	28%

Table 3.12 *Participants' Opinions Towards Politicians' Reaction*

Table 3.12 characterises the participants' opinions towards politicians' reaction. 1 (2.32%) male and 5 (10%) females agreed that politicians kept the decision, 10 (23.25%) males and 8 (16%) females claimed that they changed the decision, 25 (58.14%) males and 34

(68%) females stated that decision makers tried to find solutions, and finally 12 (27.91%) males and 14 (28%) females confirmed that they punished those who post. Thus, participants come to an agreement that politicians try to find solutions as a reaction to those political sarcastic posts to prevent people's irritation, to preserve people's confidence, and bridge the gap between them.

Q 17: Are those posts able to convey the message and change the political situation in Algeria?
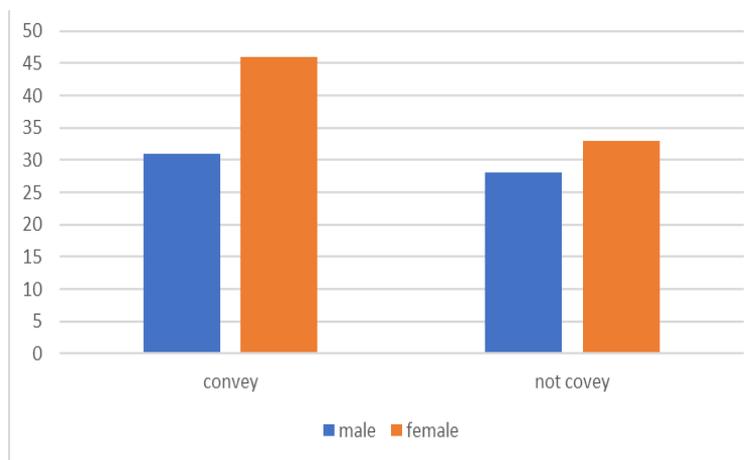
Graph 3.17 *Participants' Opinions about Political Sarcastic Posts Message' Conveyance*

Graph 3.17 shows the participants' opinions about political sarcastic posts message' Conveyance and the ability to change the political situation in Algeria. 31(52.54%) males and 46 (58.23%) females decided that political sarcastic posts were able to convey the wanted message and can change the political situation in Algeria; whereas, 28 (47.46%) males and 33 (41.77%) females agreed that posts could not realise this goal. As a result, for our participants political sarcastic posts are able to convey the message

Q 17a/b: If yes why? /If no why?

Answers	Those posts convey the mgs				They do not convey the mgs			
	Aware	Bridge	Preserve	Provide	People are apolitical	DM keep up the decisions	People do not trust politicians	Self-interests
Male	20	8	3	9	4	5	19	10
Percentage	64.51%	25.81%	9.68%	29.03%	14.28%	17.86%	67.86%	35.71%
Female	27	13	5	12	2	13	18	7
Percentage	58.69%	28.26%	10.87%	26.09%	6.06%	39.39%	54.55%	21.21%

Table 3.13 *Participants' Opinions About the Reasons of Conveying the Message or not*

Table 3.13 Participants' Opinions About the Reasons of Conveying the Message or Not. On the one hand, participants who said that political sarcastic posts could reach the goal of conveying the message justified their reasons as follows: 20 (64.51%) males and 27(58.69%) females declared that sarcastic posts made people aware of the decisions. Also, 8 (25.81%) males and 13 (28.26%) females stated that posts bridged the gap between decision makers and people. Moreover, 3 (9.68%) males and 5 (10.87%) females agreed that posts pushed politicians to preserve people' s confidence. Finally, 9 (29.03%) males and 12 (26.09%) females said that posts provided government with solutions. On the other hand, participants who said that political sarcastic posts could not reach the goal of conveying the message justified their reasons as follows: 4 (14.28%) males and 2 (6.06%) females stated that people became apolitical. In addition, 5 (17.86%) males and 13 (39.39%) females declared that politicians always kept up their decisions. Furthermore, 19 (67.86%) males and

18 (54.55%) females claimed that people did not trust the politicians. Finally, 10 (35.71%) males and 7 (21.21%) females decided that politicians thought of themselves and their self-interest. In conclusion, the majority of participants reach agreement that political sarcastic posts are able to change the political situation in Algeria since those posts make people aware of the decisions where few of participants reach agreement that those posts are not able to realise the previously mentioned goal since people do not trust the politicians due to the subsequent disappointing decisions of politicians.

3.5.3 Samples of Linguistic Features of Sarcasm in Some Facebook Posts at Tiaret against Political Decisions and/or Decision-Makers

Section three is about examples of our respondents' posts or others' posts. They were asked the following question: Please! Would you provide us with some samples of your posts or others about sarcasm against political decisions and/or decision-makers? (Please write them the way they are) or send them to our e-mails or Messenger.

When we asked the participants this question, none of them responded in the questionnaire nor in our e-mails or Messenger. Thus, we collected the political sarcastic posts from Facebook pages and groups.

3.6 Content Analysis

There are many research methods that we can use when we conduct our studied to get a valid data. One of these methods is content analysis. This flexible research method is related to the study of mass communication that appeared in in 1950's. According to Cole (1988), it is a method of analysing written, verbal, or visual communication message. In other words, it is a method that allowed us to interpret what others want to convey from their verbal utterances such as videos, written messages like letters, books, or even Facebook posts or even visual messages such as caricatures. There are two types of content analysis: conceptual

analysis which is specialised in the analysis of the frequency of concepts in human communication, whereas; rational analysis deals with the relationship between concepts in human communication.

There are some steps to be considered in the process of content analysis according to Holsti (1969 as cited in Shawkat & Parveen)

1. Make inferences about the antecedents of a communication.

2. Describe and make inferences about characteristics of a communication.

3. Make inferences about the effects of a communication.

3.6.1 The Analysis of Political Sarcastic Posts

Pictograph 3.1   *Linguistic Sarcasm against Distance Learning and Slow Connection*

Pictograph 3.1 is a Facebook post representing bloggers' linguistic sarcasm against the decision of studying at distance. It was posted on September 29th, 2021 in 'A University Student-DZ' FB Page, (Originally in Arabic 'Etudiant DZ- طالب جامعي'), which is literally translated into English as follows: "The new university students: we did not learn even if we are present and they want us to study at distance "0 connection" where we suffer from a featherlight/lightweight connection Allah yebarek (God bless) 😁 😁 ". It refers to the hasty decision of studying at distance during the period of Covid 19. Accordingly, students are mocking the decision and address a message to the government that in Algeria, particularly the Ministry of Higher Education and Scientific Research alongside to strongly blame the Ministry of Telecommunication for the slow connection in comparison to many of the neighbouring and even the African poor countries, wherein the

majority of people do not have access to the internet by writing that post using the expression (featherlight connection)in which there is a

structural ambiguity and a hidden meaning in ironic way.
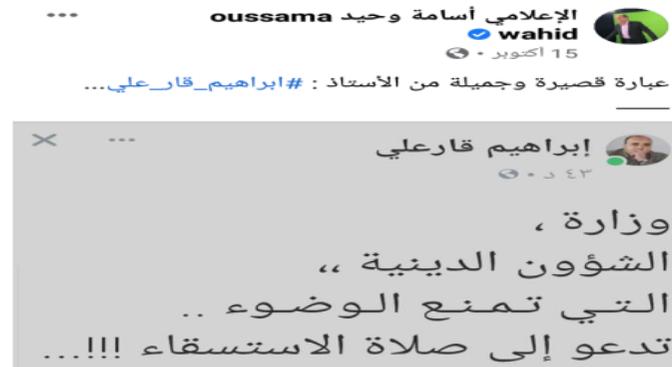
Pictograph 3.2 *Linguistic Sarcasm against the Decision of Closing Ablution Places*

Pictograph 3.2 is a Facebook post representing bloggers' sarcasm against the decision of closing ablution places. The post was

published on October 15th, 2021 in Ibrahim Garaali FB account, (originally in Arabicابراهيم قارعلي) and shared by الاعلامي اسامة وحيدoussama

wahid FB Page. It is literally translated into English as follows: The Ministry of Religious Affairs that prohibits ablution, call for Istiskaa

Prayers !!!...This post was written in the post-period of Corona virus when the government took the decision of opening mosques and let the

ablution places closed. Thus, Face bookers were disdainful/ scornful from of the contradiction of the Ministry of Religious Affairs. On the one

hand, how did come they prohibited a levy duty in our Islam. On the other hand, they blessed Allah to mercy them with the rain.

Post 03

Post 04

Post 05

Post 06

Post 07

Pictograph 3.3 *Linguistic Sarcasm against the Rising Prices of Potatoes*

Pictograph 3.1 is a recap of Facebook posts representing bloggers' linguistic sarcasm against the incredible higher prices of potato in the Algerian markets. **Post 03** was published on October 21st, 2021 in Nass khir tiaret FB Page, which is literally translated into English as follows: "#Oh Allah-oh Allah - oh Algeria Today the price of potatoes is 40 DA in the news of 01:00 am and if you do not catch up the news, I inform you that it is available in the news of 08:00 pm". **Post 04** was posted on October 27th, 2021 in The Newspaper number two in Algeria FB page (originally in Arabicالجريدة رقم زوج في الجزائر), which is literally translated into English as follows: "It is said that a penalty reaches from 30 years to life imprisonment……Today's picture of the new Algeria". 👇 👇 **Post 05** was posted on November 5th ,2021 in Oued-ghir Béjaia FB Page (originally in Arabic واد غير بجاية), which is translated into English as follows: Entry of the first batch fleet / set of the new cars of the exclusive agent Renault. **Post 06** was advertised on November 12th,2021 in Sirta 25 FB Page, (originally in Arabicسيرتا25), which is translated into English as follows: "Finally, the potatoes fall...!". **Post 07** was posted on November 30th, 2021 in Get Me Married - El Shorouk, TV show FB page, (originally in Arabic 'TV حصة زوجوني الشروق), which is literally translated into English as follows: "Thanks Allah, the price of potatoes is 07 thousand i.e., 70 DA for the pound today at Saida". **Pictograph 3.3** refers to sarcasm against the crisis of potatoes that has happened in Algeria from October up to now where the price of potatoes was increased even though the president put the decision of 30 years of prison against merchants who exceed 60 DA as a maximum price .Accordingly, Face bookers were mocking using those posts to show that the news was something and the reality was something else .So, the prices and/or being able to buy and eat potatoes were compared to purchase a new Renault cars .Others used the figurative meaning in a picture of splattered potatoes on the floor to mean that its price was decreased in their dreams. Others used 70 DA to attract the reader and make him or her happy at the first glance but in reality, it

is doubled or tripled-price, 70 DA for the pound i.e., 140 DA for the kilo. Thus, all those posts are used to convey the message to government that the decision of decreasing potatoes' price went in windward and it is high time the government passed stringent laws to sentence speculators or found solution to such a problem.

| **Post 08** | **Post 09** | **Post 10** |

Pictograph 3.4 *Linguistic Sarcasm against the timing of the Decision of Generalisation of the Arabic Language*

Pictograph 3.4 is a recap of Facebook posts representing bloggers' linguistic sarcasm against the timing of reviving of the Arabic Language. **Post 08** was published on October 26th ,2021 in Ibn Khaldoun University/Faculty of Literature and Languages FB Page**,** originally in Arabic جامعة ابن خلدون تيارت /كلية الاداب واللغات)by Sofiane Hasnawy.It is literally translated into English as follows: **"**It is forbidden to use

French language in this group or comment using it. The decision has been applied from now on, the president says it not me". **Post 09** was advertis*ed* on October 27th, 2021 in Mehdi Amir FB account, which is literally translated into English as follows: "The issue is an issue of potatoes and chicken and it is not linguistic one.…the group of sun by sieve…Remark: instead of writing cent Vingt dinars –Fr- (one hundred twenty dinars), we will write it مئة و عشرين دينار -AR- (one hundred and twenty dinars) ".**Post 10** was forwarded on November 27th, 2021in

Nass Jijle[+] FB Page #See ……the propagation of the use of Arabic language extends to the market 😱😳 . **Pictograph 3.4** refers to Face bookers who were misprising the decision of revitalising the Arabic language, herein Modern Standard Arabic, where some took the opportunity to prohibit the use of French ,and others expressed their angry towards the decision itself, not about or because the language itself rather than the timing which is completely inappropriate where they or people were facing the crisis of expensiveness in that period since eating is more important than the language where they have commented that they needed to eat even if the sellers wrote it in Hebrew to convey the message to the government.

Post 11   Post 12   Post 13

Pictograph 3.5 Linguistic Sarcasm Against Backwardness in Algeria

Pictograph 3.5 is a recap of Facebook posts representing bloggers' linguistic sarcasm against the backwardness in Algeria. **Post 11**

was published on October 26th, 2021 in group Tiaret News أخبار تيارت FB Page by Hamada Hamada. It is literally translated into English as

follows: "He who says that #Algeria will be in challah as# Dubai, tell him that he needs some bravery only because it has not left too much

time, we are in #El Bahrain …**".** **Post 12** was posted on October 29th, 2021 in Jobs and Competitions FB page، (originally in Arabic وظائف

ومسابقات2021) by Lonely as the Moon، (originally in Arabic وحيد كالقمر), which is literally translated into English as follows: "Sir Tebboune

catches the country's wheel and looks back 😄 😄 😄 😄 😄 😄 😄 😄 ". **Post 13** was advertised on January 5th ,2022 in Chkopistene

TV FB Page, (originally in Arabic TV شكوبيستان). It is literally translated into English as follows: **"We can host the World's cup, the way of**

buying tickets here in Algeria". **Pictograph 3.5** is about sarcasm against the declaration of the government that Algeria will or would become

similar to the developed countries. Thus, bloggers used a picture of a flooded city in which a small quantity of rain makes it similar to El

Bahrain, not as the country itself, but only in its name which means two seas; whereas, others compared the country management of Tebboune

to a person who drives back his car backwards and/or blindly towards an unknown future. The last picture seems a contradictory state of what

is declared that we can host the world's foo... supporters to buy tickets online

pictograph 3.6 *Linguistic Sarcasm against Electoral Campaigns Procedures in Algeria*

Pictograph 3.6 is a Facebook post representing bloggers' linguistic sarcasm against the promises of candidates' elections. It was advertised on November 13th ,2021in Tiaret la Rostomide FB Page, which is literally translated into English as follows: "Painful truth 😣 a bowl like this is able to change/determine the fate of a township with its people for the five (5) coming years…". This pictograph was forwarded during the period of elections of the People's Municipal Council to criticise both candidates and electors. On the one hand, bloggers complained about the manner of the candidates how they buy voices of people by a bowl of couscous to serve their self-interests. On the other hand, electors were naïve, a bowl like this let them vote

Post 15

Post 16

Pictograph 3.7 *bloggers' linguistic sarcasm against the predictions about post- Corona Virus*

Pictograph 3.7 is a recap of Facebook posts representing bloggers' linguistic sarcasm against the predictions about post- Corona Virus period. **Post 15** was posted on March 4th ,2022 in All What Concerned the Classes Preparatory, First, Second, Third, Fourth, and Fifth Primary FB Page , (originally in Arabicكل ما يخص أقسام التحضيري ,الأولى ,الثانية , الثالثة, الرابعة ,و الخامسة ابتدائي by Meriem Al Batoul,(originally in Arabicمريم البتول),which is literally translated into English as follows: "#After the cancellation of division of classes the next year in Ch 😱 l😱 😄 😅   .**Post 16** was published on November 15th, 2021 in Rak fi tiaret (FB Page),which is literally translated into English as follows: "The minister of health: The fourth wave will be from the first of December

🙂   , it means directly after counting and knowing the results of elections." Here the majority of people doubted the existence of Corona virus in Algeria. Thus, they were taunting the declaration of the minister since he knew the exact date of the fourth wave as a preamble to prevent (El Hirak) which was planned directly after results of elections. Others criticised the decision of the cancellation of groups. So they used a picture of overcrowded class to show that the government predicted and took decisions about Corona virus as it liked.

Post 17

Post 18

Post 20

Pictograph 3.8 *Linguistic Sarcasm against the Rising Price of many Staples Food*

Pictograph 3.8 is a recap of Facebook posts representing bloggers' linguistic sarcasm against the rising price of many staples' food. **Post 17** was publish**ed** on November 15**th** ,2021 in Zoom- خنشلة زوم FB Page, which is literally translated into English as follows: **"**2020: There **is** potato**es** without oil. 2021: There is oil without potatoes. 2022: No potatoes, no oil**"**. **Post 18** was posted on November 16th ,2021 in خنشلة زوم-Zoom FB Page, which is literally translated into English as follows: "#The chicken actually: all that is propagated about the decrease of my price is false and baseless. We will export the plumes or feather to Brich 😂 😂 ". **Post 19** was advertis**ed** on November 25**th**, 2021 in Torki Khalil FB account **"**Is there any recipe without chicken, 🐔 without meat without eggs without oil, 🍼 and without potatoes**".Post 20** was posted on January 9th, 2022 in the Window of the Algerian Teacher FB Page, **(**originally in Arabic نافذة الاستاذ الجزائري by Hassiba Hocini. It is literally translated into English as follows: **"**Mashallah (God or Allah's blessings) 🇩🇿 , the new Algeria is empty from fats and proteins # no oil # no meat # no chicken #no fish. In pictograph 3.8, people were astonished how the crisis in the new Algeria was increased instead of had been decreased as the president promised citizens. Bloggers hinted that decreasing the price of chicken in Algeria is impossible, even its plume became precious. so, they thought that they could exported it to Brich. They used the word Brich (an imaginary place) to create a retheme with the Arabic word rich (which means plume), and even the picture shows us that the chicken itself denies the minister of commerce when he declared that the price of chicken would not exceed 250 DA. Others hinted that each recipe needed the stapples food such as meat and oil which were expensive and rare in the new Algeria. Thus, the writer of the post was asking about any recipe

empty from them even he/she was sure that it did not exist. The word (mashallah) in the final post was used in ironic manner to express

people's upset of the situation in the new Algeria which went from worse to worst.

Post 21

Post 22

Post 23

Post 24

Post 25

Pictograph 3.9 *Linguistic Sarcasm against the Living Expense*

Pictograph 3.9 is a recap of Facebook posts representing bloggers' linguistic sarcasm against the living expense. **Post 21** was published on November 16th ,2021 in خنشلة زوم-Zoom FB Page, which is literally translated into English as follows: **"**Now, blood pressure is 240 KM/H. **Post 22** was advertised on February 10th ,2022 in Public Service FB Page, (originally in Arabicالوظيف العمومي) by Fodil Belgaid. It is literally translated into English as follows: **"**They had spent two years studying the augmentation of salaries and they have not applied it

yet. However, they studied the augmentation of prices of some staples food in Tuesday and apply it on Saturday   . **Post 23** was published on February 12th, 2022 in Public Service FB page, (originally in Arabicالوظيف العمومي) by Yakoub Redha. It is literally translated into English as follows: **"**All things have been augmented. Even February has been augmented, i.e., the number of days has been extended, hhhhhhhhhhh". **Post 24** was posted on February 16th, 2022 in With El Bahia People FB Page, (originally in Arabicمع ناس الباهية) by Wassim Wassim, (originally in Arabicوسيم وسيم). It is literally translated into English as follows: "I have brought good news that will make you happy. Regarding the lack of marriage and unemployment, impossibility of habitation, and augmentation of prices; the adolescence has been

extended to 60 years old".   **Post 25** was **posted** on March 25th ,2022 in Public Service FB Page, (originally in Arabic الوظيف العمومي) by the Absent Boy,(originally in Arabicالفتى الغائب)**"**Either you make the salary corresponds to the month or you make a month corresponds to the salary**"**. Pictograph 3.9 is about the current topic of 2022 in Algeria which is living expensiveness or cost of living which caused blood pressure to the Algerians which was compared to the speed of a car. The augmentation of staples food was easier than the augmentation of salaries where Face bookers used a picture of a Tuna can where the expiry date was extended to31[st] of February which may be an error or a fake picture just to claim that all things are augmented. Due to living expensiveness, individuals could not realise their rights

as marriage and habitation. That situation urged them to extend the age of adolescence to 60 years. As a result, Face bookers ask the

government to find solutions to living expense.

Pictograph 3.10 *Linguistic Sarcasm against the Minister of Commerce*

Pictograph 3.10 is a Facebook post representing bloggers' linguistic sarcasm against the Minister of commerce. It was published on

November 21ˢᵗ, 2021 in El Hamri District FB Page, (originally in Arabicحي الحمري), which is literally translated into English as follows: "We

wish you hadn't touched the beans until winter had passed 😑 . This pictograph is about a rumour in Algeria that anything is touched by the minister of commerce will be increased. Accordingly, people croaked when he touches the bean which is a staple food in winter.

Pictograph 3.11 *Linguistic Sarcasm against the Deposit for Tunisians*

Pictograph 3.11 is a Facebook post representing bloggers' linguistic sarcasm against the deposit for Tunisians. It was advertised on January 05th, 2022 in Sada Tiaret FB Page. It is literally translated into English as: "Tebboune! you have 48 hours to return back the deposit or we say you goodbye better. 😂 ". This pictograph was forwarded during the period of Arabs' cup in the match of Algeria vs. Egypt when the referee, the commentator and Tunisians were against Algerians and in that period the Algerian president was reminded by the deposit to

Tunisia two years ago. As result, people were angry and warned the president to recover the money because Algerians were in need to it rather than the Tunisians since they did not support the Algerian Team.

Post28

post 29

post 30

Post 31

post 32

post 33

Pictograph 3.12 *Linguistic Sarcasm against the Scarcity of Oil*

Pictograph 3.12 is a recap of Facebook posts representing bloggers' linguistic sarcasm against the shortage of oil. **Post 28** was posted on January 4th, 2022 in Walid' s Mother for Cooking Sweets and Proven Recipes FB page, (originally in Arabic اموليد للطبخ والحلويات و الوصفات المجربة 2 by Walid Maache, which is literally translated into English as follows: "It is said that someone catches a fish. Then, he remembers that the oil costs 100 thousand i.e., 1000 DA, he turned it back to the sea. The fish looks at him and says: long life Tebboune hhhhhh". **Post 29** was published on January 6th, 2022 in 00:00:05 FB Page, which is literally translated into English as follows: "Imagine a crisis of makeup would happen similar to that 😄 😄 ost 30. **Post 30** was advertised on January 8th,2022 in Walid s Mother for Cooking Sweets and Proven Recipes FB Page, (originally in Arabic 2 المجربة والوصفات والحلويات للطبخ وليد ام) by Monir Ahmed, (originally in Arabic.احمد منير). It is literally translated into English as follows: "My entry today to the house with a bottle of oil, Djamal Belmadi did not enter it when he won the African's cup. **Post 31** was posted on January 8th ,2022 in Algerian Thinking FB Page, (originally in Arabi**تخمام دزيري**), which is literally translated into English as follows: "1999: your peers got married, 2022: your peers buy oil. New expressions were added to Algerian mum's dictionary". **Post 32** was advertised on January 4th, 2022 in My Algeria FB Page, which is literally translated into English as follows: "Your son can buy you tobacco and cigarette, but oil no. oil-18 you understand 😉, El-Hirak is the solution 💪 🇩🇿 ❤️ ". **Post 33** was posted on March 14th, 2022 in Things for Sale to Sougeriet FB Page, (originally in Arabicلسوقريات للبيع صوالح) by Sofyan Sofyan. It is literally translated into English as follows: "Tomorrow, I will go to get engaged. Is there anything to add". Pictograph 3.12 is a recap of Facebook posts forwarded in the period of oil's crisis where bloggers had highlighted that this crisis was in favour of the fish itself. Others demanded readers to imagine a crisis of makeup similar to the oil' s one to show that in Algeria could happen a crisis in any stuff. others are mocking the

decision that prohibits adults to buy oil.In the past the person at the age of 18 had the right to get married; while, nowadays the person has the right to buy oil and there is a contradiction in this decision because how can an adult or child buy Tobacco but cannot buy oil. The shortage and the high price of oil make bloggers suggest that the person can take oil with him in the engagement.

Post 34

Post 35

post 36

post 37

Post 38

Post 39

Post 40

Pictograph 3.13 *Linguistic Sarcasm against the Decision of the Unemployment benefit*

Pictograph 3.13 is a recap of Facebook posts representing bloggers' linguistic sarcasm against the decision of the unemployment benefit. 🙋 😲 😂 😂 **Post 34** was posted on October 1ˢᵗ, 2021 in A University Student FB Page, (originally in Arabic Etudiant DZ –طالب جامعي), which is literally translated into English as follows: "The only benefit of the university diplomat is to put it in the dossier of the unemployment benefit". **Post 35** was posted on November 13ᵗʰ,2021 in Things for Sale to Sougueriet FB Page,(originally in Arabic صوالح للبيع لسوقريات) by Mansour Zaki. It is literally translated into English as follows: "hhhh really, are you waiting for 800 thousand". **Post 36** was posted on February 17ᵗʰ, 2022 in Public Service FB Page (originally in Arabicالوظيف العمومي) by Kabyle Queen. It is translated into English as follows: "He told you forgive me, I wanted to say calamity instead of benefit 👇 💔 😢 ". **Post 37** was published on February 20ᵗʰ ,2022 in Public Service FB Page (originally in Arabicالوظيف العمومي) by Souhi La.It is literally translated into English as follows: "Oh, mum all people do not have money. To whom I will give money and to whom I will not". **Post 38** was advertised on February 23ᵗʰ, 2022 in the Coolest Algerian Jokes Funny with Ness El Bahia,–(originally in Arabicاروع النكت الجزائرية المضحكة مع ناس الباهية) by Cv Bein. It is literally translated into English as follows: "Uncle Tebbouone tells you that the married woman will not get the unemployment benefit, she got a husband, and it is sufficient for her 🧐 🤭 ". **Post 39** was posted on February 23ᵗʰ ,2022 in Things for Sale to Sougeriet FB Page (originally in Arabicصوالح للبيع لسوقريات) by Med Sam. It is literally translated into English as follows: "I have a lemon which counts to March: January, February, One million and three thousand 😳 .". **Post 40** was posted on March 26ᵗʰ, 2022 in Tiaret Employment and Work FB

Page (originally in Arabic وعمل توظيف تيارت) by Mimi Sasa, (originally in Arabicساسا ميمي). It is literally translated into English as follows: "They have been excluded from the unemployment benefit, they told me that I kissed someone insured" Face bookers expressed their angry when they knew that they would put the diplomat in the dossier of the unemployment benefit. It is a disdain how did a student spent a while of his life studying then becomes jobless. The graduated married woman is also nervous since she has been prevented from her legitimate right because her diplomat does not contain the name of her husband and that the conditions of obtaining this benefit are impossible and hard. Others were happy, but they cannot believe the decision since the government usually does not keep the promises and the majority of Algerians are jobless. So, they thought that the president gave this promise due to a slip of the tongue in which he wanted to say محنة(a plight) instead of منحة(a benefit) to create a sort of alliteration and even they use a child' s song which contains the word March which replaced by one million and three thousand when they knew that the decision will be applied in March 2022.

3.5 Conclusion

To come to the end, the third chapter is the final one which tackles the part of methodology; methods and technics used in our dissertation. It sheds the light on the analysis and the interpretations of results and findings that we obtain through the questionnaire that we handed it to our sample and through content analysis that we applied it on some political sarcastic posts. Accordingly, it is obvious that sarcasm convey the message. Simultaneously, it is used as a way of expression for Face bookers and it highlights the reality in a funny way. Also, we notice that in Tiaret ADA is the most used language variety amongst its habitants since it is their mother tongue.

GENERAL

CONCLUSION

General Conclusion

Our study which is entitled investigating the sociopsychological motives behind the linguistic features of sarcasm amongst Facebook users against political decisions/decision makers at Tiaret is a purely sociolinguistic study. The motive that encourages us to tackle such research is that many political sarcastic posts are recently published in Facebook Pages or groups against the spur of the moment decisions or even against many politicians. The significance of the previous academic work is that it aims at testing the extent sarcastic language in the virtual world is able to convey the intended meaning of the messages and mainly convince both bloggers and public opinion and may serve in changing the mind of decision makers to reconsider some political decisions in very limited periods of time. The latter entailed both qualitative quantitative methods (content analysis Approach and the questionnaire respectively).

From analysing 40 political sarcastic posts, it is obvious that Facebookers have used the figurative style, figure of speech, and sounds devices such as simile, irony, alliteration, and assonance to create their sarcasm against political decisions and/or politicians.

The questionnaire was delivered to 150 participants. Taking our respondents' answers into account, we obtained the following results: the majority of Tiaret Facebookers prefer ADA since it is their mother tongue, which had been inherited from their ancestors and it has become the common language variety used in most parts of Tiaret speech community. Our findings also reveal that male facebookers are more interested than female in posts about political decisions rather than females' peers, since those posts written in sarcastic manners reflect their reality in funny way. In spite of the fact that Facebookers' attraction by those posts is limitless, the majority of them do not dare to write such genre of posts to avoid being sentenced/punished.

Moreover, ADA is the most preferable language variety used in writing and reacting towards those posts by the participants whatever their educational and intellectual level is since it is understood by all people and common amongst Facebook users, higher positioned personalities, VIPs and even politicians. In addition, we concluded that both Facebook followers and politicians are affected by political sarcastic posts which confirm our projected hypothesis. Through linguistic sarcasm in Facebook, Facebookers express their inner silence freely to push political decision makers to implement reform in an attempt to overcome the outcomes as a response to peoples' needs.ie., Facebook users send the message to the decision makers, and this latter receive it and react mostly in the wink of an eye.

Accordingly, sarcastic language is able to convey the message to the facebookers by making him/her aware of his surrounding due to the reason that it is clearly understood by almost people and to politicians since it expresses their opinions towards unexpected political decisions seeking just a little hope for a change in their well-being. Also, political sarcastic posts reduce the distance and bridge the gap between citizens and politicians, which may possibly change the political situation in Algeria in the future.

During our scientific research we faced some obstacles and limitations such as shortage of time and, unfortunately, many respondents did not cooperate with us to successfully reach the required representative number of questionnaires as planned especially the posts at the third section in our questionnaire.

Finally, our study opens the door for further research like the exploitation of metaphorical expressions in social networking sites to change public opinion towards politicians and political decisions in Algeria.

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APPENDICES

Questionnaire

Dear respondents,

The questionnaire in between your hands is a part of our MA dissertation in Linguistics. It is intended to collect quantitative data about linguistic features of sarcasm in some Facebook posts at Tiaret against political decisions/or decision makers.

N.B: Please! Tick (√) the right box (es) that fit (s) to your viewpoint or use the provided space.

Abbreviation and acronyms: Algerian Dialectal Arabic (**ADA**), Modern Standard Arabic (**MSA**), Berber and its varieties (**Ber**), French (**Fr**); English (**Eng**)

Section One: *Personal information*

01. Sex: Male ☐ Female ☐

02. Age: ≤18 ☐ 19-40 ☐ 41-60 ☐ >60 ☐

03. Level of education:

04. Current occupation (if there is) ……………………………….

05. Spoken language varieties: MSA ☐ ADA ☐ Ber ☐ Fr ☐ Eng ☐
Others (specify)……
……

Section Two: *Attitudes towards Sarcasm amongst Facebookers against Political Decisions and Decision-Makers*

1. Do you have a Facebook account? Yes ☐ No ☐

2. Which language (s) variety (ies)do you prefer to use in your Facebook account?

MSA ☐ ADA ☐ Ber ☐ Fr ☐ Eng ☐

Others (specify)……

3. How long have you been using Facebook?
……

4.How much time do you spend or stay connected to Facebook?
……

5.Are you interested in posts about political decisions in Algeria? Yes ☐ No ☐

5.a. If yes, why? Is it to?

Be updated with the current situation ☐ Be aware of your surrounding ☐

Know the laws ☐ Know your rights and duties ☐

Others (specify)……
………

5.b. If no, why not? Because:

Posts are boring ☐ posts are always disappointed ☐

I am apolitical ☐ I disbelieve in the ability of politics to achieve people's needs ☐

Others (specify)……
………

6.Do you prefer those posts in a sarcastic way or non-sarcastic one? **Sarcastic** ☐ **non sarcastic** ☐

6.a. If sarcastic, why? Is it because posts:

Reflect reality in a funny way ☐ are enjoyable ☐ attract the reader ☐ are understood ☐

Others (specify)……
………

6.b. If non sarcastic, why not? Is it because:

I am a frowning/scowling person ☐ posts have no value ☐ Posts do not convey the message posts are credulous ☐

Others (specify)……
………

7.Which language (s) variety (ies)do Facebook users generally use in those posts?

MSA ☐ ADA ☐ Ber ☐ Fr ☐ Eng ☐

Others (specify): ……………………………………………………………………………………………………

8.Do you prefer to write sarcastic posts against political decisions? Yes ☐ No ☐

8.a. If yes, why? Is it to:

Upgrade the number of comments ☐ Gain people's feedbacks ☐

Reduce people's trust in politicians ☐ Express a silence free speech ☐

Others (specify)……
………

8.b. If no, why not? Is it not to:

Be sentenced/ punished ☐ Gain enemies ☐

Bring problems ☐ Be offensive against government ☐

Others (specify)………………………………………………………………....……………………………………
…………………………………………………………………………….....……………….……...................

9. Which language(s) variety (ies) do you usually use in your posts about political decisions?

MSA ☐   ADA ☐   Ber ☐   Fr ☐   Eng ☐

Others (Specify)………………………………………………………………………....………...…….......…..

10.why, do you do so? Because it is:

Understood by people ☐   The common variety (ies) /language (s) used among Facebookers. ☐   My preferable variety (ies)/ language (s). ☐ The unique variety/ language I master. ☐

11.How often are you attracted by such sarcastic posts?

Always ☐   Usually ☐   Often ☐   Sometimes ☐   Rarely ☐

12.How do you react to those sarcastic posts? By:

Laughing ☐ commenting positively or negatively ☐ doing anything ☐ post something opposite ☐

Others (specify)…………………………………………………………………….....……………….………
………………………………………………………………………………………….....……………….........

13.Which language (s) variety(ies)do you usually use to react to posts against political decisions?

MSA ☐   ADA ☐   Ber ☐   Fr ☐   Eng ☐

14.Why do you do so? Because it is:

Understood by people. ☐   The common variety (ies)/ language (s) used among Face bookers. ☐   My preferable variety (ies)/ language (s). ☐   The unique variety/ language I master. ☐

Others (specify)…………………………………………………………………………….....………………
………………………………………………………………………………………………….......................

15.Do you think that others are attracted with such genre of posts? Yes No ☐   ☐

a.If Yes, why? Because:

People are concerned with politics ☐ People are part of the society ☐

Posts are a source for political information ☐   Posts empower people to express themselves ☐

Others (specify)……………………………………………………………………………....………….……
…………………………………………………………………………………………………....……………….

15.b. If no, why not? Because:

People prefer direct demands ☐ Sarcastic posts have no significance ☐

Sarcastic Posts do not realize goals ☐   to avoid irritation of people ☐

Others (specify)……………………………………………………………………………….....…………….
………………………………………………………………………………………………………....………….

16.Doyou think that decision-makers are influenced by those posts? Yes   No ☐   ☐

If yes, how do you think they react? Politicians:

Keep the decision. ☐ Change the decision. ☐   Try ☐ create solutions.   Punish those who post ☐

Others (specify)……………………………………………………………………………….....……………..
…………………………………………………………………………………………………….......................

17.Arethose posts able to convey the message and change the political situation in Algeria? Yes   No ☐   ☐

a. If yes, why? Is it because posts:

Make people aware of the decisions ☐ provide government with solutions ☐

Bridge the gap between decision makers and people ☐   push politicians to preserve people's confidence ☐

17.b. If no, why not? Because:

People become apolitical ☐   People do not trust the politicians ☐

Politicians always keep up their decisions ☐ Politicians think of themselves and their self-interest ☐

Section Three: *Samples of Linguistic Features of Sarcasm in Some Facebook Posts at Tiaret against Political Decisions and/or Decision-Makers*

Please! Would you provide us with some samples of your posts or others about sarcasm against political decisions and/or decision-makers? (Please! write them the way they are) or send them to our e-mails or

Messenger (abbouf207@gmail.com

Amel Ab

←   ⋮

Ib Tǐsèm

Ibtisembelkheira@gmail.com)

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Questionnaire

Ce questionnaire est une partie de notre mémoire de Master en linguistique. Il est destiné à collecter des données quantitatives sur les caractéristiques de sarcasme dans certaines publications sur Facebook à Tiaret contre les décisions politiques ou les décideurs.

NB : Veuillez cocher la bonne case qui correspond à votre point de vue ou utilisez l'espace prévu.

Abréviations et acronymes :

Arabe dialectique Algérienne (ADA), Standard Arabe Moderne (MSA). La langue Berbère et ses variétés (Ber), Français (Fr), et Anglais (Ang) .

La première partie : Informations personnelles :

1)**Sexe :** Homme ☐   Femme ☐

2)**Age**≤18 ☐   19-40. ☐   41-60 ☐   >60 ☐

3) Niveau d'éducation : …………………………………………………………………………………………...

4) profession actuelle (s'il y a) …………………………………………………………...…………………….

5)La langue parlée :

ADA.☐   MSA. ☐   Ber ☐   Fr ☐ Ang ☐

Autres (spécifier) …………………………………………………………………………...…………

Deuxième partie : Les attitudes des Facebookers envers le sarcasme contre les décisions politiques ou les décideurs.

1) **Avez-vous un compte Facebook ?** Oui ☐   Non ☐

2) **Quelle langue préférez – vous utiliser dans votre compte Facebook ?**

ADA☐   MSA. ☐   Ber. ☐   Fr. ☐Ang. ☐

Autres (spécifier) …………………………………………………………………………………..

3) **Depuis combien de temps utilisez-vous le Facebook** …………………………………………………………

4) **Combien de temps restez – vous connecter sur Facebook ?** ……………………………………...………….

5)**Etes-vous intéressez aux publications contre les décisions politiques en Algérie** ☐ Oui. ☐ Non

5)a -Si c'est oui pourquoi ?

Pour être à jour avec la situation actuelle ☐   .Pour connaître les lois ☐

Pour être au courant de ton entourage ☐   Pour connaître vos droits et vos obligations ? ☐

Autres (spécifier) ……………………………………………………………………...……………

5)b-Si c'est non pourquoi ?

Ces publications sont banales.☐   Ces publications sont décevantes. ☐

Je suis apolitique. ☐   Je crois que la politique ne pourra pas réaliser les demandes du peuple. ☐

Autres(spécifier) …………………………………………………………………………………......

6) Préférez-vous les publications sarcastique ou non sarcastique ? Sarcastique ☐ non sarcastique ☐

6)a-Si c'est sarcastique, parce-que ces publications :

Accentuent la réalité d'une manière sarcastique ☐   Sont amusantes. ☐

Attirent les lecteurs. ☐   Sont Compréhensible . ☐

Autres (spécifier) …………………………………………………………………………...……….

6)b-Si c'est non sarcastique, parce-que : Je suis une personne qui ne rit pas facilement. ☐

Ces publications n'ont pas de valeur. ☐   Ces publications ne transmettent pas le message. ☐   Ces publications sont banales . ☐

Autres (spécifier) …………………………………………………………………………………….

7) Quelle langue/variété les Facebookers utilisent généralement ?

MSA ☐   ADA.☐   Ber. ☐Fr. ☐   Ang ☐

Autres (spécifier)……………………………………………………………………………...…….

8) Préférez-vous écrire des publications sarcastiques contre les décisions politiques ? Oui ☐   Non☐

8)a-Si c'est oui, pour :

Augmenter le taux des commentaires. ☐   Diminuer la confiance des gens en politiciens. ☐

Pour savoir la rétroaction des lecteurs. ☐   Pour exprimer une parole libre en silence. ☐

Autres (spécifier)……………………………………………………………………………………..

8)b-Si c'est non :

Pour éviter les punitions. ☐   Parce que ces publications causent des problèmes. ☐

Être offensive contre le gouvernement. ☐   Avoir des ennemis. ☐

9)Quelles langues /variétés utilisez-vous pour écrire des publications politiques ?

☐   MSA ☐ADA.   Ber☐   Fr.☐   Ang ☐

Autres (spécifier)…….………

10) Pourquoi utilisez-vous cette langue/ variété ? Parce que :

Elle est compréhensible. ☐   C'est la langue commune des Faceebookers. ☐

Ma préférable langue/ variété.☐   C'est l'unique langue / variété que je maitrise. ☐

11)A quelle fréquence êtes-vous attirés par ce genre de publications ?

Toujours☐   D'habitude. ☐ Souvent. ☐Parfois.   R☐ment. ☐

12) Comment réagissez-vous à ce genre de publications ?

Vous riez. ☐   Vous commentez positivement ou négativement. ☐

Vous ne faites rien. ☐ Vous publiez quelque chose opposée . ☐

Autres (spécifier)………………………………………………………………………………………………….…………

13) Quelles langues / variétés utilisez-vous pour réagir aux publications contre les décisions politiques ?

MSA.   AD☐ Ber.   Fr☐ Ang ☐   ☐   ☐

14)Pourquoi utilisez-vous cette langue / variété ? Parce que :

Cette langue /variété est abordable par les gens. ☐   C'est la langue/variété commune des Faceebookers . ☐

Ma préférable langue/variété. ☐   C'est l'unique langue / variété que je maitrise . ☐

Autres (spécifier)………………………………………………………………………………………………….…….…..

 15) Pensez-vous que les autres gens sont attirés par ce genre de publications ? Oui. ☐   Non. .☐

15)a- Si c'est oui pourquoi ? Parce que :

Les gens sont intéressés à la politique. ☐   Les gens font partie de cette société. ☐

Ces publications sont des sources pour des informations politiques. ☐   Ces publications permettent aux gens de s'exprimer. ☐

Autres (spécifier)………………………………………………………………………………………………...……...

15)b-Si c'est non pourquoi ? Parce que :

Les gens préfèrent des demandes directes. ☐   Ces publications ne réalisent pas les buts. ☐

 Les publications sarcastiques n'ont aucune signification. ☐   Pour éviter les irritations des gens. ☐

Autres (spécifier)…………………………………………………………………………………………………

16) pensez-vous que les décideurs/ politiciens sont influencés par ces publications☐ ?Oui.   ☐ Non

 Si c'est oui comment réagissent-ils d'après vous ? Ils :

Tiennent à leurs décisions ☐   Changent leurs décisions☐Essayent de trouver des solutions. ☐ Punissent les publicateurs .☐

Autres (spécifier)…………………………………………………………………………………………………

17)Ces publications sont-elles capables de transmettre le message et changer la situation politique en Algérie☐ Oui. ☐Non

17)a-Si c'est oui, parce que ces publications :

Sensibilisent les gens à la situation. ☐   Réduire les distances entre les gens et les décideurs/politiciens. ☐

Fournir des solutions au gouvernement ☐   Poussent les politiciens à préserver la confiance des gens. ☐

17)b- Si c'est non parce que :

 Les gens deviennent apolitiques. ☐   Les gens ne font pas confiance aux politiciens. ☐

Les politiciens maintiennent toujours leurs décisions. ☐   Les politiciens pensent à eux même et à leurs intérêts personnels . ☐

Troisième partie : Des exemples sur les caractéristiques linguistiques du sarcasme dans certaines Publications du Facebook à Tiaret contre des décisions politiques et/ ou des décideurs.

S'il vous plaît, pouvez-vous nous fournir quelques exemples de vos publications ou des publications d'autres personnes sur le sarcasme contre des décisions politiques et/ ou des décideurs ?

S'il vous plaît, écrivez les tel qu'ils sont ? Ou envoyez-les sur nos emails ou nos Messenger

abbouf207@gmai

Amel Ab

←   ⋮

Ibtisembelkheira@gmail.co

Ib Tïsèm

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استبيان.

هذا الاستبيان الذي بين أيديكم هو جزء من مذكرة تخرجنا لنيل شهادة الماستر تخصص لسانيات. يهدف هذا الاستبيان إلى جمع بيانات رقمية حول" الأساليب اللغوية الساخرة في بعض منشورات الفايسبوك ضد القرارات السياسية ومشرعيها في مدينة تيارت.

ملاحظة: من فضلك ضع العلامة (✓) في الخانة أو الخانات المناسبة أو استعمل الفراغ الموجود لتعبئته.

الجزء الأول: البيانات الشخصية.

1. الجنس: ذكر. ☐   أنثى ☐   ☐

2. العمر: ≥18. ☐   40-19 ☐   40-60. ☐   ≥ 60 ☐

3. المستوى الدراسي: ....

4. المهنة الحالية: (إن وجدت) ....

5. اللغة (ات)/اللهجة (ات) المستعملة: ....
الدارجة. ☐   الفصحى ☐   أمازيغية. ☐   الفرنسية ☐   الإنجليزية ☐

أخرى (حدد): ....

الجزء الثاني: سلوكيات مستخدمي الفايسبوك اتجاه التهكم والسخرية من القرارات السياسية ومشرعيها.

1.هل يوجد لديك حساب على الفايسبوك؟ نعم ☐   لا. ☐

2. هي اللغة(ات)/اللهجة (ات)التي تستعملها في الفايسبوك
الدارجة. ☐   الفصحى ☐   أمازيغية. ☐   الفرنسية ☐   الإنجليزية ☐

أخرى(حدد) ....

3.منذ متى وأنت تستخدم الفايسبوك؟...

4. ماهي المدة التي تستغرقها وأنت متصل بالفايسبوك؟ ....

5.هل أنت تهتم بالمنشورات التي تكون حول القرارات السياسية في الجزائر؟ نعم. ☐   ☐

5.أ. إذا كانت إجابتك بنعم،فلماذا؟هل:
لتكون على دراية بالوضعية الحالية. ☐   ملم بما يحيط بك. ☐   معرفة القوانين. ☐   معرفة حقوقك وواجباتك☐

أخرى (حدد): ....

5.ب.إذا كانت إجابتك بلا، فلماذا؟ لأن:
المنشورات مملة. ☐   المنشورات غالبا ما تكون مخيبة للآمال. ☐
أنا شخص غير سياسي. ☐   أنا لا أومن بإمكانية تحقيق السياسية لمتطلبات الشعب ☐

أخرى (حدد): ....

6.هل تفضل أن تكون هذه المنشورات مكتوبة بطريقة تهكمية أم لا؟ نعم ☐   لا ☐

6.أ إذا كانت إجابتك بنعم، فلماذا؟ هل لأن المنشورات:
تنير الحقائق بطريقة مضحكة. ☐   ممتعة. ☐   تجذب انتباه القارئ. ☐   واضحة ومفهومة ☐

أخرى (حدد): ....

6.ب. إذا كانت إجابتك بلا فلماذا؟ لأن
أنا شخص لا يضحكني شيء. ☐   هذه المنشورات لا توصل الرسالة. ☐   منشورات بدون قيمة ☐   المنشورات ساذجة ☐

أخرى: ....

7.ما هي اللغة (ات)/اللهجة (ات) التي يستعملها غالبا مستخدمو الفايسبوك في منشوراتهم؟
الدارجة. ☐   الفصحى ☐   أمازيغية. ☐   الفرنسية ☐   الإنجليزية ☐

أخرى (حدد): ....

8.هل تحبذ أن تكتب منشورات ساخرة ضد القرارات السياسية؟ نعم. ☐   ☐

8.أ. إذا كانت إجابتك بنعم، فلماذا؟ فهل:

☐ الحصول على أراء الشعب.   ☐ لجمع أكبر عدد من التعليقات

☐استعمالها كوسيلة تعبير بطريقة خفية   ☐ نزع ثقة الشعب في السياسيين.

أخرى (حدد) ....

8.ب إذا كانت إجابتك بلا، فلماذا؟ هل لكي لا

☐ تكون شخص هجومي ضد الحكومة ☐ تجلب المشاكل لنفسك. ☐ تحصل على أعداء.   ☐ تنال العقاب.

أخرى (حدد): ....

9. ما هي اللغة(ات)/اللهجة(ات)التي تستعملها غالبا في منشوراتك ضد القرارات السياسية؟

☐ الإنجليزية   ☐ الفرنسية.   ☐ الأمازيغية.   ☐ الفصحى   ☐ الدارجة.

أخرى (حدد)...

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10. لماذا اخترت هذه اللغة أو اللهجة؟ لأنها:

☐ الأكثر استعمالا بين مستخدمي الفايسبوك.   ☐ مفهومة من طرف الجميع.

☐ اللغة/اللهجة الوحيدة التي أجيدها   ☐ لغتي / لهجتي المفضلة.

11. إكم من مرة تنجذب إلى هاته المنشورات الساخرة؟

☐ قليلا   ☐ أحيانا.   ☐ عادة ما.   ☐ غالبا.   ☐ دائما.

12. كيف تتفاعل مع هاته المنشورات الساخرة؟ب:

☐ إعادة نشر منشور معاكس لما تم نشره   ☐ لا تفعل شيئا.   ☐ التعليق السلبي أو الإيجابي.   ☐ الضحك.

أخرى (حدد)...

13.ما هي اللغة/اللهجة التي تستعملها غالبا في التفاعل مع هذه المنشورات؟

☐ الإنجليزية   ☐ الفرنسية   ☐ أمازيغية.   ☐ الفصحى.   ☐ الدارجة.

14. لماذا اخترت هذه اللغة/اللهجة؟ لأنها:

☐ الأكثر استعمالا بين مستخدمي الفايسبوك.   ☐ مفهومة من طرف الجميع.

☐ اللغة/ اللهجة الوحيدة التي أجيدها   ☐ لغتي/لهجتي المفضلة.

15. هل تظن أن الآخرين يهتمون بهذا النوع من المنشورات؟ نعم. ☐   **لا** ☐

15.أ. إذا كانت إجابتك بنعم، فلماذا؟ لأن:

☐ الشعب جزء من المجتمع.   ☐ الشعب يهتم بالسياسة.

☐ المنشورات تعطي القوة للشعب للتعبير عن نفسه   ☐ المنشورات مصدر للمعلومات السياسية.

أخرى (حدد) ....

15.ب. إذا كانت إجابتك بلا فلماذا؟ لأن:

☐ المنشورات الساخرة ليس لديها أي اعتبار.   ☐ الشعب يفضل مطالب مباشرة.

☐ لعدم إثارة الشعب   ☐ المنشورات الساخرة لا تحقق الأهداف

أخرى (حدد)...

16.هل تظن أن صناع القرارات السياسية يتأثرون بهذه المنشورات؟ نعم. ☐   **لا** ☐

إذا كانت إجابتك بنعم، فكيف تظن أن تكون ردة فعلهم؟

☐ معاقبة من يقوم بالنشر.   ☐ إيجاد حلول.   ☐ تغيير القرار.   ☐ الإبقاء على القرار.

أخرى (حدد)...

17.هل المنشورات الساخرة قادرة على إيصال الرسالة وتغيير الوضعية السياسية بالجزائر؟ نعم. ☐   **لا** ☐

17. أ.إذا كانت إجابتك بنعم، فلماذا؟ لأن المنشورات:

☐ تعطي الحلول للحكومة.   ☐ تجعل الشعب واع بالقرارات.

☐ تدفع السياسيين للمحافظة على ثقة الشعب   ☐ نقطة وصل بين السياسيين والشعب.

17.ب إذا كانت إجابتك بلا، فلماذا؟ لأن:

الشعب عاد لا يهتم بالسياسة الشعب ☐   فقد الثقة بالسياسيين. ☐

دائما ما يبقي السياسيون على قراراتهم. ☐   السياسيين يفكرون في أنفسهم ومصالحهم الشخصية ☐

الجزء الثالث: عينات من الأساليب اللغوية الساخرة في بعض منشورات الفايسبوك ضد القرارات السياسية ومشرعيها في مدينة تيارت.

من فضلك! هل بإمكانك دعمنا ببعض العينات من منشوراتك أو منشورات الغير حول السخرية ضد القرارات السياسية و مشرعيها (من فضلك! أكتب المنشورات كما هي مكتوبة أو أرسلها لنا عبر الإيميل أو الماسنجر)

Amel Ab

abbouf207@gmail.com

ibtisembelkheira@gmail.com

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Investigating the Socio-Psychological Motives Behind the Linguistic Features of Sarcasm Against Political Decisions Amongst Facebook Users at Tiaret

الملخص:

يقوم هذا البحث بدراسة ظاهرة سوسيولغوية والمتمثلة في تحري الأساليب اللغوية الساخرة في بعض منشورات الفايسبوك ضد القرارات السياسية لدى مستخدمي الفايسبوك في مدينة تيارت ويهدف الى معرفة مدى إمكانية الأسلوب اللغوي الساخر في إيصال الرسالة والتأثير في كل من القارئ وصناع القرارات السياسية

كلمات مفتاحية: السخرية اللغوية ، قرارات سياسية، صناع القرار، مستخدمو الفايسبوك، مجتمع الكلام تيارت.

Summary:

This research deals with studying a sociolinguistic phenomenon which is represented in disentangling the linguistic sarcasm features in some FB posts against political decisions amongst Facebook users at Tiaret. It aims at recognising to what extent the sarcastic style is able to convey the message and influences both readers and decision-makers.

Key terms: linguistic sarcasm, political decisions, decision makers, Facebook users**,** Tiaret speech community.

Résumé :

Cette recherche traite un phénomène sociolinguistique où nous investiguons les traits de sarcasme linguistique contre les décisions politiques chez les utilisateurs du Facebook dans la wilaya de Tiaret. Cette enquête vise à découvrir à quel point le style sarcastique est capable de transmettre le message et à quel point il influence les lecteurs et les décideurs.

Mots clés : sarcasme linguistique, décisions politiques, décideurs, utilisateurs Facebook, Communauté de la parole de Tiaret.