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The Semiotic Analysis of the Slogans used in the Hirak Protest Movement in Algeria

The Case Study of Bejaia City

**A Dissertation Submitted in Partial Fulfillment of the Requirements for a
Master Degree in Linguistics**

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DEDICATION

To my grandfather's soul may he rest in peace.

To my mother , a strong and gentle woman who taught me to put my trust in Allah , believe that hard work pays off and that so much can be done with little, I could never thank her enough.

To my father who always teaches me to be strong despite the many obstacles in life, and for whom I own all the beauties in life; I hope that this achievement will complete the dream that you had for me all those many years ago, when you chose to give me the best education that you could .

To my beloved brothers, Massinissa and Syphax.

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ABSTRACT

The present study intends to analyze semiotically some slogans from the Hirak protest movement in Bejaia city which began since 2019. Its main aim is to find answers for the three (3) following research questions: 1) What are the media used to convey the slogans used in the Hirak ?2) What are the languages used in the slogans employed in the Hirak? and 3) What are the functions of the slogans used in the Hirak?. In order to capture quality evidence that allows analysis to lead to the formulation of convincing and credible answers to the questions that have been posed, statistical, analytic and interpretative methods were used to analyze a total of 18 slogans gathered on different Algerian platforms on social media, namely Facebook, Instagram and Pinterest. After the collection of the needed corpus, the researcher applied the Piercean theory of sign to analyze the data and identify their meaning and types. Bejaia city was used as a sample for this study. The results obtained have shown that during the Hirak movement, the four main media which had been mainly employed are the banners, the slogans, the posters and the graffiti. We have also noticed that the languages used in the Hirak slogans are various. In addition to both classical and standard Arabic, French, English and the Berber language have been used by the protestors. The latter represents the lowest percentage. Besides, the slogans are found to express demands to stop corruption, political change, justice and democracy in addition to slogans that express humor and anger.

Key words: Hirak, Slogans, semiotics.

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General Introduction

1. Background of the study

Algeria is intent to be a democratic nation run by people. The president of the republic has been elected for a five-year term according to the 1996 constitution, and he can only be re-elected once. However, the former president Abdelaziz Bouteflika who was elected in 1999 was campaigning for a fifth term in 2019, causing outraged citizens to march in the streets to demand that the republic's principles be respected.

Algerians had their first statewide demonstrations called “Hirak” on February 22nd, 2019. "No to a fifth term" was one of the primary slogans of the first nationwide rallies in Algeria, which called for change and democracy. Two fundamental facts led to the creation of this phrase, the president’s failing health, which had prohibited him from ruling the country for a subsequent term, and second the willing for a change in both social and political aspects of the country.

"Hirak" was dubbed "the revolution of smile" because of its peaceful nature and witty and ironic slogans. Millions of Algerians demonstrated for months. Because of improvements in modern technology, particularly social networking sites like Facebook, Twitter, and YouTube, the protest could be heard on a global scale. News is spread to a large audience at a rapid pace through several forms of media. Social media makes it easier for demonstrators to communicate and spread their messages. Algerians carried various slogans and messages while protesting to express their demands.

Many slogans were raised by Algerian demonstrators in several languages due to the multilingual nature of the country. Social, political slogans and also those which express anger and humour were present in the demonstrations in order to communicate people’s demands, emotions, opinions, beliefs, hopes, and dreams during the many marches, which lasted months.

2. Statement of the problem

All over the world, people use protest movement to claim a missed thing in the society, or to call to a near change in the current living situation. Since 2019, Algerian people gave birth to a socio-political phenomenon called the “Hirak”; a word in Standard Arabic which laterally means move or moves referring to the weekly demonstrations that occur in the whole country. This event which became an international symbol of pacifism and peaceful demands starts in February 16th, 2019 in Kherrata in Bejaia.

The Hirak uses multiple methods to communicate its needs, among them we highlight slogans. Some activists tend to use slogans to achieve specific objectives such as, telling about rejection, feelings, politics, identity and a clear call to action and change, to transmit the voice of people to the government and those who are concerned. Slogans are understood by people as a means to send effective messages that deliver a clear message using different languages, and as a good way for revendication, besides it is necessary to investigate these slogans semiotically by defining the different ways people have chosen to send their messages through slogans, the languages they used and finally the different functions of these slogans.

3. Research questions

The present study seeks to find out answers to the following four (4) research questions:

1. What are the media used to convey the slogans used in the Hirak?
2. What are the languages used in the slogans employed in the Hirak?
3. What are the functions of the slogans used in the Hirak?

4. Aim of the study

There are a number of reasons for conducting such a study, it aims to analyze semiotically the slogans in the protest movement of Hirak 2019. This study aims to determine the media tools used in the Hirak and its role in conveying its slogans, and led to an investigation about the languages used in slogans and their functions in the Hirak movement.

5. Significance of the study

The significance of this study is important as it sheds light on the social phenomenon of the Hirak, and its main interests consist of a semiotic analysis of some collected slogans from Bejaia city. Accordingly, this investigation is among the fewest conducted researches in the field of semiotics in the department of English in Bejaia's University. Finally our hope consists of inciting and inspiring future researches to conduct more studies in this field in order to develop it.

6. Research methods and data collection tools

In order to accomplish this humble work: to collect data in order to capture evidence that allows analysis to lead to the formulation of convincing and credible answers to the question that has been posed, we resorted to the following methods:

1. We use a statistical method to analyze a total of 18 slogans gathered on the Algerian platform on social media.
2. Then an analytic method was applied to analyze the choice of the languages used in the Hirak's protest movement slogan.
3. After that an Interpretative method was used to reveal the function of the slogans.

After the collection of the needed corpus we applied the Peircian theory of sign to answer the previous research questions posed above.

7. Structure of the study

The present dissertation is divided into two main chapters, a theoretical background and a practical chapter. The first part includes two sections. The first one deals with the definition of semiotics and semiology and the second one is about defining slogans and all the concept related with. The second chapter includes two sections. The first one aims to present the methodology used including the corpus of the study, the setting, data collection method and the data analysis procedures. The second section of the practical part deals with the analysis and the interpretation of the results obtained from the corpus of the slogans gathered in the city of Bejaia. A general conclusion is, then, drawn followed by the limitations of the study and some suggestions for further research.

CHAPTER ONE
THEORETICAL BACKGROUND

Introduction

This chapter deals with the theoretical part of the study. It contains two sections. The first one aims to shed light on semiotics and semiology. Also, it deals with socio-semiotics, in addition to the notion of a sign and its type from the Peircean point of view. The second section is devoted to defining the slogan as one of the means used by people in order to express their thoughts, feelings and ideas. It deals also with the purpose of using slogans, their types and functions. More emphasis will be on the use of the slogans used in protest movements.

SECTION ONE**Introducing Semiotics****1.1. Definition of Semiotics**

Semiotics is derived from the Greek word *semesion*, which means sign, *semainon*, which means signifier, and *semainomenon*, which means signified or indication. In general, semiotics is the study of signs or an epistemology concerning the presence or reality of signals in social life. One of the broadest definitions is that of Eco (1976) who states that “semiotics is concerned with everything that can be taken as a sign” (p. 7). It is the study of everything that stands for something else, not only what we term “signs” in common parlance. In a semiotic sense, signs can be words, pictures, sounds, or gestures. Peirce (1931) claimed that semiotics was the “formal doctrine of signs” that was deeply linked to logic” (p.10). He added that “nothing is a sign unless it is interpreted as a sign” (p.12). This interpretation process takes place through connecting a sign to known systems of norms.

In the evolution of modern semiotic history, two pioneers from Western nations have made significant contributions to the recognized subject, notably Ferdinand de Saussure (1857-1913), a linguist from Switzerland, and Charles Sanders Peirce (1839-1914), a philosopher from America.

1.2. Definition of Semiology

“Semiotics is called semiology” according to de Saussure (1916, p. 27). Semiology is connected with a tradition that began with Ferdinand de Saussure, who was the first to propose the term ‘semiology’ in a few compilation of lecture notes taken by his students

based on lectures given from 1907 to 1911 which have been published in a book entitled *Cours de Linguistique Générale* in 1916.

According to Leeds-Hurwitz (1993), semiology is defined as:

A science that studies the life of signs within society is conceivable; it would be a part of socialpsychology and consequently of general psychology; I shall call it semiology (from Greek semeion 'sign'). Semiology would show what constitutes signs, what laws govern them. Since the sciencedoes not yet exist, no one can say what it would be; but it has a right to existence, a place stakedout in advance. Linguistics is only a part of the general science of semiology; the laws discoveredby semiology will be applicable to linguistics, and the latter will circumscribe a well-defined areawithin the mass of anthropological facts". (p. 4).

According to the French philosopher Barthes (2005), "semiology is based on understanding the systems of signs, analyzing their operative structures, and thus explaining the structure of the world of meaning"(p,2).

1.3. Semiotics VS Semiology

The two researchers and philosopher Ferdinand de Saussure (1857-1913) and Charles Sanders Peirce (1839-1914) developed a field of signification aiming toclarify the meaning behind signs and symbols.

'Semiotics' and 'semiology'overlap but they have different aspects. Semiology is the study of the social meanings of signs, such as the meaning and value of the color (clothes, plastic arts, literature). For Ferdinand de Saussure, semiology is a "science that studies the life of signs within social life" (Saussure, Bally, and De Mauro, *Cours de linguistique générale*, p.33).While semiotics studies how the meaning of a text, an action, or an object emerges, semiotics seeks to understand the structure of meaning.

1.4. Definitionof Socio-Semiotics

Socio-semiotics (or social- semiotics) investigates all areas of social meaning-making either visual, verbal, or aural (Thibault, 1991).

As Bezemer and Jewitt (2009)claimed:

Social semiotics is concerned with meaning maker and meaning making. It studies the media of dissemination and the modes of communication that people use and develop to represent their understanding of the world and to shape power relations with others . It draws on qualitative , fine-grained analysis of records of meaning making, such as ‘artifacts ’ , ‘ texts ’ and ‘ transcripts ’ , to examine the production and dissemination of discourse across the variety of social and culture context within which meaning is made. Different ‘versions ’ of social semiotics have emerged since the publication of Michael Halliday’s *Language as Social Semiotics* in 1978... (p.2)

To explain social semiotics in other words, we can define it as the way different people use semiotics in different social contexts.

1.5.The Notion of Sign

We make meanings by creating and interpreting signs. Anything may be a sign as long as someone sees it as 'signifying' anything - referring to or standing for something other than itself. We perceive objects as signs primarily instinctively by connecting them to known sets of norms. For Chandler (1995), a sign is “ a significant symbol that is understood to "stand for" something other than itself. In brief, a sign is a unit that is connected with something else but is not that something else in and of itself” (p.12).

To understand the symbol, one must first learn the code. For example, in order for us to comprehend the word "apple", we need to know the code of that language, and there should be a notion in our brains that reflects the picture of an "apple" that is connected with what it looks like.(Akerson, 2005; Rifat, 2008; Vardar, 1998)

The two dominant models of what constitutes a sign are those of the linguist Ferdinand De Saussure and of Charles Sander Peirce.

1.5.1.Saussurean Sign

The first one who treated the notion of a linguistic sign was the Swiss linguist Ferdinand de Saussure. He divided the linguistic sign into two parts: one called the « Signifier » which means the material part and the physical existence and the other is defined as the « Signified» which refers to the mental concept .

A sign must have both a signifier and a signified. You cannot have a totally meaningless signifier or a completely formless signified (Saussure 1983, p.101). A sign is a recognizable combination of a signifier with a particular signified.

As such, we conclude that de Saussure offered a 'dyadic' or two-part model of the sign. He defined a sign as being composed of:

1. A 'signifier' (signifiant) - the form which the sign takes; and
2. The 'signified' (signifié) - the concept it represents.

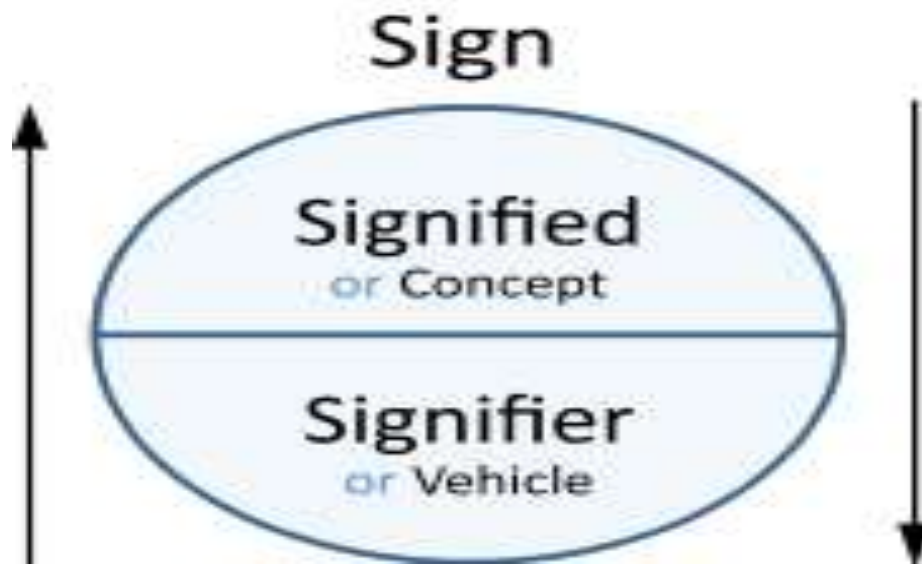


Figure 1: The Dyadic model of sign of Ferdinand de Saussure (Chandler, 2007, p.14)

Saussure (1983) noted that his choice of the terms "signifier" and "signified" helped to indicate 'the distinction which separates each from the other' (p. 67). The horizontal bar in his diagram of the sign, Saussure stressed that "sound and thought (or the signifier and the signified) were as inseparable as the two sides of a piece of paper" (ibid, p. 111). They were 'intimately linked' in the mind by 'an associative link', 'each triggers the other' (ibid, p.66). Saussure presented these elements as wholly interdependent commented Silverman (1983, p. 103). Within the context of a spoken language, a sign could not consist of sound without sense or of sense without sound. Saussure used the two arrows in the diagram to suggest their interaction. The bar and the opposition, nevertheless, suggest that the signifier and the signified can be distinguished for analytical purposes.

Here, we will demonstrate an example of Saussure's explanation of sign reported by Chandler (2007):

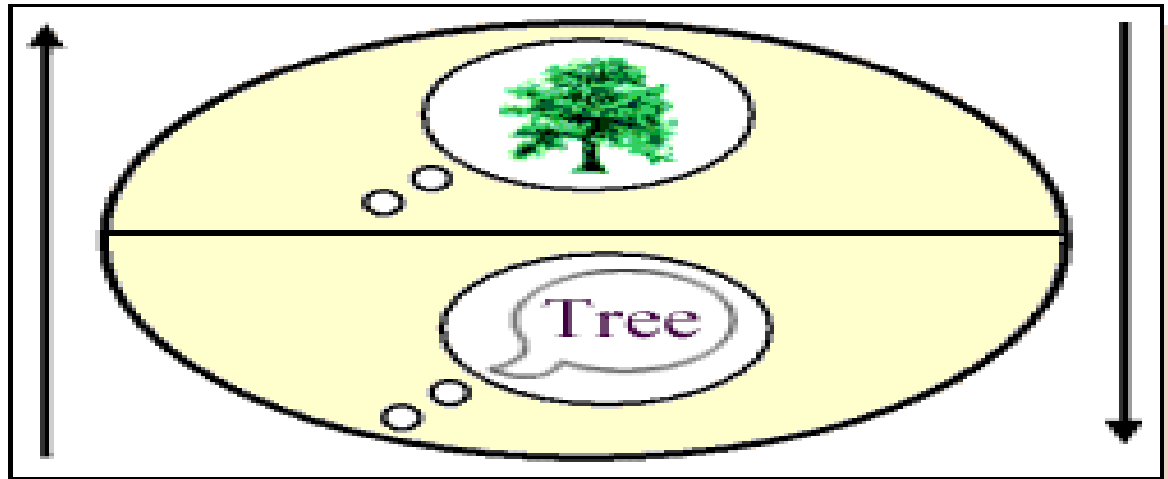


Figure 2: Saussure's example of the word « tree » (Chandler, 2007, p.14)

Sign: The written word 'tree'

Signifier: The letters 't-r-e-e'

Signified concept: The category 'tree'

1.5.2. Peircean Sign

Around the same time that Saussure was developing his model of the sign, 'semiology,' was also underway across the Atlantic, as the pragmatist, philosopher and logician Charles Sanders Peirce developed his own model of the sign. Unlike Saussure's model of the sign as a 'self-contained dyad, Peirce (1931a, p.58) proposed a triadic model cited Chandler (2007).

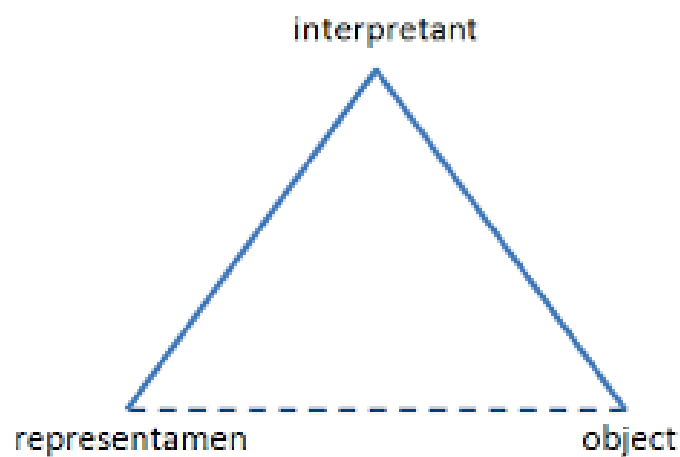


Figure 3: Peirce's Semiotic Triangle (Chandler, 2007, p.30)

Peirce 1931, p.24 classifies the three elements of the triadic model as follows:

1. The Representamen: the form which the sign takes (not necessarily material)
2. An Interpretant: not an interpreter but rather the sense made of the sign
3. An Object : to which the sign refers

1.6.Types of sign

Peirce proposed three types of sign that we will discuss in what follows.

1.6.1.Symbol/ symbolic

When it comes to symbols, the signifier and the signified have nothing in common. The cultural connection between them must be learned. An excellent illustration would be numbers and alphabets. In isolation, the number 9 doesn't tell us anything about its meaning. As such, "a cultural understanding is necessary" claimed Bradley (2016, p.2).

1.6.2.Icon / Iconic

The signified, or the item being represented, resembles an icon in appearance. An outstanding illustration of this is a photograph which closely resembles the object it depicts. "An icon is a symbol that refers to a thing that denotes only by virtue of its own characters, and which it possesses, regardless of whether such an entity exists or not..." (Buchler 1995, p.102,)

1.6.3.Index / Indexical

An index is a visual representation of the information being represented. For instance, a smoke image can be used to depict fire.

According to Van Niekerk (2018), "an index is tightly tied or linked to the object that it refers to and thus must share a similar feature with the object - if this were not the case, it would not be able to refer to the object" (p.112).

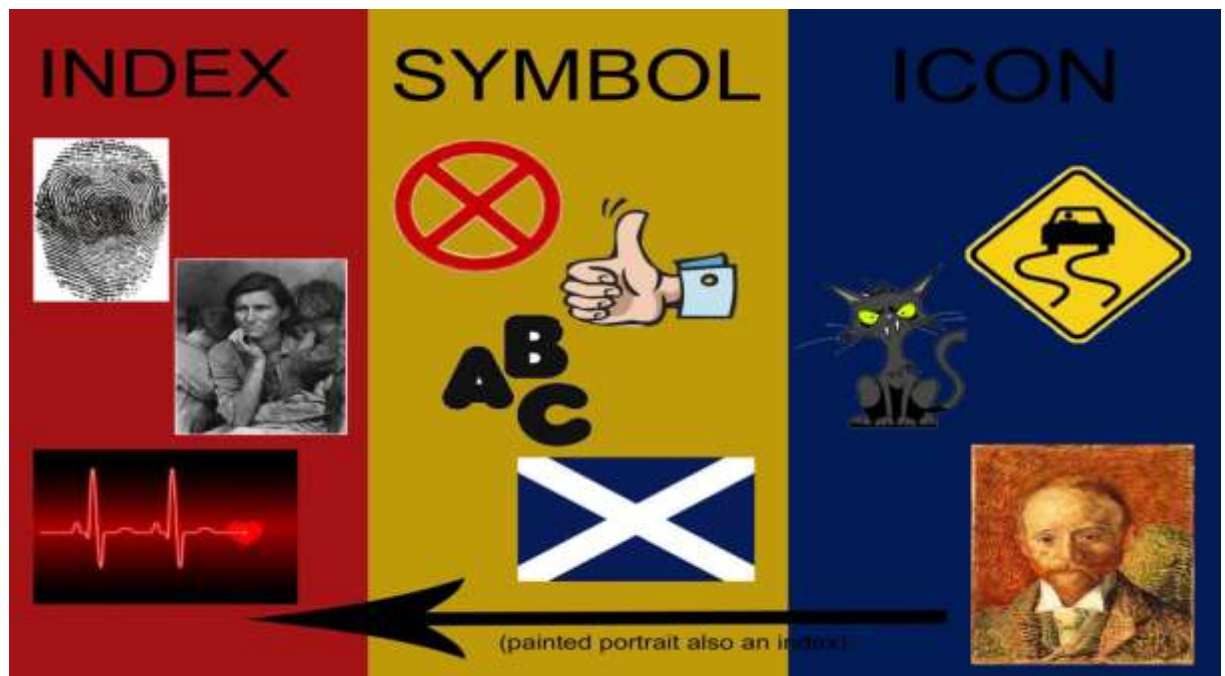


Figure 4: The main parts of Semiotics : Index , Symbol, Icon (retrieved from <https://i.pinimg.com/originals/81/ab/fb/81abfbacba34b495e38449c146b2bc8a.jpg>)

Section Two

Introducing Slogans

2.1. The concept of slogans

According to Stevenson (2010), a slogan is "a brief and striking or memorable phrase used in advertising" (p.45). It should be memorable, simple, and appealing to the target audience in order to be effective.

According to Bjorkstrand (2012), a slogan is a catchy phrase that expresses a concept, a purpose, or a claim. This ensures that it will be more viewable and remembered (p.7). Furthermore, a slogan is a way for businesses to communicate their brand and differentiate themselves apart from their competitors. They are developed to highlight a company's or product's advantages over its competitors and to aid in the advertising of the firm or its product. The theme is generally identified as a slogan, such as Coca-Cola's "it's all in the can" or "A diamond is forever". Some organizations use the same style for several campaigns while others create a fresh theme for each new campaign (Burnet, 2008, p.198).

Sharp (1984,p.32)claimed that the term "slogan" is an English translation of the Gaelic "slaughgairm" which indicates "army cry" or "war cry", which was once used by Scottish clans".

According to Urdang andRobbins(1984), slogans are used to "direct attention and incite to action" (p.32).

For Denton and Shankel (1980,p.10), slogans are as much precisely written statements or expressions that inspire behaviors, create emotional responses, and perform persuasion tasks as they are "important symbols" of a society, characterized as suitably worded.

2.2. Purpose of slogans

In business and advertisement, slogans are considered as the DNA of the brand. It is the mirror of the company. That is why commercials give a great attention to their promoting slogans because their gain and selling depend on the slogans in a major part. Slogansare also well-known in protest movement and social reform or political claim. They are considered as an efficient way that demonstrators adopt to express their thoughts, claim their rejection of the ruling system and transmit their ideas to the others. It is a legal way which translates the internal voice of anger and rejection inside the citizens. Slogans are known to be a catchy motto, easy to be remembered and have an influence on the public.

2.3. Types of slogans

We notice the existence of many types of slogans. In what follows, we will discuss the most important ones:

2.3.1. Business slogans

Business slogans highlight the characteristics that set a company distinct from its competitors. They also serve as a source of information.

- KFC : “ Finger-lickin good”



Figure 5: kfc slogan

- Mercedes-Benz : “The best or nothing ”



Figure 6: Slogans of mercedes benz

Business slogans work to emphasize the company's unique proposed value in order to communicate the brand's position to the public.



Figure 7: A picture demonstrating some business slogans

2.3.2. Advertising slogans

Advertising slogans are short phrases used in advertising campaigns to build notoriety and unify a company's marketing approach. The words could be used to draw attention to a unique characteristic of a product or to promote a company's brand. (Free encyclopedia, 2021)

Beecham's Pills' "Beechams Pills: Worth a guinea a Box" from August 1859, is considered to be the world's first advertising slogan



Figure 8: Beechams Pills: Worth a guinea a Box" slogan from August 1859

Here is an example of an advertising slogan:

- Ajax – “Stronger than dirt”



Figure 9:Advertising slogan of Ajax

2.3.3. Emotive Slogans

Emotive slogans are created with the intention of eliciting an emotional response. As a result, it encompasses more than just delivering information about a product or a service.

Examples:

- DeBeers – “A diamond is forever”
- Disneyland – “Where dreams came true”

We notice also the use of slogans in the protest movement by protesters to claim their needs and thoughts, to rise their voice to be heard by the targeted side and their principal needs.

2.4.Slogans in Protest movements

Slogans play a crucial part in the political reform of a government and a social reform in the country. They allow citizens to express their views on public policy and claim their needs directly. They are considered as one of the few avenues for citizens to express their support or opposition to their government and social issues.

Slogans in protest movements are the media between the mass of people and the targeted system they want to talk to. For example the slogan in which it is written: freedom of speech , I want to breathe .

2.5.Functions of Slogans used in Protest Movements

All over the world, protest movements are not recent. They are considered as a manner of rejection and a way that citizens take either to denounce the ruling system or to

express their ideas. Slogans in demonstrations have several functions. In what follows, we will discuss some of them:

2.5.1. Social function

A social movement occurs when large groups of people or organizations band together to oppose a change in social and/or political issues that the state's population rejects for a variety of reasons. During the marches, several slogans were created and subsequently raised by protestors to denounce the ruling authorities and express their dissatisfaction about the living circumstances.



Figure 10: A slogan from facebook to present the black life matters in America

2.5.2. Political function

Politics refers to the acts involved in governing a country or a region. Every supreme authority in a given state has its own set of policies which differ from one country to another due to a variety of factors, like ideologies and cultures (Newsome, 2002). Political movements are often associated with a certain ideology and are opposed to some components of the current system. We find over the world political protestations as we can notice in the pictures below:



Figure 11: A slogan from Pinterest representing Vietnamese citizens claiming for democracy.

2.5.3. Express humour

"Humour" is a term that denotes the act of joking. According to Freud (1988), it is utilized to avoid painful and damaging feelings from occurring. It can express potentially dangerous ideas without being held directly accountable. As a result, the comedy is a coping technique for unpleasant feelings, humour has a freeing quality that "we don't find in other means of getting pleasure through intellectual engagement" (p. 401).

This fact had been used largely by protestors in the globe during the marches. It can be considered as a manner of joke that expresses a rejection of the system in the country.

Citizens adopt a mocking method to express their opinions and their categorical rejection of the state's policy. They can make ludicrous and sometimes provocative statements to address directly the government. The illustration below explains this fact clearly



Figure 12:Humoristic slogan in Lebanon

2.5.4. Express anger

In protests, anger is the most present feeling between the protestors. They express anger toward the authorities and their practices. The following example shows people's anger around the world.



Figure 13:A picture demonstrating theFrench opposition to the president

All over the world, protestations are present and Algeria is one of these several countries which take the protestations as a way for expressing their demands and claims and also as a medium between the peoples and the system. Here, we will introduce the protest movement in Algeria known as the Hirak movement.

2.6. The Hirak movement in Algeria

The Algerian Hirak movement also known as the “Smiles Revolution” began on February 16th, 2019, six days after the then president Abdelaziz Bouteflika announced his candidacy for a fifth presidential term. These pacific peaceful protests pushed Bouteflika to resign on April 2nd, 2019. These demonstrations caused a huge number of power brokers associated to the overthrown administration.

2.7. The Hirak movement in Bejaia City

Bejaia was known for its active role during the protest movement which started from the capital of the small kabylia. In a region called Kherrata, tens of thousands of people flocked to the streets on February 22nd, 2019 to protest against the President Bouteflika's bid for a fifth term in office. This gave birth to an unusual Algerian movement called the Hirak which is unique in many dimensions. It is pacifist, peaceful, anchored in local neighbourhoods, and led by a youthful generation of activists. A spontaneous and non-violent gleam of hope erupted after years of the regime's scorn (hogra) for the marginalized youth, and political opponents observed Bella (2019).

In Bejaia, where the democratic struggle is an old tradition, thousands of demonstrators reinforced the ranks of the weekly popular marches to demand a peaceful and democratic change in Algeria. Like its neighbour Tizi Ouzou, the city of Bejaia welcomed the Hirak with open arms; a pro-democracy movement was born on February 22nd, 2019, which resulted in the ousting of president Bouteflika. Every Tuesday and Friday, thousands of citizens go out to claim in the street the liberation of prisoners, democratic change, improvement of living conditions and popular sovereignty (Ait Ali, 2021).

2.8. Goals of the Hirak movement

First, the demonstrators demanded the president Abdelaziz Bouteflika to renounce his candidacy for a fifth term, and the Prime Minister Ahmed Ouyahia to resign. More broadly, they ask that the ruling government also known as the ‘gang’ to leave the reign. Then, among the protesters’ main claims, many slogans were conducted to call for the end of Army’s influence on politics. One of the most important aims of the Hirak movement in Bejaia city is the willing for a democratic transition and freedom of the state. To achieve the goal of the protest movement, bougiot activists used slogans to reach their purpose.

Conclusion

Through this chapter which is divided into two main sections, in the first one we have presented various theoretical concepts related to the study, starting by introducing the concept of semiotics and semiology then the notion of signs is explained mainly according to Peirce's triadic model, then in the second section, we have defined the slogans, their types and purposes then we introduced the Hirak movement in Algeria and the Hirak movement in Bejaia, and finally the Goals of the Hirak movement.

CHAPTER TWO
PRACTICAL PART

Introduction

In this chapter, we will analyse semiotically some slogans which are basically gathered in the social media as Facebook, Instagram and Pinterest . This part of the work is divided into two main sections. The first one deals with the research methodology employed in the present study and the second one is devoted to the analysis and the discussion of the findings. A general conclusion will, then, be drawn followed by the limitations of the study and some suggestions for further research.

Section one**Methodological Procedures****1.1. Research Methodology**

The present research is a descriptive semiotic analysis of 18 slogans extracted from internet. They are shared by different platforms in social media during the period of Hirak movement in the four corners of Bejaia City.

We adopted a qualitative method which aims at analysing and identifying the meaning of each figure.

1.2. Corpus of the Study

In order to carry out the present study, we built a corpus made up of 18 slogans posted on the social media, namely Facebook, Instagram and Pinterest. This limited number of slogans can be explained by the fact that the majority of the slogans have the same objective and express the same ideas and purposes by using different ways. We made a selection of the most important ones that summarize the claims of the protestors.

1.3. Setting

The corpus of this investigation was gathered in the city of Bejaia, where the Hirak began.

Bejaia is an Algerian city located on the coast of the Mediterranean Sea. It is the largest city in Kabylia, named “Bougie” which means candle, during the French colonization. Bejaia is also known to be a multilingual city. Its population speaks more than two languages, particularly Arabic, Berber and French.

Bejaia is a large touristic city in Algeria. It is known for its impressive beaches and landscapes such as Cap Carbon, Pic des Singes, Gouraya, Cap Siglé and les Aiguades. Sultan El Nacer considered Bejaia as the most beautiful city in the world which deserves to bear the name of little Mecca for its awesome architecture which goes back to the Islamic Conquest. It is considered as the seat of Islamic civilizations. (Féraud, 2012).

1.4.Data Collection

In order to achieve the objective targeted by this research and gather the published slogans related to our case of study which is Bejaia city, the investigation made use of various Bejaia city's pages on the social media; Facebook, Instagram, and Pinterest. 18 slogans have been selected in the localisation of Bejaia to be analysed.

The figures collected were scanned by the activists of the protest movement in Bejaia city that took place in Friday and Tuesday. These slogans were pictured during the manifestations and then posted later on social media.

1.5.Data Analysis Procedures

To apply the semiotic analysis on our corpus, we have made reference during this study to Peircian theory of signs.

We will analyse the list of the gathered data semiotically, then identify their meaning and classify them into different types. We intend to define the media used to convey the slogans which were used during the protest movement, then identify their languages and finally identify their functions to seek answers for the following questions

- What are the media used to convey the slogans used in the Hirak ?
- What are the languages used in the slogans employed in the Hirak ?
- What are the functions of the slogans used in the Hirak ?

Section Two

Data Analysis and Discussion of the Findings

2.1. Semiotic Analysis of Slogans According to the Triadic Semiotic Peircean Sign Theory

According to the notion of sign stated by Peirce (1931), slogans can be analyzed by means of the Triadic Semiotic model. The analysis will be done at the three levels of a sign: Object, Representamen, and Interpretant.

2.2. The Object and the Representamen of Slogans

2.2.1. The Object of slogans

The main object of slogans used in Bejaia city during the Hirak movement are as follows:

1. The aspect of peacefulness of the Hirak movement.
2. To shed light on the social living circumstances in Algeria.
3. To put an end to the current ruling regime.
4. To denounce the act of oppression over the citizens.
5. To claim for a democratic state.
6. To affirm the continuity of the Hirak movement.

2.2.2. The Representamen of Slogans

The Bougiot citizens made use of different forms of media to convey their requests and achieve their goals of protestation.

The description given in the table below deals with the representamen and the object of the slogans (see appendix). We have included the choice of different languages, the media used and the colors employed.

Function	Slogan Number	Media used	Language Used	Graph used	Colors used	The Representamen	Description
Political	S.N 01	Slogan	English	Latin	Bright yellow, Orange, Black	We need a government not a mafia.	This image represents a young lady wrapped in the Algerian flag and holding a slogan in bright yellow, orange and black written in English.
	S.N 02	Banner	Arabic	Arabic	Black , Red	لا بديل عن الرحيل	A group of protesters holding Algerian flag and a banner written in black and red in Arabic language raises by two women and a man in the middle.
	S.N 03	Banner	Berber ,French, Arabic	Latin ,	Red ,green	TILLEL IL DZAIR, LIBEREZ L' ALGERIE, ديموقراطية حرّة جزائر	This image represents a group of women during the international day of women rights , raising a banner written in three language , in green and red.
	S.N 04	Slogan	French	Latin	Black , Red, Bleu,	LA REVOLUTION DU SOURIRE.	This image represents a young boy in the

					green		marches, holding the Algerian flag in a hand and in the other hand he holds a slogans written in French, in four colours black red blue and green.
S.N 05	Slogan	Arabic	Latin	White	SILMIYA LIBEREZ NOS OTAGES.		In the middle of the citizens, a man raised a slogan written in French in white colour, to express a political thought and call for the liberation of the prisoners
S.N 06	Slogan	French	Latin	Black	SYSTEM DEGAGE.		A man holding a slogan written in French language, in black colour to claim the leave of the ruling system.
S.N 07	Poster	French	Latin	Red,	LIBEREZ KARIM TABOU.		A poster which represents the picture of one the main figures of the protest movement in Bejaia, Karim Tabbou who has been arrested. A man holds this

							poster written in red colour and call for his liberation.
Social	S.N 08	Slogan	French	Latin	Black	BASTA HOGRA	A woman during the pandemic period raised a slogan in the French language.
	S.N 09	Graffiti	French	Latin	Black	NUL NE PEUT ARRETER UN PEUPLE SUR LE CHEMIN DE SON DESTIN.	A quotation written in the French language meaning nobody can stop a population on their path for destiny.
	S.N 10	Poster	Arabic	Arabic	Blue and red	لم نخرج من اجل بطوننا . خرجنا من اجل وطننا	A poster of the president Abdulmadjid Teboune, is presented in this slogan with the potatoes vegetables to make reference to the social situation.
	S.N 11	Slogan	Berber	Latin	White	TALWIT	A slogan written in the mother tongue of Bejaia city which is the Berber language, Talwit which means peace in English language was

							written in the white colour and raised in the middle of the protesters.
Humour	S.N 12	Slogan	English	Latin	Black	LOVE THE WAY U LIE , NOT SURE IF ALGERIA OR BOLLYWOOD.	These two comic slogans written in English language with a black colour and hosted by two young protesters are conducted due to the current dramatic situation in Bejaia city.
	S.N 13	Slogan	French , Arabic	Latin , Arabic	Black	LA PATIENCE EST LA CLE DE LA DELIVRANC . لقبيح يغلب السامط	This slogan was taken during one of the weekly movement of protestation in Bejaia city, a mixed slogan written in both Arabic and French languages in black colour.
	S.N 14	Graffiti	Arabic	Arabic	Black	قعيئتحو	This graffiti represents a man saying the sentence قعيئتحو in a comic way , which means they will out go out , he was

							referring to the ruling system and the rulers . a wall gaffiti written in a black colour over a white wall.
	S.N 15	Poster	Arabic	Arabic	Red, white, yellow	اللقاح الوحيد ضد فيروس العصابة هو الحراك	This poster raised by an old man said that the only cure against the Covid19 pandemic is not the vaccin but the Hirak movement.
Anger	S.N 16	Slogan	English	Latin	Black	FREEPOLITICAL PRISONERS.	This slogan was raised by an old man during the protest movement in Bejaia city which aims to claim the freedom of the political prisoners arrested during the marches.
	S.N 17	Banner	English , French , Arabic	Latin , Arabic	Black , red	GAME OVAIRES DEGAGEZ! صحاب_ الخامسة النسا_ ضَدّ_	This woman raised a banner in Bejaia city, written in three language; English, French and Arabic in large bold black and red

							colour. She takes from this banner a way to express her anger and refusal of the system.
S.N 18	Banner	French	Latin	Beige	RENDEZ –NOUS NOTRE ALGERIE.		A large banner raised in the street of Bejaia city, claiming the freedom of the citizens stolen by the ruling system.

Table 1: Description of the selected slogans

2.3.The Interpretant of Slogans

A) Political Slogans



Figure 1:« WE NEED A GOVERNMENT NOT A MAFIA . GAME OVER »

« **WE NEED A GOVERNMENT NOT A MAFIA. GAME OVER** » are the words written by this Algerian young lady who wrapped herself in the Algerian flag , and hold in her hands a slogan written in English with bright yellow, orange and shaped in black.

In the midst of the vast masses, she wrote such expressive words which mean the categorical rejection of the ruling regime in the country for a long time. We want a free government not a mafia that steals and plunders its people without mercy. The game is over and they must leave because they were not ruling the country with justice but rather manipulating it.



Figure 2: « لا بديل عن الرحيل »

The banner « لا بديل عن الرحيل » is taken during a demonstration in Bejaia city. It represents a sentence written in classical Arabic, in black and red color. It consists of a political banner which targeted directly the system and the governing regime of Algeria. The writers express through this banner their total refusal and rejection of the system by ordering them to leave and let the country finally breathe peace and happiness. In other words, the citizens want to get rid of this government at all costs.

This banner extracted from Facebook expresses the total rejection of the regime and order them to leave. « لا بديل » which means no other way, the unique solution you have is to leave and no other options. The colour used in this banner expresses both anger, truth and the people's energy that push them to a near change.



**Figure 3: « TILLELI IL DZAIR » « LIBEREZ L'ALGERIE » «
« ديموقراطية حرّة جزائر »**

This banner brandished during a manifestation in Bejaia city in the international women's day which is in March 8th, is extracted from Face book. This banner accompanied by many other slogans and poster is a manner to express the rejection of the system and the regime.

It is written in three languages and this means that the witter is multilingual. This is mainly due to the cultural and the historical aspects of the city. The speech addresses directly the government as shown in the use of the ending « ez » in the French language in the sentence « **LIBEREZ L'ALGERIE** » which refers to the personal plural pronoun « vous » referring to the system. Liberate Algeria, give freedom to its citizens.

The Berber sentence « **TILLELI IL DZAIR** » has the same meaning as the one in the French and the classical Arabic sentence « ديموقراطية حرّة جزائر » that means that we want a free democratic Algeria and not a corrupt system and a corrupt country. The demands of the Bougiot citizens are clear through these political expressions.



Figure 4: « LA REVOLUTION DU SOURIRE »

This image represents a young child with the flag of Algeria in his left hand and a slogan written in the French language in his right hand. The slogan is written in this language due to the historical side of the Algerian country, and probably because it is the most understood language by a large part of Algerian people especially Berber ones.

«**LA REVOLUTION DU SOURIRE**» literally means the revolution of smile. Only with peace we will regain our freedom. The revolutions generally are known for their ruins, destruction and bloodshed, no way for smile which is a symbol of happiness and joy. But Bougiot citizens reversed the balance and wanted a revolution that reflects their principles of good citizens and peace.

The writer used four colours in this slogan. The black and the red colours are used to introduce the theme then the blue and the green ones to say that we are peaceful and full of energy. He wrote the sentence in capital letters to attract others' attention and influence them.



Figure 5: « SILMIYA »

Since the beginning of the movement of protestation, the Algerian people generally and Bougiot ones particularly, went to street to demand their rights, which have been stolen. In the beginning, the demands were political and consist on removing the president Abdelaziz Boutaflika, who ruled for 20 years and desired to rule for a fifth term , then after he was removed from the elections, the protestor's demands become socio-political, and aim to a change in the social living situation.

This slogan is divided into two parts, the first one written in capital letters in blood white colour, « **SILMIYA** » a word in Arabic written in Latin letters which means peacefully, without destroying anything, without ruins and in a civilized way, the Bougiot citizens would free the country. Below in smaller character than the first word above, we can read in French language the following sentence «LIBEREZ NOS OTAGES » free the prisoners of opinion.

The speakers here direct their speech directly to the government and they choose to write in white colour because it's the colour that reflect their revendications, peace, purity, and birth, the hoped new birth of the Algerian people .

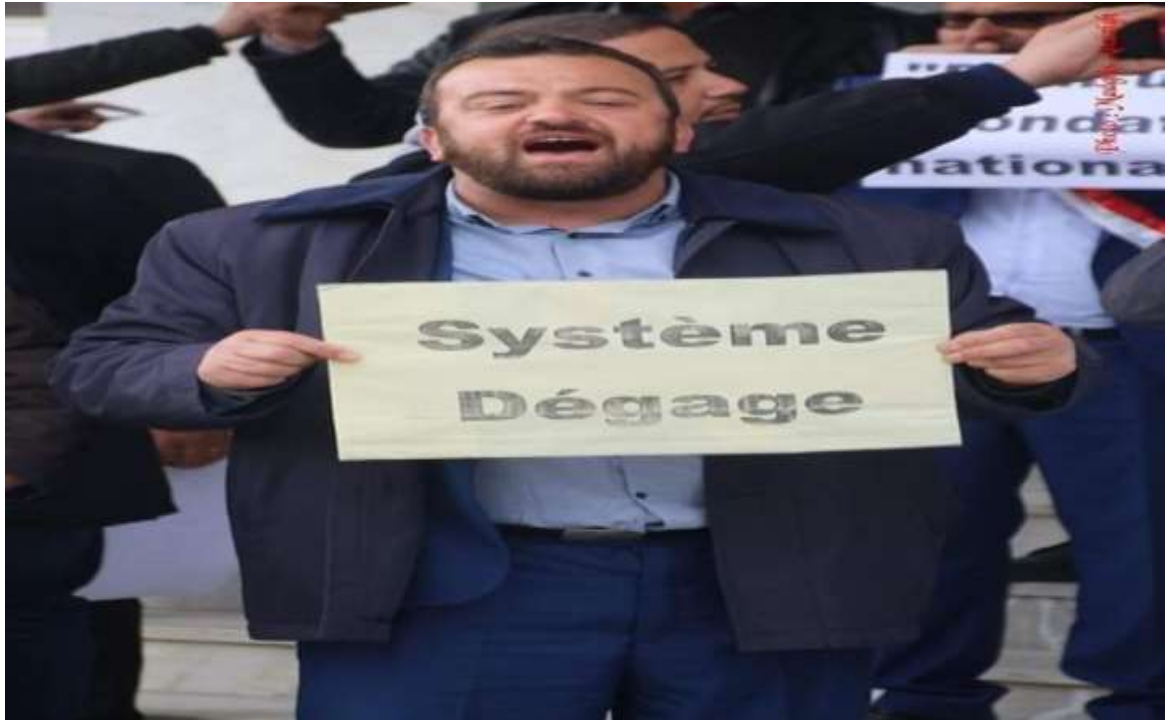


Figure 6: « Système Dégage »

« **Système Dégage** » meaning in English “system go and leave us”. The black colour in which the slogan is written refers to the strong determination of the writer of this slogan. It is written in French because it is the language that is mostly spoken in the city of Bejaia due to their influence by the French colonizer.



Figure 7: « LIBEREZ KARIMTABOU »

This image represents a protestor who brandished a poster of one of the most popular figures of the protest movement, Karim Tabou who is an Algerian politician who was born on June 2nd, 1973 in Ait Bouaddou in Algeria. Tabou is the democratic and social Union's spoken person, and a well known figure on the protest movement who has been arrested and imprisoned several times in 2019.

The poster « **LIBEREZ KARIMTABOU** » which represents the picture of Karim Tabou was raised by a protestor during a peaceful manifestation in Bejaia city. The sentence is written in the French language and coloured in black.

The man who held this slogan wrapped around his neck the Algerian flag and held a slogan written in classical Arabic « جزائر حرة ديموقراطية » meaning “Algeria is free and democratic” in the English language. This slogan indicates the principal demand of the Algerian people.

B) Social Slogans



Figure 8: « Basta Hogra »

This slogan was chosen during the international day of women's right, which coincided the 8th of March.

The woman who wrote this slogan directs her speech especially to the government « **BASTAHOGRA** ». A slogan written in capital letters in two different languages, the

word « BASTA » in Spanish which means “Stop”, and the second part of the phrase which is « HOGRA », a word in colloquial Arabic which means “abuse of power”.



Figure 9: « NUL NE PEUT ARRETER UN PEUPLE SUR LE CHEMIN DE SON DESTIN »

« **NUL NE PEUT ARRETER UN PEUPLE SUR LE CHEMIN DE SON DESTIN** » a black capital French letters over a white wall to express the ideas and the ideology of these citizens. No one can stop a people on their way of destiny. Their destiny is freedom, is the liberation of the country not only from internal thieves but also from external hands that tried and still trying to get profit from Algeria.

This tag shows the determination of the people to wrest their independence. The sentence is written in black capital letters to attract passenger's attraction and influence them to join the pacific movement to liberate the country, the French language is chosen due to Algerian's history and since it is the first foreign language mostly spoken in the Kabyleregion, and the black colour is to express the writer's power and determination.



Figure 10: «لم نخرج من أجل بطوننا . خرجنا من أجل وطننا»

This poster written in classical Arabic was pictured in the streets of Bejaia city and posted on the Face book.

لم نخرج من أجل بطوننا . خرجنا من أجل وطننا " meaning in English "We did not go out for our stomachs , we went out for our country". The protestor wrote this sentence accompanied by a picture of the actual president Abdelmadjid Tebboune, and a picture of potatoes. It is to say that what concerns us is not our stomachs but rather the liberation of the country. The writer's first demand is social. The red and black colors are the most used color in the protest movements because of their signification and their meaning of power, anger and strength.



Figure 11:« TALWIT »

« **TALWIT** » a Berber word which is synonymous to peace in the English language. The protestors aspired for the birth of a new Algeria which gives to its people their right and answers their demands. It was written in the Berber language in Latin letters because it is the mother tongue of the city and the whole Kabyle people.

Behind the slogan, there are two Algerian flags to represent belonging to the country.

C) Humour slogans



Figure 12: « NOT SURE IF ALGERIA OR BOLLYWOOD »

The protest movement was struck with its pacifist spirit and with its humour. We can find many comic slogans in the protest movement. In what follows, we will discuss some of them.

« **NOTSURE IF ALGERIA OR BOLLYWOOD** » is the first slogan which was hoisted by a young man, written in black capital letters to attract attention. Bollywood is the moniker given to the Mumbai-based Indian music film business which produces Hindi language films. As far as Indian films are known for their drama and fiction, the speaker here compares Algeria to India because of the drama made by the government. This humoristic slogan expresses the protestor's disappointment of the current situation in the country.

« **LOVE THE WAY U LIE** » this slogan took the name of the famous song of the two international singers Rihanna and Eminem. The lyrics are inspired by their respective experiences with domestic violence. The young protestor addresses his speech to the new president of Algeria Abdelmadjid Tebboune. The slogan was accompanied by the picture of the president to show that the orator speaks directly to the president. The writer does not

love truly the way he lies but it is a way to say that the game is exposed and we are fully aware of it.



Figure 13: «السامط يغلب القبيح»

This humorous slogan was pictured during one of the weekly movements of protestation in Bejaia city and posted on face book which is a popular social media used by all Algerian activist of the protest movement to make the Hirak national and transmit its beliefs and demands to the whole world. This young Bougiot hirakist wrote this slogan in the French language with a funny sentence below in colloquial Arabic accompanied by a smile emoji and the number 111 which refers to the number of the weeks since the Hirak began.

« **La patience est la clé de la délivrance** » patience is the key of relief. Citizens had been patient for a long time, supporting the corrupt regime. Patient people always end having what they desire. Bougiot protestors employed this French citation to transmit their willing for change and relief, and then above it he draws a smile that means that we are leading a peaceful war with smile. In the sentence « لقيديغلبالسامط », the word « السامط » refers to a person who does not give up and insists on what s/he desires. The word « لقييح », however, is said of a person who is unkind and harsh. In this sentence, speech is directed to the system which is defined as harsh.



Figure 14: «قعتحاو»

Writing on the walls (graffitis) is also a feature of the popular movement of protesting. Many walls in Bejaia city were filled with lines, writings and drawings about the Hirak movement. This tag and mural writing which is a meaningful expressive expression, is written in colloquial Arabic to be understood by the general public.

This writing is accompanied by a drawing which is the picture of the first person who said the sentence «قعتحاو» in a comic way during a press interview in the streets of Algiers. Since then, this random hand gesture and this sentence became very popular in the four corners of the country. It even moved to a global stage where the sentence became a symbol of peaceful revolution, rejection.

«قعتحاو» is an imperative form of speaking which means they will all go and leave. It is a word used to address the system, and «قع» means all in colloquial Arabic. The sentence is written in black to attract attention and because it is a tag that expresses anger against the regime.



Figure 15: «اللقاح الوحيد ضد فيروس العصابة هو الحراك»

The Algerian people are constantly making balance between humour and political satire to denounce a system that is at the end of its rope. The political humour is a manner to denounce a system that is completely rejected by the Algerian people and it is a way to respond to the president Bouteflika's attempt to run for a fifth term.

This humoristic poster which was realised in the period of Covid 19 demonstrates that for Bougiot citizens the real Corona is not the virus itself but the system. The slogan «اللقاح الوحيد ضد فيروس العصابة هو الحراك» is written in classical Arabic. It means in English that the only vaccine against the virus is the Hirak. Here, the speaker compares the government, which he names as al – isaaba, to the Covid-19. In this poster, the Corona Virus is presented as a deadly monster. Inside of it, it was written “the corrupt system” in the Arabic language «الفاسد ماالنظام». This means that the system is the real danger and the true virus and not the virus itself. We may recognize that there are many other slogans and posters which tend to transmit the same meaning, such as the real virus is in Almouradia, where the presidential headquarter and the people's palace are located. Above the sign of the corona virus, there is a needle in which the word «الحراك» is written which means that the protest movement is considered as the vaccine of the virus.

D) Anger Slogans



Figure 16: « FREE political prisoners »

When old men go out to take part in the protest movement, they often do not hope for a bright and prosperous future for themselves because they already lived their youth before. But rather they protest so that their children and the future raising generations may live in peace and enjoy freedom and progress in their country.

This image represents three men during the protest movement; one of them holds a piece of wood on which is written a slogan in the English language and in a black colour. In the slogan, we can read the following sentence « **FREE political prisoners** » and behind it we can see the Berber flag with its four colours; blue, green, yellow and a Berber signal in red.

The man wrote the word « FREE » in capital letters because it is the main objective of the protestation, and in black colour to be seen by everyone and it is the colour of anger.

This slogan expresses the people 's anger against the unwanted and undesirable acts of corps and calls for the release of political prisoners since we live in a democratic country so the freedom of expression is an ultimate individual right of each citizen.



Figure 17: « GAME OVAIRES », « DEGAGEZ! », « النساء ضدّ صحاب_الخامسة »

This image represents a woman who hoisted a slogan written in three different languages. The first half of the slogan is written in large bold black colour to express anger and dissatisfaction. «**GAME OVAIRES**» is in capitalized letters that means leave and let the people breathe since the game of manipulation and corruption is over.

Below, in the French language and in capitalized letters is written «**DEGAGEZ!**» which means go, in informal language. It is written in red; the colour of power and strength, that means we have the power to push you to leave. The word is followed by an exclamation mark to indicate a strong feeling and command to leave. Underneath, in red too, the sentence «**النساء ضدّ صحاب_الخامسة**» is written in Arabic meaning that women are against the fifth run. This slogan is written after the hash tag; the feminine forces are against and reject the system of the country.

The woman wrote this slogan in black capital letters on a green paper. The former expresses her rejection and anger over the system. The latter expresses safety and prosperity, the colour of nature, youth and energy.



Figure 18: « RENDEZ – NOUS NOTRE ALGERIE »

Algerians frequently invoke the system to refer to a group of people who have governed the country in the same way since the country's independence in 1962 with reference to the National Liberation Front (NLF) which still governs the state and has a stronghold on the economic sector.

The peaceful demonstrations that have erupted across the country since February 22th, 2019 have witnessed the participation of thousands of Algerians who marched twice a week. The Tuesday march was dedicated to the employee of the academic field; teachers and students. In the Friday march, however, all the Algerian people participated and mobilized their voice to say “no” to the extension of the 5th mandate for the president Abdelaziz Bouteflika.

In the midst of the crowd, a banner was brandished by Bougiot demonstrators « **RENDEZ – NOUS NOTRE ALGERIE** » meaning in English “Give us back our Algeria”. This slogan is written in capital white letters held on a black banner to tell the government that Algeria belongs to its people.

1 -The media used to convey the slogans employed in the Hirak protest movement

Slogan's type	Repetition	Percentage
Slogan	08	44.44%
Banner	05	27.77%
Graffiti	02	11.11%
Poster	03	16.66%

Table 2: The media used to convey the slogans employed in the Hirak protest movement

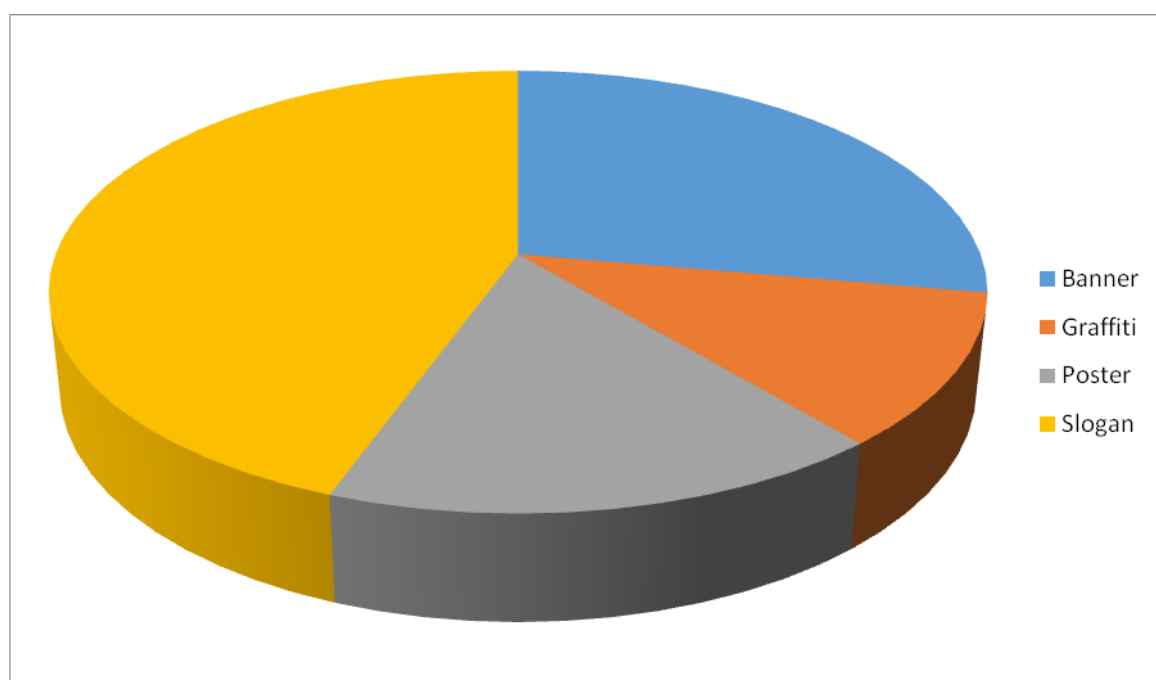


Figure 19: The media used to convey the slogans in the Hirak protest movement

During the protestations, the Algerian people, in general, and bougiot ones, in particular, used different ways to express their thoughts, regime's rejection and criticizing the ruling figures. Since February 2019, Algerian people started pacific and peaceful demonstrations in the four corners of Algeria. Millions of people have gone to the street in huge marches raising different types of slogans to express their rejection of the regime.

Slogans came first in the rank with a number of 08 slogans and a percentage of 44.44%. These slogans were raised by all types of ages from young to old men and women

during the Bougiot protest. Then, in the second position come the banners that represent a big piece of flag, wood or paper on which people write their demands and draw their ideas to be exposed to the target person or authority. Banners were present during the protest movement with a percentage of 27.77 %. In the third position, posters were raised in a number of 03 posters in the different corners of Bejaia city. Graffitis are also used by the protestors to mark the revolution of smile. The graffitis are regarded as an art that marks the Bougiots' desire to change.

2- Languages used in the slogans employed in the Hirak protest movement

Slogan's language	Repetition	Percentage
English	03	15,78%
French	05	26,31%
Berber	01	5,26%
Standard Arabic	04	21,05%
Colloquial Arabic	01	5,26%
Mixture of Languages	05	26,31%

Table 3: Languages used in Algerian slogans employed in the Hirak protest movement

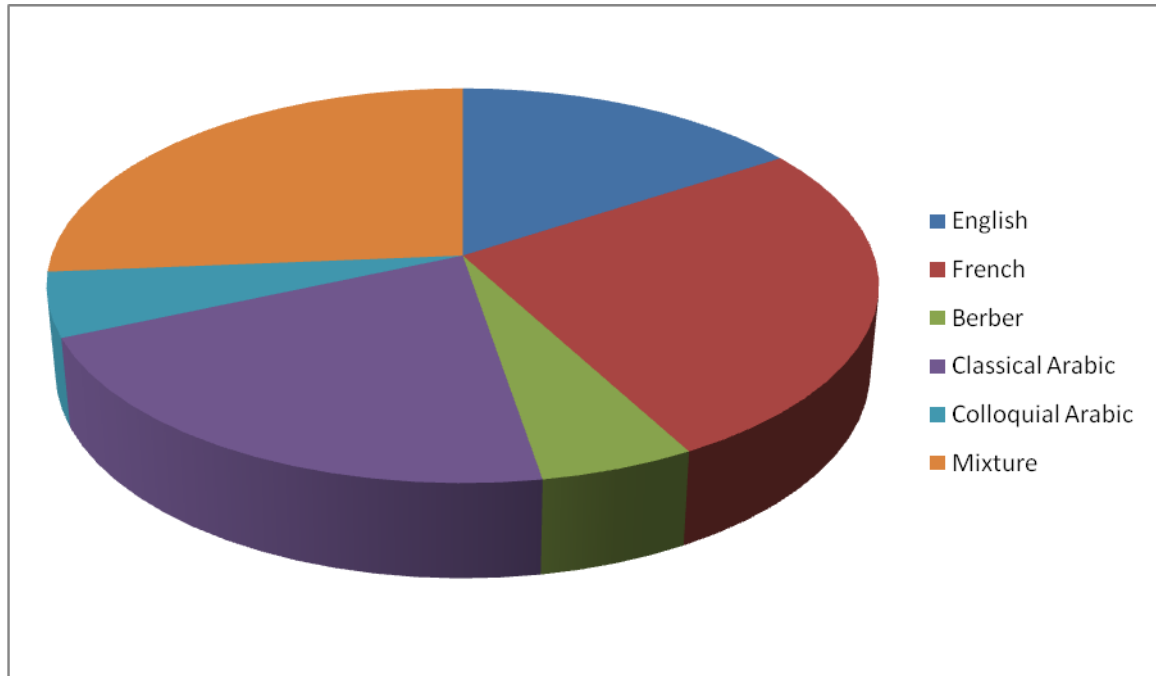


Figure 20: Language used in Algerian's slogans in the Hirak protest movement

Bejaia is known for its rich historical and cultural heritage. It has a multilingual population. This characteristic was shown strongly in the protest movement that was born in Bejaia since 2019.

a) French language

French is known since the independence as the first foreign language of the country. It is used in official settings, such as in administration, business, and education. It holds an important place in the social life of Algerian people. French is used largely by the Kabyle community which explains the use of this language in the slogans raised by the protesters. French language is the first dominant language in the Bougiot protest movement with a percentage of 26.31%.

b) English language

English is the official language of 53 countries. Although it is not the most spoken language on the globe, it is the most common language in all countries. As a means of communication, this language provides people with an open door to the rest of the world.

Science, industry, technology, tourism, and democracy adopt English as their primary language.

In Bejaia city's marches, this foreign language is prominently utilised. Young demonstrators chanted a number of slogans in English of various types. Since English is only taught as a foreign language in education, the Algerian people have a limited understanding of it.

Many slogans were written in English in order to express people's rejection of the Algerian regime and to transmit their opinions and demands to the rulers. In Bejaia and throughout Algeria, only literate people have the ability to understand this language. That is why the slogans which were written in the English language are not many with a percentage of 15.78%.

c) Berber

Algeria's kabyle people speak Tamazight, or Berber, as their mother tongue. This language is spoken by 14 to 25 million people in Northern Africa, mainly in Morocco Tunisia, Southern Sahara and Algeria

Tamazight has been a written language for so many years, but this practice has been repeatedly broken by several invasions. The written form of the Tamazight language has been divided into three stages. It was first written in the Tifinagh alphabet which has now disappeared, then in Arabic, and finally, since the twentieth century, in the Latin alphabet which is still maintained.

After independence, Algeria's second president; Houari Boumediene , presiding from 1965 to 1978, was the first to Arabize the state. In the Algerian educational institutions and administrations, he supplanted French with Arabic.

This policy was totally rejected by the Amazigh people of the Algerian country who considered it as an elimination of their identity and language which is oral rather than written.

This fact is clearly shown during the Hirak movement where only 05.26% of the whole slogans were written in the Berber language although it is the mother tongue of the city. This explains why there aren't many Berber slogans in the city of Bejaia. The Hirak movement has been and continues to be a national movement but Berber is not understood by all the Algerian population. We have also noticed the use of Berber expressions accompanied with their translation to French or Arabic in order to make them easy to comprehend.

d) Arabic

Arabic is the fundamental element of Algerian identity. Due to the Islamic invasion and the policy of Arabization of the country, the Arabic language is used everywhere in the state.

In Algeria and all Arab countries, the administrative Arabic, called standard Arabic, is used only in some settings, such as education, media, journalism, and some other workplaces.

The slogans written in classical Arabic were repeatedly employed in the protest movement as shown above and their use indicates the identity of the country since it is considered as the official language of the state.

Colloquial Arabic - called as well Daridja-is a variety of Arabic. This variety is related mainly to the Algerian society and is spoken in all arabophone willayas in the state. The Daridja dialect is more used than the academic one. It is mainly used in daily communication. By a percentage of 05.26%, the bougiot society raised slogans written in standard language to highlight the Arabic aspect of Bejaia's city citizens.

Arabic language is very much used in Bejaia city slogans even if it is not the mother tongue of the city.

3- The functions of the slogans used in the Hirak protest movement

Slogan's Function	Repetition	Percentage
Politic	7	38.88%
Social	4	22.22%
Humour	4	22.22%
Anger	3	16.66%

Table 4: The functions of slogans used in the Hirak protest movement

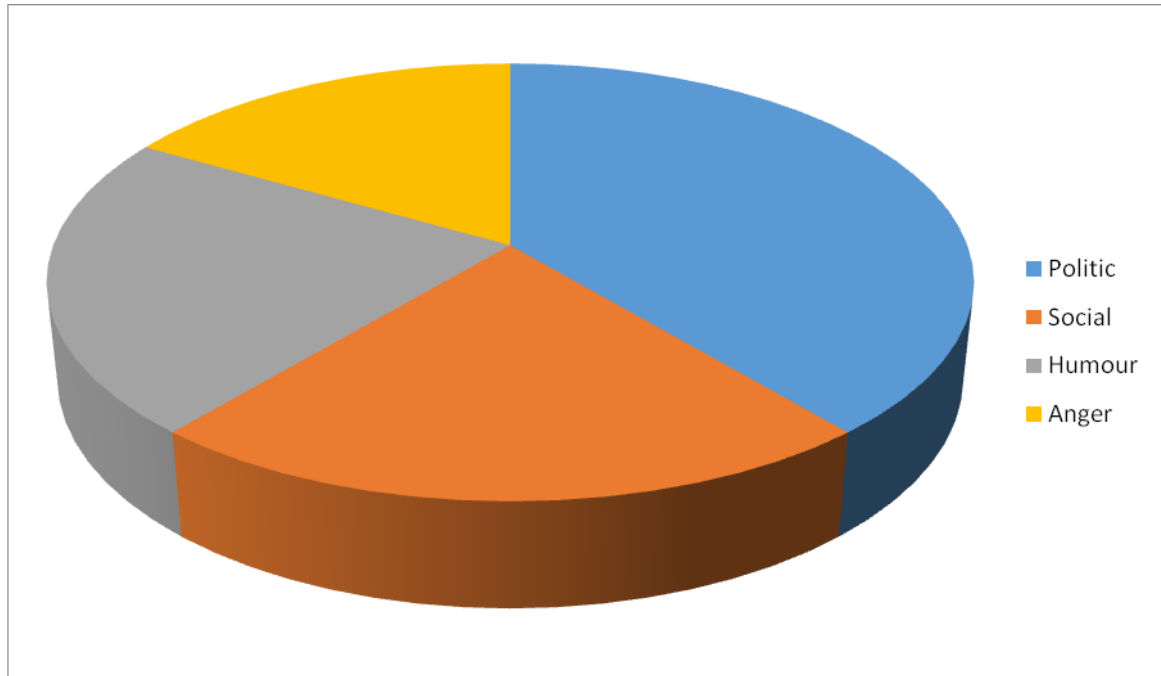


Figure 21: The functions of the slogans used in the Hirak protest movement

Political slogans are ranked first during the Bougiot weekly marches with a total of seven slogans repeated and a percentage of 38.88%. This demonstrates the breaking down of fear obstacles among young marchers as well as the courage to express their refusal of current political positions. The political slogans of the demonstrations are developed in response to the events that have occurred in the country since 2019, as well as events that have occurred in the state's democracy that have caused residents to be dissatisfied for years. The Bougiot people in particular, as well as all Algerians, wish to reformulate the state.

Then, the use of humour was a defining feature of Algeria's uprising as it the case for the various revolutions of the Arab Spring. Humour has always been influenced by social and political shifts observed Abu Hatab (2016, p.72).

Algerian protestors during times of crisis such as the period of the Hirak movement have used humour to vent anger, express viewpoints, and criticize regime stances and figures. Humour is often said to be a "persuasive communication method" for promoting good attitudes and creating connections between demonstrators, and that what we have noticed during the protest movement in Bejaia city. During the marches, 04 slogans representing 22.22% of data obtained expresse humour while 03 slogans and a total of 16.66 % were slogans that expresses anger toward the ruling system.

Conclusion

From our investigation, we can draw this conclusion for the chapter we had presented. The Bougiot citizens have used slogans to show their implication in their society and to transmit their demands and claims to the targeted system. Accordingly, the slogans gathered in Bejaia city are categorized into four main types, namely banners, graffitis and posters. These media have been used to serve different functions which can be classified into: political and social function slogans and those that are used to express anger and humour. Finally, slogans used in Bejaia city are produced in different languages including standard and colloquial Arabic, French, English and Berber. The linguistic diversity of the Bougiot slogans is indicator of the multilingual nature of Bejaia city.

General conclusion

The study has shown that Algeria is a multilingual country as seen by the use of the country's several languages, including Standard and colloquial Arabic, Tamazight, French and English which are all well-represented in the chants and the banners carried by the Algerians during rallies and marches since the commencement of the "Hirak" in 2019. Despite the fact that Arabic is Algeria's first official language and Bejaia is an Amazighophone region, we notice that a significant number of slogans were written in French demonstrating the language's importance and prestige in Bejaia. Different types of slogans were also raised during the protestations especially the political ones due to the main cause behind the pacific revolution of the Hirak. In the present study, the main functions of slogans highlighted during the hirak can be categorized into four main functions: the political and social ones, then slogans that express humour and anger.

A total of 18 slogans were collected in Bejaia city to be analyzed as the object of our investigation. We took 3 social media and web platforms, namely facebook, instagram and pinterest as a source of our data to which we applied the Peircean model of sign.

In order to conduct the present study, we have made use of three mixed methods which are: the statistical, analytical and interpretative method to provide relevant answers to the research questions posed in the beginning of our investigation.

Finally, we suggested a list for possible further researches that can be conducted either in relation to the field of semiotics or in the domain of slogans used by political parties and business companies in order to encourage and push researches to develop these fields.

Limitations of the study

Across the present study, we have encountered many obstacles. First, lack of resources and literature dealing with the different variables of the research for both semiotics and slogans has pushed us to use more online database resources.

Second, the current situation of lockdown and Covid 19 pandemic has prevented us from doing questionnaires and participate in the Hirak movement marches to capture a greater range of the slogans raised by the activists. This is why we made use of the slogans posted on social media platforms only.

Suggestions for further research

In this research work, we have attempted to apply a semiotic analysis of a collected number of slogans used in the Hirak protest movement that has taken place in Bejaia city. However, further studies can be applied on other phenomena in the field of semiotics in order to develop it.

These are some titles that can be useful for futurere search:

- A socio semiotic analysis of songs in the protest movement
- A socio cultural analysis of urban architecture in Bejaia touristic places
- A semiotic analysis of traffic road signs
- A semantic analysis of the language used in the humoristic caricatures in Algeria.

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Résumé

La présente étude vise à analyser sémiotiquement certains slogans du Hirak, le mouvement de protestation de la ville de Bejaia qui a débuté depuis 2019. L'objectif principal de cette recherche est de trouver des réponses aux questions suivantes : 1) Quels sont les médias utilisés pour véhiculer les slogans utilisés dans le Hirak ? 2) Quelles sont les langues utilisées dans les slogans employés dans le Hirak ? Et 3) Quelles sont les fonctions des slogans utilisés dans le Hirak ? Afin d'arriver à la formulation de réponses convaincantes et crédibles aux questions posées, les méthodes statistique, analytique et interprétative ont été utilisées pour analyser un total de 18 slogans rassemblés sur différentes plateformes sur les réseaux sociaux ; Facebook, Instagram et Pinterest. Après la collecte du corpus nécessaire, le chercheur a appliqué le modèle Piercien du signe pour analyser les données et identifier leur signification et leurs types. La ville de Bejaia a été utilisée comme échantillon pour cette étude. Les résultats de la présente ont montré que les Graffiti, les posters et les banderoles ont été les quatre media principalement employés dans cette ville. En outre, il a été constaté que pendant le Hirak, les protestataires ont utilisé plusieurs langues en l'occurrence, l'Arabe Standard et Dialectal, le Français, l'Anglais et le Berbère. Les slogans ont été employés pour exprimer des demandes pour arrêter la corruption. Certains d'entre eux avaient une fonction politique, sociale, humoristique et aussi colérique.

Mots clés : Sémiotique, Slogans, Hirak