



CREATIVITY IN ALGERIAN PROTESTS' SLOGANS AGAINST BOUTEFLIKA'S FIFTH-TERM PRESIDENCY

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KEY WORDS

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ABSTRACT

Massive street demonstrations against the 82-year-old president Bouteflika's bid for the fifth term have taken place across Algeria and are still going on since 22 February 2019. A special peculiarity of these Algerian events is that the protesters have walked peacefully raising their voices through chanting and writing creative slogans against the prevailing regime. The objective of this study is to test the validity of the Investment Theory of Creativity with regards to the Algerian protesters' slogans against Bouteflika's fifth term presidential candidacy. Out of the six theory components, our results reveal the insufficient and questionable presence of the knowledge component.

1. Introduction

It happens that a crowd of people agree on a street meeting to protest and demonstrate in different ways. Some protesters prefer marching, singing and chanting phrases. Others may opt for holding placards with written slogans. For many of them, a street is an artistic place that can allow showing off one's creative side. This is the case of Algerian protesters recently, a fact that cannot be thoroughly understood without following a specific definition of creativity, tackling it within a theory and identifying the main components of this theory. More specifically, the present work will investigate the extent to which the investment theory of creativity can be applied to the Algerian context, particularly in terms of the demonstrations conducted among the Algerians expressing their disagreement about the fifth term presidency of Bouteflika. In this case, the art of protest streets within this theory needs also to be defined and a brief outline will be presented to display who is the Algerian ex-president Bouteflika, his main achievements and reasons behind his deficiencies which have led to the population uprising. The practical side of this research relies on Facebook as the main source of the data. Why this social network has been chosen and how it has influenced the Algerians' behavior will be displayed below.

2. Creativity: Definition

The pioneers in the contemporary field of creativity are identified by Sternberg (2006) as Guilford (1950) and Torrance (1962, 1974). The controversy about one relevant common definition for the concept of creativity has raged unabated among researchers and theorists who are still facing this challenge nowadays. The reason is obviously related to the complexity and breadth that characterize the concept to a wide extent and, adding to this, that "creativity" cannot reach a thorough understanding without being approached from different angles. We follow Feldman (1994, p.1) (cited in Alshou, 2015, p.45) in his definition of creativity as something original and beneficial, as "the achievement of something remarkable and new, something which transforms and changes a field of endeavor in a significant way". In his creativity

investment theory, Sternberg (2006) suggests six components of creativity which, despite their difference, are interrelated.

3. The Investment Theory of Creativity

It is also known as confluence theory whereby creative individuals, according to Sternberg (2006), "buy low and sell high" in the field of ideas. "Creative people buy low" implies that they deal with unknown or unfavorable ideas that at first are taken for granted or totally rejected. "They sell high" means that they maintain their position against this rejection until their ideas are accepted. At this stage, they move to tackle another novel idea. Creativity is a combination of the following different but convergent and interconnected components: intellectual skills, knowledge, thinking styles, personality, motivation, and environment.

2.1. Intellectual Abilities

Intellectually, creative skills are synthetic, analytical and contextual and confluence between these abilities is still imperative as indicated.

- a. *Synthetic Skill*: It is the ability to perceive issues differently and get rid of the conventional constraints.
- b. *Analytical Skill*: It enables one to distinguish between significant and worthless ideas.
- c. *Contextual (Practical) Skill*: It is the ability to persuade that the given ideas are valuable.

3.2. Knowledge and Styles of Thinking

It is crucial, to be creative, that the individual gets well familiar with the field in question to be able to make it progress. Qualified people in this field can open doors for clarifications to situations previously regarded perhaps as incomprehensible and/or inexplicable. Field knowledge, in other words, paves the way to problem-solving. On the other hand, different individuals have different preferences or thinking styles of the way they set up their abilities. Creativity requires making decisions for thinking in new ways. A creative thinker opts for

a new way means also that s/he is able to significantly tackle ideas and detect fundamental questions.

3.3. Personality

There are several major traits that are directly linked to personality for creativity purposes. They are willing to,

- overcome barriers
- get involved in sensible risk-taking
- manage ambiguous situations
- admit self-efficacy

It is also vital to indicate that creativity implicates opposition: Creative individuals need to show their readiness to confront other members who still hold beliefs and ideas diverging from their own.

3.4. Motivation and Environment

People who are intrinsically motivated can be remarkably creative. Creativity favors devotion and love on the part of the participants to take place. These people are creative not for the sake of tangible compensations but for reaching personal satisfaction. On the other hand, motivation is acquired not innate. Becoming motivated requires efforts deployed by the creator in the lookout for self-motivating factors. The will of getting intrinsically motivated is not something given. It is rather self-activated in the presence of those identified encouraging factors (Sternberg, 2006).

In case intrinsic motivation becomes available, the creator is still however in need of environmental support and encouragement to value his/ her created product. Without positive feedback on the part of the environment, the creative individual could hesitate or not show at all what s/he has arrived at. On the contrary, new ideas may be abandoned and creativity efforts discouraged on this occasion. But since creativity tends to oppose conventions, the creator is bound to be self-prepared to face societal defiance against his/ her new perception: "The individual, therefore, must decide how to respond in the face of the nearly omnipresent environmental challenges that exist" (Sternberg, 2006, p. 90). So, two types of creative people are distinguished: Those who

cannot carry on without a positive evaluation and creators who resist and persist.

4. Protest Street Art

The street is a common shared urban place in the service of mobility, gatherings and other diverse (un)voluntary actions. It is significantly "... a complex social space in which a network of relationships is built among actors with unequal power and with opposing beliefs about specific social situations,..." (Bećar, 2015, p. 337). The author, however, adds that: "... it is a space where social change occurs through socialization" (Bećar, 2015, p. 337). Gurung (2019) relates art to street and reports that street art enjoys a long religious mural history dating back to the mid-fifth century B.C. that is, the Lichhavi era. The Chinese Emperor Wang Hsun-Tse was fascinated by the embellished walls of monasteries and temples and regarded the murals as amazing artworks. Yet, today's street art is different and is a western consequence. It only appeared at the advent of this century at the hands of a French artist "Invader", named after being perceived as having invaded cities via his designs of creative pixels (Gurung, 2019).

In fact, the concept of street art, which is gaining a growing academic interest and fast becoming a key subject within the frame of the art arena, is a democratic way of reflecting mass communication whereby populations, hoping for change and/ or reform, express their preoccupations, disapproval, and claims collectively in a public space. Demonstrating any visible or rhetoric equipment set particularly for political street protest purposes is one form of protest street art on a global scale. The various rhetoric (or textual) material, like wall-paintings, murals, posters, billboards, placards, lapel buttons, stickers, T-shirts, banners and slogans can be the vehicle of protest street art language that shakes emotions and rally more individuals (see Bećar, 2015). The language of protest street art has the power of reducing facts and events into a finite number of rhetoric representations with a social function. It is powerful enough to make static changes at the hand of young protesters. As stated above, the Algerian setting constitutes the context of this study which is

interested in protest events in association with Bouteflika's fifth term presidential era.

5. Who is Bouteflika?

Abdelaziz Bouteflika originates from an Algerian western city named Tlemcen but was born in the Moroccan Oujda on the 2nd of March, 1937. He went through a long military and political lifespan: When he was 19 (in 1956) for example, he was part of Army of National Liberation to confront the French colonizers in his country. The same year (1962) Algeria took her independence, Bouteflika was nominated as the minister of youth, sports, and tourism and a year later, he became the minister of foreign affairs. His diligence, intellectual skills, and smartness impressed remarkably Houari Boumediene, the second Algerian president (1965-1978) who ran a bloodless military coup. Moreover and despite his young age, Bouteflika could well play his role at the international level of diplomacy affairs and was appointed the UN General Assembly in 1974. Yet, he was slowly losing political support after Boumediene passed away in 1978. His self-forced exile in 1981 was finally to Switzerland and later to the United Arab Emirates (Allahoum, 2019).

In 1999, Bouteflika accepted an offer to preside Algeria and was elected with a percentage of 74%. He focused his efforts on putting an end to the bloody civil war taking place in the first mid-nineties (the black decade as known). He lastly succeeded through the Charter for peace and National Reconciliation (2005). In fact and during his 1st and 2nd term presidency, he, among other things, endeavored to reconstruct Algeria and reform its economy. He encouraged foreign investments in the country, gave importance to infrastructure, including companies, houses, hypermarkets, universities, campuses, schools, mosques, built highways and roads, and realized a good part of a metro project. In the era lasting from 2004 to 2014, he could move forward in his plans owing to the high prices of oil and gas. The constitution was amended by Bouteflika in 2008 such that he could preside Algeria for a third term. Shortly later, the Algerians started to hear about his deteriorating health. In his subsequent speeches, he was expressing his wish of withdrawing from his position. He was repeating phrases implying

that his generation was finished and that their time was over. Yet, he was still there.

6. Algerian Protests against Bouteflika's fifth term presidency

In 2013, Algeria's leader Bouteflika suffered a stroke and became paralysed at the age of eighty-two. He spent the rest of his life in a wheelchair and hardly ever was seen in public. He no more addressed speeches to his population, a fact which created a communicative vacuum between the two parts. Despite all this, Abdelaziz Bouteflika won re-election in a poll in 2014. After five years, he proclaimed his candidacy again for election for a fifth term, evoking enormous angered protests via social media against this announcement. Since February 22nd, 2019, multiple demonstrations took part through the streets all over Algeria, after that, it had been illegal and banned to march in street mass, well since 14 June 2001. Thousands chanted slogans like "There is no president, there's a poster" and the President's portrait was torn to pieces in the capital's town center (Allahoum, 2019). They believe that Bouteflika's health state does not allow him to accomplish his presidency tasks. His government that was obviously composed of his family and close acquaintances were hiding behind his apparent leadership. They were heavily accused of state repression and corruption and therefore, no individual allied to Bouteflika has been trusted anymore to come to power by the demonstrators.

The protests were further proliferated after the president's claim that he desired to win re-election so that he could organize a referendum on a revised constitution to arrange an early presidential poll without his candidacy. Finally, he resigned officially on 02 April 2019; yet, the demonstrators did not seem to be content with this resignation and went on to step down the entire political regime. They were principally juvenile who had not been familiar with another president except Bouteflika. However, elder generations also marked their presence among the protesters hoping for a change and a new era with new faces (Silva, 2019). A special feature of these protests is that they were full of eagerness

and liveliness while free of violence and were peaceful. At the military level, the Algerian army chief of staff, Gaed Salah, guaranteed security and promised not to go back to the "Black Decade". International opinion portrayed these protests as artistic and creative. A large group of protesters are facebookers.

7. Algerian Protesters and Facebook

In the late nineties, the internet spread started influencing human communication to a large extent. Contact was increasingly becoming online and special favor is shown by youngsters worldwide to the use of computer-mediated communications (CMC) like social networking sites of which Classmates.com was launched the first in 1995 (see Kaya and Bicen, 2016). Facebook is another social network founded in 2004 and became accessible in 2006 to the public (see Asante and Nyarko, 2014). Today, it is the broadest social network connecting nearly 1.31 billion individuals in their everyday life (see Kosinski et al, 2015). While communicating, facebookers can share pictures, information, files, join groups with special interests. In this way, they show a kind of online identity (Kaya and Bicen, 2016).

In the Arab world illustratively, the use of Facebook has gained significant ground, notably in regions where demonstrations have taken place. Both government and citizens started specifically in 2011 employing Facebook pages in order to draw the general public opinion towards their plans and achieve their support and participation (ASMR, 2011). The same source indicates that out of 35,953,989 Algerian population, in particular, 1,947,900 are facebookers in this same year. Currently, it is almost half of the population who have subscribed to Facebook (see Grewal et al, 2019). Omar Al-Ghazzi who is an assistant professor in media and communication, London School of Economics, considers that this social network is the primary tool for updating Algerian Facebook users' information about the world (Silva, 2019).

8. Data Collection

If Facebook is a place where many Algerians nurture their everyday information, it is also a

device that preserves information about them. A wide range of research has given importance to the impact of Facebook on its users' behavior. Yet, only a small number of them have dealt with it as a major investigation instrument and source of research data. In other words, it "can be used as a powerful data-recording tool because it stores... records of an enormous amount of *actual* behavior expressed in a natural environment." (Kosinski et al, 2015, p. 543). In the present study, this social network is our source of data which consists of some recurring slogans collected from Facebook pages as shared by many Algerian protests against Bouteflika's fifth term presidential candidacy during the period lasting from 22nd of February to 31st of May 2019. As mentioned earlier, the objective of this study is to evaluate the validity of the investment theory of creativity in the Algerian context with regard to the Algerian protesters' slogans. Twenty-six recurrent slogans were selected to fulfill the requirements of this investigation. As for the sampling, it is random in the sense that slogan posters were unsystematically chosen, regardless of the sampling age, gender, region or education. This is to avoid any unbiased results.

9. The Results

The six components of the creativity investment theory (Sternberg, 2006) (see Section 3) prevail in our results. Intellectual (synthetic, analytical, contextual) skills, knowledge, styles of thinking, personality, motivation, and environment characterize the current data, a fact which implies the presence of creativity on the part of Algerian protesters. The latter tend to buy low by maintaining their position against resistance. They persist in every novel step of their demonstration in the hope of considering their claims. Their written slogans talk about their dreams, as displayed through the fifteen figures below.

9.1. Intellectual Abilities

The prevalence of intellectual abilities means that the synthetic, analytical and contextual skills should occur together so that creativity takes place.

a. Synthetic Skill

Two aspects feature synthetic skill and are required by creativity; the first is developing new visions of reflection while the second is breaking the rules of conventional thinking. Both necessitate not only willingness but also the ability to be conducted and achieved. In Figure 1, the Algerian presidential portrait in the picture on the left originally involves the Republic leader with the national flag beside him. At the bottom of the frame, it is normally written *His Excellency the Algerian President*. An unconventional way of thinking was displayed on the part of many protesters who carried placard portrait with a flag but with no president beside it. They substituted him for numerous people in the street and wrote at the bottom *His Excellency the Algerian People*. A new way was adopted in the protests to express their sense of belonging to a democratic country whose principle is that only her people possess the authority of choosing their first governor.

The picture on the right is another example that illustrates the manner in which the protesters attempt to escape the bonds of conventional thinking which has to do here with language. French is considered as the first foreign language in Algeria but still shares a long history with the country. It was the first official language of French Algeria (1830-1962) and therefore it left a profound impact on the Algerian speakers and still manifests in the form of switches and borrowed forms in daily speech. During the protests, new ways of using the French language have also arisen. The item *Vendredi* Friday has usually a nominal form in Standard French. Yet, a verbal use has been innovated such that the protesters have made on Friday a regular day for their street demonstrations. They even conjugate it in the future simple: *Je vendredirai, tu vendrediras, il/elle vendredira, nous vendredirons, vous vendredirez, ils/elles vendrediront*, to say I/you/(s) he/we/they will demonstrate in the street on each Friday.

Figure 1. Synthetic Skill in Algerian Protesters' Slogans



Source(s):
[web.facebook.com/415284592570440/photos/a.415285185903714/419701685462064/?type=1&theater;](https://www.facebook.com/415284592570440/photos/a.415285185903714/419701685462064/?type=1&theater;)
[web.facebook.com/yes.yogourt/photos/a.735371173161412/2361876360510877/?type=3&theater](https://www.facebook.com/yes.yogourt/photos/a.735371173161412/2361876360510877/?type=3&theater)

We could, on the other hand, spot unconventional and new reasoning in Figure 2. Algerian weddings usually have specific protocols to be followed, particularly by the brides. Both should have an exemplary formal careful behavior. The picture, however, shows brides in a position different from what the Algerian is accustomed to. These brides display their willingness to be part of the artistic protest crowd by carrying slogan signs on which it is written in French “*Une Nouvelle Vie dans une 2eme Republique*” *A New Life in the Second Republic* on the part of the bridegroom whereas *jətnæhæw gæf they all have to go away* in dialectal Arabic on the part of the bride. They reveal hope for prosperity characterizing their novel common life as a new married couple.

Figure 2. Unconventional Way of Wedding Celebration



Source:
[web.facebook.com/530017100855701/photos/a.539673243223420/548899135634164/?type=3&theater](https://www.facebook.com/530017100855701/photos/a.539673243223420/548899135634164/?type=3&theater)

b. Analytical Skill

In Figure 3, a sociolinguistic description will be undertaken based on the intellectual ability of analytical skills. As mentioned in Section 3.1, this skill allows differentiating substantial ideas from those which are insignificant. On the right, the photo implies a comparison between *Algerian Constitution* addusuur al zaza? iri and *American Constitution* addustuur al? amriki using computing tools. The former is given Microsoft Word logo whereas the latter is symbolized by the PDF logo. It is well known that unlike pdf files, Word files can be modified and adjusted according to the user's desire. The protester intends to say that people are aware that several unnecessary adjustments have hit the Algerian Constitution at the time when the American Constitution has stood significantly unmodified.

On the right, the placard holder separates two facts giving value to the first one. "hæbin formattage mafi mise à jour" presents switching codes, dialectal Arabic and French, subsequently *I want formatting not updating*. It is a computing register that claims new worth policies in the country rather than keeping the same ones with superficial insignificant amendments.

Figure 3. Analytical Skill in Algerian Protesters' Slogans



Source(s):
[web.facebook.com/795096777202983/photos/pcb.2168141569898490/2168141289898518/?type=3&theater;](https://www.facebook.com/795096777202983/photos/pcb.2168141569898490/2168141289898518/?type=3&theater)
[web.facebook.com/1742872632481211/photos/a.1745433518891789/1790960667672407/?type=3&theater](https://www.facebook.com/1742872632481211/photos/a.1745433518891789/1790960667672407/?type=3&theater)

Figure 4 also shows how the demonstrators think analytically. Two expressional slogans are found within the same sign. the first is al hirak al ?aşyar, jətnæhæw gæf, θawratu al karaama *the smaller protest, all go away, dignity revolution*. The second is al hirak al ?akbar, nətrabaw gæf, θawratu al ?axlaaq *the bigger protest, we all get well educated, morality revolution*. The

demonstrators recognize that their street protest art and claims are not sufficient for moving forward with the country. They know that moral changes should occur at their individual level, too.

Figure 4. Distinction between Significant and Worthless Ideas



Source:
[web.facebook.com/fibladicom/photos/a.10152585356273968/10157727102238968/?type=3&theater](https://www.facebook.com/fibladicom/photos/a.10152585356273968/10157727102238968/?type=3&theater)

c. Contextual (Practical) Skill

This skill is another intellectual ability without which the synthetic and analytical skills are incomplete (see 3.1.c). The two photos given in Figure 5 represent a local protester versus a protester demonstrating in China. On the photo on the left, the man raises a placard on which it is written a koranic verse: "wa iðaa qila lahum laa tufsiduu fii al?arđi qaaluu innamaa nahnu muşlihuun, alaa innahum humu almufsiduuna walakin laa jařuruun" When it is said to them: 'Make not mischief on the earth,' they say: 'Why we only want to make peace!' Of a surety, they are the ones who make mischief, but they realize (it) not (Yusuf Ali. A., 2000, p. 4). On the right, the second man carries a sign slogan "uřlubu raħiilahum wa law fi ařşiin" Claim their departure even from China.

In reality, the latter slogan is copied and modified from a saying widely believed to be prophetic (but it could be not). The two cases opted for religious slogans to persuade the authorities in the significance of the demonstrators' demands. They also might use the technique of persuasion to increase the number of crowd protesting in the street.

Figure 5.
Contextual Skill in Algerian Protesters' Slogans

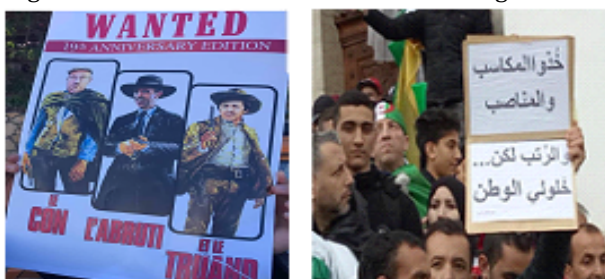


Source(s):
[web.facebook.com/Jazairona/photos/a.169937076399575/2247425871984008/?type=3&_tn_=H-R;](https://www.facebook.com/Jazairona/photos/a.169937076399575/2247425871984008/?type=3&_tn_=H-R)
[web.facebook.com/425232927675992/photos/a.425240494341902/1010856522446960/?type=3&theater](https://www.facebook.com/425232927675992/photos/a.425240494341902/1010856522446960/?type=3&theater)

9.2. Knowledge

Problem-solving requires expertise and therefore enough knowledge about the current field. Otherwise, there is less chance for creativity. The main slogans in Figure 6 are respectively from left to right, Wanted, 19th Anniversary Edition, le Con *the Fool*, l'Abruti *the Jerk* et le Tru and *the Bad* and *χυδuu al makaasiba wa al manaasa wa arrutaba lakin χalluuli al waṭan take the money, the positions, and the status, but do not take my homeland*. Protesters on the left picture identify static rulers who had been holding this position for around nineteen years but who provided unsatisfactory feedback. They (protesters), on the other part, show that their rulers rather target personal advantages behind their country leadership (on the right picture).

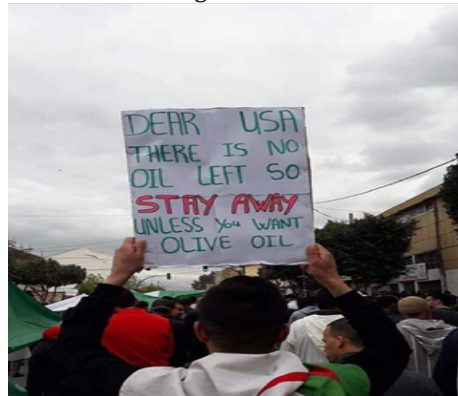
Figure 6.
Algerian Protesters' Level of Field Knowledge



Source(s):
[web.facebook.com/alreadytakennnn/photos/a.1078346122243729/2101649243246740/?type=3&theater;](https://www.facebook.com/alreadytakennnn/photos/a.1078346122243729/2101649243246740/?type=3&theater)
[web.facebook.com/618371411917936/photos/pcb.626099711145106/626098227811921/?type=3&theater](https://www.facebook.com/618371411917936/photos/pcb.626099711145106/626098227811921/?type=3&theater)

Figure 7 supplies another slogan: Dear USA, there is no oil left, so stay away, unless you want olive oil. The demonstrator refers to foreign interference for economic interests and entails that he knows what could be principally interesting for the USA in his country.

Figure 7.
Illustration of Algerian Protesters' Level of Awareness



Source: [web.facebook.com/2212640252384968/photos/a.2212640285718298/2212640462384947/?type=1&theater](https://www.facebook.com/2212640252384968/photos/a.2212640285718298/2212640462384947/?type=1&theater)

A profound understanding of the field is one fundamental step towards creativity means that experts can make changes by reconsidering their thinking and introducing new structures. How about artistic protesters? Is their knowledge sufficient to come up with alternative solutions to the country? To what extent does their past knowledge of the country's ruling help go beyond the present situation? Tentative answers will be outlined in Section 11.

9.3. Styles of Thinking

Algerian demonstrators revealed various styles of thinking. A good number relied on their occupational skill to express their demands. It is inevitable that the individual's behavior gets influenced by occupation; and, "the more specialized the occupation, and the more senior or professional the post, the more technical the language is likely to be" (Crystal, 1999, p. 370). Medical doctors, dentists, chemists, mathematicians, computing specialists, traders, and many others were present in the protesting crowd and used their occupational language style variously. New ways of expression imply new styles of thinking.

On the left side picture (Figure 8), the dentists hold pictures on which teeth are drawn in a personified manner and it is written in Arabic script *jətnæħæw gæf All have to go away*. In the second sign, there is again a personified tooth and it is written metaphorically above in French “Ni Couronne, ni Bridge, extraction” *Neither Crown nor Bridge, total Removal* which is another dentists’ way to say that ruling positions need to be evacuated and given to new characters. The computer specialist is present, too, and has his favorite style of using his occupational skill on the picture on the right side (Figure 8): “Peuple Connecté (presented in green color), Système déconnecté (given in red color) *People connected, System disconnected*. This slogan entails that the protester predicts a prosperous future for the Algerians once the dogmatic organism is reviewed. More, he shoots the alarm to say that it is high time for the whole regime to be changed.

Figure 8.
Algerian Protesters’ Different Thinking Styles



Source(s):
[web.facebook.com/425232927675992/photos/a.644385362427413/1009275212605091/?type=3&theater;](https://www.facebook.com/425232927675992/photos/a.644385362427413/1009275212605091/?type=3&theater)
<https://www.facebook.com/530017100855701/photos/a.539673243223420563301644193913type=3&theater>

Figure 9 confirms the willing decision for the departure of the political class including the president at that time. In French: “Président, date de peremption, le 18 Avril 2019” *President, date of expiration, 18th April 2019*.

Figure 9.
Protests’ Commercial Thinking Style



Source:
[web.facebook.com/LePeupleQuiAvance/photos/a.2013628818964562/2288308238163284/?type=3&theater](https://www.facebook.com/LePeupleQuiAvance/photos/a.2013628818964562/2288308238163284/?type=3&theater)

9.4. Personality

Certain personality qualities are paramount for an individual to be creative (see 3.3). Figures 10 and 11 involve the most significant attributes. A clear opposition is noticed from the picture on the right (Figure 10). The name Marlboro is basically a cigarette brand. To show his opposition, the protester has adjusted the brand name into a French phrase and together with what is above it, it is written *Vous êtes Mal barré You are badly crossed*. It is followed by another expression for confirmation of opposition: *Votre système nuit gravement à notre santé ‘Your system harms seriously our health’*.

The other picture may refer to risk-takers among the protesters. The protest crowd is regularly gathering and protesting in the street and one of them appears to hold a piece of paper on which it is written in Classical Arabic: *silmija wa stimrarija peaceful and regular demonstration*. He and his partners know certainly already that continuous protest may lead to confrontation with the police; yet, they persist in taking the risk and carry on their opposition.

Figure 10.
Protesting Creative Personality of Algerians



Source(s):
[web.facebook.com/dz.manchar/photos/a.181606742029337/1020119704844699/?type=3&theater;](https://www.facebook.com/dz.manchar/photos/a.181606742029337/1020119704844699/?type=3&theater;)
[web.facebook.com/618371411917936/photos/pcb.626099711145106/626099411145136/?type=3&theater](https://www.facebook.com/618371411917936/photos/pcb.626099711145106/626099411145136/?type=3&theater)

In Figure 11, the sign slogan has clearly to do with another personality attribute, that is the willingness to overcome the obstacle of unwanted leadership of the country: *Vous allez vous confronter à une generation qui vous connait bien et que vous ne connaissez pas du tout You are going to confront a generation who knows you very well and that you do not know at all*. The reader may understand from this artistic sign, as well, that the protester divulges self-

efficacy in the sense that he is sure of his generation's ability to achieve their future goals.

Figure 11.
A Slogan on Self-Efficacy



Source:
web.facebook.com/1062488177257256/photos/pcb.1082867748552632/1082867701885970/?type=3&theater

9.5. Motivation

Another component of the investment theory of creativity is intrinsic motivation. Intrinsic motivation comes out of personal interest in one area and aims at reaching personal satisfaction. The latter is illustrated in Figure 12. The protester has the slogan “*θawratu al?ibtisama*” *The Smile Revolution*. It could be interpreted as: The protesters are satisfied with claiming an ordinary life that preserves their dignity as humans.

Figure 12.
Intrinsic Motivation of Algerian Protesters



Source:
web.facebook.com/choufchoufdz/photos/a.293844770719268/1670294159740982/?type=3&theater

Figure 13 reflects the sincerity of protesters in the lookout for a better situation for their country. Hope motivates them intrinsically to

make public demands without waiting for special rewards for their efforts. Creatively, they use the following slogans respectively: “Au Quotidien, on jouira de notre Liberté d’Expression dans ce Watan” *In our daily life, we enjoy our freedom of expression in this homeland*, and “Alger pleure, Alger crie, Alger meurt, Alger vie (vit), Alger rie (rit)” *Algiers cry, Algiers shouts, Algiers dies Algiers lives, Algiers laughs (Algeria)*. In the former slogan the terms “Quotidien”, “Liberté”, “Expression”, “Watan” are initially newspaper titles gathered creatively to refer to hope for the future freedom of speech. In the latter slogan, the protester is optimistic and is expecting a better life in Algeria.

Figure 13.
Algerian Freedom of Speech



Source(s):
web.facebook.com/INA.Presse/photos/a.361214780619813/2557471254327477/?type=3&theater;
web.facebook.com/DzirouF7eI/photos/a.645173822212130/2339625399433622/?type=3&theater

9.6. Environment

Creativity, on the other hand, cannot take place without others’ boosting evaluation. The positive rating means that solidarity is gaining ground and inevitably encourages the display of the creative product.

We notice this kind of solidarity which has emerged among the artistic marchers and the source is humor. In Figure 14 for example: *ha ruħu rana fi rabī zamafat magajalnaf Go away, it is the fourth time that we have not taken our Friday nap*, and *affaʿib juṭalib bi kursi ri?aasi min nawī Tefal baġ ?arra?is zdid majelṣaqf people want a presidential chair of the type Tefal so that the new president does not stick to it* are humoristic slogans that have received, and other slogans, positive feedback from other people and might have attracted the latter to join the street demonstrations. Further, international (social) media (e.g. TV news, internet, radio, newspapers) have talked about the significant

impact of the Algerian protesters on their observers and are per se encouraged and pushed to carry on proclaiming their support for changes in the country.

Figure 14.
Illustrative Slogans with Positive Feedback



Source(s):
[web.facebook.com/390803371049276/photos/a.390803984382548/1933188106810787/?type=1&theater;](https://www.facebook.com/390803371049276/photos/a.390803984382548/1933188106810787/?type=1&theater)
<https://www.facebook.com/dz.manchar/photos/a.181606742029337/1020119711511365/?type=3&theater>

Another supportive environment is exemplified by Figure 15 in which a protester in US demonstration is raising a placard written on it *Peaceful like the Algerians*. It is obvious, that the fact of backing up the Algerian protests has stimulated creativity emergence.

Figure 15.
International Support for Algerian Protests



Source:
[web.facebook.com/1913192085406086/photos/a.1913202358738392/2303983352993622/?type=3&theater](https://www.facebook.com/1913192085406086/photos/a.1913202358738392/2303983352993622/?type=3&theater)

10. Discussion

Our findings emerge as a consequence of historical and social events in the country. Our data can also be related to the educational criterion in addition to the notion of change.

10.1. Algeria: History and Society

Algeria is a young country which has been colonised for 132 years by the French and got its independence in 1962. Well before this colonial establishment in 1830 in the area, the country went through several invasions and settlements which have given her a mosaic facet under the influence of a diversity of newcomers: Phoenicians, Romans, Vandals, Byzantines, Arabs, the Portuguese, the Spanish, and the Ottomans. The protests from the 22nd of February to 31st of May are not a new event for the Algerians who, as their country's history witnesses, are used to confronting colonial barriers, taking the risk of demonstrations and claiming their demands. The most famous Algeria's uprising may be the Algerian Revolution against the French colonizers. Grandparents talk about it to their (grand) children and the school raises this topic starting from the primary cycle. Besides, local TV channels refer to it whenever an associated event is celebrated. The motivational drive behind Algerian rebellions is consequently an inherited element. A large proportion of the population perceives it as a national and societal duty.

The Algerian society is part of the Arab world which is reputed for its social classlessness (see Labeled, 2015) as a reaction of the hierarchical colonial systems. In colonized Algeria, a French social hierarchy was established to represent the French in the upper classes and leave the lower classes for the indigenous inhabitants. The post-independent policy followed by the Algerian President Houari Boumediene (1967-1978), for instance, is known as egalitarian. Egalitarianism is inspired by the Islamic canons that are "...based on fairness, likeness, and equality among humans" (Labeled, 2015, p. 89). The Algerian public sector is egalitarian: It provides the workers with varying incomes but still within a limited interval. Going beyond this interval raises doubts and puts the income source into question. On the other hand, the Algerian society as many other Arab world societies is generally featured by motional relationships in terms of generosity and solidarity within occasions like weddings, Islamic celebrations, funerals, schooling qualification. Failure to show these features in such events is a violated social rule, a fact which may lead to

discontent among the family or community members. The Islamic religion, on the other side, is still perceived sacred at the societal level and therefore used to calm the minds in case of conflicts. Islamic principles that they have learnt mainly at school are references for many Algerians to argue their positions and persuade others about their intentions.

10.2. Education

Algeria offers free public schooling for all citizens. The Algerian school goes through the primary, middle and secondary cycles. Pupils are educated in various subjects including languages, mathematics, history, geography, religion, biology, and many others. Once they arrive at the university, they graduate in a specific field and may get deeper familiarity with this field if they undertake post-graduation. Specialties provided by the Algerian university are also various and diverse such as medicine, physics, chemistry, languages (e.g. Arabic, English, French, Spanish, German, Russian), different types of engineering, and numerous others. Many Algerians have graduated since independence as a result of the policy of extension of higher education all over the country and have started their professional career. Occupation affects human behavior and thinking and as well the linguistic skills through the recurrent use of specialty register. Protesters have carried slogans written in different occupational varieties to express their claims. Despite their diversity, it is well noticed that the twenty-six slogans under investigation do not suggest solutions to the country's crisis and are in other words far from providing problem-solving strategies (see Section 11). Although many demonstrators hold degrees, this does not mean that they have enough field knowledge. The investment theory of creativity involves the six components mentioned above of which deep knowledge of the causes lying behind the political crisis is still lacking.

10.3. Change

One of the crucial characteristics of life is change. All living things change and carry on changing until their life comes to an end. The ways of living also change or at least adapt to new situations.

Labeled (2015) talks about language which is ceaselessly changing and Crystal (2007) says that languages that do not change are only dead languages. So, change is the norm and has to do with all the fields and sectors, whether social, educational, economic, political or ecological. The humans believe in change but only when the movement of this change is promising and orientated towards what they rate as "better" life. Populations hope for moving forward and breaking conventional routines that constitute them obstacles against progress. Globalization has helped clarify differences in levels of development as it has brought the world to become so interrelated that it seems like a tiny village where everybody can know what the other has realized. Like most of the populations worldwide and thanks to the globalizing means notably technology, new emerging generations who are digital are able today to get updated with the human advancements in all the domains and would opt for joining the movement of progress. Many of their slogans seen earlier illustrate these realities, such as "rani hæb formattage mafi mise à jour" *I want formatting not updating*; "On ne demande pas un avenir plus que parfait mais seulement un futur simple" *We don't ask for a future perfect but only for a future simple*; "Au Quotidien, on jouira de notre Liberté d'Expression dans ce Watan" *In our daily life, we enjoy our freedom of expression in this homeland*.

11. Conclusion

In this work, we have attempted to test the validity of the investment theory of creativity and see the extent to which it could be applied in the context of Algeria with reference to the Algerian demonstrations' slogans against Bouteflika's fifth term presidency. The period of study chosen lasts between 22nd of February and 31st of May 2019 that we find the most spontaneous and influential. Twenty-six slogans have been examined and analyzed in the light of this theory including its six components. It has been displayed through these slogans that intellectual abilities are existent in the protests as the synthetic, analytical and contextual skills are operational. Protesters are intrinsically motivated to be risk-takers and overcome the seemingly hopeless conventional barriers in a

variety of thinking styles. They have experienced solidarity and support that arise from inside the protesting crowd and outside it. However, the component of field knowledge, even though also present, is put into question as to whether it is enough to help find out relevant problem-solving

strategies. In our opinion, it is the only component that needs more rational steps and more objective formulas to come up with a creative society in a renewable country. Yet, the application of the theory still requires more data exploration and confirmation.

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