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**A Sociolinguistic Investigation of Arabic  
Diglossia and Codeswitching in the Media  
and Social Networks**

Thesis submitted to the Department of English in candidacy for the degree  
of Doctorate in Sociolinguistics

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## **Statement of Originality**

I hereby certify that the work contained in this thesis, which I now submit for assessment on the programme of study leading to the award of LMD Doctorate, is entirely performed by me under the guidance and advice of my supervisor. To the best of my knowledge and belief, this thesis contains no material previously published or written by another person except where due references are made.

Signed: SOUFI Benyoub

Date:19/07/2024

## **Dedication**

I dedicate this work to:

My father (May Almighty Allah bestow His mercy on him and grant him Jannah).

My mother.

My sisters and brothers.

All my teachers and mentors.

My friends.

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## Abstract

The proliferation of social networking sites in Algeria has provided an unprecedented opportunity to investigate linguistic practices within computer-mediated communication. This research aims to explore and analyse language usage and sociolinguistic practices among Algerian web users on social media, with a focus on linguistic varieties within the Algerian landscape. Attitudes assessment and corpora analysis, alongside language frequency distribution and discourse analysis, were employed to scrutinize the collected data. The findings reveal that Algerians continue to hold Modern Standard Arabic in high esteem, perceiving it as a prestigious variety, while often attaching a stigma to the use of Algerian dialect. Additionally, sociohistorical factors influence attitudes toward varieties such as French. The majority of the content under study aligns with one linguistic variety, with instances of diglossia and codeswitching representing the subtle interplay of linguistic practices in the digital space. These insights contribute to the broader academic discourse on language attitudes and practices in digital spaces, informing educational strategies, language policies, and societal understanding.

**Keywords:** Arabic, Algerian dialect, Facebook, YouTube, codeswitching, diglossia, bilingualism, social media,

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## List of Acronyms and Abbreviations

AD	Algerian Dialect
CMC	Computer mediated communication
CS	Codeswitching
ESA	Educated Spoken Arabic
MSA	Modern Standard Arabic
QA	Colloquial Arabic
SNS/SNSs	Social networking site / Social network sites
YS	YouTube Short

## IPA Chart

IPA	Arabic Letter	Transliteration
/b/	ب	b
/t/	ت	t
/tʃ/	ط	ṭ
/d/	د	d
/dʃ/	ض	ḍ
/k/	ك	k
/q/	ق	q
/f/	ف	f
/θ/	ث	th
/s/	س	s
/sʃ/	ص	ṣ
/ʃ/	ش	sh
/ħ/	ح	ḥ
/z/	ز	z
/ʕ/	ع	ʕ
/ɣ/	غ	ḡ
/ʒ/	ج	j
/m/	م	m
/n/	ن	n
/h/	ه	h
/w/	و	w
/j/	ي	y
/i:/	ي	ī (long i)
/u:/	و	ū (long u)
/a/	ا	a
/a:/	ا	ā (long a)
/ɪ/	-	ɪ
/ʊ/	-	ʊ
/e:/	-	e: (long e)
/o:/	-	o: (long o)

IPA	Algerian Arabic
/b/	ب
/t/	ت
/d/	د
/dʒ/	ج
/k/	ك
/g/	ق
/f/	ف
/x/	خ
/ħ/	ح
/ʕ/	ع
/ʃ/	ش
/s/	س
/z/	ز
/m/	م
/n/	ن
/h/	ه
/w/	و
/j/	ي
/i:/	إ
/u:/	و
/a/	أ
/æ:/	كأ

# General Introduction

## General Introduction

Language is not merely a tool for communication; it is a mirror of social identity, interaction, and change. In multilingual and diglossic societies such as Algeria, language use reflects intricate social, cultural, and ideological dynamics. With the rise of digital technologies and the widespread use of social networking sites (SNSs), these dynamics have extended into online spaces, where speakers navigate and negotiate between different linguistic codes. Understanding how such linguistic practices unfold in these virtual environments provides valuable insights into broader sociolinguistic phenomena such as diglossia and codeswitching.

The present research is centred on language phenomena of Arabic diglossia, codeswitching (CS), and borrowing, particularly with respect to their manifestation in the domain of computer-mediated communication (CMC). More precisely, this study examines their occurrence on social networking sites such as Facebook and YouTube. The growing prevalence of social networking sites usage among Algerians has transformed these platforms into abundant sources for the analysis of Algerian linguistic practices within the realm of computer-mediated communication.

Furthermore, the widespread integration of smartphones and social networking sites into daily activities, encompassing trade, learning, and communication with official institutions, has amplified the organic evolution of language production within social networking sites. In essence, the greater the number of social networking sites users and their heightened daily engagement, the more naturally language is generated within these platforms. These factors, among others, have contributed to the development of an extensive corpus of language use, replete with diverse linguistic and sociolinguistic practices.

The manifestation of language use worldwide is a dynamic and evolving phenomenon. While there exist universal characteristics and constraints that govern all languages, the specific patterns of language use and resulting phenomena vary from one country and region to another. The Arab world, and more precisely Algeria, is no exception in this regard.

In the course of their daily lives, Algerians generate and encounter a wide array of linguistic and sociolinguistic phenomena. As Albirini (2016) aptly argues, “Sociolinguistic patterns and trends may change and evolve continually, and therefore a periodic assessment of emerging patterns is always needed” (Albirini, 2016, p. 53). These factors constitute the foundational framework for our research undertaking.

The linguistic landscape of Algeria has long captivated the attention of researchers. A prominent feature of this landscape is the phenomenon of diglossia, and more specifically, Arabic diglossia. This phenomenon is widely recognized as the coexistence of two linguistic varieties: the “high variety” Modern Standard Arabic and the “low variety” Algerian dialect (AD). These two varieties are employed interchangeably, influenced by various factors (Ferguson, 1959, pp. 327-328). As language and social realities remain open to continuous development and adaptation, so do the social and sociolinguistic aspects of diglossia. The issue of how to authenticate, apprehend, and portray this evolving phenomenon is of paramount significance for sociolinguists engaged in the study of diglossia.

In the course of this research, the terminology employed includes MSA, denoting Modern Standard Arabic, representing the high variety, and Algerian dialect, signifying Algerian dialect, representing the low variety. It is essential to recognize that Modern Standard Arabic, also referred to as (“الفصحى” /al-fuṣḥā/) represents the contemporary evolution of Classical Arabic. Conversely, Algerian dialect, sometimes known as Algerian Arabic or (“العامية” /al-ʿā:miyya/) encompasses the local colloquial variations dispersed across different regions of Algeria. This variety serves as the vernacular language utilised in daily life and within households, predominantly in informal contexts. Modern Standard Arabic is the official language of the country and finds application in official documentation, media, and educational settings, constituting the realm of formal usage. Modern Standard Arabic is typically acquired through formal educational channels, while Algerian dialect, technically, serves as the native language encountered from infancy.

Notably, investigations into Arabic diglossia assert the existence of a hybrid form between these two varieties, characterised as Educated Spoken Arabic (ESA). Educated Spoken Arabic predominantly finds use among educated individuals in spoken discourse, primarily in semi-formal contexts, such as on television programs addressing social issues. This intermediate language draws from both Modern Standard Arabic and Algerian dialect, offering a nuanced sociolinguistic perspective within Algerian linguistic practices.

In the Algerian linguistic landscape, diglossia coexists harmoniously with a constellation of other intricate linguistic phenomena, including codeswitching and bilingualism. The intricate interplay of Modern Standard Arabic, Algerian dialect, Berber, French, and other linguistic varieties gives rise to the dynamic phenomena of diglossia, codeswitching, and bilingualism. These phenomena are the tangible outcomes of an enduring and evolving process of linguistic interaction.

As highlighted earlier, one of the multifaceted domains in which language plays an extensive role is the realm of social media. The intricate interplay between Algerian society, functioning as a speech community, and the dynamic realm of social networking sites as a medium for communication, presents a unique vantage point. It serves as a proverbial window, affording us the opportunity to observe how Algerians manifest their language use within the social networking sites environment. Simultaneously, the tools at the disposal of social networking sites users, such as smartphones and translation websites, exert a transformative influence, leaving a mark on their language production.

Consider the following proposition: merely two decades or three ago, the prospect of accessing an authentic corpus comprising linguistic practices by individuals engaged in daily conversations might have stirred profound interest and enthusiasm among sociolinguists. Today, this invaluable resource is just a few clicks away from compilation. It encompasses the myriad posts, comments, and videos that are exchanged on social media platforms every single day. The potential wealth of

linguistic phenomena, features, and insights that can be gleaned from these digital sources is nothing short of abundant (de Bres & Belling , 2015, pp. 357-375).

This research endeavours to harness the rich resource of Facebook posts and comments as an authentic source of language use. It seeks to construct an objective portrayal of the linguistic landscape within Algeria, with particular emphasis on the coexistence of diglossia, codeswitching, borrowing and bilingualism. A central facet of this project involves a comprehensive examination of the domains of diglossia and codeswitching, viewed through the lens of social media, primarily focusing on Facebook. language attitudes of Algerians will be assessed. The assessment will focus on language use on Facebook and how Algerian web users perceive the linguistic practices of their counterparts. Additionally, the research undertakes an in-depth analysis of YouTube Shorts (YSs) videos and the associated commentary threads. This analysis aims to unravel the intricate dynamics of how established media interact with social networking sites, all the while shedding light on the linguistic practices of users within this multifaceted landscape.

Developing a comprehensive scientific repository concerning the linguistic practices of Algerian Internet users on social media platforms will significantly enhance sociolinguistic research within our society on multiple dimensions. Primarily, it is imperative to assess how the Algerian linguistic identity finds expression through the realm of social media and to discern the reciprocal influence between these linguistic behaviours and the digital environment. Secondly, if there exists an evolution in the language usage patterns among Algerian netizens, it becomes pertinent to ascertain the nature of this transformation whether it is advantageous or detrimental. Lastly, it is worth considering how this unrestricted arena of linguistic expression can provide invaluable insights and solutions for addressing language-related challenges across various domains, such as education and language planning, among others.

To address this problematic, the research endeavours to answer the following research questions:

1. To what extent is the presence of Arabic diglossia and codeswitching (Arabic/French, Arabic/English, etc.) evident within the realm of Algerian social networking sites?
2. What are the frequencies of occurrences exhibited by distinct Algerian linguistic varieties on social networking sites?
3. What specific purposes underlie the utilisation of codeswitching and diglossia in the digital media landscape of Algeria?
4. What are Algerian university students' attitudes regarding the usage of Modern Standard Arabic, Algerian dialect, French, and English on Facebook?
5. How do Algerian language attitudes manifest themselves on the platform of Facebook?

The following hypotheses are proposed in an effort to answer the formulated research questions:

1. Algerian web users extensively use low and high variety, as well as codeswitching on social networking sites.
2. Modern Standard Arabic and Algerian dialect are predominant, with higher representation and usage compared to French and other varieties.
3. The motives of diglossia and codeswitching usage on computer-mediated communication stem from those of the real-world environment.
4. The attitudes of Algerian university students are positive regarding Modern Standard Arabic use on Facebook.
5. Positive and negative attitudes dictate language choices and code selection in computer-mediated communication, just as in the real world.

The study will focus on the use of Modern Standard Arabic, Algerian dialect, and codeswitching on Facebook by employing Facebook posts and comments as

authentic sources of language use. Additionally, YouTube Shorts and their related comment threads will be analysed. A corpus analysis is conducted to calculate the usage %ages of each linguistic variety within the Algerian linguistic landscape, with a primary emphasis on the diglossic aspect and codeswitching. In addition, attitudes related to language use on Facebook are assessed to gain insights into how Algerians perceive the use of different varieties (Modern Standard Arabic, Algerian dialect, French, etc.) on Facebook. The study will utilise these two pillars of data collection to establish a comprehensive description and understanding of the topic at hand. This approach will enrich and cross-validate the data gathered and analysed in this research project.

The dissertation consists of four chapters. The first chapter is dedicated to establishing the theoretical groundwork, the second chapter outlines the contextual boundaries of the study, the third chapter details the methodology, and the final chapter presents the results. The content of each of the four chapters is as follows:

Chapter One: This chapter is dedicated to theoretical considerations that form the foundation upon which the research is undertaken. Firstly, the chapter introduces the concepts of language, dialect, and variety, discussing their definitions and their roles in the field of linguistics and sociolinguistics. Secondly, the sociolinguistic phenomenon of diglossia is reviewed, tracing its origins and subsequent developments. Third, codeswitching is defined and discussed in terms of its types, underlying motivations, and grammatical constraints. A comparative analysis of diglossia and codeswitching as sociolinguistic phenomena follows. Fourth, the notion of borrowing is revisited and contrasted with codeswitching, examining their similarities and differences, as well as the evolutionary process linking these two phenomena. Fifth, the chapter explores bilingualism, outlining the motivations behind this phenomenon and its societal effects. It also defines the concept of attitudes and introduces language attitudes, followed by an explanation of how attitudes function. The chapter then lays out the process of observing this underlying psychological phenomenon. Finally, it delves into attitudes related to language use

and diglossia, discussing how research approaches and explores this psychological construct.

Chapter Two: This chapter is centred on the context of the study. Firstly, it delves into the linguistic landscape of Algeria, encompassing both the historical perspective and the current situation. Secondly, it explores the manifestations of Arabic as a language in a spectrum of varieties. This exploration includes discussions of codeswitching, Modern Standard Arabic, colloquial varieties, and their interplay, considering both diachronic and synchronic axes. The section culminates in a discussion of Modern Standard Arabic and colloquial forms. Thirdly, it defines and explains the Arabisation process and offers an in-depth examination of local/colloquial varieties. Fourthly, it addresses foreign languages, particularly French and English, discussing their historical and contemporary impacts on the Algerian linguistic and sociolinguistic landscape. Fifthly, it introduces the dimension of computer-mediated communication and explains its relevance to sociolinguistic analysis of language manifestation in the digital space. This section also covers the style of sociolinguistic practices in computer-mediated communication and the distinctive features characterising this virtual environment. Sixth, it compares the modes of communication in the real world with those in the virtual world, subsequently narrowing down the focus to social networking sites and research on language practices in this context. It particularly highlights Facebook as a source of data related to language and explores significant language phenomena that have emerged within this platform. Finally, the chapter touches upon language planning in a general sense and language policy specific to computer-mediated communication, with an emphasis on Facebook. It also introduces and explains language attitudes in relation to Facebook, concluding with a note on script usage on the platform.

Chapter Three: This chapter provides an overview of the research methodology employed to conduct the study. It commences with an exploration of the foundational motivation behind this research, the purpose it seeks to achieve, and its broader significance. Subsequently, the chapter outlines the research questions

and the corresponding hypotheses. This is followed by a detailed description of the research design, carefully tailored to address the established research questions. The research design section delves into the specific research methods used and elucidates the various phases of the research study, justifying their selection. It encompasses the illustration of the research methods employed, the research instruments used, and the key characteristics of the sample under study. The chapter proceeds to outline the methodology for data analysis, stating the techniques and processes used. Ethical considerations pertaining to the participants, adherence to scientific principles, and the maintenance of academic rigor are thoroughly examined. Lastly, the chapter identifies and discusses the limitations encountered during the research journey.

Chapter Four: This chapter is dedicated to presenting the research results and engaging in a comprehensive discussion of the primary findings. The outcomes of each research method are visually depicted through tables and bar graphs, accompanied by numerical representations and percentages for clarity. Following the presentation of each research method's results, a dedicated discussion section is provided, offering an in-depth analysis of the findings. In the final segment of the chapter, the results from each phase of the study are recapitulated to provide a holistic view of the research outcomes.

# Chapter One

## Theoretical Considerations

## Chapter One: Theoretical Considerations

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## 1.1 Introduction

One of the most important aspects of scientific endeavour is to establish definitions and distinctions between entities, allowing for the explanation and scrutiny of phenomena in the simplest and most rational manner. The field of linguistics, in general, and sociolinguistics, in particular, is no exception to this practice. Therefore, it is a scientific norm to define and explain the terminology used in a given academic contribution.

For this reason, this chapter will lay out the necessary concepts to discuss and explain various issues related to language and the phenomena of diglossia, CS, bilingualism, and borrowing, as well as the manifestation of these sociolinguistic phenomena and their corresponding implications.

## 1.2 Comprehensive Overview of Language

One of the most distinctive and unique capacities of human beings is language, a capacity that most people take for granted and often define by pointing out one or more of its attributes. Some may describe language as the ability to speak meaningful words or the ability to communicate, among other things. However, the question of 'What is language?' has been the subject of a long and continuous historical debate, representing an ongoing quest for a clear and true definition. Scholars from various disciplines and throughout history have offered different definitions of language, each focusing on specific aspects related to the human mind, society, culture, and more.

Lyons discusses various language definitions provided by several linguists. He concludes that these definitions generally refer to language as a system of symbols used for communication (Lyons, 1981, p. 8). Trudgill emphasizes the importance of the social component of language by stating "Language is not simply a means of communicating information about the weather or any other subject. It is also a very important means of establishing and maintaining relationships with other people" (Trudgill, 2000, p. 1). Aitchison points out how the system of

communication called “language” is a built-in, inherent, hardwired, human capability. She states that language is “the specialised sound-signalling system that seems to be genetically programmed to develop in humans” (Aitchison, 2012, p. 10). Preceding Aitchison, Chomsky pioneered the concept of innateness in modern linguistics. He stated that “language is a natural object, a component of the human mind, physically represented in the brain, and part of the biological endowment of the species” (Chomsky, 2002, p. 1).

Although linguists are aware of the prescriptive laws of language as outlined in reference grammars, the focus of linguistics is not on these rules but rather the rules that speakers internalise and use to make sense of the language. Every person who speaks the language possesses it, and there is also some form of shared knowledge that people have about the language(s) they speak. The abstraction of a language, which is frequently seen to exist independently of speakers of a particular variety, is made up of this common information. Most linguists today concur that speakers' knowledge of the languages they use is knowledge of a rather abstract concept. The knowledge to create new utterances is a function of our understanding of fundamental laws and concepts. It involves understanding what is and is not part of the language as well as what may be said and cannot be spoken. People that speak the same language are able to communicate because they share this knowledge, albeit it is unclear how this knowledge is transmitted and gained. People continuously demonstrate that they have access to it by using it properly (Wardhaugh & Fuller, 2015, pp. 3-4).

Language refers to concepts, occurrences, or phenomena that exist outside of language and is not only denotational, a term used to describe the act of communicating meaning. A speaker who uses language primarily for this purpose unavoidably sends out indications about his or her social and personal background. Accordingly, one's socioeconomic class, rank, location of origin, gender, age group, and other characteristics are considered to be reflected in their language (Mesthrie, Swann, Deumert, & Leap, 2009, pp. 5-6).

Over the past five decades, the theories of American linguist and political commentator Noam Chomsky have had a significant impact on the cognitive view. Chomsky's approach to the study of language is centred on the idea that when a person says that “Tom speaks English”, he/she is ascribing a particular mental structure to Tom (Radford, Atkinson, Britain, Clahsen , & Spencer , 2009, pp. 1-2). In regard to the subject of language, grammatical competence refers to the component of the system that enables speakers to construct and comprehend grammatical sentences. It entails understanding the specific speech sounds that make up a language as well as how they may or may not be connected. Knowing the meanings denoted by various sound sequences in a language and understanding how to put those meaning units together into words, phrases, and sentences are also essential components of grammatical competence (Connor-Linton & Fasold, 2006, p. 9).

Language can be seen as a communication system made up of unrelated parts that have been given a collective meaning. These components are linked according to predetermined rules. In addition to being necessary for comprehension, rules (grammar) enable a system that depends on a limited number of linguistic gears and axles to be nearly infinitely creative (Edwards, 2009, p. 53). Language has a social purpose in addition to its communicative (message) and cognitive (knowledge) aspects. This means that every statement has a social meaning since it reflects the speaker's place in the social power structure and gives the statement a specific social value. Every language contact can be considered to be mapped onto the social structure and to contain the entirety of the social structure. Language has inherent variation because language behaviour varies along social dimensions; language is not homogeneous any more than society is (Hamers & Blanc , 2004, p. 20).

One crucial aspect of language that holds particular importance for our study is medium transferability. This term refers to the process of transitioning language between spoken and written forms, which includes transcription from speech to writing and the reverse, from written text to spoken language (Lyons, 1981, p. 11). It's important to distinguish between the examination of these two media “writing

and reading” since “the structure of the written sentences depends upon identifiable distinctions of shapes; the structure of the spoken sentences upon identifiable distinctions of sounds” (Lyons, 1981, p. 13).

### 1.3 Definition of Dialect

People who share a geographic location, a profession, a level of education, or economic position frequently have idiolects that are quite comparable to those of people from other groups. These commonalities could include analogies in language, pronunciation, or grammatical constructions. We refer to a collection of speakers' idiolects as belonging to the same dialect when they all have enough characteristics to appear at least superficially similar. A dialect is a type of language or speech that is used by people who are a part of a certain region, ethnicity, or social group. All mutually understandable dialects belong to the same language. It has been discovered that any language that is spoken by more than one small, homogeneous community has two or more dialects. The degree of mutual intelligibility can, of course, vary (Salzmann, Stanlaw, & Adachi, 2012, p. 170).

A dialect, strictly speaking, is a type of language that is distinct from others in three areas: vocabulary, grammar, and pronunciation (accent). However, dialects can be understood by people who speak different dialects of the same language. Mutual intelligibility is usually challenging and occasionally purely theoretical because some dialects are nearly impossible to understand due to the degree of difference from our own. As a standard for dialects (as opposed to languages), mutual intelligibility fails on different levels. For example, the presence of dialect continua can indicate that only 'near' forms are understood by one another (Edwards, 2009, p. 63).

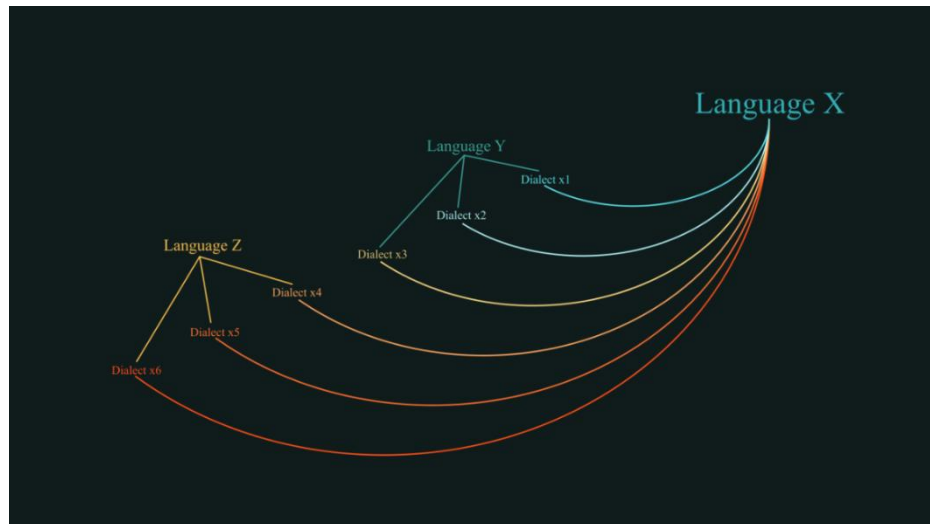
However, it is notoriously difficult to define precisely what a dialect is, and the word has really come to be used in a number of different contexts. The regional dialect, which is the distinctive variety of a language spoken in a particular geographic location, is the traditional example of a dialect. We can also refer to a social dialect, which is a unique variation of a language used by people from a

particular socioeconomic level. Notably, dialects are never completely regional, solely social, or purely ethnic. In contrast to the "standard," "correct," or "pure" form of a language, the term "dialect" popularly refers to a version of a language that is viewed as "substandard," "incorrect," or "corrupt." In stark contrast, the term "dialect" refers to a particular variety of a language and contains no such value judgment as a technical term in linguistics (Akmajian, Demers, Farmer, & Harnish, 2010, pp. 273-274). Additionally, even within the same community, individuals of various social classes may speak the language in a variety of social dialects or sociolects. Understanding that everyone speaks at least one dialect is crucial; it is impossible to speak a language without doing so. (In actuality, you could claim that dialects do exist, but that the name "language" is only an umbrella term for a variety of dialects.) Informally, we frequently use the term "dialect" to designate a speech variety that is obviously distinct from our own or that lacks prestige, but this is not how the term is used in linguistics (Trask, 2007, p. 72).

Linguists also use the term dialect to refer to language variants that cannot be connected to any particular geographic place, socioeconomic class, or ethnic group, despite the fact that dialects are frequently stated to be regional, social, or ethnic. Instead, this definition of dialect simply denotes that, speakers employ language components differently from one another. Dialects are only one aspect of linguistic diversity. No two speakers of a language, even those who speak the same dialect, generate and use their language exactly the same manner. This is true even for recognisable dialects of that language. We can distinguish between various people based on their distinctive speech and linguistic patterns; in fact, language is one of the most fundamental aspects of self-identity (Akmajian, Demers, Farmer, & Harnish, 2010, p. 274).

Haugen stated that "It is shown how the development of a vernacular, popularly called a dialect, into a language is intimately related to the development of writing and the growth of nationalism. This process is shown to involve the selection, codification, acceptance, and elaboration of a linguistic norm" (Haugen, 1966, p. 922). To solve this puzzle of language versus dialect distinction two terms are

needed, these are convergence and divergence. Historically speaking the dialect is the result of divergence of one language to several less or more distinct dialects, the divergence could be ascribed to regional, social, political reasons. The convergence process is the opposite of the aforementioned divergence. Convergence describes the process via which a group of dialects converge towards a single variety i.e., a single language under the push of political regional or social circumstances.



**Figure 1. An Illustration of the Process of Convergence and Divergence.**

Ordinary people may experience no confusion in deciding whether X is a language or a dialect, projecting their judgments without examining the root cause of those judgments (historical, political, social... etc.). They tend to attach prestige, sophistication and purity to language and stigmatise and deprive dialect from these features (Wardhaugh, 2006, pp. 27-28) & (Haugen, 1966, p. 922).

Figure 1 illustrates the dynamic process of divergence and convergence between the language-dialect dichotomy. A language, X, may diverge into distinct dialects (dialect x1, dialect x2, etc.) due to various factors such as social, regional, historical influences. These diverged dialects can also undergo convergence, resulting in the emergence of new languages. It's important to note that this process is not unidirectional; the direction of change depends on both synchronic and diachronic factors within the language itself.

**In a descriptive, synchronic sense "language" can refer either to a single linguistic norm, or to a group of related norms. In a historical, diachronic sense "language" can either be a common language on its way to dissolution, or a common language resulting from unification. A "dialect" is then any one of the related norms comprised under the general name "language," historically the result of either divergence or convergence (Haugen, 1966, p. 923).**

#### **1.4 Linguistic Variety**

Languages vary within themselves; that is, each language has a variety of variations, which together make up the language in some ways. We use the term "variety" to refer broadly to a method of speaking; “this could be anything as wide as Standard English, a variety defined by place and social status, like lower-class New York City speech, or something defined by its use or function, like legalese or party talk” (Wardhaugh & Fuller, 2015, p. 27). A variety in linguistics is an umbrella term used to refer to different types of speech, Wardhaugh stated that: “A variety can ... be something greater than a single language as well as something less, less even than something traditionally referred to as a dialect” (Wardhaugh, 2006, p. 25). Bussmann defines variety as follows:

**Generic term for a particular coherent form of language in which specific extralinguistic criteria can be used to define it as a variety. For example, a geographically defined variety is known as a dialect, a variety with a social basis as a sociolect, a functional variety as jargon or a sublanguage, a situative variety as a register. (Bussmann, 2006, p. 1261)**

#### **1.5 Diglossia**

As far back as the knowledge of Arabic reaches, there have always been numerous variations of Arabic that either converge or diverge depending on geographic and linguistic variables. Numerous pieces of evidence gathered by

researchers studying Arabic show not only the presence of several dialects of the language, but also the dialects' historical, philological, and linguistic affinity. These pieces of proof originate from a variety of sources, including the inscriptions discovered around the Arabic-speaking world (Albirini, 2016, p. 9). The relative statuses of Modern Standard Arabic and Colloquial Arabic (QA), their distribution in various social spheres, and their social functions and roles in Arabic-speaking societies have all been attempted to be described in various reports. One that maintains a fundamental structural and distributional distinction between Modern Standard Arabic and Colloquial Arabic, and the other that proposes intermediate varieties or a continuum of variety between the MSA and Colloquial Arabic poles, allow for the classification of these many accounts into two major categories. The first framework is known as "diglossia," and the second is known as "polyglossia and contiglossia" (Albirini, 2016, pp. 15-16).

Diglossia refers to a situation in which there are two distinct codes with clear functional separation, i.e., one code is used in one set of circumstances while the other is utilised in a completely different set of circumstances. In diglossia two varieties are kept quite separate in their roles, which is a crucial defining feature. These situations, which are referred to as domains, are used by one speaker in one set of circumstances and by the other in a completely different set. The high variety, for instance, can be used to deliver sermons and formal lectures, give political speeches, broadcast the news on radio and television, and write poetry, works of art, and newspaper editorials. The low variants, on the other hand, can be used in 'folk literature,' in popular television and radio programs, in conversations with close friends or family members. On occasion, a speaker will deliver a lecture in the high variety, but will respond to inquiries about its substance or explain specific details in the low variety to assure comprehension. Speakers are unlikely to use the high variety in situations where the low variety is appropriate. When speakers attempt to utilise the low variety in more formal contexts, the low variety frequently demonstrates a tendency to take learned terms from the high variety. A certain mingling of high vocabulary with the low is the end outcome (Wardhaugh & Fuller, 2015, pp. 90-92).

Empirical studies on diglossia in Greece, the Arab world, and elsewhere suggest that the dichotomy may be giving way to intermediate varieties; in other words, it is now common to use less formal varieties that combine elements of both the high variety and the low variety in settings where it was previously believed that only the high varieties were appropriate (Hornberger & Lee McKay, 2009, p. 56).

Diglossia is distinct from other straightforward "standard vs dialect" division. First, in non-diglossic societies, the norm is often a modern version that some social groups speak from an early age. In contrast, the high form of diglossia must be learnt through formal education. Second, there is often a close relationship between standard and dialect, making it challenging to distinguish between the two (Mesthrie, Swann, Deumert, & Leap, 2009, p. 39).

### **1.5.1. Ferguson's Diglossia**

In 1959, Ferguson advanced in a detailed way an article about diglossia and its features. He stated that, the current study (Fergusons's study) aims to closely explore one particular type of standardisation when two dialects of a language coexist throughout the community, each with a distinct function. Since there doesn't seem to be an English word that describes this condition frequently, the term "diglossia" is introduced here. It is based on the French term "diglossie" (Ferguson, 1959, pp. 325-326).

Ferguson attempted to characterise diglossia by describing common features between four situations (Arabic, Modern Greek, Swiss German, Haitian Creole) where two related varieties are used interchangeably in the same community according to certain criteria and circumstances (Ferguson, 1959, p. 326). Fishman (1967) commented on Ferguson's definition of diglossia by stating that:

**The use of several separate codes within a single society (and their stable maintenance rather than the displacement of one by the other over time) was found to be dependent on each code's serving functions distinct from those considered appropriate for the**

**other... This separation was most often along the lines of a high language, on the one hand, utilised in conjunction with religion, education and other aspects of high culture, and a low language, on the other hand, utilised in conjunction with everyday pursuits of hearth, home and work. Ferguson spoke of high and low as superposed languages. (Fishman, 1967, pp. 29-30)**

To simplify the process of description, Ferguson (1959) created a group of terms to highlight each variety involved in the phenomenon of diglossia, these are:

- The defining language: an umbrella term used to identify language of a community as whole;
- The superposed variety or the high: to describe the language that is regarded as a standard but not learnt as a mother tongue;
- The low variety which represents the collection of regional dialect in one of the studied communities (Ferguson, 1959, pp. 326-327).

The distinctions between the high and low varieties in the diglossic situation may be significant from a linguistic perspective. Vocabulary differences account for many of the discrepancies. Although the meaning of many word pairs referring to common things or ideas is nearly the same, the use of one over the other quickly denotes high or low diversity. Thus, it can be observed that the diglossic changes between the two varieties of Arabic involve the usage of various words as well as the substitution of some sounds for others (Trudgill , 2000, pp. 97-98).

Studying diglossia comes with its own challenges among which, how to cite words from these defining languages with consistency and accuracy; the question here is to choose which variety to represent these words, the high or the low or both? And in case of citing words in the low form which low variant should be used and with what spelling should be depicted in the written form (Ferguson, 1959, p. 328).

### **1.5.1.1. Function**

Function refers to appropriateness, where and when high form is appropriate to be used and where and when low form is appropriate to be used, of course with certain overlapping circumstances of the two varieties (Ferguson, 1959, p. 328).

### **1.5.1.2. Prestige**

The communities where diglossia exists attribute prestigious features to the high form and deprive the low form from those features; for example, high form is regarded as pure and capable of representing complex, sophisticated thoughts. The stigmatisation of the low form may reach level of denying its existence. This behaviour of regarding the high form as superior to the low form is even held by those who find difficulty in understanding the high form (Ferguson, 1959, pp. 329-330).

### **1.5.1.3. Literary Heritage**

In diglossic communities studied by Ferguson (1959) the high form is the embodiment of a literary heritage either produced in the past or is “in continuous production in another speech community in which the high form serves as the standard variety of the language.” This literary heritage is glorified and holds high status in the collective consciousness of the community (Ferguson, 1959, pp. 330-331).

### **1.5.1.4. Acquisition**

The method of acquisition plays a major role in setting the blueprint on which the language functions i.e., grammar. Children grow up listening to the low form and later on start to use and function in their environment with it, they have never been taught in an explicit method rules of grammar related to the low form, yet the system of language generation related to the low form is learned in a normal way of a learning a mother tongue, on the other hand, the learning of the high form might start at an early age with exposure from time to time, this process of high form

acquisition increases in terms of time interval and rule complexity by entering Quranic schools or formal educational schools. The grammar of the low form is learned in a normal way but the grammar of the high form is learned by explicit repetition (Ferguson, 1959, p. 331).

#### **1.5.1.5. Standardisation**

The standardisation of the high form refers to norms, rules and rigor of speech related to all levels of language (syntax, lexicon, semantics ...etc.) established in a way there is no or little variation across regions and communities using that high form. On the other hand, no rules or norms exist for the low form except those done by foreign scholars interested in the low form itself, this creates a spectrum of variation across regions and communities in terms of pronunciation, grammars and other dimensions related to the language as an instrument of communication (Ferguson, 1959, pp. 331-332).

#### **1.5.1.6. Stability:**

According to Ferguson (1959) diglossia stability may last for centuries even if it does not seem so, the communicative tensions in this phenomenon are dealt with using a kind of a bridge variety, Ferguson described this variety in the Arabic situation as follows:

**In Arabic, for example, a kind of spoken Arabic much used in certain semiformal or cross-dialectal situations has a highly classical vocabulary with few or no inflectional endings, with certain features of classical syntax, but with a fundamentally colloquial base in morphology and syntax, and a generous admixture of colloquial vocabulary. (Ferguson, 1959, p. 332)**

#### **1.5.1.7. Grammar**

The high form and the low form differ in terms of the complexity and simplicity of the grammar system. The high form has a complex grammar whereas

the low form grammar is simpler than that of the high form (Ferguson, 1959, pp. 333-334).

#### **1.5.1.8. Lexicon**

According to Ferguson (1959) in diglossia words are used differently in terms of employment and meaning with variations in form, however the total vocabulary is a shared set of lexicon between high form and low form. The use of the high form and the low form in certain circumstances creates two groups of words and expressions in a way, one group is only and only used in the high form and the other is commonly and regularly appears in the low form (Ferguson, 1959, p. 334). But the situation is not that simple Ferguson stated that, diglossia is characterised by the presence of numerous pairs of words (high and low), that refer to fairly common ideas that are frequently used in both the high form and the low form. The range of meaning for these pairs of words is roughly equivalent, and the use of one or the other immediately identifies an utterance or written sequence as high form or low form. For instance, the high form in Arabic for "see" is "رأى" /raʔa:/, whereas the low form is شاف /ʃa:f/. In everyday Arabic formal writing, /ʃa:f/ is never used and the word /raʔa:/ is never used in casual conversation (Ferguson, 1959, p. 334).

#### **1.5.1.9. Phonology**

Because of the acquisition process related to the low form and the learning process established to acquire the high form the phonological system is shared between these two varieties noting that the low form phonology serves as the foundational system since it is the mother tongue from the perspective of acquisition, this creates a complex process of overlapping and interference between high form and low form phonologies (Ferguson, 1959, pp. 335-336). In his paper about diglossia Ferguson (1959) concluded the aforementioned features of diglossia by a famous and remarkable definition of diglossia:

*DIGLOSSIA is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.*<sup>1</sup> (Ferguson, 1959, p. 336)

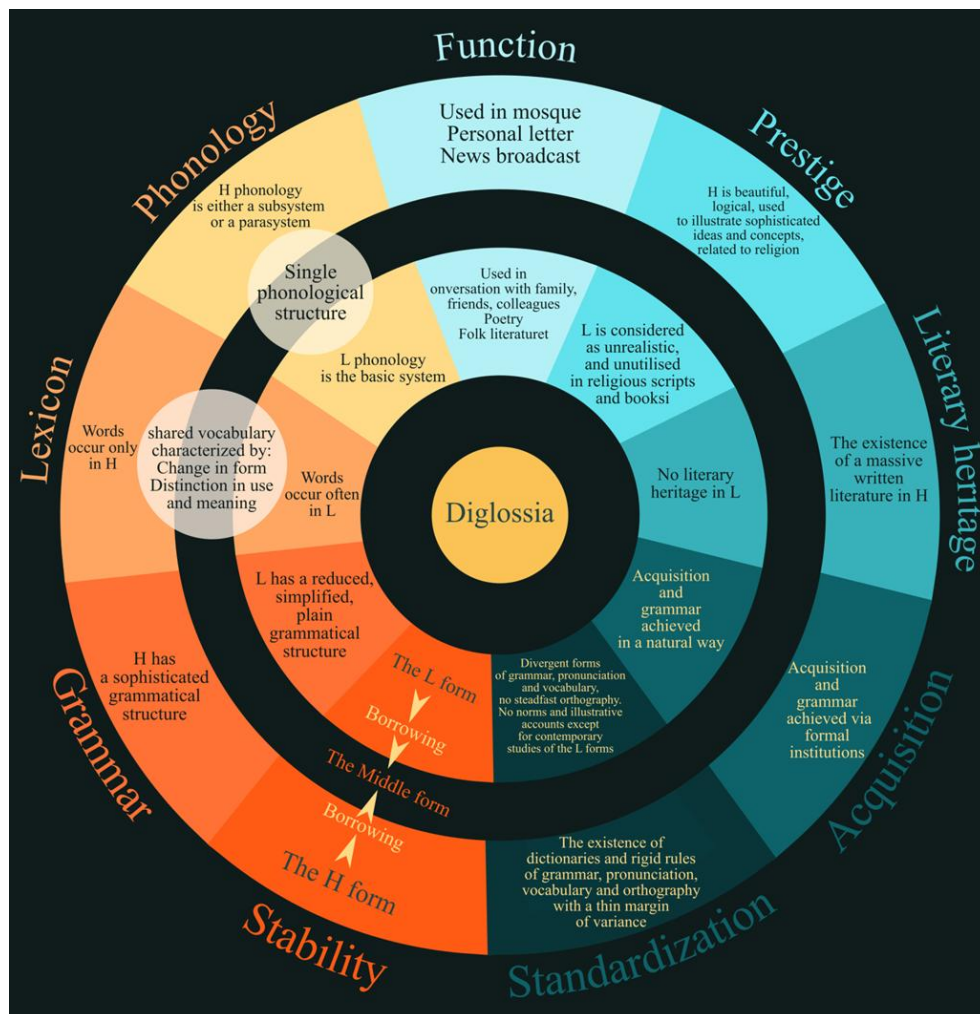


Figure 2. An Illustration of Ferguson's Diglossia.

<sup>1</sup> Italics in origin.

The standard-dialect dichotomy nowadays applies to practically all societies, but diglossia was intended to be a peculiar term exclusive to a few communities. Diglossia is at the centre of any attempt to characterise societies in terms of their language repertoires, according to Fishman's extension. Joshua Fishman's argument (1967) argued that: some societies exhibit the type of functional specialisation identified by Ferguson, in which various languages fill the roles of high variety and low variety rather than two particularly related varieties of the same language (Mesthrie, Swann, Deumert, & Leap, 2009, pp. 39-40).

### **1.5.2. Fishman's Contribution**

Fishman broadened the definition of diglossia to comprise any community that includes bilingual people. This extended form is referred to as extended diglossia. The link between the concerned linguistic varieties is a clear distinctive feature between classic and extended diglossia. Two dialects of the same language are involved in Ferguson's model of diglossia. They can be referred to as dialects since they are at least largely mutually intelligible, although they differ greatly from one another. The high form and the low form varieties are regarded as distinct languages under extended diglossia (they are not mutually intelligible). By extending the idea of diglossia, it became more apparent that the circumstances in which the high variety (in any version of diglossia) is utilised are those where rank and prestige are important, rather than just those requiring additional formality. Therefore, the high variety is used for higher education, public speaking, serious written texts, news broadcasts, and similar activities. When status in the outside world is not important, people tend to speak in the low variety. As a result, it is utilised in everyday interactions with family and close friends as well as for tasks like shopping (Myers-Scotton, 2006, pp. 81-82).

Fishman's model (1967) of diglossia incorporates bilingualism as an extension to the complex situation around the world where a number of varieties are used in given speech community, he stated that these different situations could be depicted in four categories:

- Both diglossia and bilingualism;
- Bilingualism without diglossia;
- Diglossia without bilingualism;
- Neither diglossia nor bilingualism (Fishman, 1967, p. 30).

The case that relates to this research is the first one which covers the existence of both diglossia and bilingualism, for example, the Arab world where in many speech communities there is the use of diglossia both high form and low form in given situations along with a foreign standard language (Blanc, 1964; Ferguson, 1959; Nader, 1962) as cited in (Fishman, 1967, p. 31). Albirini (2016) commented on this situation by stating that: “English and, to a lesser extent, French are two global languages whose influence is felt in various parts of the Arabic sociolinguistic arena” (Albirini, 2016, p. 40).

### **1.5.3. Factors Underlying the Phenomenon of Diglossia**

Ferguson (1959) stated that there are a number of reasons behind the emergence of diglossia in a speech community:

- The existence of a body of literature written in the high variety, this body represents divine revelation or a values code related to the community;
- Only a small group of people has access to literacy i.e., the elite;
- A period of time estimated in centuries separates the movement from the first aforementioned cause of diglossia to the second one (Ferguson, 1959, p. 338).

The integration of Fishman’s model to the aforementioned causes results in coupling roles with specific varieties which is regarded as a boost to diglossic situations (Fishman, 1967, p. 32), in this sense Fishman stated that:

**Wherever speech communities exist whose speakers engage in a considerable range of roles (and this is coming to be the case for all but the extremely upper and lower levels of complex societies);**

**wherever access to several roles is encouraged or facilitated by powerful social institutions and processes; and finally, wherever the roles are clearly differentiated (in terms of when, where and with whom they are felt to be appropriate), both diglossia and bilingualism may be said to exist. (Fishman, 1967, p. 32)**

The term "diglossia," as it was originally defined and as used by Ferguson, only refers to closely related varieties that are utilised within the same society. This particular diglossia has two characteristics. First, everyone starts off with the same L1 and learns it at home. But not everyone is familiar with the second variation, which is also present there; if they are, they learn it in school.

Second, the two types are not employed in the same circumstances. Variety X will not be employed in circumstance (or domain) A if variety Y is. This is how allocation works. Ferguson's significant contribution was his realisation that, provided certain conditions are met, it is possible to generalise about such communities and language use in terms of clusters of diverse interactions. The level of formality that the community assigned to a certain type of encounter was the defining characteristic for Ferguson. Since Ferguson's study, communities' clusters of contacts are frequently categorised as either high or low. These terms indicate certain formalities as well as the associated idea of in-group or out-group action. The concept is that interactions linked with in-group solidarity come under the low rubric whereas contacts with societal prestige belong to the high rubric. Sacred texts, and prepared public speeches are only a few examples of the more formal uses for the high variety. The low variant is primarily used for casual communication, particularly inside the family. In the Arabic-speaking globe, the distribution of variants is the best illustration of traditional diglossia. The high variation of Arabic refers to Classical Arabic, and the low varieties are the many regional dialects of the language. (MSA can also be referred to as a high variety because it is now acknowledged as a contemporary adaptation of Classical Arabic for usage in contexts other than religious ones (Myers-Scotton, 2006, pp. 80-81).

#### 1.5.4. Continuum of Diglossia

The models that depicted the Arabic sociolinguistic situation as polyglossic or contiglossic, i.e., as a continuum of varieties or levels, are the ones that are highlighted in this section. These two frameworks are based on this line of research, which emerged as one of the most prominent movements in Arabic sociolinguistic studies from the 1970s to the early 1990s. Studies that advocate for intermediate MSA and QA types have taken two approaches to criticise the contextual polarisation of MSA and QA. One method finds distinct variations between MSA and QA, frequently as instantiations of the blending of MSA and QA. The second method of combining MSA and QA proposes a range of levels with variable degrees of overlap and borrowing from MSA and QA (Albirini, 2016, pp. 21-23).

Numerous observers have noted that diglossia is frequently a continuum, therefore it is impossible to put clear boundaries around situations and claim that variation X is the only one utilised there, as many observers have noted. Additionally, analysts have noted that there are significant differences in the strictness of allocation amongst societies. There is not a true bipartite separation in many societies that exhibit extended diglossia; instead, terms like triglossia or something similar are used. A third language may be included in the distribution, or other languages may be included together with different dialects or tenses (from formal to informal) of the same language (Myers-Scotton, 2006, p. 82).

Ferguson took care to just mention the two main varieties and left out any intermediate dialects. Ferguson also took care to avoid including speakers' variables in his model because doing so would make the language constructs and model he was presenting flexible. The gradient character of Arabic speech, in terms of how close or far it is from MSA and QA, is a genuine observation made by Badawi. Nevertheless, it can be challenging to frame this diversity within particular levels and link these levels to particular speaker groups. Only two varieties were kept in Ferguson's model, leaving leeway for speaker characteristics to influence where a

given word, sentence, or chunk of discourse may sit on the MSA/QA spectrum (Albirini, 2016, p. 24).

## 1.6 Codeswitching

It is uncommon for a speaker to be proficient in or limited to using just one code or system. It would seem to be a rare phenomenon, one that is sure to draw attention, to be able to master just one type of language, whether it be a dialect, style, or register. Bilingualism, if not multilingualism, is the norm for many people around the world rather than unilingualism, and the majority of speakers are proficient in multiple dialects of any language they speak. Therefore, if a person chooses to talk, they must normally choose a certain code. However, they can also choose to switch between other codes or combine several codes, even within sometimes very brief utterances, to form a new code. This process is known as codeswitching (Wardhaugh, 2006, p. 101).

It is generally accepted that the early 1950s articles by Haugen (Haugen, 1953, p. 65) and Weinreich (Weinreich, 1953, p. 73) marked the beginning of the study of "codeswitching" (Boumans, 1998, p. 8). The employment of two different languages in the same conversation is the most basic definition of CS (Myers-Scotton, 2006, p. 239), "CS includes elements from two (or more) languages varieties in the same clause, but only one of these varieties is the source of the morphosyntactic frame for the clause" (Myers-Scotton, 2006, p. 241). Additionally, "CS is the intentional use of more than one language by bilinguals for symbolic, strategic, or communicative purposes" (Fasold & Connor-Linton, 2006, p. 496).

Theoretically, both languages might regulate different grammatical elements when two languages are utilised in a single clause. For instance, noun phrases (nouns and their modifiers) may satisfy one language's requirements for well-formedness, whereas verb phrases (verbs and their predicates) may follow the structure of the other language. That, however, does not take place. Evidence suggests that in classic CS, one language's grammatical structure predominates (Myers-Scotton, 2006, p. 241).

Researchers have attempted to advance alternative terminology (such as code alternation, code change, code mixing, code shift, language mixture, etc.), or they suggest using one term (often codeswitching) for switches between sentences and another (codemixing) for switches within sentences. In this research the term [codeswitching (CS) will be used as it was advanced by Haugen (Haugen, 1973), “the alternate use of two languages” (Haugen, 1956, p. 40) “including everything from the introduction of a single, unassimilated word up to a complete sentence or more into the context of another language” (Haugen, 1973, p. 521).] (Boumans, 1998, pp. 8-9).

The definition of CS takes into account the fact that in order to engage in such CS, speakers must be sufficiently skilled in the language that is used to structure the clause so that they can adhere to its well-formedness requirement in order to provide the morphosyntactic frame for the bilingual clause. Although some skill in the other language is required, it is not absolutely necessary for speakers to be very proficient in it. The two varieties involved in code are considered to be two different languages because they are not deemed to be mutually intelligible (Myers-Scotton, 2006, p. 242). Methodological issues raised by the study of CS are distinct from those raised by studies of language attitudes and identities. First, there is broad consensus that CS describes the alternation between or blending of two or more language varieties at some point in the discourse. Second, unlike language attitudes and identity feelings, CS does not “reside inside the mind”; rather, it manifests itself in conversation through morphemes, words, sentences, and larger discourse stretches. In comparison to language attitudes and identity, CS is seen from this angle to be very simple to capture (Albirini, 2016, p. 69).

### **1.6.1. Types of Codeswitching**

Different types of CS may be used by a particular group of individuals for various goals (Wardhaugh, 2006, p. 105). Situational CS occurs when speakers alternate between languages, dialects, styles, or accents during a discussion, typically because the environment has changed and requires a different variation. Alternately,

speakers can purposefully switch to a different code to compel the other participants to perceive the event in a different way. This is known as metaphorical CS (Trask, 2007, p. 40). Hornberger and Lee McKay (2009) stated that:

**In situational CS, the switch is in response to a change in situation, for example, when a new participant enters the scene, or to a change in the topic of conversation or the setting. A case in point would occur at the end of an official transaction, when a speaker might switch from the standard language to the local dialect to inquire about family matters. In metaphorical CS, the switch has a stylistic or textual function, for example, to signal a quotation, to mark emphasis, to indicate the punch line of a joke, or to signal a change in tone from the serious to the comic. (Hornberger & Lee McKay, 2009, p. 56)**

Boumans (1998) stated that it can be helpful to briefly discuss the difference between switching between sentences and switching within the same sentence. The terms “inter” and “intra-sentential” CS have historically been used to refer to these two main categories. A third group, commonly referred to as extra-sentential, is made up of the use of numerous discourse markers from languages other than the language of the utterance before or after it (Boumans, 1998, pp. 11-12).

### 1.6.1.1. Intrasentential Codeswitching

In multilingual communities, where people are proficient in multiple languages, intrasentential CS is a frequent occurrence. According to Alhazmi (2016): “using intrasentential CS requires a high development of syntactic knowledge for both languages for it to be used sufficiently and comprehensively” (Alhazmi, 2016, p. 193). Example of this type of CS:

- **AD:** الصحفي كان يهدر على le système de santé في الجزائر
- **IPA:** /əs-ʃaħafi ka:n jə'hədʕər 'ʕala lə sis'təm də santɛ fi ldʒza'i:r/

- **English:** the journalist was talking about the healthcare system in Algeria

### 1.6.1.2. Intersentential Codeswitching

Switch at sentence boundary with one clause in one language and the other in another (Hamers & Blanc , 2004, pp. 259-260). For example:

- **AD:** je suis très occupé ما عنديش وقت به نهدر درك
- **IPA:** /Mā ʕandiš wakt bā nhdar dark, je suis très occupé/
- **English:** I don't have time to talk right now, I am very busy.

### 1.6.1.3. Extrasentential Codeswitching (tag)

Tag switching refers to the use of a tag phrase from another language (Hamers & Blanc , 2004, pp. 259-260).

- **AD:** c Vendredi ياك
- **IPA:** /sə vɑ̃dkædi jak/
- **English:** It's Friday, isn't it?

It is not always easy to classify CS between coordinate and subordinate sentences as either intrasentential or intersentential. Questions about the syntactic status of conjunctions, which constitute a diverse group by nature and are not always distinguishable from discourse markers, are associated with this ambiguity (Boumans, 1998, p. 12).

## 1.6.2. Motives of Codeswitching

Sociolinguistic approach focuses on "who speaks what language to whom, and when." The speech event and the variables that influence switching are highlighted. CS as a speech pattern or specific CS instances are given social meaning using discourse analysis techniques (Boumans, 1998, p. 9).

CS is purpose-driven rather than arbitrary. In this sense, a theory of language should take into account not only the structure of sentences but also the structure of

conversations. This theory must also address the acceptability of sentences in light of language's functions and contexts of usage, in addition to its grammaticality (Hornberger & Lee McKay, 2009, p. 56).

Research has shown that the universal aspect of linguistic constraints related to CS is a matter of debate concerning the validity and the sameness of the constraints (Alhazmi, 2016, p. 185). The rules of CS differ from group to group, even within what may be considered a single community, proving that it is not a uniform phenomenon (Wardhaugh, 2006, p. 106). Both the social aspect and the grammatical aspect are needed in analysing and scrutinising the dynamics and the interplays of CS (Alhazmi, 2016, p. 185). A speaker can convey identity, demonstrate power, show solidarity, and preserve some degree of neutrality when alternating between codes “In situations in which several languages or language varieties coexist, choices have consequences.” (Wardhaugh, 2006, p. 110).

Bentahila (1983) suggested that a big part of the switches is externally driven, that is when switching occurs in a conversation the possibility to relate it to external variables especially the topic of discussion is high. The word “external” refers to variables not related to the speaker himself (Bentahila, 1983, p. 223). He also further explained how bilinguals select terms:

**This would often seem to be because the terms from one language are more readily available to the bilingual than those from the other; although in most cases the speaker probably knows appropriate terms in both languages, he seems to recall those in one language more immediately than those in the other. (Bentahila, 1983, p. 234)**

The occurrence of CS in a particular circumstance of language interaction depends on a wide range of variables. From a sociolinguistic perspective, three different types of influences affect the form that CS takes in a given situation: (1): The speakers of all relevant varieties in a given community are impacted by factors, such as the economic "market," that are independent of specific speakers and the

conditions in which the varieties are employed. (2): Factors that are directly related to the speakers, both as people and as members of different subgroups: their social networks and relationships, attitudes and beliefs, as well as how they perceive themselves and others. (3): Factors that influence the dialogues where CS occurs include: Speaking in conversational style, CS gives speakers additional tools to structure their speech beyond what is available to monolinguals (Bullock & Toribio, 2009, pp. 98-99).

Bentahila (1983) found that often religious matters prompt a switch to Arabic, whereas, when a speaker utter an Arabic clause containing a numerical unit (e.g., time or date) he switches to French to tell that numerical value (Bentahila, 1983, pp. 234-235). Different connotations are related to two equivalent words from two different languages. This baggage of connotations may be the reason behind CS because the choice of one word from a particular language deliver a much more representative meanings than its equivalent in the other language (Bentahila, 1983, p. 235). In this regard, Bentahila (1983) stated that:

**It was seen that switching may allow the bilingual to use the vocabulary which he finds most available or most appropriate to a particular topic, thereby making possible greater fluency than if he had to search for suitable terms from within only one of his two languages. (Bentahila, 1983, p. 242)**

CS is also observed when a speaker is discussing a topic in one language and he makes comments on another sometimes entirely different subject in a second language (Bentahila, 1983, pp. 239-240). CS is a social ability that can be very helpful. Of course, the opposite of this is also true: We will be evaluated according to the code we decide to follow in a given situation. People have different opinions on different codes: some accents are "unpleasant," while others are "beautiful," some registers are "stuffy," some styles are "pedantic," certain languages or dialects are "undesirable," and their speakers are "less desirable," etc. These kinds of replies cannot be discounted by simply labelling them as instances of language prejudice.

Linguistic prejudice is a reality, whether it be in favour of or against particular accents, dialects, or languages. However, it is too simple to assume that someone who speaks with learned words, elegantly constructed sentences, and a prestige accent is undoubtedly saying something valuable, as opposed to someone who speaks with common words, frequently "slurs," and a regional accent (Wardhaugh, 2006, p. 110).

Clyne (Clyne, 1967) in Bentahila (1983) stated that one of probable CS motives is the "path of least resistance" i.e., the speaker selects forms depending on the level of easiness and difficulty related to the employment of the those forms in speech (Bentahila, 1983, p. 241). Li (Li, 2000) in Alhazmi (2016) stated that "the occurrence of CS between or within sentences has been governed not only by extra-linguistic (social or situational) but also by intra-linguistic (structural) factors" (Alhazmi, 2016, p. 185). In CS, language users employ two techniques in the flow of conversation, these are the unmarked choice which refers to what is expected (in the dynamic of conversation) and the marked choice which signals switch to the other language to portray certain desirable denotations and connotation in the follow of conversation (Myers-Scotton, 1993) in (Alhazmi, 2016, p. 193). The relationship between a language (linguistic form) and a socially significant trait is known as indexicality. This is most evident when speakers transition between languages that have diverse social connotations in their group which result in the phenomenon of CS (Llamas, Mullany, & Stockwell, 2006, p. 102).

It has been documented that people of different languages frequently refuse to let others code-switch and instead insist on using the other language, even when doing so results in less effective communication. Understanding the process of CS is fundamentally challenging since it is impossible to explain why a certain decision or switch was made at a certain time. It is necessary to examine the entire language context in which the decision is taken in order to produce such an analysis (Wardhaugh, 2006, p. 2006).

### 1.6.2.1. Switching as a Rhetorical Device

Bilinguals over the world tend to repeat of the same word but in the second language to convey a rhetorical effect of emphasis. Another form of this function is the repetition of what was said by one of the speakers but in the other language to convey disagreement or astonishment. Interruption is another strategy noticed in CS. This happens when one of the speakers switches to another language in order to draw attention (Bentahila, 1983, pp. 237-238). The interruption manifests in various forms such as:

1. Tackling new topic;
2. Asking for clarification (generally a topic is discussed in one language and asking for clarification is in another language);
3. Correcting a misassumption;
4. Dramatic tone in narration (Bentahila, 1983, p. 238).

### 1.6.2.2. Quoting

Another instance in which the CS occurs is when a speaker brings a quote into the flow of speech, in this case, the quote is delivered in a language other than that used to pave the way for it. This is done to contrast it from the rest of the speech (Bentahila, 1983, p. 240).

### 1.6.2.3. Hesitation

Hesitation is another reason behind igniting a switch, Bentahila (1983) suggested that sometimes the speaker switch back to the language he was using before the hesitation has occurred. He further adds that when speakers face a difficulty in demonstrating the same point in one language, after pauses they switch to another language (Bentahila, 1983, p. 241).

Bentahila (1983) summarizes some of the CS functions in a number of points he stated that CS as a strategy for bilingual may allow him to:

- Use suitable, at hand and connotatively appropriate words;

- To highlight, to introduce a new topic or to grasp attention;
- To get rid of the difficulty of expressing a point in a particular language and opting for the other language choice (Bentahila, 1983, p. 242).

#### **1.6.2.4. Triggering**

Clyne (Clyne, 1967) in Bentahila (1983) labelled two types of switching, first one called “anticipational triggering, where the switch is made before the speaker reaches the particular item which motivates the switch,” the other type is “ ... consequential triggering, where the speaker, after switching to one language for a particular item, continues in this language instead of returning to the pre-switch language” (Bentahila, 1983, p. 236).

#### **1.6.3. Grammatical Constraints of Codeswitching**

The development of so-called constraints was done via the Spanish/English studies. Constraints were developed in the 1970s as a response to the then dominant notion that CS happened at random and that speakers switched between languages at whim. The interest in CS with languages other than Spanish/English increased due to the tendency of these limitations to assert universal significance and to be regarded legitimate for any pair of languages. This led to a huge number of articles and theses that either supported or refuted the various proposed constraints for certain language pairs. Additionally, we now have descriptions of CS in a variety of language interaction situations available (Boumans, 1998, p. 9).

The syntactic constraints affect the switched elements in a way that the lightly bounded ones (nouns, noun phrases) in regard to syntactic rules are the most switched elements on the other hand the heavily bounded elements such as verbs and system morphemes are less used in a code switch and they may require grammatical agreement (Alhazmi, 2016, p. 193). Research in CS state that tag and intersentential CS correlates more with unbalanced bilinguals whereas balanced bilinguals incline more towards using intrasentential CS (Poplack , 1983) & (Kanakri & Lonescu, 2010) in (Alhazmi, 2016, p. 193).

#### 1.6.4. Diglossia versus Codeswitching:

When a single language is present in a society and social environment, it is utilised for all purposes, albeit in diverse ways, reflecting the social structure. “In a society in which more than one language (or variety) is used you must find out who uses what, when, and for what purpose if you are to be socially competent. Your language choices are part of the social identity you claim for yourself.” (Wardhaugh, 2006, p. 96). The relative functional usage of any two or more languages is crucial because functional use affects the relative valorisation of the languages and vice versa. In a situation of functional equilibrium, two languages that are in contact with one another in a society may be utilised to varying degrees, in various contexts, and for various purposes. In the case of diglossia, the social context governs how each language is used. So, we have a known form-function mapping (Hamers & Blanc , 2004, p. 21).

Diglossia happens across domain boundaries, whereas CS happens within them. CS seems to be completely unconscious, in diglossic contexts people can be fairly aware that they have shifted from high form to low form or vice versa. There is little code overlap in diglossia, in contrast, there is significant overlap in CS. Last but not least, when it comes to how they are attitudinally compared to one another, the codes in a CS scenario are not always clearly differentiated from one another (Hornberger & Lee McKay, 2009, p. 57).

### 1.7 Borrowing

The interaction of speakers of various languages is one of the most significant factors in the evolution of languages. Linguistic borrowing is when an element of another language or dialect is adopted. Borrowed elements are typically lexical entities although they can also represent morphological or syntactic patterns. The language that is being borrowed form is referred to as the donor, while the language that receives the borrowed form is referred to as the recipient language (Fasold & Connor-Linton, 2006, p. 294). Llamas *et al.* (2007) defined borrowing as follows: “borrowing when bilingual speakers transfer lexical items from one language to

another” (Llamas, Mullany, & Stockwell, 2006, p. 207). There has been some variation in the use of the term, especially at the "edges" of the phenomenon. Some authors define switching just one word as borrowing notably Poplack. (Boumans, 1998, p. 8). “Borrowing can be the result of economic and cultural contact between languages, as when one speech community adopts (or adapts) the name for a new invention or concept from another language” (Fasold & Connor-Linton, 2006, p. 278).

Because of the prestige of the source language or to fill a void or necessity in the target language, an element may be borrowed from it. The intention is prestige when a word or phrase is taken from a language that is socially or politically dominant. The prestige element frequently encourages considerable borrowing from the dominant, or superstratum, language into the substratum language. The need-filling drive is evident when the recipient language absorbs new concepts and objects along with their names. Lexical borrowing frequently results in additional language modifications in the recipient. Borrowed items are frequently altered to comply with native linguistic norms; this process is known as adaptation, and it entails substituting out foreign sounds that appear in loan terms for their closest phonetic equivalents in the recipient language. By introducing phonological patterns that were previously disallowed in the recipient language, borrowed words might lead to phonological change. Additionally, borrowing might cause syntactic changes in the target language. The recipient language's vocabulary grows as a result of borrowing, but other meaning modifications may also result (Fasold & Connor-Linton, 2006, pp. 294-295).

### **1.7.1. Borrowing versus Codeswitching**

In a simple term, most scholars consider borrowing as part of the dominant language and CS as part of the donor language. Although one might instinctively know which language a word genuinely belongs to, many academics have been, and still are, attempting to formally recognise this distinction (borrowing vs CS). The distinction between CS and borrowing has generated much debate since the category

of borrowing is occasionally used to explain apparent exceptions to explicitly stated constraints on CS. Since most academics concur that switched longer passages fall under the CS category, the dispute mainly focuses on the insertion of single words (Boumans, 1998, pp. 50-51). Albirini highlighted that:

**In bilingual CS between Arabic and typologically distinct languages, such as English and French, how can one demarcate the start of a switch between Arabic and English/French? It is well known that many English and French words have become part of the Arabic language, and therefore it is necessary to set clear criteria for what constitutes a switch. (Albirini, 2016, p. 69)**

One significant distinction is that some academics consider all Embedded Language terms that occur singly, even those with matrix language inflections, to be a form of borrowing. Some refer to these forms as CS. Those who do focus primarily or solely with the syntactic arrangement of sentences or clauses that involve CS tend to eliminate single forms. It is reasonable to argue that those academics omit trying to account for the architecture of one of the most difficult parts of CS by not addressing embedded language singly occurring forms. Some scholars argue that any "out of order" Embedded Language words are borrowings, not CS (Myers-Scotton, 2006, pp. 250-251).

Another set of academics does not view a single occurrence of an embedded language term as a CS and instead seeks reasons that go beyond linear structure. They accomplish this by relating their justifications to contemporary formulations of what are known as generative theories of syntax. They assert, in other words, that despite the fact that existing syntactic theories were only developed to explain monolingual data, the grammatical structure of CS can be understood solely in terms of these theories' underlying principles. They do not consider the asymmetry between a matrix language and an embedded language to have any theoretical (or practical) merit. These scholars are reworking syntactic ideas meant to explain monolingual utterance structure (Myers-Scotton, 2006, p. 251).

CS is defined as the alternate use of two languages, which presupposes some degree of bilingualism. This helps to distinguish borrowing from CS as the latter doesn't necessitate bilingualism. For instance, people may be familiar with the names of many exotic dishes that are presented in restaurants without being conversant in the languages from which these phrases originate. In fact, one of the factors that differentiate borrowing from CS is frequently mentioned: the employment of a foreign word in the monolingual speech group. It is most likely the most accurate cross-linguistic criterion. The issue is moved to the definition of bilingualism under the criteria that borrowing is also used by monolingual speakers. This definition is equally complex. No inference is made that all forms expressed by bilinguals, or even forms created solely by bilinguals, are inherently CS forms. The possibility that the distribution of a borrowing form is restricted to a group of bilingual speakers cannot be ruled out (Boumans, 1998, p. 52).

As mentioned, some scholars do not think that single occurring embedded language terms are a necessary component of the explanation for CS data. These single words, according to some, are a form of borrowing. However, they typically recognise that these words differ from well-known borrowings. Nouns are the most often borrowed element, and the majority of these words are nouns (Myers-Scotton, 2006, p. 253).

**We argue that one can conclude that they resemble embedded language phrases in CS more than they resemble established borrowings. In fact, one could argue that there is a continuum of embedded language elements in bilingual clauses, with single words as one end point and full phrases as the other. Further, many singly occurring words that are CS could (and do) become established borrowings if they are adopted by trend-setters. (Myers-Scotton, 2006, p. 254)**

Although it is not always possible to make a clear distinction between CS and other types of contact phenomena, CS should be distinguished from them. The term

"borrowing" has been used to represent a wide range of actions, including the transfer of entire phrases as well as structural elements (such as phonemes and suffixes). A single lexeme's morphological and phonological integration is often required for lexical borrowing (Bullock & Toribio, 2009, p. 5).

The issue with labelling single occurring forms from the embedded language as any kind of borrowing becomes much more evident (more than one word). They nevertheless use the word order from the embedded language, making them embedded language islands of that language (Myers-Scotton, 2006, p. 257). Many "bare forms" of the embedded language used in CS follow the matrix language word order but lack matrix language inflections and function words. In terms of pronunciation, established borrowings frequently blend seamlessly into the recipient language (phonology). Such terms are also present in many Cs sets. CS and established borrowings can happen simultaneously, even in the same discourse (Myers-Scotton, 2006, pp. 258-259). A number of academics see borrowing and CS as extending along a continuum (Bullock & Toribio, 2009, p. 5).

Not every single embedded language phrase in CS data sets represents a genuine case of CS. Some elements from the embedded language that only occur once might have developed as established borrowings. But it makes sense to treat the majority of these words that only occur once as CS forms (Myers-Scotton, 2006, p. 260).

### **1.7.2. The Evolution of Borrowing into Codeswitching**

The highest degree of integration is frequently observed with the oldest foreign lexemes, and phonological and morphological integration of foreign lexemes is connected with borrowing rather than CS. This is because, in the early stages of linguistic interaction, speakers of the matrix language have minimal understanding of the "donor" or source language, and the oldest foreign lexemes still in use in a bilingual community come from those early phases of bilingualism (Haugen, 1950, pp. 216-217). As a result, the speaker is unable to fully replicate the phonology and morphology of the donor language when he/she introduces words from it into his/her

own language. Instead, he/she will translate and replicate the form of the foreign language using his/her own phonological and morphological systems. The adoption of the foreign lexeme by speakers who are even less familiar with the donor language may lead to further integration. But in the majority of the situations that have been researched, exposure to the donor language (which is enforced economically and/or culturally) has grown with time. More recent foreign lexemes tend to be less integrated than older ones as a result of the bilingual community's increased use of and familiarity with the donor language over time. The association between age and the incorporation of foreign lexemes, as explained above, only holds true in situations where exposure to the foreign language grows over time. Additionally, it only pertains to one specific continuing circumstance of language communication. For the most part, language interaction intensifies over time and is inversely correlated with the degree of phonological and morphological integration. The relationship between temporal depth and integration is primarily explained by this mechanism, according to Haugen for American Norwegian (Boumans, 1998, p. 54).

Although spontaneous and unintentional transfer of linguistic features is possible, it is definitely not the case whenever transfer is done so for strategic reasons or when the transferred features have been integrated into the borrowing language permanently (Bullock & Toribio, 2009, p. 61). "Some researchers continue to use one umbrella term for CS, borrowing and transfer" (Bullock & Toribio, 2009, p. 66).

The bilinguals move on to the next level where they begin using the imposed language for interpersonal contact "CS". This condition can be seen in linguistic minorities, whether they are native speakers or immigrants. Examples include former colonial languages in Africa and Asia, as well as English, which is currently the international standard for research and education. It is a widely held belief among academics that borrowing forms occur more frequently than CS forms when utilising the degree of recurrence in a text corpus as a criterion. Of course, a lexical item's frequency greatly depends on the notion it encodes, or more specifically, on whether it encodes a concept that is likely to appear in a variety of contexts. Because of this, absolute frequency is not a very trustworthy metric. Relative frequency, or how often

a term appears in comparison to its native counterpart, is a more exact measure. Word frequency in smaller data corpora has an issue in that it is very dependent on coincidental aspects of the recorded dialogue, such as the subjects being discussed, the speech pattern, and the interlocutors present. This does not, however, truly address the issue. It is still possible that a specific lexical item could be classified as a borrowing form for the majority of speakers in the bilingual community under research using the absolute or relative frequency criterion, while at the same time being a CS form for a smaller group of speakers in this community. The next step in finding a solution would be to compile a very large corpus of text from a single speaker and examine the borrowing or CS status of specific lexical words in that speaker's bilingual speech variation. However, it should be remembered that even individual speakers will change over time in terms of how frequently they employ specific lexical elements (Boumans, 1998, pp. 56-57).

Explaining the diversity within CS, or deciding how widely it should be defined, is one of the issues it presents. The differences between CS and other linguistic contact phenomena are categorical rather than merely degree-based. CS combines with lexical borrowing at one end of the scale, one of the "minimal" expressions of contact, and convergence/interference/code-mixing at the other end, the final stage before ultimate fusion (Bullock & Toribio, 2009, p. 101).

The distinction between borrowing and CS has to do with how academics categorise a set of data; it is not a natural fact. In fact, identifying the terms one employs becomes essential given the widespread lack of agreement that characterises the field of linguistic nomenclature. Depending on the research environment, a criterion may or may not be applicable. While the method appears to be straightforward, much effort is put into identifying CS and borrowing forms in CS research. If CS against borrowing is thought of as a beneficial opposition. It would be simpler to categorise language contact into discrete phases if it always began and finished the same manner and followed a similar path. Instead, our task is more complex and involves trying to understand the differences that are there and connecting them to the potential causes of this diversity. For practical purposes, it is

possible to divide CS variation into two categories: variance across communities and variation within communities or groups (Bullock & Toribio, 2009, p. 101).

The work required to distinguish between CS and borrowing, as well as the ongoing debate surrounding it, is not always proportional to the insights that result from such a differentiation. Actually, the terms borrowing and CS face the risk of excluding facts from their justification. For instance, different levels of morphological integration are linked to CS and borrowing. However, in many languages, morphological aspects of words are initially connected to word class, or word category. The criterion of morphological integration may cause the designation of all embedded language verbs as borrowings and all nouns as CS. Comparative CS studies that use the integration criterion may come to the conclusion that some languages exhibit borrowing while others exhibit CS. It is absolutely conceivable that word frequency and the structure of the mental lexicon have causal ties acting in both directions. All of the factors mentioned in the CS/borrowing debate (integration, frequency, distribution among speakers, speakers' opinions, and time depth, among others) can help us understand bilingualism in such explanations (Boumans, 1998, pp. 58-59).

## **1.8 Bilingualism**

Monolingualism is the practice of speaking just one language, usually the one you learned as a first language or mother tongue (often the language spoken at home). Speaking two or more languages is known as bilingualism (Myers-Scotton, 2006, p. 44). According to current estimates, between 50% and 70% of the world's population is either bilingual or multilingual, depending in part on how the term "bilingual" is defined and the intricate connections between languages and dialects (Malmkjaer, 2010, p. 51). One of the two languages that makes a speaker bilingual is typically their mother tongue or first language (Myers-Scotton, 2006, p. 44). "The terms bilingualism and multilingualism have been used interchangeably in the literature to refer to the knowledge or use of more than one language by an individual or a community" (Hornberger & Lee McKay, 2009, p. 47). People might be surprised to

learn that there are more bilingual persons than monolingual people in the globe (Myers-Scotton, 2006, p. 2). Thus, “bilingualism is the ability to use two or more languages sufficiently to carry on a limited casual conversation” (Myers-Scotton, 2006, p. 44). However, being able to use two or more languages at least minimally falls also within the broad definition of bilingualism. In addition to speaking, bilingualism can also be based on reading or writing (Myers-Scotton, 2006, p. 44).

Wardhaugh (2006) stated that “People who are bilingual or multilingual do not necessarily have exactly the same abilities in the languages (or varieties); in fact, that kind of parity may be exceptional” (Wardhaugh, 2006, p. 96). The disparities in language proficiency might range from a limited command of lexical items, formulaic greetings, and basic conversational skills to a good command of the syntax and vocabulary as well as specialised register and styles (Wardhaugh, 2006, p. 96). Bilinguals may not always have a flawless or native-like command of every language in their verbal repertoire (or “codes,” as these languages or language varieties have come to be known).

Bilingualism that entails balanced, native-like proficiency in every language in the repertoire is relatively rare. Bilinguals typically have diverse levels of proficiency in the several languages they know. The disparities in language proficiency might range from a limited command of vocabulary, formulaic phrases like welcomes, and basic conversational abilities to an exceptional command of grammar and vocabulary as well as specialised registers and styles (Hornberger & Lee McKay, 2009, p. 50). Bilinguals used to be primarily described by their proficiency in two languages. Few bilinguals are equally skilled in both languages, and they frequently use each language differently in different situations and when speaking to different types of individuals. Individuals rarely possess balanced bilingualism, which is more of an idealised concept (Malmkjaer, 2010, p. 51).

Bilingualism simultaneously involves a person's psychological state and the position of languages in contact on an individual and a group level. However, a scenario of languages in contact at the social level does not necessarily indicate that

individuals are bilingual (Hamers & Blanc , 2004, p. 49), there are multilingual societies where many speakers never achieve any kind of meaningful bilingualism (Trudgill , 2000, p. 119). On the other side, individuals might be bilingual without there being a condition of collective bilingualism (Hamers & Blanc , 2004, p. 49).

Total Bilingualism as well as multilingualism is the rule not the exception for many speech communities (Gumperz, 1993, p. 133). “In many parts of the world people speak a number of languages and individuals may not be aware of how many different languages they speak. They speak them because they need to do so in order to live their lives: their knowledge is instrumental and pragmatic. In such situations language learning comes naturally and is quite unforced” (Wardhaugh, 2006, p. 98). The verbal repertoire of a bilingual person or society is obviously more complex because it includes not just dialects of the same language but also totally other languages. Every language in the repertoire has its own set of grammatical, lexical, pragmatic, and sociolinguistic rules and conventions, which should be kept in mind (norms) (Hornberger & Lee McKay, 2009, p. 50). But at the same time “It is neither necessary nor common to find native or near native competence in all the languages of a multilinguals repertoire. This phenomenon has important implications for language teaching” (Hornberger & Lee McKay, 2009, p. 51). One of the results of modernisation is the increase in speech communities characterised by diglossia and multifaceted linguistic repertoires and a decrease in communities where diglossia and bilingualism in its traditional sense (bilingualism covering separates languages) (Fishman, 1967, p. 32).

Gumperz (1993) hypothesised that “linguistic complexity within a particular society is not a function of internal patterning within a single homogeneous system, but can be understood in terms of the relation among diverse systems of different extent” (Gumperz, 1993, p. 131). A shift in the relative usage of the two languages in the social context, such as when an individual forms a new network as a result of a job move, would unavoidably lead the individual's linguistic behaviour to alter. Language use in the social environment, and consequently interpersonal interactions and an individual's language behaviour, will alter as a result of a shift in how two

languages are used at the societal level, such as, for instance, the introduction of a language that is required for schooling. When a sufficient number of people begin to adjust their language behaviour (e.g., using English instead of French), this in turn modifies language use in interpersonal relationships (children will use English with their peers), in the social environment (Hamers & Blanc , 2004, p. 22). Selective functionality could be referred to as another important aspect of bilingual competence. Bilinguals become proficient in all the codes to the extent that they are required to and for the various situations in which each language is employed. A bilingual person, for instance, might be exceptional at reading, writing, speaking, and understanding one or more languages, yet he or she might feel more at ease speaking one language for academic or professional purposes and another for intimate or emotional expression. This is partly a result of differing register control (functional variations), but it also results from habitual connections between contexts and languages (Hornberger & Lee McKay, 2009, p. 50).

### **1.8.1. Reasons Behind Bilingualism**

Contact between speakers of multiple languages, particularly distinct L1s, leads to bilingualism. When considered as a group phenomenon, bilingualism frequently arises under two primary sets of circumstances. (1) Close proximity: that is, speakers of one language are frequently in close proximity to another due to the typical circumstances of living in their ethnic group. Additionally, if acquiring the language of the other group is not reciprocal, the group with less power and prestige makes the effort to do so. (2) Displacement: related circumstances encourage the necessity or desire to learn another language. Displacement can refer to a shift in one's geographical location or their mental perspective (Myers-Scotton, 2006, p. 45).

In the same vein, migration is the most evident cause of societal bilingualism. Bilingualism is the outcome of speakers of one language settling in a region where another language is spoken and over time maintaining their own language. Cultural contact is another reason for society's bilingualism. Over time, bilingualism may be the outcome of a civilisation importation and assimilation of the cultural institutions

of another community. A third factor is annexation, as it was in the case of the French and Spanish-speaking regions of the United States, and colonialism, as it was in many regions of Latin America, Asia, and Africa, where colonial languages like Spanish, French, and especially English became engrained and continue to play important roles long after the end of colonial rule (Hornberger & Lee McKay, 2009, p. 48).

### **1.8.2. Society versus the Individual**

Both the individual and the societal effects of bilingualism have been researched. When it is seen as a singular experience, questions like how someone acquires two or more languages in childhood or later, how these languages are represented in the mind, and how they are accessed for speaking, writing, and comprehension become crucial. When it is seen as a societal phenomenon, one is concerned with its organisational components, which include topics like the status and roles of the languages in a given society, attitudes toward languages, factors that influence language choice, the symbolic and functional uses of the languages, and relationships between language use and social aspects like ethnicity and class. “Bilingualism is a worldwide phenomenon. Most nations have speakers of more than one language. Hundreds of millions of people all over the world routinely make use of two or three or four languages in their daily lives. Furthermore, even so-called monolinguals also routinely switch from one language variety - a regional dialect, the standard language, a specialised technical register, a formal or informal style, and so on - to another in the course of their daily interactions” (Hornberger & Lee McKay, 2009, p. 47).

Although it can pertain to a single person, bilingualism can also belong to an entire speech community where two or more languages are often spoken. Numerous significant social, political, and educational challenges are brought up by the existence of bilingual and multilingual societies. What levels and in what languages should education be offered? Which tongues ought to be permitted for publication and broadcasting? Which languages ought to be used to draft laws, and which ought to be recognised in court proceedings? Language conflicts can result from

disagreements as people compete for the right to use their native tongues in the broadest context feasible, possibly at the expense of other languages (Trask, 2007, p. 32).

### **1.8.3. The Effect of Bilingualism**

An environment that is bilingual or multilingual can have additional impacts on one or more of the languages concerned. It can result in loss such as language loss among immigrants. However, occasionally it results in diffusion, meaning that specific features, particularly specific types of syntactic features, move from one language to the other (or others) as a result of the contact situation (Wardhaugh, 2006, p. 100).

## **1.9 Attitudes**

The social psychology of attitudes has a lengthy and intricate history, thus comprehensive theoretical exposition is not appropriate here (Oppenheim, 2001, p. 174). "Language attitudes are a theoretically and methodologically knotty topic. They are theoretically problematic because of their multipronged nature" (Albirini, 2016, p. 62). For the purposes of verbal measurement, suffice it to remark that the majority of researchers appear to concur that an attitude is a state of readiness, a propensity to react in a particular way when faced with certain stimuli (Oppenheim, 2001, pp. 174-175).

In order to create collective images, profiles, representations, percepts, or stereotypes, a compilation and a tally of subjective replies are required. However, as soon as a sizable number of subjective perceptions are gathered, they practically stop being subjective and start to represent a "objectified subjectivity." This can then be connected to what is "out there," turning it into a perceptual attribute. For instance, while objective economic indicators may indicate that a particular nation is "rich," survey data may reveal that many potential tourists subjectively view it as "poor." Since behaviour is frequently influenced by perceptions rather than "objective facts," this has significant implications for tourism (Oppenheim, 2001, p. 230).

### 1.9.1. Theoretical Perspectives on Attitude

The mentalists suggest that attitudes are “mental and neural state of readiness” (Allport , 1935) in (Agheyisi & Fishman, 1970, p. 138). The aforementioned definition brings two concepts with it, these are inference and introspection along with these physically unobservable entities comes the problems of how to detect, measure and/or quantify these constructs in a scientific manner. However, using stimuli to trigger responses which serves as evidence for attitudes does not mean that these attitudes are the sole product of the stimulus itself instead attitudes are considered as an independent construct in regard to the used stimuli. This will lead to the behaviourist approach which firmly argues that the only way to measure attitudes is by triggering them using stimulus so that they can be observed, hence their dependency on the stimulus its self. This idea was challenged. This debate of attitudes measurement method could be surpassed by observing consistency in the responses (Agheyisi & Fishman, 1970, p. 138).

Measuring attitudes or assessing one aspect of this psychological construct will give some insights on the actions and behaviour of the persons holding those attitudes (Agheyisi & Fishman, 1970, p. 139). However, in dealing with attitudes one view suggests that “attitudes are agendas for future action” and not a sole variable in defining people’s actions since these are also related to “wants” and “situational conditions” (Rokeach & International Encyclopedia of the Social Sciences, 1968) in (Agheyisi & Fishman, 1970, p. 140).

It is not surprising that social psychologists have devoted a lot of time and creativity to develop methods of measuring attitudes given their significance in areas like politics, marriage, religion, food preferences, social change, education, fashion, child rearing, ethnic prejudice, communication, and many others. The attempt to alter attitudes through communication, advertising, education, conversion, propaganda, military training, alcohol consumption, brainwashing, and other methods, is a testament of how powerful and ubiquitous such views are. Knowing what the attitude measurement is intended to be about is crucial, after all. This is easier said than done

because most attitudes are composed of multiple components or sub-areas and are themselves a part of a larger composite of values, beliefs, and feelings (Oppenheim, 2001, p. 175). But an attitude also has a level of intensity. It can be held with different levels of enthusiasm. The use of MSA may be of only passing interest or concern to some individuals, whilst it may be of significant importance to others and drive them into leadership roles in the promotion of MSA. When trying to understand how attitudes work, this intensity quality can be crucial. Some attitudes are stronger and more persistent than others; some attitudes touch upon a person's underlying life philosophy while others are more surface-level. There are attitudes that appear to be more inclusive than others; they form the basis of beliefs that are more constrained or specific, predisposing people in a particular way to new attitudes and experiences that may come their way. Social psychologists establish a rough difference between these many levels for convenience of comprehension, referring to the most surface-level as "opinions," the next as "attitudes," the level below that as "values" or "fundamental attitudes," and the level above that as "personality." These ambiguous contrasts between the various degrees of deference must be understood as more durable versus less enduring, deeper versus more superficial, relatively steady versus relatively variable, and more general versus more specific. Additionally, these levels must be considered as more than just the different cake layers because there are connections and interconnections between them (Oppenheim, 2001, p. 176).

### **1.9.2. Language Attitudes**

Understanding shared views about the language varieties used by speakers in a given speech community is a crucial component of understanding language attitudes, which are a crucial component of language studies (Albirini, 2016, p. 78). The individual and societal functions resulting from intergroup stereotyping are expected to impact cognitive processes in language attitudes. Linguistic forms, variations, and styles can trigger preconceived notions about a speaker, their membership in a group, and their characteristics (Garrett, Coupland, & Williams, 2006, p. 3). Albirini (2016) defines language attitudes as follow

**Socio-psychologically evaluative reactions to a certain language or to the speakers of that language. Language attitudes permeate our personal and social lives on a daily basis. Whether they are expressed overtly, kept latent, or enacted in our speaking and attitudinal acts<sup>1</sup> language attitudes determine how languages, speakers, and language behaviour are construed. (Albirini, 2016, p. 78)**

At least three aspects are included in language attitudes: affect, cognition, and behaviour. A person's emotional reaction to or preference for a language or its speakers is represented by the affective component. A person's factual understanding of that language or its speakers makes up the cognitive component. A person's overt actions toward the attitudinal object make up the behavioural component (Albirini, 2016, p. 63).

**Whether it is done by academics, journalists, teachers, or “nonexperts”, talk about language or metalanguage always exposes the vagaries of the symbolic marketplace competing standards of “correct,” “good,” or “normal” language; debates about literacy and occupational training; the social categorisation and disciplining of speakers; and the performative construction of language itself. (Thurlow & Mroczek , 2011, p. xxvii)**

“Language is perceived as a group attribute and thus activates stereotypes and value judgements attributed to the speakers of this language” (Hamers & Blanc , 2004, p. 222).

### **1.9.3. The Operational Aspects of Attitudes**

Whether language attitudes should be studied holistically or “atomistically” is a topic of debate among researchers. According to the atomistic perspective, language attitudes are independent constructs that can exist on their own. As a result, there is a greater emphasis on deeply investigating language attitudes among specific

community members. According to the holistic approach, a wide range of contextual, social, demographic, and speaker characteristics are all closely tied to language attitudes (Albirini, 2016, p. 63).

The complicated social world is made more orderly at the individual level, making it more manageable and predictable. Whatever their biases, attitudes toward different language types and their users at least offer a clear picture of the social landscape. This is accomplished, in part, by emphasising similarities within a category and contrasts within and among categories, which simplifies the diverse range of personal social experiences. Stereotypes can perform two important social collective roles at the intergroup level: a social-explanatory function, and a social-differentiation function. The former involves the development and maintenance of group ideologies that justify and explain interactions between groups, particularly in regards to assessments and treatment of members of outgroups. The latter focuses on establishing, maintaining, and enhancing advantageous distinctions between the ingroup and pertinent outgroups. The specifics of stereotypes change depending on the intergroup environment and are determined by the function(s) a group performs within a given social setting. Therefore, people can create practically any assessment of a speaker to suit their general cognitive needs. In other words, social stereotypes tend to reinforce themselves, serving as a collection of "common sense" beliefs or as a set of lenses through which social interactions are conducted and perceived (Garrett , Coupland , & Williams, 2006, p. 3).

#### **1.9.4. Observation and Attitudes**

The introspective nature of attitudes causes problems to the use of observation as a research tool, however, when this latter is combined with other research instruments such as questionnaires in this case the observation technique is a useful one (Gumperz, 1964) in (Agheyisi & Fishman, 1970, p. 150). The widespread dispute over the most effective strategy for empirically evaluating language attitudes is another indication of the methodological complexity of language attitudes. "The debate centres on whether attitudes are externalised through elicited introspective

responses, verbalised as overt judgments of language varieties or speakers, or enacted through language use in natural everyday life communications” (Albirini, 2016, p. 63).

### **1.9.5. Language Attitudes and Language Use**

Trudgill explained how speech reveals valuable information about the speaker and gives clues to various things related to personality:

**Whenever we speak, we cannot avoid giving our listeners clues about our origins and the sort of person we are. Our accent and our speech generally show where we come from, and what sort of background we have. We may even give some indication of certain of our ideas and attitudes, and all of this information can be used by the people we are speaking with to help them formulate an opinion about us. (Trudgill , 2000, p. 2)**

However, this is not only tied to speech and spoken language, in any given environment where individuals interact linguistically, their language production can be the subject of analysis to dismantle the relations established between language use, attitudes and policies (de Bres & Belling , 2015, p. 360). Addressing language topics is subject to one’s ideology be it in academic or non-academic spheres, therefore, dealing with the topic of language attitudes includes the risk to alter and adjust language use as well as to define standards that the regulator sees as norms (Yazan, 2015, p. 342).

### **1.9.6. Attitudes on Diglossia**

Language attitudes and a number of other social and socio-psychological dimensions are intertwined with the concept of diglossia in the Arab world. Because language attitudes play a role in the uneven standing of MSA and QA and affect how Arabic speakers perceive and occasionally utilise these two kinds. It is commonly believed that the issue of diglossia is caused by practical, everyday concerns, but this is rarely the case; rather, an attitude-related component is usually always involved

(Albirini, 2016, pp. 105-106). Situational, behavioural, linguistic, and attitudinal factors all play a role in how diglossia emerges (Albirini, 2016, p. 61).

Concerning the CS between the high variety and the low variety, the functions and statuses of MSA and QA are thought to differ in the Arabic diglossic societies. Particularly in written discourse, there is a negative attitude toward incorporating QA in this area, which has historically been MSA's domain, doing so would be against literary traditions and sociolinguistic norms and would be interpreted as disrespectful toward a readership made up primarily of educated speakers. The majority of Arabic speakers do not view bidialectal CS favourably, even when it is used in spoken encounters (Albirini, 2016, pp. 114-115).

Due to their role in the value disparity between MSA and QA, language attitudes are a crucial component of Arabic diglossia. In addition to its inherent merits as a "beautiful," "expressive," "powerful," "intelligent," and "clean" language, MSA is highly regarded for its connection to the Arab tradition, Arab identity, and Islam. Many Arabic-speaking people hold QA in lesser regard than MSA due to its "randomness," "unsystematicity," "weakness," "inexpressiveness," "simplicity," and "impurity." The lack of appreciation for QA is also a result of its alleged contribution to the social and political fragility of the Arab region as well as its purportedly negative effects on the collective identity of Arabs (Albirini, 2016, p. 120).

## **1.10 Conclusion**

In this chapter, key concepts underpinning this research were explored by providing linguistic explanations and delving into various sociolinguistic phenomena, drawing from relevant literature and the works of eminent scholars and pioneers in these fields. Notably, the literature emphasises the importance of grounding conclusions in empirical evidence, a foundational principle in sociolinguistic research.

The primary objectives of this chapter were to define and examine the phenomena of diglossia, CS, bilingualism, borrowing, and language attitudes.

Concurrently, the aim was to elucidate how these sociolinguistic phenomena intersect, both in the terminology used by scholars and researchers, and in their real-world manifestations. This convergence embodies the essence of the scientific method, which strives to simplify complex real-world phenomena while acknowledging and addressing diverse perspectives on the subject at hand.

## Chapter Two Context of the Study

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## 2.1 Introduction

In recent years, sociolinguistic research has been confronted with new challenges and opportunities arising from the digital transformation of communication spaces, modalities, and social relationships. These changes have led researchers to re-evaluate established sociolinguistic theories and concepts, particularly in the context of English's global influence and the evolving dynamics between language, speech communities, and digital communication (Albirini, 2016, p. 259).

This chapter serves to contextualise our research efforts by examining existing constraints and prior studies in the field of CMC and sociolinguistic research within the realm of digital media. It offers insights into the sociolinguistic landscape of Algeria and its historical evolution. The various linguistic varieties that shape the Algerian linguistic environment are analysed. Ultimately, the chapter delves into the intricate relationship between the Algerian linguistic context and the realm of CMC.

## 2.2 Algeria's Linguistic Landscape: Past and Present

A thorough contextual delineation facilitates readers in constructing their own interpretations of data and findings, potentially divergent from the author's perspective. Without comprehensive contextual information, the researcher impedes the potential for diverse interpretations of their work (Albirini, 2016, p. 54). To understand the current trends and usages in the Algerian linguistic environment be it the normal way of communication (offline) or the digital emerging environment (online), it is necessary to dig deep into history to trace back the varieties coexisting in the Algerian speech community. This will not only provide an understanding of how things came to be but also it will facilitate tracing back the origins and the scrutiny of the linguistic and sociolinguistic phenomena (diglossia, bilingualism, CS...etc.) that exist in this environment.

The sociolinguistic environment in Arabic today is not significantly different from that of more than 1400 years ago. Numerous language varieties that frequently

vary from one country to another and occasionally from one region to another are what define the Arabic sociolinguistic scene. It is possible for urban, rural, and Bedouin populations to speak their own distinctive local dialects even within a small geographic area. However, these dialects are frequently thought to share a common history as well as a wide range of phonological, syntactic, morphological, and lexical characteristics that support their subsumability within the family of Arabic dialects (Albirini, 2016, p. 9). Algeria, as part of the Arab world, is not an exception in regard to following the above model, of course, with its own specificities and particularities that stem from historical events and geographical features.

As it was mentioned above, tackling the issue of language in a given region implies knowing its history and geography as well as its inhabitants. Algeria is part of what is referred to as the Arab world in some literature and part of North Africa in other spheres. These categorisations and classifications are subject to historical, ethnic and geopolitical interests and tensions, therefore, subjectivity by entities be it historians, countries, normal people, organisations ... etc. is an inevitable fact, nevertheless, exploring how different perspectives depicted the geography of the area will yield valuable information concerning language and sociolinguistic phenomena. As Sayahi pointed out, the current linguistic situation of the Maghreb is the result of continual interaction between ethnically different populations (Sayahi , 2014, p. 19). Beginning with the appellation North Africa, according to the encyclopaedia Britannica:

**The geographic entity “North Africa” has no single accepted definition. It has been regarded by some as stretching from the Atlantic shores of Morocco in the west to the Suez Canal and the Red Sea in the east, though this designation is more commonly referred to as northern Africa. Others have limited it to the countries of Morocco, Algeria, and Tunisia, a region known by the French during colonial times as *Afrique du Nord* and by the Arabs as the *Maghrib* (“West”). The most commonly accepted definition, and the one used here, includes the three above-mentioned**

**countries as well as Libya but excludes Egypt. (Abun-Nasr, Warmington, & Brett, 2016)**

The above definition is the basis on which we can track the linguistic development of Algeria, since it is part of the so called “Maghrib” which includes Algeria, Tunisia, Morocco and Libya. The region of North Africa hosts a variety of ethnic groups among which Berber people, the descendants of pre-Arab inhabitants (Brett, 2019). Berber people speak Berber varieties, the status of Berber varieties as dialects or as language is an ongoing debate subject to ethnic and political tensions. In this research the term variety, dialect, or language will be used as it was found in the studied literature. As mentioned before, Berber people speaks Berber dialects a branch of the Afro-Asiatic language branch, it is worth noting that the French scholarship steered the idea that Berber dialects are a single language. It is estimated that 14 million people, mostly dispersed across the Maghreb region, speak a variety of Berber (Wolff, 2016).

Abun-Nasr said that “It should be stressed, however, that the theory of a continuity of language between ancient inhabitants and the modern Berbers has not been proved” (Abun-Nasr, Warmington, & Brett, 2016). In Algeria each language occupies a certain sociocultural space inside the nation. This position is the product of historical development, which has given these languages various statuses of crucial importance at the sociolinguistic and political levels (Mostari, 2005, p. 36). For instance, Berber was given the status of a national language in 2002 (Benrabah, 2005, p. 400) and the status of official language in 2016.

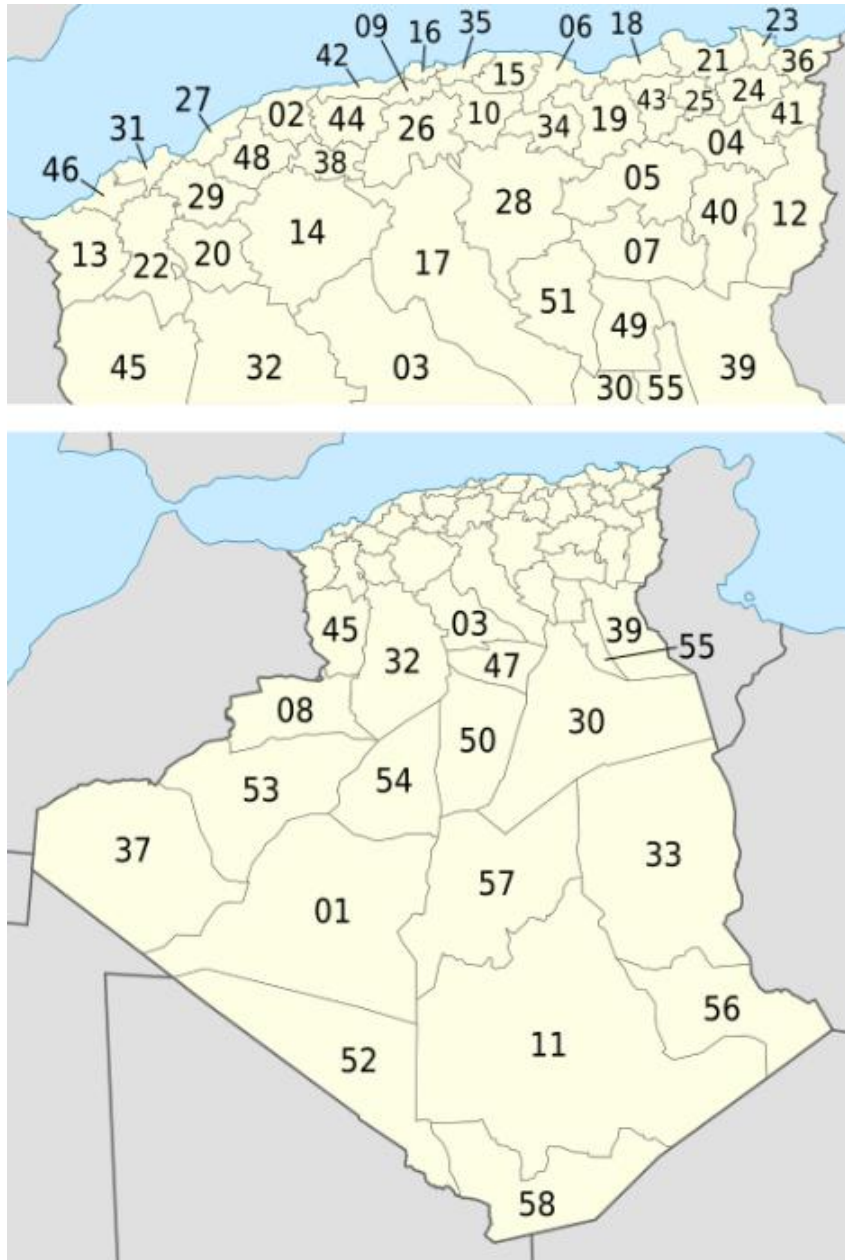
Beginning with the ancient Numidians (3rd century BCE), Phoenicians, Carthaginians, Romans, Vandals, Byzantines, over a dozen different Arab and Berber kingdoms, Spaniards, and Ottoman Turks have all left their mark on Algeria (The World Factbook, 2022).

**History, language, customs, and an Islamic heritage make Algeria an integral part of the Maghreb and the larger Arab world, but the country also has a sizable Berber population, with links to that**

**cultural tradition. Once the breadbasket of the Roman Empire, the territory now comprising Algeria was ruled by various Arab-Berber dynasties from the 8th through the 16th century, when it became part of the Ottoman Empire. The decline of the Ottomans was followed by a brief period of independence that ended when France launched a war of conquest in 1830. (Sutton, Chanderli, Brown, & Zaimche, 2022)**

Throughout the 19th century, the French continued their southerly conquest of Algeria, which was characterised by numerous atrocities. In the late 19th and early 20th centuries, France heavily colonised the nation. Algerian independence was finally achieved in 1962 after an eight-year brutal conflict (The World Factbook, 2022).

“Algeria is officially designated locally as *AI Jumhuriyah al Jaza'iriyah al Dimuqratiyah ash-Sha'biya* (the People's Democratic Republic of Algeria), with Algiers (in Arabic, *AI Jaza'ir*) as its capital. It is part of North Africa or the Maghreb which in Arabic means 'west'.” (Benrabah, 2005, p. 384). Algeria is a sizable, predominately Muslim nation in North Africa. Algeria stretches southward deep into the Sahara, a desert that makes up more than four-fifths of the country's size. The Sahara has the planet's highest recorded surface temperatures. The nation is dominated by the Sahara and its environment. Algeria's borders are made up of the Mediterranean Sea to the north, Tunisia and Libya to the east, Niger, Mali, and Mauritania to the south, Morocco and Western Sahara to the west, and Tunisia and Libya to the east. It is a sizable nation (the biggest in Africa and the tenth largest in the entire world) that may be split into two distinct geographical areas. The Atlas Mountains, which divide the coastal plains from the second region in the south, make up the majority of the northernmost region, commonly referred to as the Tell, which is subject to the Mediterranean's moderating impacts. The majority of the country's land is in this southern section, which is located in the western part of the Sahara, which extends throughout North Africa and is almost totally desert (Sutton, Chanderli, Brown, & Zaimche, 2022).



**Figure 3. Map of Algeria. Note. From Wikimedia Commons.**

From the time of French colonial rule, Algeria inherited a hierarchical system for running the entire country (1830-1962). Wilaya, Daira, and Baladia, which translate to the French prefecture (province), arrondissement (administrative division), and commune (village, district), respectively, are regions with some autonomy (Benrabah, 2005, p. 386).

**Table 1. General Information about Algeria.**

Location	Northern Africa, between Morocco and Tunisia, along the Mediterranean Sea
Area	2,381,740 sq km
Land boundaries	total: 6,734 km border countries (6): Libya 989 km; Mali 1,359 km; Mauritania 460 km; Morocco 1,941 km; Niger 951 km; Tunisia 1,034 km
Coastline	998 km
Climate	Arid to semiarid climate with hot, dry summers and warm, rainy winters along the coast; drier with cold winters and hot summers on the high plateau; and sirocco, a hot, sand- and dust-laden wind that blows most frequently in the summer.
Terrain	The majority of the land is high plateau and desert, with the Hoggar Mountains in the south and the Atlas Mountains in the extreme north.
Elevations	highest point: Tahat 2,908 m lowest point: Chott Melrhir -40 m mean elevation: 800 m
Natural Resources	petroleum, natural gas, iron ore, phosphates, uranium, lead, zinc
Land Use	Agricultural land: 17.4% (2018 est.) Arable land: 3.1% (2018 est.) Permanent crops: 0.4% (2018 est.) Permanent pasture: 13.8% (2018 est.) Forest: 0.8% (2018 est.) Other: 81.8% (2018 est.)
The Population Distribution	The northernmost region of the country, along the Mediterranean Coast, is home to the vast majority of the population.
Population	44,178,884 (2022 est.)

**Note.** Data from *The World Factbook* (2022).

Algeria's socialist post-independence economic model left the country with a state-dominated economy that is still in place today. The Algerian government, which has a clear import substitution strategy, has recently put a stop to the privatisation of state-owned businesses and imposed limits on imports and foreign investment in the country's economy. For a very long time, hydrocarbons served as the foundation of the economy, contributing around 30% of the GDP, 60% of tax

revenues, and over 95% of export revenue. Algeria is the world's sixth-largest gas exporter and has the tenth-largest natural gas reserves, including the third-largest reserves of shale gas. Regarding oil reserves, it comes up at number 16. Algeria was able to preserve macroeconomic stability, accumulate significant foreign exchange reserves, while the price of oil was high around the world, and keep foreign debt low (The World Factbook, 2022). “Customarily, the Algerian population has been divided into two ethnic groups, Arabs and Berbers” (Benrabah, 2005, p. 386). The inhabitants of the area, the Berbers, dominated Northern Africa and the Sahara in antiquity (from the Atlantic to the Egyptian borders). The people of Berberia were shaped by geography and climate, which also had an impact on their history. Algeria was a huge agricultural region populated by farmers and nomads, with only a few coastal centres of civilisation (all of foreign origin). Geographical isolation strengthened tribal organisation and cultural division. “The Berbers of the interior kept to themselves and remained monolingual. In urban zones, bilingualism and multilingualism (Berber-Punic, Berber-Punic-Roman, etc.) became the norm” (Benrabah, 2005, pp. 391-392).

Since 1990, Arabic has been recognised as Algeria's official national language. The majority of Algerians speak one of the various dialects of spoken Arabic. These are usually comparable to dialects spoken in nearby parts of Tunisia and Morocco. In schools, MSA is taught. Ethnic Berbers in Algeria speak the Berber dialect, while the majority are also bilingual in Arabic.

MSA has replaced French as the national medium and, in particular, as the main language of instruction in primary and secondary schools in Algeria as a result of the country's official "Arabisation" policy, which was implemented after the country's independence and aims to promote indigenous Arabic and Islamic cultural values throughout society. This strategy has been fiercely opposed by some Berber communities. The Berber dialect received recognition as a national language in 2002 and as an official language in 2016 (Sutton, Chanderli, Brown, & Zaimche, 2022). “Arabophones represent the principal ethnic group that constitutes approximately 70-75% of the population, and the remaining 25-30% are Berberophone. While the

number of Berberophones in Algeria has been a matter of estimates rather than of a linguistic population census” (Benrabah, 2005, p. 386). Algeria offers, in some ways, a rich ethnic, cultural, and sociolinguistic setting as a synthesis of the development of numerous historical variables. The Berbers and the Arabs play a significant role in the Algerian population, which is frequently defined as the consequence of the contributions of a variety of fundamental aspects. It is important to note that its population is closely tied to that of North Africa, and the majority of historical invasions have occurred through its extensive access to the Mediterranean Sea, its borders with other nations, and the Sahara (Zahaf, 2021, p. 93).

Benrabah (2014) describes Algeria as a multilingual country. He relates this state of multilingualism to the historical events that forged Algeria mainly the various invaders and comers to this land (Phoenicians, Romans, Vandals, Byzantines, Arabs, Spanish, Turks, and the French) of course in addition to the Berbers. This multiplicity of races engenders language contact and multilingualism. Two languages left a deep impact on the language repertoire of the Algerians, Arabic and French. As for the Arabic language its spread was a by-product of the spread of Islam. However, with time and due to different reasons Arabic exists in a diglossic situation, in which MSA is the high variety and AD with its different spoken forms is the low variety (Benrabah, 2014, pp. 43-44).

### **2.3 The Arabic Language**

Numerous pieces of evidence gathered by researchers studying Arabic show not only the presence of several dialects of the language, but also the dialects' historical, philological, and linguistic affinity. These same pieces of evidence tend to suggest that even before the rise of Islam, Classical Arabic may have enjoyed widespread currency and respect as a form of oral and written communication. The sociolinguistic environment in Arabic today is not significantly different from that of more than 1400 years ago. Numerous language varieties that frequently vary from one country to another and occasionally from one region to another are what define the Arabic sociolinguistic scene. These dialects are frequently thought to have a

shared past as well as numerous phonological, syntactic, morphological, and lexical characteristics that support their subsumability within the family of Arabic dialects. In the nations that make up the Arab League, MSA is the reading and writing standard that is most frequently used for official, literary, and educational reasons. The situation is not as straightforward as it would seem, though. The Arabic sociolinguistic landscape is being contested by a number of global languages (like English and French) and local dialects (like Berber and Kurdish). The dissemination of new language forms, ideas, and fashions in the Arab sociocultural scene is further facilitated by modern communication tools, which also give a large Arab audience new way to learn about MSA, regional dialects, and several local and international languages. These advances may force new linguistic usage patterns in the Arab world and redraw the sociolinguistic map of the Arab world (Albirini, 2016, pp. 9-10).

It became a classic practice in Arabic sociolinguistic studies to discuss the differences as well as the similarities between Classical Arabic and MSA. Benrabah (2005) commented on the distinction between Classical Arabic and MSA by stating that:

**Literary or Standard Arabic (MSA) is essentially a modernised form of Classical Arabic known in Arabic as 'al'arabiyya alfusha (the 'pure' or 'clear' language). It is the written language of the Holy Koran. Some writers make a distinction between Classical Arabic and Standard Arabic (MSA). But the differences between the two varieties are relatively small and Standard Arabic generally follows the same rules as Classical Arabic. (Benrabah, 2005, p. 400)**

## **2.4 Modern Standard Arabic**

The term Modern Standard Arabic (MSA) is used in this study to denote the variety that is officially recognised throughout the Arab world and is frequently connected to literature and education. MSA is the official language of Arab governments, institutions of higher learning, and print media. The Arab World as a

whole experience it in much the same way (Albirini, 2016, p. 10). Benrabah defines MSA as follow “MSA, a written form of Arabic more readily associated with the modern media which was developed in the 19th century as part of the cultural revival, or Nahda, in the Middle East” (Benrabah, 2005, p. 400).

It is inevitable that the distinction between CA and MSA raises the question of how distinct or different the two kinds are from one another. The distinction between different languages might be apparent or ambiguous, depending on the criteria one applies. Albirini (2016) argued that: “I believe that the most important criterion for the distinction between CA and MSA is whether speakers of Arabic recognise this distinction.” History-wise, there are two ways to look at the connection between CA and MSA. MSA can be seen as a development of CA, which reflects the regular historical changes that languages go through. In MSA, new words and forms have emerged as a result of this process of evolution. Many people who are familiar with Arabic would concur that, structurally speaking, there aren't as many differences between CA and MSA as there are between some medieval languages (like Latin) and their contemporary counterparts (like Portuguese), or between older versions of some languages (like Old English) and their modern counterparts (e.g., Modern English). Due to the impacts of QA, certain features of MSA may occasionally have a marginally different phonology in different Arab nations, although the same is true of CA.

Another characteristic that is sometimes linked to MSA is structural simplification, but this characteristic has not been experimentally supported and is frequently not assessed in relation to the speakers' or writers' characteristics. Overall, the division between CA and MSA is not without issues, even though one may support the coinage of the term MSA given the additional words, phrases, and stylistic traits that CA has assimilated. When one takes into account the historical and structural relationships between the two varieties as well as how they are regarded in the speech community where they are employed, it becomes evident how problematic this divide is (Albirini, 2016, pp. 25-26).

In Article number three of the Algerian constitution, MSA is stated as the national and the official language of the country in addition to that the last amendments of 2016 (see appendix C) recommend the promotion and flourishing of the Arabic Language in scientific and technological fields and to promote translation to it in order to achieve such purpose (Draft Reform of the Algerian Constitution, 2016, p. 3).

**Article 3:** Arabic is the national and the official language.

**Arabic remains the official language of the State.**

**A Supreme Council of the Arabic Language shall be established under the auspices of the President of the Republic.**

**The Supreme Council of the Arabic Language shall be assigned the special task of working towards the affluence of the Arabic language, the generalization of its use in scientific and technological fields and promoting the translation into it for this purpose.**

**Figure 4. Article Number Three in Draft Reform of the Algerian Constitution.**

## 2.5 Classical Arabic

The pre-renaissance formal and literary language, which is most closely tied to the holy Quran and the medieval and pre-Islamic literary tradition, is known as Classical Arabic (CA) in literature. In order to answer concerns regarding the precise state of CA prior to Islam with any degree of precision, currently there is a lack of sufficient historical data. However, it is evident that the rise of Islam in the seventh century CE improved the standing of CA and guaranteed its survival for many ages to come. The Quranic stress on the articulate and illuminating language style and composition of CA gave it a high prestige in comparison to other Arabic dialects and increased its diffusion both inside and outside the Arabian Peninsula. The Arab World has been in an unequal contact condition with Europe since the nineteenth century, since it has been the recipient of a still-going process of unidirectional transfer of language, literature, culture, and science. The crisis has significantly altered Arab cultures' societal, literary, and educational landscapes. Large-scale

translation efforts from European languages, particularly French, to Arabic marked the beginning of the linguistic shifts. New words, idioms, and stylistic elements began to enter Arabic, albeit, as many sociocultural, political, economic, and scientific notions in the source languages had no analogues in the target language.

The Arabic language spoken by many educated speakers of Arabic gradually deviated from CA, especially in terms of the lexicon, due to the proliferation of many foreign terminology and expressions. As a result, the term "MSA" came into use to describe the changes that CA was going through as it dealt with parallel developments in the sociocultural and historical context of Arabic (Albirini, 2016, pp. 10-12).

Arabic has held a special place in Arab history for a very long time since, as has previously been mentioned, it is the language of the Quran's revelation and the foundation of Arab nationalism. Muslims contributed to the expansion of the Arabic language in Algeria starting from the seventh century (Hamzaoui, 2017, p. 85).

## 2.6 Colloquial Arabic

Several regional dialects that are frequently used by Arabic speakers in casual conversations and other forms of communication, such as TV, are referred to as colloquial Arabic (QA). The lexicons and phonologies of these variants differ greatly from one another. They do, however, have many lexical, syntactic, phonological, and morphological similarities (Albirini, 2016, p. 13).

**The word Arabic also applies to a language that is depreciated by the majority of its speakers who consider it as devoid of grammar. It refers to the colloquial language known as 'ammia, darija or lahja ('dialects'). The colloquial varieties number in the hundreds. Being spoken and not written, they are distinguishable from CA as a result of a general grammatical simplification in structure with fewer grammatical categories. (Benrabah, 2005, p. 401)**

Whatever their place of origin, the Arabic colloquial dialects have a number of characteristics in common. First of all, all Arabic speakers learn their dialects from their parents and relatives. They frequently serve as the conduit for regular interactions. Although some Arabic dialects have certain literature, Arabic dialects are not commonly written. Unlike MSA, none of the Arabic-speaking nations recognize QA as a formal entity. A few attempts have been made to officially recognise QA alongside MSA, mainly during the colonisation of various regions of the Arab World. Many academics and researchers, mostly from the USA and Western Europe or Arab scholars with Western education, have recently incentive to take in QA by working on significant studies on the many dialects. These investigations have sparked some of the ongoing discussions in the Arab world about the functions of QA in academia, the media, commerce, and public life. Despite the debate's political, economic, social, and ideological underpinnings, language is always given priority (Albirini, 2016, p. 14).

Drawing any precise distinctions between the numerous colloquial dialects is difficult because of the geographic and linguistic overlap among them. Researchers have created a variety of taxonomies to address these dialects and to create an organised framework within which they may be examined and analysed. Although the majority of these typologies are supported by research on various language aspects, such as lexical, phonological, or prosodic commonalities, they are frequently founded on extra-linguistic factors (e.g., historical, social, ethnic, geographic, and demographic) (Albirini, 2016, p. 30). In the case of Algeria, AD, the native language of 80–85% of the country's citizens, is distributed throughout four main geographical regions, each with distinct linguistic characteristics: (1) In the region that stretches from the Moroccan border to Tenes, Western Algerian Arabic is spoken. (2) Algiers and its environs are included in the centre zone of Algeria, which stretches to Bejaia and speaks central Algerian Arabic. (3) Near Setif, Constantine, Annaba, and all the way to the Tunisian border, they speak Eastern Algerian Arabic. (4) In the Sahara Desert, about 100,000 people speak Saharan Algerian Arabic (Benrabah, 2005, p. 402).

The proliferation of new ideas and expressions associated to electronic, social, and satellite media has also had an impact on MSA and QA, but QA's alterations appear to be more significant than MSA's. Three connected factors mean that QA generally changes more quickly than MSA. First of all, since QA is not formalised, new ideas, idioms, and slang can be quickly included. Second, Arabic-speaking people occasionally dispute about what is and is not appropriate for QA. This may be related to the several elements that could affect how QA sentences are assessed (e.g., region, language contact situation, etc.). Thirdly, some QA speakers, particularly those who are younger, purposefully try to stray from the "rules" or "standards" of their dialects by introducing fresh ideas, particularly ones that are borrowed forms or contemporary, to demonstrate their sophistication, intellectual capacity, modernity, and/or socioeconomic class (Albirini, 2016, pp. 14-15).

It might not always be possible for speakers of different regional dialects to understand one another throughout the Arab world. However, despite having diverse local dialects, speakers from the same area or nation may frequently understand one another, and some individuals may even become fluent in many dialects as a result of exposure to other speakers. In general, interdialectal communication dynamics are steadily shifting, particularly with the rise of the Syrian, Lebanese, and Gulf dialects on satellite television. The eastern Arab World's increased acquaintance with Maghreb dialects is also a result of television (Albirini, 2016, p. 32). It is worth mentioning that in the literature on Arabic readers there are different categorisation of the Arabic Language among these categories what is known as ESA, for instance, in the case of Algeria, Benrabah argued that:

**a new 'intermediate' form (between alfusha and darija) which has been in the making since the 1970s when Algerians started to use MSA in the media, the educational system, government, etc. It is a kind of compromise which lies half-way between the written and spoken forms of Arabic, and is known as ESA. (Benrabah, 2005, p. 401)**

Accordingly, Dendane stated that: “five Arabic varieties may be represented in a continuum, these are: Classical Arabic, Modern Standard Arabic, ESA, then a kind of 'elevated' spoken Arabic, and finally Colloquial Arabic” (Dendane, 2007, p. 71). Benrabah further describes Algeria regarding this matter; Algeria has at least two high varieties (MSA and French), several low varieties, and an intermediate group of middle varieties. It is a complex multilingual society (Benrabah, 2005, p. 407).

## **2.7 MSA and QA**

On structural, historical, and social grounds, the division between CA and MSA is contentious, although the MSA-QA dichotomy is largely acknowledged by Arabic speakers, scholars, and people who are familiar with the Arabic language. Even people with limited experience to Arabic, such those learning it as a foreign language, are able to tell the difference between MSA and QA when they hear them. The methods in which MSA and QA differ from one another are very distinct (Albirini, 2016, p. 26).

Compared to QA, MSA has a larger vocabulary and fewer foreign terms. Generally speaking, QA has fewer words than MSA. A large number of borrowed words (many of which are shared by multiple Arabic dialects) are present in colloquial Arabic dialects. These borrowed words primarily originate from the languages of English, French, Greek, Italian, Spanish, Turkish, and Berber. Because these words have more familiar counterparts in MSA as well as the fact that many foreign words are arabicized by Arab academies or through media, MSA has less foreign words than QA (Albirini, 2016, pp. 29-30).

Historically speaking, the situation was considerably worse when it came to Arabic education for Algerians. When applied to Algeria, Jacobean ideology only meant that all languages other than French were ineligible. French was regarded as the language of culture and learning. The different Arabic and Berber dialects, for instance, were characterised using the Latin alphabet by French linguists who thought Classical Literary Arabic was a dead language unworthy of teaching and

research. Even at the secondary and tertiary levels (Algiers University), “pieds noirs” students were given dialect instruction. In order to invalidate Literary Arabic and thereafter prepare its demise, some colonial academics, among other things, took advantage of the diglossic nature of Arabic. Nevertheless, some old Quranic schools have continued to operate in some areas. The Association of the Ulemas established a nationwide network of free private schools (medersa) towards the end of the 1920s to provide instruction in Arabic (CL/MSA) with the emergence of nationalist movements (Benrabah, 2005, p. 398).

In recent years there is a huge debate around promoting MSA or QA. In this vein Djennane argued that, it is clear that as long as MSA is politically supported and maintained, there is little likelihood that any colloquial Arabic will be of a high variety. The standard form is still held in the highest esteem in Algeria and is expressly recognised as the only official language of the country by the constitution. Therefore, one might question whether such a process, which requires linguistically educated experts and a significant amount of political effort, is indeed essential. Because it is a very complicated process that might take centuries, it might be more logical to conceive of it the other way around: MSA is becoming more widely used, even in colloquial settings, starting at home. If forced and encouraged, this could result in a standard-with-dialect if temporal depth is taken into consideration (Djennane , 2014, p. 55). In summary,

**Algeria was marked by cultural hybridity and multilingualism: it was bilingual (Berber-Punic) during the Phoenician period, trilingual (Latin-Punic-Berber) under the Roman occupation, and multilingual since the Ottoman presence. The Jacobean centralist hegemonic model of French colonialism aimed at dismantling the polyglot aspect of Algeria and reproducing another France, a linguistically and culturally homogeneous Algeria (Frenchification). It was a particularly destructive tool in the hands of French colonialists which was soon to 'colour' the new elites of**

**independent Algeria in their nation-building endeavour.  
(Benrabah, 2005, p. 500)**

## **2.8 Arabisation**

After the Maghreb nations earned their independence, there was a sociolinguistic response to French influence called Arabisation (Albirini, 2016, p. 83). Since 1962 there was an expansion of Arabic language because of the Arabisation policy embraced by the Algerian government. The educational field was one of the major sectors affected by this policy (Benrabah, 2007a, p. 195). Nowadays, Arabic (MSA/AD) dominates the Algerian linguistic landscape, it is estimated that over 98% of Algerians can understand it (Ramaswami , Sarraf , & Haydon , 2012, p. 59).

However, for three primary reasons, the Arabisation programs did not succeed in releasing French's hold on important spheres of education and business. First off, a lot of people who attended aristocratic French schools or went to school there have resisted efforts to remove French from the list of languages spoken in the Maghreb/Algeria. Second, it does not appear to be any political desire to alter the sociolinguistic context in the Maghreb/Algeria in a meaningful way. Last but not least, among a substantial %age of Maghreb/Algerian speakers, the association of French with modernity, prestige, and enlightenment still holds sway (Albirini, 2016, p. 83).

Nevertheless, the position of MSA was strengthened by the anti-Frenchification policy due to massive Arabisation of education and government institutions. MSA was adapted as the official and national language of the country. The Berbers were suspicious about the Arabisation policy. They reacted by many protests over time, and eventually their demands resulted in adopting Berber as a national language in April 2002 (Benrabah, 2014, pp. 44-45), then as an official language in January 2016 (Algerian government, 2016, p. 3). It is worth mentioning that the AD itself varies geographically in terms of accent, and that Berber exists in different varieties. Arabic and French share roles in the Algerian linguistic repertoire.

Arabic is used of liturgical purposes and symbolises identity and French gives access to economy and serves as an international window (Benrabah, 2014, p. 48).

## 2.9 Local Varieties

Without taking into account the function of regional and local varieties in the Arabic sociolinguistic scene, a consideration of the sociolinguistic situation in Arab world would be insufficient. These varieties are essential for comprehending speakers' linguistic attitudes, linguistic identities, linguistic preferences, and other linguistic concerns. Due to processes of language contact (such as Berber), migration (such as Persian), translation (such as Greek), and colonisation, the Arabic language has impacted and been influenced by a variety of languages throughout its history (e.g., Spanish). However, the rather secure position that the Arabic language has held in the Arab region for the most of its history is shaken by the competing presence of a number of regional and international languages in the Arabic sociolinguistic situation.

Berber is one of the regional tongues vying for recognition and legitimacy within the Arabic sociolinguistic community. There are a number of dialects known as Berber that are spoken in North African nations such as Algeria, Morocco, Tunisia, Mauritania, Libya, and Egypt. Berber has long been a spoken dialect that has historically only been used in a few rural areas and in the household in metropolitan cities. However, recent efforts by a number of groups to codify and standardise Berber using the Latin and Tifinagh alphabets have been made (Albirini, 2016, p. 39).

In Algeria, there are four main Berber branch languages. The Tuaregs of the Sahara speak a language known as "Tamashek" (near the Niger border). Speaking "Mzab" and "Shawia," respectively, are the Mozabites and Chaouias. Kabylis speak "Kabyle," sometimes known as "Takbaylit" locally. However, there are also a number of other little, remote Berber-speaking settlements dispersed around the nation, including Chenoua, Tarifit, Korandje, Tachelhit, Tagargrent, Taznatit, Temacine, and Tidikelt. The majority of Berber branch languages are mutually

unintelligible. “Tamashek, the language spoken by the Tuareg nomads in the Sahara Desert, is the only Berber variety to have maintained the old script called Tifinagh with its letters known as Isekkil.” Nearly all modern Berber varieties now regularly employ Arabic or Latin scripts. Berber dialects are influenced by many varieties over time (Punic, Greek, and Latin). However, the major influence is from Arabic and French, with Arabic as the major language, which has heavily impacted Berber dialects (Benrabah, 2005, pp. 403-404). Furthermore, Zahaf stated that:

**A number of sociolinguistic and ethno-linguistic studies distinguish the number of speakers per dialect and per geographical area. Some consider only the large major speech communities, the Arabophones and the Berberophones. Others, however, attempt to give more exact details; even counting different Algerian “Arabics”, and more than 10 unintelligible Berber dialects; most of which are spoken. (Zahaf, 2021, p. 95)**

## **2.10 Foreign Languages**

French and, to a lesser extent, English due to globalisation, are two international languages that have an impact on numerous aspects of the sociolinguistic landscape of Arabic. As a component of a colonial program that also included the military seizure of territory, French was introduced into the Arab world. This program forced the French language and culture on the Arab societies. Beginning in Egypt in 1798, the French influence in the Arab world later expanded to Algeria, Morocco, Tunisia, Mauritania, Lebanon, and Syria. The numerous French loanwords that are regularly employed in various Arabic dialects show French influence. In the Maghreb, French is also a common language for conversation, writing, teaching, and print, electronic, and satellite media. It is a feature of the multilingual Maghreb and is considered in linguistic planning and policy, as well as occasionally in socioeconomic and political decisions (Albirini, 2016, pp. 40-41). Although the influence of the French language and culture in Algeria remained

strong, since independence the country consistently has sought to regain its Arab and Islamic heritage (Sutton, Chanderli, Brown, & Zaimeche, 2022).

In addition to that due to English's growing influence in business and education as well as French's declining international position in comparison, French is gradually becoming less prevalent. There are additional attitudes and identity related elements at play. Because the British were less aggressive in promoting the English language and culture than their French counterparts, English is not as strongly linked to the British colonial experience in the Arab region (Egypt, Sudan, Palestine, Jordan, Iraq, and the Gulf region) as French is. Following the independence of the Arab nations and the implementation of Arabisation programs in several societal spheres, English began to steadily decline. The reintroduction of English into the Arab sociolinguistic scene is now necessary for the purposes of international communication, economic competitiveness, use of new technologies, and general national development due to the global status of English, the spread of modern technologies and communications, and the economic and political influence of the English-speaking countries, particularly the United States (Albirini, 2016, p. 41).

Concerning nowadays Algeria, two main literary languages are the standard form, MSA and French. Both languages are used in official documents, the media, literature, etc. Literacy figures show the significant benefits of Arabisation: a relatively large portion of Algerians are literate in MSA. Three-quarters of the 20–23 million literate people are at least somewhat proficient in French. Thus, French and MSA continue to be the languages of social and economic advancement. The attitudes of young Algerians regarding the numerous competing languages in Algeria also reflect this (Benrabah, 2005, p. 409).

### **2.11 French Status and Involvement**

Algeria is the only nation that endured 132 years of French colonial absorption (Benrabah, 2005, p. 379). “The French occupation made a profound impact on Algeria's culture and linguistic profile” (Benrabah, 2005, p. 394). Through a carrot-

and-stick strategy in which the forcible imposition of French on the locals was supported by promises of modernity, prestige, enlightenment, and global impact, French was distributed throughout the social, educational, economic, political, administrative, technical, and commercial spheres (Albirini, 2016, p. 82).

Bentahila suggested that the widespread use of French language in certain educational sectors pushes Arabic speaking individuals to switch to the French language when technical terms are needed in conversation. He also indicated that whenever a speaker uses a term culturally tied to Europe the term will be in French. (Bentahila, 1983, p. 234). Ferguson commented on this situation of the existence of diglossia with another unrelated variety used in certain formal and informal settings by saying that: “the same kind of complication exists in parts of the Arab world where French, English, or a liturgical language such as Syriac or Coptic has certain high-like functions” (Ferguson, 1959, p. 337).

Standard French was able to expand thanks to the expansion and development of the colonial educational system, primarily among people of European heritage and a small number of Arabo-Berber Algerians. Due to this circumstance, most current regional French varieties was created, which was shared by both Europeans and Arabo-Berbers. During colonisation, French varieties can be schematised along a continuum of dialects. The pataouete dialect, which is primarily spoken in port cities like Algiers, Oran, Skikda, Annaba, and Mostaganem, can be found at one end of the continuum. It was used by low-class French and European Algerians, as well as a small number of Arabo-Berbers in urban areas who interacted with the former. The acrolect that is primarily written, heavily affected by the French norm, and used by educators, journalists, writers, colonial officials, etc. is at the other extreme of the spectrum. “By 1900, the basilectal variety, which served as a vernacular language, disappeared under the influence of the French schooling system and language standardisation” (Benrabah, 2005, p. 405). Hamzaoui argued that:

**Under the slogan l’Algérie française (French Algeria), France implemented a deliberate, well-organized policy with the ultimate**

**goal of complete assimilation. Indeed, just after the settlement, one of the principal purposes of the French policy was to malign intensely non- French languages and cultures and to promulgate French as the sole official language. It is a fact that French was imposed by the colonists and this was one of the fundamental features used by France in its policy of depersonalisation and acculturation of the Algerian citizens. (Hamzaoui, 2017, p. 96)**

French has penetrated very deeply because of the brutal policy of Frenchification which altered the course of the Algerian country at all levels especially with regard to language. The coloniser, starting from 1830 has followed many ways to devalue the native varieties and to raise the value of the French language. At the dawn of independence (1962) and due to Frenchification, a multilingual country has been produced. It was formed by three main groups; Arabophones with a %age range between 70% and 75%, Berberophones from 25% to 30%, and Francophones, represented by two groups of bilinguals, those who uses Arabic and French and those who speaks Berber and French (Benrabah, 2014, pp. 43-48).

There are a number of factors which helped the French language to maintain and reinforce its position in the Algerian linguistic landscape after 1962. Despite the policy of Arabisation conducted by authorities at that time, French was still taught as a second language. The association of the latter with economic prosperity helped its expansion in the Algerian society. Another reason which was in favour for the spread of Arabic and French is the free public schooling for all Algerians and the demographic explosion which started after independence. In addition to that there are other who acquired the French language outside the stream of education to fulfil certain goals such as improving own economic status. Dendane stated that:

**Oddly enough, it was after the departure of the French in 1962 that the French language spread more quickly and to more portions of the Algerian population, a policy that was necessarily promoted by**

**the Algerian government which was ready to display all efforts for schooling. (Dendane, 2007, p. 84)**

The spread of the French language was also backed up by book publication and media. The number of books published by the SNED, first national publishing house reached 268 books in French and 287 in Arabic, after eight years of its establishment in 1966. Another institution followed the same trend, The “Office des Presses Universitaires” produced 1633 books in French and 1382 in Arabic. Same symptoms of French quantitative superiority over Arabic were noticed in the press field. After the events of October 1988 and with the policy of liberation the growth of press in French language rose. In June 2004, the press produced 26 francophone dailies and 20 arabophone ones (Benrabah, 2007a, pp. 204-205). The aforementioned reasons of French maintenance in Algeria can be recapitulated as follows:

1. Economic prosperity tied to multilingualism and more specifically with the French language;
2. The high increase in birth rate, the shift from rural to urban society and the sentimental change in regard to the French language by the youth, specifically from a language associated with colonial past to a language associated with prestige and modernisation;
3. Algeria now maintains the position of the second francophone country after France due to the push given by the educational system and other sectors which favoured the spread of French (Benrabah, 2007a, pp. 208-209).

Another feature that helped in sustaining the French language in the Algerian society is those Algerians who had been subject of Frenchification not only in terms of language but in terms of beliefs to the point to ignore any other form of civilisation than the French one. These beliefs serve as triggers for many attitudes in society mainly the prestige attitude linked to the French language. In addition to that, before the independence of Algeria by four years, France fuelled into the key positions of the Algerian institutions over 100 000 Frenchified Algerian to protect the colonial

legacy especially the French language (Benrabah, 2014, p. 47). One of the forms of this protection is the existence of French as a medium of instruction in Algerian universities in teaching scientific disciplines with a %age of 95% in science, technical fields and medicine (Benrabah, 2007a, p. 195) & (Benrabah, 2007b, p. 233) Today French serves as a commercial lingua franca in Algeria, it is the first language of business (Ramaswami , Sarraf , & Haydon , 2012, p. 57).

In addition to that, it is worth mentioning that the teaching of French as the first foreign language is compulsory starting from the third grade of primary education. Despite these facts which prove that French enjoys a high status in Algeria still there is a feeling of displeasure associated with the past towards the language of the coloniser (Benrabah, 2014, p. 53).

## **2.12 English Language**

Nowadays, it is a fact that English language reigns supreme in the world as a lingua franca utilised by over 983,522,920 users around the world, 371,959,910 as a first language and 611,563,010 as a second or foreign language (Fennig, 2017). In the Arab world, English is a high-status language and is quickly displacing MSA and French (in nations in North Africa) from their traditional territories.

These languages' existence has sparked lively discussions among linguists, nationalists, social activists, educators, politicians, planners, and even regular citizens about their potential to undermine Arabic's influence in various spheres of society or to enrich Arabic communities with greater linguistic diversity, increased economic opportunities, and more global windows. These discussions have had a significant impact on sociolinguistic literature because they touch on social, political, economic, affective, and behavioural aspects (Albirini, 2016, pp. 41-42).

A lot of factors contributed to the rise of the English language, among which the former British Empire and in the actual time the United States of America, politically speaking. From a linguistic point of view the easiness of learning English gave it the power to defeat other languages such as French, German and Russian.

The use of English in educational sectors all over the world is a common trait especially in higher education, the reason behind such policy, is that English make it easier to access the world knowledge and to keep communities up to date with the current scientific improvement around the world. In this perspective Kirkpatrick argued that: “English has been privileged not only through endogenous national strategies but also through the exogenous forces exerted by corporations, international schools, a wide range of philanthropic and educational-exchange missions, Western-duplicate programs, the Internet, television, transnational organisations, and multinational companies” (Kirkpatrick , 2015, p. 4).

Because of historical reasons most of scientific knowledge is published in English language which make it among other languages compete for the positions of national language and official language in many countries (Kaplan & Baldauf (Jr.), 1997, p. 31). Globally speaking, English language is everywhere, it is the vehicle of any international contact or communication, one of the major factors that pushed the world to this state is the number of inventions that took place in the United Kingdom and the United States and which had a great impact on the way of life of mankind (Al Hosni, 2015, pp. 299-301).

Although colonialism was the source of the Arabs' first encounters with English, English is not typically seen as a colonial language in the same way that French is. When Britain was controlling various regions of the Arab world in the 1920s, English was already being taught in schools. English was no longer a major rival of the regional languages when the British-colonised Arab nations obtained their independence, unlike in the Francophone countries. English has instead become more widely used in the Arab world since the 1990s as a result of the United States' growing political and economic might.

The international lingua franca, mainly English, has long dominated the fields of commerce and business on a global scale, and it has become increasingly common for modern technology in the Arab world. In the majority of Arab nations today, English is taught as a second language nearly in all grades except the very earlier

years of schooling (Albirini, 2016, p. 83). In Algeria, it has been discovered that a growing number of social, cultural, and academic initiatives by the United States and the British Council could support the peaceful spread of English. Bottom-up initiatives by Algerians, including those of instructors and social media users, have the potential to produce de-ethnized English that might be used to gain access to more resources and educational opportunities. It is envisaged that the introduction of English, a language that many Algerians appear to prefer, will encourage sociolinguistic harmony and support socioeconomic growth (Belmihoub, 2015, p. 35). Albirini stated that:

**The internationalisation of the Internet not only helped international corporations extend their marketplace worldwide but also facilitated the world's shift to a more open and global society. The same countries and forces that control international business and economy also nurtured the culture and subsequent adoption of the Internet. By extension, the English language became not only an option, but a must dictated by international standards in business, communication, and global labour. (Albirini, 2016, p. 261)**

Knowing these facts is it worth mentioning what was said by the former minister of national education Ali Ben Mohamed. He argued that when parents were given the choice in 1992 on which foreign language to be taught to their children in primary education, a vast majority favoured English over French.<sup>2</sup> This testimony is a significant measure of the Algerian attitudes towards English. Despite its ranking as third in the world by number of speakers, English dominates the world as lingua franca and as the strongest language in technology and economy. In Algeria,

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<sup>2</sup> Interviewed by the journalist Ahmed Mansour on "No Limits show", Al Jazeera Arabic channel.

although, the existence of a French dominance, English started to penetrate various domains in which French was used widely.

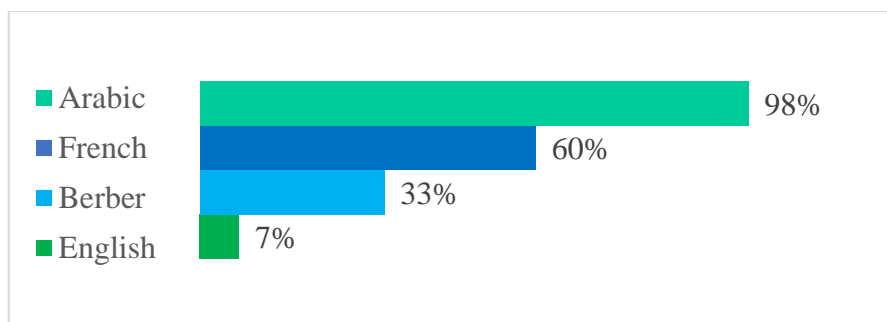
In a study done by Benrabah in April 2013, 204 Algerian university students illustrated the awareness towards the global aspect of English; the study assessed the choices of students among ten languages. The question was “Out of the following 10 languages, what is the language you consider the WORLD language today? (ONE choice only).” (Benrabah, 2014, p. 51).

**Table 2. Algerian University Students’ Awareness towards English. This table regroups the choices of 204 university Master students concerning which language is considered as a global language.**

Languages	Departments			Total
	Arabic	English	French	
English	61	65	62	188
Arabic	5		1	6
Chinese		1	1	2
French	1		4	5
Spanish		1	1	2
German		1		1
Total	<b>67</b>	<b>68</b>	<b>69</b>	<b>204</b>

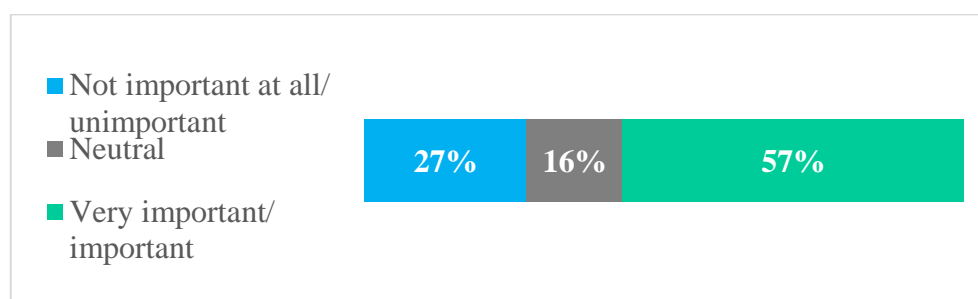
It is clear from the results of Benrabah’s study that university students in Algeria are aware of the global aspect of English.

Two factors are contributing to the rise of English popularity among Algerian youth, first, advantage in employment especially in oil and gas companies, second, social media. Although people in Algeria have an agreement on the benefits of speaking English for Algerians internationally, still Algeria is considered to have a low rate of English spread in comparison to other countries in northern part of Africa (Ramaswami , Sarraf , & Haydon , 2012, p. 57). The following figure (figure 5) illustrates the different %ages of four varieties spoken in Algeria: Arabic, French, Berber and English.



**Figure 5. Percentage of Speakers in Algeria by Language (2011). Arabic in this figure regroups MSA and the different Algerian Dialects. English percentage includes those who have at least an intermediate level.**

In a report done by Euromonitor International, Algerians exhibited a variety of attitudes towards English language, the results of the survey are shown in the next figure (figure 6) (Ramaswami , Sarraf , & Haydon , 2012, p. 57).



**Figure 6. Attitudes of Algerians towards English (2011).**

These results confirm the awareness found in Benrabeh's study done in April 2013. In addition to that, 78% of individuals stated that there is a benefit for Algeria from those Algerians who speak English, 28% was against this view (Ramaswami , Sarraf , & Haydon , 2012, p. 86).

### 2.13 Computer Mediated Communication

CMC is seen as a space into which both the features of speaking and writing are realized, "it may be informal, synchronous, and ephemeral - "like speech" - and/or editable, text-based, and asynchronous - "like writing"" (Squires, 2010, p. 462). Knowing what CMC is in detail is necessary to analyse how CMC affects everyday language. It is difficult to define CMC precisely because there are various types of

CMC. CMC is a diverse group of communication channels, and new CMC channels appear along with new technological developments. Today, CMC includes text messages transmitted by mobile phones, often known as SMS, in addition to traditional modes of communication like email or web chat. Today, messages are also exchanged on a large number of websites, which is considered CMC. Cyberjargon, Cyberspeak, E-Speak, and Netspeak are just a few examples of the many words used to describe this new type of communication, which reflects the variety of CMC forms (Greiffenstern , 2010, p. 34).

**CMC is tentatively defined as any human symbolic text-based interaction conducted or facilitated through digitally-based technologies. This working definition includes the Internet; cellular phone text, instant messaging (IM), and multiuser interaction; email and listserv interactions; and text-supplemented videoconferencing (e.g., decision support systems). This definition requires actual people engaged in a process of message interchange in which the medium of exchange at some point is computerised. (Spitzberg, 2006, pp. 630-631)**

The acceptance of a Western way of life and the capacity for multilingualism opened the door for the introduction of numerous novel ideas and expressions into CA. The spread of new digital technologies and media into Arab communities, together with the one-way infiltration of Western terminology, phrases, and stylistic elements into Arabic, has presented MSA with a new set of difficulties. In daily conversations and public discourse, a number of new terminologies relating to computers, the Internet, and mobile technologies are now commonplace. The media and education both make extensive use of them (Albirini, 2016, pp. 12-13).

In Algeria, satellite dishes are widely used to access European and Arab satellite stations. State-run radio runs several national networks and roughly 40 regional radio stations. State-run television operates the broadcast media and carries programming in Arabic, Berber dialects, and French (The World Factbook, 2022).

For many Arabic-speaking people, especially among the younger generation, Internet communication has become an essential aspect of daily life (Albirini, 2016, p. 258). Approximately 20 years ago, linguistics research on CMC looked at language online from a variety of angles. With regard to sociolinguistics, issues like variation and style in digital written language, innovation and change processes, language and social identities, multilingualism and CS, and the connection between language, digital media, and globalisation are among the issues that fall under this category. The socio-technical development of the Internet interacts constantly with this and other CMC studies.

The challenge for language-focused CMC research is to adjust scholarly traditions to the technological, social, and pragmatic realities of digital communication. In unfamiliar circumstances, familiar techniques cannot simply be repeated. With regard to particular frames, this is quite well understood. For instance, limits on variation analysis necessitate innovative methods because there is a paucity of directly accessible socio-demographic data on language users and spoken-language data (Mallinson, Childs, & Van Herk, 2013, pp. 236-237).

When it comes to CMC two attributes are worth mentioning, asynchronicity and synchronicity, the former refers to the type of CMC where messages are not exchanged in instant, face-to-face like manner, in other words, there is a certain interval of time between exchanged messages. Emails are the typical example representing this category. On the other hand, synchronicity represents the idea where messages are moving forth and back in a way similar to casual conversations. Because of that, the CMC world of today is a new medium where written text and casual speaking features overlap to create a novel form of communication (Squires, 2010, p. 462).

The social context of digital exchanges in CMC may be invisible or just partially retrievable. Both analysts and participants frequently have little access to information about individuals and their social networks (Mallinson, Childs, & Van Herk, 2013, p. 237). “In a virtual community, speakers may assume personal and

social identities that may not necessarily conform to their identities in real-life situations” (Albirini, 2016, p. 272). Traditional operationalisations of socio-demographic categories may not be very useful as new anonymous public exchange patterns emerge. Digital language data can be remarkably varied, particularly if researchers sample from a variety of digital modes that people utilise for their online activities, each with their unique semiotic resources (Mallinson, Childs, & Van Herk, 2013, p. 237).

### **2.13.1. Units of Sociolinguistic Analysis in CMC**

The study of linguistic variation is distinguished from previous quantitative studies of language online by using the linguistic variable as a structural unit of analysis, within the larger context of "coding-and-counting" methodologies in computer-mediated discourse analysis. To do this, linguistic variables must be identified, and the frequency of their variants must be calculated in relation to linguistic or nonlinguistic independent factors (Thurlow & Mroczek , 2011, p. 277).

Sociolinguistic analyses of CMC data often concentrate on micro-linguistic and interactional units. However, more substantial digital mediation units that are specified by CMC applications or settings incorporate and reframe well-known language analysis units. These include message units (units in one-to-one exchanges) and post units (units of contribution to open, multi-party exchanges), which are themselves embedded in bigger, multi-authored structures like threads or lists of comments. Although messages and postings are essential components of data collection, it is not simple or obvious how they relate to well-known linguistic or conversational analytic categories like sentence, utterance, or turn. For instance, a conversational turn can be broken up into numerous web postings, and depending on how the post is put together, it can accommodate more than one turn. Working with sequences, which are time organised chains of posts or messages that are exchanged in a specific interactional configuration, requires acknowledging messages or posts as an additional level in the structuring of online data. A sequence is either assembled ("zipped together") from data transferred between different digital interlocutors or

collected as such in a public CMC environment (such as a Facebook wall conversation or forum thread) (Mallinson, Childs, & Van Herk, 2013, p. 246).

### **2.13.2. Style and CMC**

Language usage and language choice heavily influence the structures of networked communities, Internet users have the option to define and reinvent who they are through discursive activities. Most of the time, the way an individual develops their identity is determined by the standards of the specific online communities that they choose to participate in, and it is mediated by languages that they may not use regularly in the real world (Albirini, 2016, p. 273). “Social networking sites create a novel type of audience that differs from both small-scale, co-present conversational audiences and large-scale, mass-mediated ones.” (Androutsopoulos, 2014b, p. 64).

The nature of social media creates an unprecedented situation in language use, where the initial contributor to a given social network design his contribution based on various criteria, these may include, previous online and offline encounters with members of the concerned network, the online responses of those members whether be it responses on that contribution or pervious responses. This new mode of communication creates a situation where individuals design and shift or accommodate their language use according to a heterogeneous board sometimes multifaceted languages styles (Androutsopoulos, 2014b, p. 64). The users' discursive habits, linguistic preferences, and expressions of particular identity forms can help to shape the virtual, imagined audience. Their language use is therefore influenced by this in terms of vocabulary choice, grammar, and content (Albirini, 2016, p. 259).

Typography, still and moving images, and screen layout are all semiotic resources that are closely tied to written language online; the media-richness of modern digital settings increases the impact of multimodality on meaning-making. New fundamental discourse units are introduced by digital communication channels. When gathering and analysing online data, it is important to consider units like "message" or "post," as well as their relationship to well-known syntactic and

discourse-level units (sentence, clause, utterance, turn, and adjacency pair) (Mallinson, Childs, & Van Herk, 2013, p. 237).

In this regard Androutsopoulos stated that “social media writers select the content and form of their contributions depending on their perception of the relevant social context of their audience” (Androutsopoulos, 2014b, p. 64). He also further explains that:

**Similar to the interplay between YouTube videos and their comments, the initial act of sharing and the audience responses to it can evolve into a multi-authored ‘vernacular spectacle’ in which the responses eventually become part of the sharing for subsequent viewers. Audience responses can shape the negotiation of shared moments in unpredictable ways. (Androutsopoulos, 2014a, p. 11)**

### **2.13.3. Features of CMC**

Online communications in the so-called virtual world differ from face-to-face interactions in real-world settings in a variety of ways. For instance, verbal communication occurs more frequently in face-to-face interactions than written communication does online, especially when it comes to messaging, emails, forums, and other social media. Electronically mediated communications, despite their written form, are less formal than traditional forms of writing. Interactions that are mediated by technology frequently have a register that combines elements of spoken and written language. Additionally, since there is no single entity in control of online communication, it is decentralised, which challenges the notions of authorship, audience, text authority, and language conventions (Albirini, 2016, pp. 258-259).

CMC makes it more difficult for participants and researchers to assign social identities. Digital communication, especially public communication, frequently takes place anonymously and between participants who lack the information necessary for reciprocal social categorisation. This is a significant issue for any sociolinguistic research that depends on precise socio-demographic data (gender, socioeconomic

class, etc.), but there are several ways to deal with it or get around it. First, although it is not always realistically possible, particularly in public CMC, researchers can get in touch with the appropriate users and get socio-demographic information. Second, researchers can use user-provided information as a starting point for speaker classification. These data can range from pretty basic information to a variety of indexical signals in screen names and accompanying virtual identification signs like user profiles, or signatures, depending on mode and genre. One difficulty is deciding whether users should be thought of as "behaving like" or rather "performing" a specific social identity. Another option is to use interpretive methods of data collection and analysis to concentrate on the discourse processes through which participants assign and negotiate social identities to themselves and others (Mallinson, Childs, & Van Herk, 2013, p. 245).

It is becoming clear from the slowly expanding body of literature on linguistic practices in computer-mediated discourse (CMC) that concurrent aspects of linguistic performance relate to the creation of specific sociolinguistic identities appropriate to the medium, or, to take a less radical stance, that sociolinguistic identities quintessential of face-to-face or written communication are mediated by the social/communicative behaviours and norms of the medium. One of the key strategies for creating such unique linguistic/social-performative identities is language alternation (Tsiplakou, 2022).

Online interactions are characterised by a lack of non-verbal cues like gestures, voices, and facial expressions as well as environmental cues. The encounters are frequently less intimate and involved because there are no non-verbal cues present. This explains why, in many cases, Internet users may disregard other users without hesitation although doing so would be inappropriate in analogous offline circumstances. Because there are no non-verbal cues, speakers are forced to express themselves, integrate into the online community, and define their position in relation to others primarily through language. Thus, the crucial idea of audience awareness found in conventional types of writing is drastically diminished (Albirini, 2016, p. 259).

Androutsopoulos suggested three dimensions via which language on social media can be seen:

- The realization of linguistic signs through the digital medium (screens, keyboards... etc.);
- The Internet users rely on the semiotic resources available online to communicate;
- The negotiation of meaning is part of the online interaction (Androutsopoulos, 2014b, p. 65)

According to Androutsopoulos the process of “sharing” on social media primarily involves two features. First, the movement from spoken form to written form. The other feature is that the manifestation of meaning on social media goes beyond the spoken forms due to the large methods of representation that exist on SNSs (Androutsopoulos, 2014a, p. 5).

Various SNSs have different usage norms, and Facebook is no exception. When designing studies, researchers should carefully take into account the specific uses and satisfactions that the target population derives from the site, which vary across gender, age, and feature use. In general, younger Facebook users share a lot more personal information on the platform and are less hesitant to share their own content. Similar to how certain personality traits or attitudes affect users' behaviour off the site (Marwick, Burgess, & Poell, 2019, p. 636).

Due to the sophistication of technologies available to individuals nowadays (smartphones, apps, autocorrecting, online translation ... etc.) The analysis of the SNSs content must be seen not only as a transformation of spoken forms to written signs but also as a sophisticated process of meaning manifestation or meaning materialisation via the affordances of both today's technologies and social networks resources (Androutsopoulos, 2014a, p. 5). Furthermore, to attempt to explain these phenomena without also considering the personal and societal drivers behind such linguistic behaviour is very speculative (Negadi , 2015, p. 150).

#### 2.13.4. Online versus Normal Modes of Communication

According to Gumperz the term linguistic community is defined

**As a social group which may be either monolingual or multilingual, held together by frequency of social interaction patterns and set off from the surrounding areas by weaknesses in the lines of communication. Linguistic communities may consist of small groups bound together by face-to-face contact or may cover large regions, depending on the level of abstraction we wish to achieve. (Gumperz, 1993, p. 133)**

The description given above provides a foundation for understanding the characteristics of traditional speech communities. A new element could be added to the definition to make it more appropriate for the rapidly developing field of online communication. The new element is the capacity to improve communication channels with regions that are either geographically closer or farther away from a given speech community.

Online language use may completely differ from the offline form to the extent participants in an online conversation creates a set of rules and norms of usage by which they proceed into exchanges on an online environment. However, Albirini pointed out that: “research on information and communication technologies point to the emergence of new linguistic forms in the sociolinguistic landscape of digital media itself, which is also reflected in real-life communications” (Albirini, 2016, p. 263). This divergence from the offline form is a result of diversity of language practices exhibited by participants and the aim to include the maximum number of audiences in a given online conversation (Androutsopoulos, 2014b, p. 71).

When producing and receiving written discourse, participants interact using completely different participation frameworks than when speaking. Without the benefit of quick feedback, writers must anticipate the informational requirements of their intended recipients as well as what will keep readers interested. The goal of

writers is to make their writing understandable and engaging for their intended audience. Here, they can use dramatic devices (such metaphor and visual imagery) to add excitement and engrossment as well as easy-for-readers-to-process language structures (like short, simple sentences). In the same way that speakers tailor what they say to the wants and needs of their audience (Fasold & Connor-Linton, 2006, p. 187).

The necessity to study online networking sites stems from its difference in comparison to the offline forms of interaction (Androutsopoulos & Juffermans, 2014, p. 4). The semiotic resources available on an online platform such as SNSs is quantitatively and qualitatively richer in comparison to its counterpart of an individual member, this is due to the multinational and cross-national nature of the online settings (Androutsopoulos as cited in (Androutsopoulos & Juffermans, 2014, p. 4)).

However, similar phenomenon could be observed on both CMC and real-life interaction, the use of more than one language variety in the course of a single sentence or piece of speech, akin to CS in real-life settings, is one of the most noteworthy multilingual actions online. Therefore, it is not surprising that conversational CS has been tackled from the same angles and used the same techniques in real-world settings. Online CS has been discovered to be frequently contextually and/or functionally motivated, rather than random, just like its equivalent in offline communication “online written CS follows stylistic and social conventions that are similar to those found in spoken communications offline” (Albirini, 2016, p. 267).

In an age of social media and increasing connections through the world, the concept of linguistic repertoire is inevitably subject to change concerning its traditional definition. In addition to the initial entities covered by the concepts of linguistic repertoire (languages, dialects and styles shared in a community) linguistic repertoire nowadays includes also the single words, styles and related linguistic features acquired by an individual via technologies of communication which means

that the concept is moving from focusing on general group characteristics to specific individual features (Androutsopoulos, 2014a, p. 6).

### 2.13.5. Social Media and Research on SNSs

#### 2.13.5.1. Social Media

Popular culture and imagination are dominated by conventional Web 2.0 environments like social networking and content-sharing websites out of the dizzying array of digital communication channels that are currently available. Although it is difficult to distinguish between an "old" and "new" web, both environments do share technological, sociological, and structural characteristics that set them apart from both prior iterations of the web and from the pre-web applications that linguists are so accustomed to (Thurlow & Mroczek, 2011, p. 281).

Boyd & Ellison define social network as follows:

**We define social network sites as web-based services that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system. The nature and nomenclature of these connections may vary from site to site. (boyd & Ellison, 2007, p. 211)**

In the book "Academic studies of social media, How the world changed social media" the authors define social media as follows: "...the colonisation of the space between traditional broadcast and private dyadic communication, providing people with a scale of group size and degrees of privacy that we have termed scalable sociality" (Miller, et al., 2016, p. 9).

Although the sharing process is realized in a virtual space (social media), it is still intertwined with the social environment which in turn is characterised by linguistic norms when it comes to language practices, hence the influence of social

space on the virtual medium of social networks (Blommaert , Collins , & Slembrouck , 2005) in (Androutsopoulos, 2014a, p. 17). Social media is utilised as an instrument to boost and magnify the offline already established social attributes (e.g., social status and gender) (Miller, et al., 2016, p. 21).

Notions and concepts of sociolinguistics and discourse analysis are modelled and tamed to adapt with the current trends and developments in social life and social theory. In its earlier form, sociolinguistics dealt with language and its related social features within its normal traditional environment of communication, however the advancement of technologies of communication opened another door via which researchers in sociolinguistics are increasingly exploring the new emerging phenomena, hence, the notion of superdiversity which can best characterises the interaction happening today through the new methods of communication (Androutsopoulos & Juffermans, 2014, p. 2).

Researches involving social networking text analysis are sometimes classified under the rubric of ethnography or netnography. The argument against this categorisation is the focus on one source of data which is the text. However, doing research on social media platforms has the advantage of observing the content via the user's eyes which results in a real experience of the interplay between the different variables (de Bres & Belling , 2015, p. 362). Androutsopoulos said: "Social media researchers discuss the issues arising from context collapse in terms of content selection and relationship management" (Androutsopoulos, 2014b, p. 63).

In social media, the user acts as a central figure who brings people together to create his own online network. These people may or may not know one another, but they have one thing in common: the user who added them to his network. This is in contrast to chat websites and online forums. On the contrary, the chat rooms and the online forums as a relatively old form of computer mediated communication, the factor or the glue that holds the network together is a topic or an interest around which these Internet users gathered, most of the time hiding their identities (Androutsopoulos, 2014b, p. 63). Boyd & Ellison clarified this difference by stating

that; “Social networking sites are designed as personal (or "egocentric") networks, with the individual at the centre of their own community". Early public online communities, such as Usenet and public discussion forums, were organised by themes or in accordance with thematic hierarchies (boyd & Ellison, 2007, p. 219).

#### **2.13.5.2. Facebook as a Source of Language Use**

From a research perspective Facebook is a ready source for analysis that could uncover insights about language use and its related topics (de Bres & Belling , 2015, p. 361). In addition to that the structure and the features of the SNSs and the emerged communal hierarchy is a rich mine for research (boyd & Ellison, 2007, p. 219). “Using Facebook as a research tool offers great diversity across topics to evaluate, data to be collected, and methods available for analysing data. This is highlighted in the tens of thousands of articles generated during the last decade, especially in the social and computer sciences” (Marwick, Burgess, & Poell, 2019, pp. 636-637).

Facebook has proven to be a good visible source to explore how individuals cast and mirror their language attitudes and ideology on other users and on their language use. Not to mention that the relevant data is time bounded and context related (Facebook pages and groups) which make the analysis easier and more sophisticated (de Bres & Belling , 2015, p. 373).

In Facebook each individual has a personal online page known as Facebook profile in which he shares written and non-written content (personal activities, events, photos videos...etc.) usually each individual is connected to a set of other individuals (Facebook friends they themselves own personal online pages “Facebook profiles”) these friends primarily represent the already established social circle of the individual and have the ability to react to the shared content by a variety of ways among which is commenting on the newsfeed of others (most of the time friends and occasionally friends of friends) (Androutsopoulos, 2014b, pp. 62-63) & (boyd & Ellison, 2007, p. 211). Androutsopoulos stated that:

**Communicating on a SNS comprises a range of private (dyadic) and public practices unfolding in a pace that is determined by the size of a network and the frequency of activities by its members. Besides posting their own contributions, users traverse their newsfeed, browse and comment on recent postings by their “friends”, visit profile page by “friends”, etc. (Androutsopoulos, 2014b, p. 63)**

Depending on the social network policy and the user preferences one can or cannot extract personal information about social network users, this personal information is part of the subscription and profile creation process, these include but not limited to age, location and interest. For example, on Facebook “by default, users who are part of the same “network” can view each other’s profiles, unless a profile owner has decided to deny permission to those in their network”. In fact, this feature of personal information visibility is a key component in categorisation and differentiations of the existing SNSs (boyd & Ellison, 2007, p. 213).

### **2.13.5.3. Facebook and Multilanguaging**

Language diversification has been made easier by digital media, which enable nearly everyone with Internet access to use the coding of their choice. Additionally, language can be used by Internet users to index their desired social identities and convey their language views through digital media (Albirini, 2016, p. 276). Practically speaking the individual who created a Facebook profile to connect with other users’ “friends” must share at least one code of communication, and sometimes more than one code, however, since his network includes people from different backgrounds and contexts the possibility of encountering users utilise codes beyond the command of the other users is so probable (Androutsopoulos, 2014b, p. 63).

This leads to multilingualism, one of the key characteristics of digital communication technologies, which has recently been referred to by a number of terms that are linked to one another, including polylingualism, metrolingualism, and translanguagism, referring to the fact that a large number of languages are used,

distributed, and entrenched in information and communication technologies to the point where it is difficult for minority groups, especially non-English speakers, to properly use these technologies if they are not multilingual (Albirini, 2016, p. 263).

Androutsopoulos highlighted the influence of the virtual medium on the linguistic repertoire of the social network user stating that: “sharers do not just ‘use’ resources from their repertoire to entextualize their stories and experiences, but rather develop and reshape their repertoires in the process of entextualization” (Androutsopoulos, 2014a, p. 17).

In the same vein, the architecture of the site undergoes technical changes, and usage goals change over time, causing usage norms to alter. Therefore, researchers should exercise caution when comparing findings from earlier investigations to the site's early years, when membership was restricted to college students who were organised by their academic networks. For instance, research has demonstrated that users' attitudes and behaviours regarding privacy have changed dramatically over time and that many of the early studies do not accurately reflect contemporary user behaviour. What is considered "acceptable" or "suitable" use of the website evolves as a result of changes in the particular user (such as maturing) (Marwick, Burgess, & Poell, 2019, p. 636).

The diversity of linguistic repertoires that exist in a social network hinder the ability of social media users to adapt or adopt linguistically and instantaneously to all conversations hence to all users present in a specific network (Androutsopoulos, 2014b, p. 64). In one of the studied social networks, Androutsopoulos advanced that:

**The linguistic resources that circulate through the social networks under study exceed the linguistic repertoires of individual participants, giving rise to linguistic choices that “maximize” or “partition” the audience for each new exchange, to negotiations of and even resistance to others' linguistic choices. (Androutsopoulos, 2014b, p. 64)**

Albirini found that the informants' level of proficiency and reported usage of English in their online contacts are clear indicators of the assertion regarding the multilingual nature of online communications in the Arab region (Albirini, 2016, p. 266). Androutsopoulos distinguishes between two types of contributions on Facebook, first one initiative which refers to various semiotic signs (linguistic or non-linguistic) posted by Facebook users. The other type refers to the responses “responsive” to the post be it by the one who created the post or friends in his network, these also can be linguistic or non-linguistic materials (Androutsopoulos, 2014b, p. 65). Androutsopoulos argued that transnational mobility leads to the creation of a multinational audience which is the gate that pours new languages in the social network (Androutsopoulos, 2014b, p. 72).

**Like other types of performance, sharing on Facebook implies an audience that is not just capable of reading or watching what is being shared but also has the background knowledge that is needed in order to fill gaps in the shared representations and interpret the meaning of the sharer’s communicative acts. (Androutsopoulos, 2014a, p. 17)**

#### **2.13.5.4. Context Collapse**

One of the most important aspects of digital technologies is that they allow speakers to transcend physical time and space and to encounter multiple global and local perspectives (Albirini, 2016, p. 273). “Context collapse” is a term used to characterise the phenomenon via which social media websites creates an environment enables Internet users from diverse backgrounds to be connected in one digital context. This will immediately bring up the issue of communication and, consequently, language use and interaction (Androutsopoulos, 2014b, p. 62).

Albirini argued that:

**Another important aspect of cyberspace is that virtual communities are not necessarily defined by geography or history,**

**and therefore the discursive practices of the interlocutors play a critical role in defining membership in a given online community, which is often based on shared interests. (Albirini, 2016, p. 259)**

The idea behind context collapse is to observe how things unfold when Internet users from various backgrounds come together on common network (Androutsopoulos, 2014b, p. 63). Especially when shaping identities, it takes another course knowing that the idea of a social network has been changed by the Internet since it now places a greater emphasis on individuals' online discursive behaviours and identity performances than on traditional types of social ties (religion, country, ethnicity, etc.). Because of this, one of the key aspects of digital communication is how language use and identity dynamics interact (Albirini, 2016, p. 271). This phenomenon labelled as context collapse by Androutsopoulos (Androutsopoulos, 2014b, p. 63) is a promising area of research concerned with multilingualism, communication and related issues especially when we focus the lens on local environment with a goal to study linguistics phenomena such as CS and diglossia on an online setting.

#### **2.13.5.5. Language Use Strategies on Facebook**

Facebook users tend to post for a selected group, whereas others develop styles for each targeted subgroup, in order to maximise or subdivide their audience. To signal the targeted audience, users contextualise their post by using “cues such as terms of address, non-dialogic reference or types of content that are by implication relevant to a specific subpart of the audience” (Androutsopoulos, 2014b, p. 67).

Users are free to use as much slang as they like in their Facebook status updates because they are typically used to express one's sentiments and opinions. As a result, it is typical to encounter informal and less formal language that contains numerous abbreviations, acronyms, and spelling errors. Additionally, there is a great likelihood that users may switch between codes given the widespread belief that "the language of the Internet "is" English. Bilingual Facebook users tend to employ many languages in their status posts in this situation. Some people like to stick to only one

variety, while others prefer to use both varieties when speaking (Halim & Maros , 2014, p. 128).

Androutsopoulos observed that when a Facebook user receives a number of comments in different languages on his post, he proceeds to combine multiple responses in one “multi-addressed and multilingual contribution”. To accommodate the multiplicity of languages exhibited by different commenters on his post. Androutsopoulos stated that “... the shared communicative experiences that characterise semi-public social networks promote the reproduction of group-specific language practices in online interactions among networked peers” (Androutsopoulos, 2014b, pp. 70-71).

Albawardi argued that; the term “translingual” can be used to describe the participants' digital habits in her study. Her research showed that the participants were engaging in fluid language practices that were integrated in social connections, rather than merely moving from one code to another or from one mode to another. This pragmatic viewpoint disapproves of the monolingual conception of language. The realization that conversation analysis and pragmatics-based tools used to examine CS in offline contexts are insufficient to fully explain the participants' language use in the context of mediated social actions that take place at the intersection of technologies, relationships, and cultures has led to an expansion in our understanding of language use (Albawardi, 2018, p. 74).

“Taking the analysis of linguistic repertoires to digital language practices requires taking into account how technologies of entextualization reconfigure the communicative spaces in which resources from a repertoire can be deployed” (Androutsopoulos, 2014a, p. 7). Androutsopoulos stated that social media could represent a medium on which the social network user manifests his language leaning endeavour (Androutsopoulos, 2014a, p. 17).

In a study done in 2016, Alhazmi stated that among 248 switches in radio conversations and 59 in Facebook chats, CS from Arabic to English correlated more with radio whilst CS from English to Arabic was common in Facebook (Alhazmi,

2016, p. 191), which is supported by Albirini argument: “The ubiquity of English online means that, even when they opt to use Arabic in their interactions, speakers may eventually have to resort to English to be able to interact with interlocutors who rely predominantly on English” (Albirini, 2016, p. 264).

## **2.14 Language Planning and Policy**

### **2.14.1. Language Policy and CMC**

Most of the time when the subject of language policy is mentioned, it is related to authorities whether be it governments or its related institutions, however with the spread of SNSs, language policy is no more restricted to official institutions, individuals mainly Facebook group and page administrators can practice some kind of language policy by suggesting to people to use certain varieties or to push them to refrain from using others for one reason or another. This form of language policy becomes heavy when group administrators impose rigorous rules related to various things among which language use. Therefore, these group and page administrators on Facebook can become regulators of language use and decision makers concerning what language to be used and what are good practices of language choice (de Bres & Belling , 2015, pp. 360-362).

This form of language planning is referred to as a top-down language policy since the administrators act as a decision maker on what language to use and impose that on the group members or the page followers without including them in equations of choice and decision (Kaplan & Baldauf (Jr.), 1997, p. 196). But this is not always the case, in a study related to language practices on a Facebook group, it was uncovered that members of the group contradict the language policy set by group administrators and this behaviour over time steer and alter the group policy itself (de Bres & Belling , 2015, p. 365), this is what is referred to as bottom-up language policy (Kaplan & Baldauf (Jr.), 1997, p. 209).

### **2.14.2. Language Policy and Facebook**

Writers on social media tailor their contributions in terms of both content and style, adapting them based on their understanding of the pertinent social context of their audience (Androutsopoulos, 2014b, p. 64) Hendus (2015) used the term ‘polylingual’ instead of ‘multilingual’ to refer to the fact that suggesting a common intelligible variety between all network users is not possible. He also used a dichotomy to represent the studied language policies, ‘implicit language policies’ to refer to language use practices of the users i.e., bottom-up policy on the one hand and ‘explicit language policy’ on the other to represent the top-down Facebook language policy (Hendus, 2015, pp. 398-399).

Androutsopoulos defines “resistance to audience design” as a process whereby users of Facebook cast their offline linguistic ideologies on an online setting such as Facebook. This behaviour is probably not due to language perception issues rather it is a form of language policing (Androutsopoulos, 2014b, p. 71).

### **2.15 Language Attitudes and Facebook**

According to Androutsopoulos there are three features upon which an Internet user shape his post on a given social network, these are, selection, which refers to attentive awareness in sharing a specific post, this attention is intertwined with style i.e. how it is being unfolded to the audience and also with the another feature which is negotiation because the individual behind the post expect feedback (negotiation) that is why he selected and designed his post in a specific manner (Androutsopoulos, 2014a, p. 17). Facebook users select a reference point (a post, a subsequent post, or a previous contribution) either to align with it “responsive style” or to diverge from it “initiative style”. This process of “convergence / divergence” indicates the acceptance, the negation or the non-acceptance of other users’ language choices. Androutsopoulos stated that Facebook users tend to use three strategies to maximise the outreach of their Facebook posts/comments, these are: “choice of a common denominator language; replication of a given propositional content in two or more

languages; and refraining from linguistic resources altogether” (Androutsopoulos, 2014b, p. 66).

In some contexts, people may operate with two value systems (or two sets of attitudes) alongside each other, while only being conscious of one of them. Hypothetical queries explore potential responses to a given thing, circumstance, or deed. The answers to these kinds of questions are frequently poor indicators of people's future behaviour in a circumstance when they actually encounter such objects, events, or acts, according to the link between attitudes and behaviour. Therefore, using hypothetical questions may be less likely to provide such insights if you are researching attitudes in the hopes of learning more about the likely behaviour that will result from them. In addition to that, a number of considerations (Garrett, 2010) should be addressed when it comes to attitudes studies among these:

- The propensity for people to respond to inquiries in a manner they perceive to be "socially appropriate" is known as the social desirability bias. In other words, the respondents provide information on attitudes they believe they should have rather than attitudes they really possess;
- A different issue is acquiescence bias. Regardless of the content of an item, some respondents prefer to agree with it. The preference might simply be slight, but it might still matter. They could view this as a means of winning the researcher's approval, providing them with the response that they believe they desire;
- The quality of attitude data may also be impacted by the researcher's qualities, reflecting what is sometimes referred to as the "Interviewer's Paradox." Ethnicity and sexual orientation may have an impact on responses to the researcher's questions on both sides;
- The language that researchers use to gather data may have an impact on the findings on language attitudes, particularly when language is a very salient aspect of intergroup comparison (Garrett, 2010, pp. 43-46).

It's critical to distinguish between assessing language attitudes and evaluating language attributes like beauty, richness, eloquence, and so forth. Speakers may judge language characteristics based on factual or ideological underpinnings. For instance, a lot of Arabic speakers could give English high marks for its power, grandeur, and practicality. This does not imply that people have favourable sentiments toward English. Language attributes are a separate theoretical concept that may or may not have an effect on how speakers feel about a particular language or the people who speak it (Albirini, 2016, p. 64).

### **2.16 A Note on Arabizi**

Arabizi is an encoding method that substitutes Arabic numerals for Arabic letters and uses the Latin alphabet (Allehaiby, 2013, p. 53). “The high frequency of mixing between Arabic and English at all levels has led to the coinage of terms such as Arabic-English, Romanized Arabic, Arabish, and Arabizi – all basically referring to colloquial Arabic speech rendered in a mixture of English (Latin) letters and Arabic numbers and infused with borrowed English/French words and abbreviations” (Albirini, 2016, pp. 268-269).

Arabic numerals fill in for Arabic phonemes that do not exist in English but resemble Arabic letters and their shapes, whereas each English letter corresponds to an Arabic phoneme that pronounces similarly to it. Accent marks can occasionally be used in addition to Arabic numerals to refer to an Arabic phoneme (Allehaiby, 2013, p. 53). Arabizi's popularity among Arab youth is explained by the current literature, which contends that it is mostly utilised for technical, pragmatic, or stylistic reasons (such as avoiding orthographic incompatibilities) (Albirini, 2016, p. 270).

Alibirini further explains that:

**This type of CS is also related to the prestige associated with English; sprinkling the Arabic text with a few English words or**

**with electronically conventionalised English abbreviations (e.g., w8 “wait”) often gives a sense of technical sophistication, modernity, and multilingual skills, all of which are highly desired attributes among the Arab youth. (Albirini, 2016, p. 270)**

However, attitudes towards Arabizi are not in the same plane with its use, Albirini stated that the overwhelming majority of participants berated this style of writing, calling it "childish," "ugly," "careless," and "deformed means of expressing" (Albirini, 2016, p. 277).

## **2.17 Conclusion**

This chapter serves as a logical progression from the preceding section, wherein it delves into a more specific examination of the research subject matter. It meticulously traces the historical evolution of the linguistic varieties under study, elucidating their emergence within the Algerian milieu. Furthermore, it investigates the intricate interplay amongst these linguistic variants and their interconnectedness with various sociolinguistic phenomena.

Additionally, the chapter offers a comprehensive exposition of the cartography of CMC research and its seamless integration with the contextual backdrop of the study. To sum it up succinctly, this chapter effectively elucidates the dynamic interaction between CMC and the sociolinguistic landscape under scrutiny.

## Chapter Three Methodology

## Chapter Three: Methodology

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### 3.1 Introduction

Research is a way of thinking, not just a set of skills. It involves analysing critically the various facets of your professional work on a day-to-day basis, understanding and formulating the guiding principles that govern a specific procedure, and creating and testing new theories that advance your practice and profession. In order to make the necessary changes for a better professional service, it is a habit to question what you do and to thoroughly examine observations to explain and discover solutions for what you observe (Kumar, 2011, p. 22). One of the most fundamental requirements for any field that deals with human interaction is research techniques. In order to properly study sociolinguistic phenomena, researchers must consider a variety of factors, including people, contexts, sample techniques, data gathering methods, data processing techniques, and reporting formats. Due to the interdisciplinary nature of this field and its openness to many ideas, approaches, and procedures, these issues are crucial in sociolinguistic research. Methodology, and techniques make up the primary parts of sociolinguistic study (Albirini, 2016, pp. 45-46).

In essence, the methodology chapter provides a comprehensive exposition of the research techniques used throughout the study. This chapter effectively bridges the conceptual underpinnings of the research and the practical execution, serving as a link between the two. In summation, it not only explains the rationale underpinning this research endeavour but also unveils the unfolding phases, from research motivation and questions to data collection techniques, sample selection, and inherent limitations.

### 3.2 Research Motivation

Context is simply essential for understanding language as a social system, as a tool for communication, and as a manifestation of social behaviour in sociolinguistic study. Within a specific environment, language use develops and takes on meaning, which determines its social value, “to understand language, one has to know its relationship to this complex set of social factors” (Albirini, 2016, p.

51). Although forms of SNSs existed long time ago specifically in 1997 (boyd & Ellison, 2007, p. 214) the ignition of the popularity of SNSs was years after that, example Facebook was founded in 2004 (Hall, 2021). Same thing could be observed on the Algerian Internet landscape.

Most SNSs reflect and solidify existing social connections, Facebook is a typical example where the Facebook online community is in various ways a reflection of the already existing real-world community or at least the online community bear with it ties rooted in the real world (geographical, social, ethnic...etc.) (boyd & Ellison, 2007, p. 221), this makes Facebook as rich source of language use investigation. In this regard Boyd & Ellison argued that:

**The fact that participation on social network sites leaves online traces offers unprecedented opportunities for researchers. The scholarship in this special theme section takes advantage of this affordance, resulting in work that helps explain practices online and offline, as well as those that blend the two environments. (boyd & Ellison, 2007, p. 224)**

Facebook as tool of communication is a miniature of language practices of the speech community which uses Facebook as an instrument of communication (de Bres & Belling , 2015, p. 374). With the rise of Facebook as a social platform people from different background will have access to different types of information (history, news, education...) on which they can reflect and state their opinions (Yazan, 2015, p. 351).

Things get much more interesting when we consider the phenomena of “context collapse”, the term “context collapse” suggests that there is an entity or a number of entities which undergone some kind of collapse, these may be, country of origin, level of education, profession, culture, language and the history of the bound between each member of the network and the common Internet user who brought all these users together via his profile. Context collapse as a social phenomenon is not a special feature of social media, it already manifested itself in the relatively old CMC

websites such online forums, however, this does not mean it is limited to virtual context since it may occur in social events such weddings and graduation ceremonies where people from different contexts come together because of their connection to one person. Androutsopoulos argued “that context collapse is particularly pertinent to social networking sites, because it results from one of their basic design features, i.e., the formation of egocentred, translocal networks (Androutsopoulos, 2014b, p. 63). Androutsopoulos stated that “Practices of sharing could therefore be an interesting object of study for researchers of informal language learning in computer-mediated interaction” (Androutsopoulos, 2014a, p. 17). In addition to that “The multipurpose uses of Facebook make it an ideal site for examining multiple voices, communication patterns, personalities, language attitudes, and identity performances” (Albirini, 2016, p. 279). All these features related to SNSs and specifically to Facebook motivated us to undertake this investigation in the hope of achieving insights about the manifestations and uses of CS and diglossia on the CMC platforms used by Algerian web users.

Because of the overwhelming number of posts and comments the possibility to undertake a longitudinal approach is a difficult endeavour in terms of time and effort, therefore we opted to take separated frames of time during which we collect the comments and posts to be analysed (de Bres & Belling , 2015, p. 366). This study will benefit from what is known as netnography or virtual ethnography with the focus on written language, basically this method relies on exploring the ways and the methods in which Internet users cast their identities and attitudes via language use in computer mediated communication (Yazan, 2015, p. 343).

### **3.3 Purpose of the Study**

The use of CMC platforms, particularly among the youth and adult populations in Algeria, is witnessing a consistent and remarkable upsurge. This surge in the number of digital users has ushered linguistic and sociolinguistic practices from the physical world into the realm of the digital landscape. This burgeoning digital domain presents a unique and compelling opportunity to scrutinize and

analyse the manifestations of sociolinguistic phenomena, with a specific emphasis on diglossia and CS, within the confines of SNSs.

The primary objective of this study is to conduct an in-depth analysis of the state of diglossia and CS within the Algerian CMC environment, with a specific focus on SNSs, while concurrently delving into the attitudes and perspectives of users. This investigation aims to illuminate how these linguistic phenomena are portrayed in the digital realm, providing a comprehensive understanding of their manifestation in the digital sphere.

To fulfil this objective, the study will employ observation and analysis to scrutinize the actualisation of these phenomena on social media platforms. A significant facet of this examination involves the assessment of users' attitudes and preferences, particularly concerning the use of MSA, AD, French, and English on these SNSs. By evaluating users' inclinations and practices, the research endeavours to gain deeper insights into the sociolinguistic dynamics within the Algerian digital media landscape. In essence, this study aspires to provide a nuanced assessment of the linguistic preferences and practices exhibited within Algerian SNSs, thus offering a comprehensive perspective on the sociolinguistic milieu prevalent in Algerian digital media. The objectives of this research encompass not only assessing the attitudes of SNSs users but also unravelling how the assorted sociolinguistic variables manifest and synergise in the studied digital environment. This research aspires to offer a comprehensive and insightful perspective on the dynamics of sociolinguistic phenomena within the sphere of Algerian CMC.

The importance of this research project can be articulated across several dimensions. Firstly, it contributes significantly to the expanding realm of digital sociolinguistic research by focusing on the intricacies of language use in CMC, particularly within the context of Algerian language practices. As the field continues to grow, this study stands as a valuable addition, offering insights specific to the dynamics of language use in Algeria. Secondly, the research endeavours to enhance our understanding of attitudes and practices among Algerian web users on SNSs. By

delving into the interactions among linguistic varieties such as MSA, AD, French, and English within the digital media landscape of Algeria. Lastly, the study aims to create a detailed and comprehensive descriptive record of language use on SNSs in Algeria. This endeavour serves not only to enrich the scholarly understanding of digital sociolinguistics but also to provide a valuable resource for researchers and practitioners in the field, fostering further exploration and analysis in the realm of language practices in the Algerian digital space.

### 3.4 Research Design

Methodology is the activity or design plan that guides the choice of a particular approach. Techniques are certain ways to gather and analyse data in order to answer research questions. Therefore, a change in one component frequently necessitates adjustments in the other categories as well because these three components are interrelated (Albirini, 2016, pp. 45-46).

Research design is the outline of the various processes that must be completed, from the formation of the hypothesis through the drawing of conclusions during a research process. The various steps that must be followed during a research program in order to accomplish a certain research's goal are clearly laid out in the research design. Therefore “A good research design is one that helps in reaching the objective of a research program in the best possible way. Objectivity, reliability, validity, and generalisation are the main characteristic features of a good research design” (Sahu , 2013, pp. 25-26).

A number of steps are taken into consideration when undertaking research in language:

1. Designing a blue print of the project;
2. Setting the instruments;
3. Data collection and organisation;
4. Statistical and logical analysis of the findings;
5. Writing a report of the findings (Brown, 1997, p. 7).

To uncover the intricate sociolinguistic dynamics within the sphere of Algerian web users on SNSs, the current research embraces a case study approach. The approach centres its focus on understanding how Algerian web users engage with language, cultivate their attitudes, and traverse the linguistic terrain within the realm of SNSs. By adopting an exploratory stance, the study embarks on a journey of analysis, with the objective of unveiling the nuanced opinions and attitudes that underlie language use in Algerian SNSs.

To facilitate this exploration, this research implements the cross-sectional method, frequently denoted as the "one-shot" or "status" method. This methodological choice provides a snapshot of the attitudes and behaviours exhibited by Algerian web users on SNSs, thus offering a comprehensive perspective on the contemporary sociolinguistic landscape. This method captures a specific moment in time, yielding valuable insights into how these users navigate the complexities of language and sociolinguistic phenomena during their digital interactions.

Considering that the investigation delves into the attitudes of a specific group of individuals, the most appropriate method for this study is the cross-sectional approach. This method is ideally suited to unveil attitudes and opinions during a particular time frame corresponding to the study's duration. The nomenclature "cross-sectional" is aptly applied because it signifies that, in conducting this research, a section is created that encapsulates both a distinct period in time and a particular subset of the population.

Once the key decisions on the proposed research's design have been made, the next step is writing questions and gathering data. Considering that any survey must go through a number of stages, starting with the initial formulation of fundamental concepts and ending with the specification of the research design, fieldwork, data processing, statistical analysis, and so on until the writing of the final report, a significant amount of time for the creation, revision, and improvement of the questionnaire and any other data collection techniques must be allowed (Oppenheim, 2001, p. 47).

### 3.4.1. Research Method

Sociolinguistics has benefited from a variety of disciplines as an interdisciplinary field, including linguistics, sociology, anthropology, philosophy, social psychology, communication, education, and cultural studies. Therefore, it is not surprising that theories and methods from several fields have found their way into sociolinguistic study and have enriched the subject (Albirini, 2016, p. 45). A primary aim of sociolinguistics is to create and refine methods for the collection of data that reflects spoken and written language in use. The choice of the tool is influenced by:

1. The data collection strategy.
2. The accuracy required.
3. The collection point.
4. The skill of the enumerator.

This research project will benefit from mixed methods research techniques as it will draw on employing quantitative and qualitative methods to broaden the scope of the investigation and at the same time deepen the acquired data. The descriptive survey aims to count participants. When it cannot count everyone, it counts a sample that is typical of the population as a whole and then draws conclusions from that data. It is critical to understand that descriptive surveys primarily provide information on the proportion of a community that has a particular belief, trait, or frequency of occurrence of a particular event. Descriptive research is not intended to "explain" anything or to establish links between one variable and another (Oppenheim, 2001, p. 12).

Determining the depth of investigation required will be among the initial considerations in preparing the research. The use of direct attitude measuring tools, such as the various forms of attitude scales, ratings and rankings, grids and indices, can be advantageous and will produce quantitative findings in the case of shallow discussion. However, indirect projective approaches are needed to delve further, possibly below the level of conscious awareness or behind the person's social image.

When evoking and defining stereotypes, self-images, and norm-percepts, projective approaches can be especially helpful (Oppenheim, 2001, p. 210). “The responses reflect attitudes and feelings, but their behavioural expression will depend on the actual situation” (Oppenheim, 2001, p. 220). The inconsistency between participants stated and actual language behaviours can occasionally give rise to worries about them. Having a better understanding of this phenomenon can help researchers decide which data sources to use to address this issue. Using a variety of techniques to extract the desired data is one possible strategy. Surveys, interviews, and observation of attitudes in statements and actions, for instance, may all be used in a study of language attitudes (Albirini, 2016, pp. 55-56). For instance, in language learning, a survey instrument of some form is typically required to measure attitude. The learner is given statements about language acquisition and asked to reply in order to indicate how positively or negatively they feel about them. In order to plot the variable "attitude" on a scale, these responses can be quantified (Fulcher, 2015, p. 97).

The current study employs a research design that integrates both quantitative and qualitative research methodologies. This choice is discernible in the selection of research tools and methods employed to gather and analyse data. The use of structured questionnaires and frequency analysis is indicative of a quantitative approach, as the responses and the compiled corpora are quantified and analysed using numerical data. In contrast, the method of observation employed in this study reflects a qualitative approach, as it allows for the collection of data in a naturalistic setting. This qualitative method enhances the depth and quality of the data, facilitating a more profound exploration of the research questions.

As a result, this research project gathers and analyses two distinct types of data, one that is quantified and numerical in nature, and another that entails qualitative description, offering a comprehensive understanding of the sociolinguistic phenomena under investigation. The integration of both quantitative and qualitative approaches enriches the depth and breadth of the study, providing a more holistic view of the research subject.

### **3.4.1.1. Primary Data**

The data under consideration are characterised by their original acquisition, primarily by the researcher. In the current study, two research instruments have been judiciously selected for the purpose of collecting such data: a structured questionnaire and systematic observation. These tools were thoughtfully employed to ensure a comprehensive exploration and documentation of the pertinent sociolinguistic phenomena. The utilisation of these instruments aligns with the study's objective of rigorously examining the complex interactions and language practices observed within the researched sociocultural context.

### **3.4.1.2. Secondary Data**

Secondary data, as employed in this research, denotes information acquired from prior studies conducted within the same context and subsequently subjected to statistical analysis by other researchers. In this study, relevant secondary data were sourced from a variety of scholarly materials, encompassing published books, articles, online resources, and survey reports. These sources predominantly pertain to critical concepts, linguistic data, and statistical insights regarding language usage within social contexts and CMC.

The entire research project unfolds across five distinct phases, with each of these stages making use of a tailored set of techniques and specialised data collection instruments. In chronological sequence, these phases are outlined as follows:

### **3.4.2. Phase One: Review of the Relevant Literature**

In order to delve into and draw from a variety of studies about the subject of CMC and language use on SNSs, an extensive review of the literature was done through an examination and documentation of historical background, data collection techniques, encountered limitations, and new insights. This endeavour aimed to establish a solid foundation upon which the present research project is built. Such data falls into the category of qualitative secondary data.

### **3.4.3. Phase Two: Attitudes Assessment Using Funnel Method**

This phase employed the funnel method, as proposed by Oppenheim (2001). Initially a questionnaire containing open-ended questions was employed. The questionnaire responses would serve as the basis for creating a new scale in the subsequent phase. The funnel method involves using participants' responses to construct a scale that captures the attitudes and underlying psychological characteristics of the target population. The questionnaires were utilised to assess language attitudes in the context of CMC, and the resulting data fall under the category of primary quantitative data.

### **3.4.4. Phase Three: Attitudes Measurement Using Likert Scale**

To broaden the spectrum of inquiry surrounding our research topic, an alternative questionnaire was used. This questionnaire incorporated the utilisation of the Likert scale, a widely recognised psychometric tool for assessing attitudes and opinions. This approach not only introduced a novel dimension to our investigation but also offered a more nuanced and detailed perspective on the intricate sociolinguistic fabric under scrutiny. As a result, this methodological choice facilitated the acquisition of additional primary quantitative data, enriching the depth of our empirical foundation for analysis.

### **3.4.5. Phase Four: Analysis of the Facebook Compiled Corpus**

In this phase of the research, the Facebook platform was used by selecting distinct Facebook group and specific Facebook page. Within the selected online environments, meticulous collection and cataloguing of genuine instances of language use took place. These amassed data were methodically organised and categorised in alignment with specific linguistic and sociolinguistic attributes that directly pertained to the research focus.

The culmination of this investigative phase resulted in the generation of a comprehensive corpus encapsulating authentic language usage. This corpus was designed to encompass not only the quantitative aspects of the collected data but also

to explore the underlying qualitative intricacies that characterise sociolinguistic phenomena in the context of online social media discourse. This unique blend of quantitative and qualitative data enhances the thoroughness and depth of the research findings.

#### **3.4.6. YouTube Shorts Video Analysis**

In this conclusive phase, the study embraced the emerging phenomenon of short video content, which has significantly impacted the landscape of CMC. Attention was directed towards the strategic migration of traditional media outlets to the YouTube platform, where they harnessed the platform's rich resources. A particular emphasis was placed on the utilisation of YouTube Shorts<sup>3</sup> (YS), a novel feature introduced by the platform. The linguistic analysis encompassed an examination of the language used within these videos, accompanied by an exploration of the commentary sections associated with the analysed content. This multifaceted approach of both quantitative and qualitative data analysis, aimed to analyse the intricate manifestations of language in the dynamic realm of CMC. The results of this analysis, offered valuable insights and data aligning with the research objectives. These findings delved into the sociolinguistic phenomena under investigation, enriching the research with multifaceted dimensions.

### **3.5 Funnel Method**

All multiple-choice inquiries ought to begin as open-ended inquiries. It is not advisable to "jot down a few questions," "create some answer categories," and then put them in the later stages of the pilot work without first piloting them in "open" form. Identifying the need for question rephrasing involves a continual assessment of whether the responses yield the desired information. Additionally, inadvertent

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<sup>3</sup> YouTube Shorts is a short-form video feature created by YouTube. It is designed for users to create and share brief, engaging videos. YouTube Shorts typically has a maximum duration of 60 seconds and provides various creative tools to enhance the content. It is YouTube's response to the growing popularity of short-form video content on platforms like TikTok.

biases present a notable concern in this context. Poor questions will result in a limited range of answers or will be misunderstood by a portion of the sample; they may be too vague or ask for information that the respondent does not have or cannot recall; they may be leading questions that skew the results; or they may operate at the incorrect intimacy level for the task at hand (Oppenheim, 2001, pp. 52-53).

**A question may be too wide or too narrow in scope; it may require an introductory sentence or a supplementary question (a 'probe'); it may be too colloquial or too technical, too intimate or too abstract, too long or too short.....some questions are well understood and seem perfectly reasonable but produce answers that cannot be classified. (Oppenheim, 2001, p. 53)**

By evaluating attitudes toward language use, one might learn the motivations behind the behaviour of those who have certain attitudes (Agheyisi & Fishman, 1970, p. 139). Compared to earlier research on linguistic attitudes, this area of study is relatively new. Prior studies on attitudes emphasised the spoken form of the language and the real world (non-virtual) setting. A new wave of studies just surfaced with the introduction of SNSs. These research projects all have an interest in how people use language when using SNSs. It is important to note that CMC is viewed as a setting in which both speaking and writing are realized; specifically, "it may be informal, synchronous, and ephemeral (like speech) and/or editable, text-based, and asynchronous (like writing)" (Squires, 2010, p. 462).

Sociolinguistic studies divide attitudes into three categories: first, those focusing on language-oriented attitudes, such as comparing languages and varieties in terms of beauty/ugly; second, those focusing on language and stereotyping examples, such as attitudes toward speakers of particular varieties; and third, studies relating to the behavioural aspect of language. When the three aforementioned types of study are observed, it becomes clear that these three classifications overlap with one another (Agheyisi & Fishman, 1970, p. 141).

The present study falls into the second group, where the attitudes of the informants are evaluated based on their responses to particular linguistic behaviours. However, as was already said, discussing language and attitudes requires going outside the realms of the other two classes. According to mentalists, attitudes represent a mental and neurological state of preparedness (Allport , 1935) in (Agheyisi & Fishman, 1970, p. 138). This means that they are not immediately evident and must be deduced from the subject's introspection. As a result, this concept has raised several methodological problems, such as:

- What kind of information can be used to infer attitudes?
- How can something that does not have a clear substance be physically quantified (via observations, research, quantitative measures)? (Agheyisi & Fishman, 1970, p. 138).

However, utilising stimuli to elicit behaviours that serve as indicators of attitudes does not imply that these behaviours are a direct result of the stimulus. When compared to the used stimuli, attitudes are seen as a separate entity. The behaviourist method, on the other hand, adamantly contends that the only way to quantify attitudes is by inducing them with a stimulus so that they can be seen, leading to their dependence on the stimulus itself. Nevertheless, by paying attention to consistency in the responses, the argument over the methodology for measuring attitudes could be settled (Agheyisi & Fishman, 1970, p. 138).

### **3.5.1. Pilot Phase**

Prior to establishing confidence in a questionnaire's ability to fulfil the intended task, it necessitates a sequential process of creation, testing, refinement, and repeated evaluations, often conducted multiple times. Despite the occasional utilization or modification of questionnaires from prior studies, the responsibility lies with ensuring their compatibility with the studied group and their effectiveness in delivering the required information. Usually, this entire drawn-out process of developing and experimenting with questions and protocols is referred to as "pilot work (Oppenheim, 2001, p. 47).

In succinctly discussing data analysis, it is unproductive to impose excessive burdens on respondents, risking diminished response rates when seeking detailed responses. It is imperative to consistently question the purpose of each inquiry and contemplate the intended analysis during questionnaire design, "What is this question accomplishing here, and how do we plan to analyse it later?" (Oppenheim, 2001, p. 61). In other words, "There is no point in asking 'interesting' questions that produce responses which cannot be analysed" (Oppenheim, 2001, p. 62). Also, stimulus equivalence, or the idea that every respondent should comprehend a given question in the same manner as every other respondent, is a prerequisite (Oppenheim, 2001, p. 86).

### **3.5.2. Post Pilot Phase (Funnel Method)**

A questionnaire can serve the purpose of gathering participant demographic information, and it also has the potential to function as the sole research tool (Albirini, 2016, p. 60). Various definitions have been attributed to the word "questionnaire." While some practitioners retain the term solely for self-administered and postal questionnaires, others include interview schedules (conducted over the phone or in person) under the broad heading of "questionnaires." A sequence of questions, possibly some of which are open-ended, may be referred to as a questionnaire. Of course, several of these strategies overlap with one another. For instance, they all share the same issues with item wording or phrasing and with sequencing the questions. In this context, the term "questionnaire" is used broadly to refer to self or group administered questionnaires. In this larger sense, a questionnaire could include checklists, attitude scales, projective techniques, rating scales, and various other research methods (Oppenheim, 2001, p. 100).

It takes a lot of unsuccessful tests before a questionnaire is fully formed; it must be built or modified, fashioned, and developed. To ensure that a survey functions as intended, every component must be tested beforehand (Oppenheim, 2001, p. 47).

Any questionnaire that will be used in a survey must be developed as part of the research design phase. A questionnaire is more than just a list of inquiries or a blank form. It functions primarily as a measurement tool and a device for gathering specific types of data. The objectives and requirements of a questionnaire, like those of all similar tools, are directly derived from the entire research design. The objectives and prerequisites may not be immediately evident upon a cursory examination of the questions. However, to assess a questionnaire effectively, it is imperative to comprehend the purpose it served (Oppenheim, 2001, p. 10).

Questionnaires' key benefits are their low cost of data collecting, low cost of processing, and lack of interviewer bias. Concerning drawbacks of the questionnaire; generally low response rates and causing biases; unsuitability for respondents with low literacy; the visually impaired; the very old; or children younger than, say, ten; frequently unsuitable for people with language difficulties; (no opportunity to correct misunderstandings or to probe; no control over the order in which questions are answered; no check on incomprehensible responses; and no opportunity to offer explanations or help. In addition to that, it is possible that there could be interviewer bias in a postal questionnaire even when there is not an interviewer there. In a way, the respondent still perceives a ghost interviewer since they may have preconceived notions about the organisation that delivered the questionnaire and the type of person who would be asking these questions. In other words, the questionnaire will be used by the respondents, and they may "project" some sort of person or organisation "behind" the questions, which could influence their answers (Oppenheim, 2001, pp. 102-103).

### **3.5.3. Pilot Phase Questionnaire**

As previously mentioned, the primary objective of this questionnaire is to construct a robust and dependable scale, a methodology inspired by the insights of Oppenheim. This meticulously designed questionnaire encompasses a set of 13 open-ended items, tailored to explore the nuances of language use on the Facebook platform. Additionally, a concluding closed-ended item, designed to collect

demographic information, addresses the respondents' gender. Consequently, the questionnaire encompasses a compilation of 14 items in total. Each open-ended query is accompanied by a visual illustration, providing clarity and simplifying the comprehension of the content, as exemplified in Figure 7. Importantly, the questionnaire is exclusively crafted using MSA. This questionnaire was systematically distributed during the time frame spanning from February to March 2020, at the Faculty of Medicine and the Faculty of Commerce - Djillali Liabes University - Sidi Bel Abbas. This strategic use of the questionnaire set the stage for the subsequent phases of data collection and analysis within the research endeavour.

■ ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك باللغة العربية فقط (دون خلطها بكلمات من العامية "الدارجة" أو لغة أخرى)؟



Figure 7. Example of an item from the pilot phase questionnaire.

#### 3.5.4. The Resulted Questionnaire (Funnel Method Questionnaire)

Upon compiling and rigorously analysing the responses from the initial questionnaire, a process of data categorisation unfolded, leading to the emergence of distinct scales for each questionnaire item (as visually depicted in Figure 8). These newly derived scales have played a pivotal role in the structuring of the subsequent questionnaire. The finalised questionnaire comprises a total of 16 close-ended items. Among these, 13 items pertain to various aspects of language use, offering an in-depth exploration of sociolinguistic phenomena within the context of digital communication. Additionally, two close-ended items capture essential demographic information, specifically age and gender. Furthermore, the questionnaire concludes with a yes/no query regarding the ownership of a Facebook account, offering valuable insights into participants' online presence and engagement (for an extended view, refer to the appendix).

ضع علامة ( x أو ✓ ) تحت ما تراه مناسب .

هل تملك حسابا على موقع فيسبوك؟

لا	نعم

ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك  
باللغة العربية فقط (دون خلطها بكلمات من العامية "الدارجة" أو لغة أخرى)؟

Fransais English Türkçe العامية العربية

يتقن اللغة العربية	متقف	حتى يفهمه الجميع	أمر عادي	محب

ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك  
باللغة العربية و يخلطها بالعامية (الدارجة) دون خلطها بكلمات من لغة أخرى  
(الفرنسية، الإنجليزية...إلخ)؟

Fransais English Türkçe العامية العربية

اسهل طريقة للتعبير	حتى يفهمه الجميع	لا يتقن العربية	غير قادر على التعبير	ضد هذا

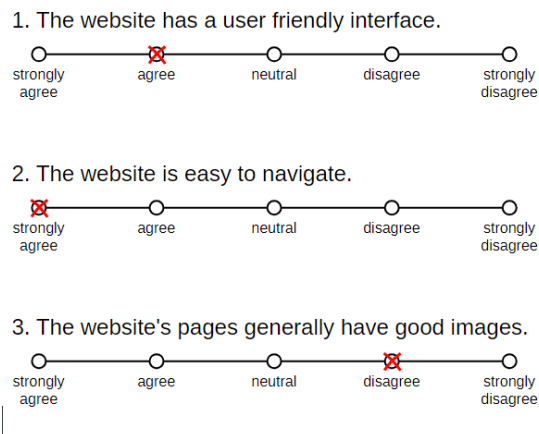
Figure 8. Example of items with scales created using the pilot phase questionnaire.

### 3.6 Likert Scale Survey

Usually, studies dealing with language attitudes and even other attitudinal studies employ Likert scale (figure 9) which is “A rating system that is designed to measure people’s attitudes, opinions, or perceptions. Subjects choose from a range of possible responses to a specific question or statement; responses typically include “strongly agree,” “agree,” “neutral,” “disagree,” and “strongly disagree” (Jamieson, 2022). With that purpose in mind and to enhance the depth of the investigation, an additional survey was conducted using the Likert scale.

The research questionnaire encompasses a comprehensive set of 13 closed-ended items designed to elucidate participants' language attitudes. These questions are accompanied by an additional 3 inquiries, primarily serving classification purposes. All of the questionnaire items, without exception, employ a closed-ended format to ensure concise and structured responses. Furthermore, the 13 language attitude items prominently feature the utilisation of the well-established Likert scale, a tool for gauging attitudes and perceptions in a graded fashion.

## Website User Survey



**Figure 9. The Likert Scale.**

### 3.7 The Sample

The sample size is determined by the theoretical prerequisites, including sampling error, cluster size, and the desired accuracy of population estimates, as well as the precision of the sampling operation. Additionally, considerations such as the number of intended sub-group comparisons and the characteristics of the dependent variable play a role in determining the appropriate sample size. Time and financial constraints will also play a role. It is important to consider whether a sample study will be representative i.e., it will be possible to extrapolate population estimates from the sample. Or should it try to reflect particular subgroups, such those who did not vote in a given election? Or a combination, such as a population sample where particular interest groups such as twin families have been purposefully oversampled (Oppenheim, 2001, p. 44).

#### 3.7.1. The Pilot Phase Sample

A total of 27 respondents took part in the pilot phase of this study, representing a diversified sample from two distinct faculties: the Faculty of Medicine and the Faculty of Commerce. From the Faculty of Medicine, seven (7) male students, eight (8) female students, and two other respondents (did not mention their gender) participated, contributing to the sample composition. Similarly, the Faculty of

Commerce provided a group of 10 students, primarily composed of nine (9) female participants and one student (did not mention his/her gender). The data collection process unfolded over a span of two months, between February and March 2020, accommodating both group and individual responses to the questionnaire.

### 3.7.2. The Funnel Method Sample

Subsequent to the development of the scales, the research progressed by administering the newly constructed questionnaire to a larger and more diverse sample, comprising a total of 63 participants. This group consisted of 40% males and 60% females, thereby maintaining a balanced gender representation. The majority of respondents (75%) fell within the age range of 17 to 25 years, with a smaller fraction (5%) spanning the ages of 26 to 50, as visualised in Figure 10. The data collection process was executed over the course of the month of October 2021. Notably, for the final analysis, only individuals possessing active Facebook accounts and those who provided complete responses to all the questionnaire items were included.

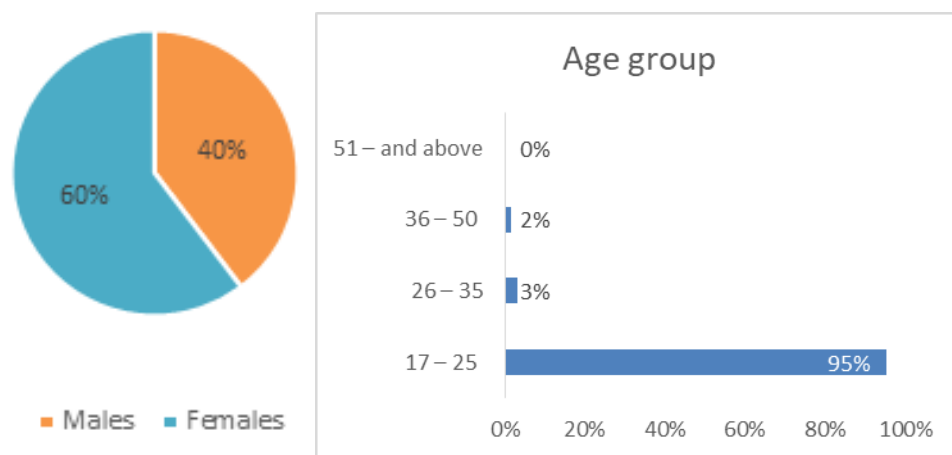


Figure 10. Characteristics of the funnel method sample.

### 3.7.3. Sample of Likert Questionnaire

A total of 68 individuals participated in this phase of the study. However, during the initial data screening process, 10 participants were excluded from the subsequent statistical analysis due to incomplete responses, while an additional 7

respondents were omitted from the dataset for not possessing an active Facebook account. Consequently, the final dataset for statistical analysis comprised 51 students, characterised by a gender distribution of 20% men and 80% women. The survey was administered during the month of October 2021, and the age distribution of participants is depicted in Figure 11, revealing that the majority of respondents fell within the 17–25 age range.

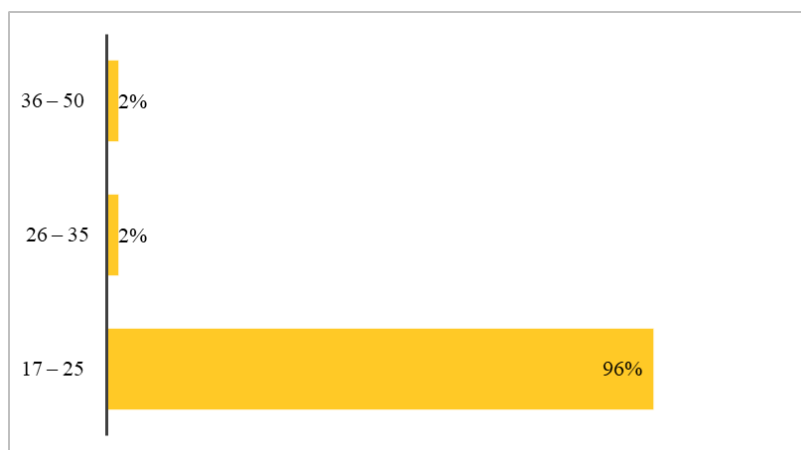


Figure 11. Age Group of the Likert Scale Sample.

#### 3.7.4. Sample of Facebook Corpus

Achieving an accurate sample description relying on the information given by the Internet users on their Facebook profiles is not an accurate endeavour. However, the information provided by the users may reveal valuable data since it is not always false or deceptive information especially with the increase crack down policy on fake profiles taken by SNSs.

In the context of bidialectal CS in Arabic sociolinguistics, a significant distinction can be drawn between monitored and unmonitored speech. Monitored speech frequently necessitates the use of MSA, whereas unmonitored speech often incorporates the use of Colloquial Arabic (AD). In monitored speech scenarios, CS tends to reflect the broader sociolinguistic norms and expectations of the speech community, serving as a foundation for representations of diglossia, such as Ferguson's model. In contrast, in unmonitored speech, the functions of CS are shaped by interpersonal and intergroup dynamics, entailing negotiations of roles, meanings,

and identities. It is crucial to keep in mind that if an Internet user chooses to remain anonymous, the distinction (monitored or unmonitored) is meaningless because there is no way to determine how they are related to their audience. However, once the identity of the Internet user is known, whether online communication is perceived as monitored or unmonitored depends greatly on the audience that is envisioned and how the Internet user presents themselves to this audience (Albirini, 2016, pp. 256 - 270).

Two distinct Facebook media, a Facebook group, and a Facebook page, were selected as primary sources for data collection, with the aim of extracting instances of genuine language use in CMC contexts. The chosen Facebook group, the "Keratoconus" group, initially encompassed 4,718 individuals at the commencement of data collection. Simultaneously, the "Sidi Bel Abbes Town" Facebook page was followed by 1,062,557 users, with 521,209 individuals having liked the page during the same time frame.

The selection of the "Keratoconus" group aligns with Labov's approach, which he employed to investigate speech variation in the context of New York. Labov employed informal interviews characterised by emotionally engaging inquiries, indicating that "serious topics eventually lead to greater emotional involvement" (Labov, 2006, p. 92). Given the gravity of the Keratoconus condition, it is expected that the language used in this group will exhibit a greater degree of authenticity and genuineness. On the other hand, the "Sidi Bel Abbes Town" Facebook page was chosen due to its specialised local focus and the relatively more open privacy settings compared to the selected group.

Data collected from the "Keratoconus" Facebook group, which constituted a compiled corpus of 100 contributions (comprising posts and comments), indicated that the gender distribution was as follows: 18 males, 80 females, and 2 unidentified users, as illustrated in Figure 12. The available data extracted from user profiles revealed that contributors originated from various regions, with contributions coming from 16 users in Algiers, 5 in Setif, 3 in Constantine, 3 in Boumerdes, 3 in Khenchela,

3 in Msila, 3 in Tizi Ouzou, 3 in Bouira, 2 in Tipaza, 2 in Chlef, 2 in Oran, 2 in Jijel, 2 in Ain Defla, 2 in Saida, 2 in Blida. Furthermore, 1 user hailed from each of the following regions: Medea, Mascara, Reggane, Bordj Bou Arreridj, Annaba, Bejaia, Touggourt, Tiaret, Oum El Bouaghi, Skikda. However, it is important to note that 37 users did not disclose their respective regions of residence on their profiles, as indicated in Figure 13.

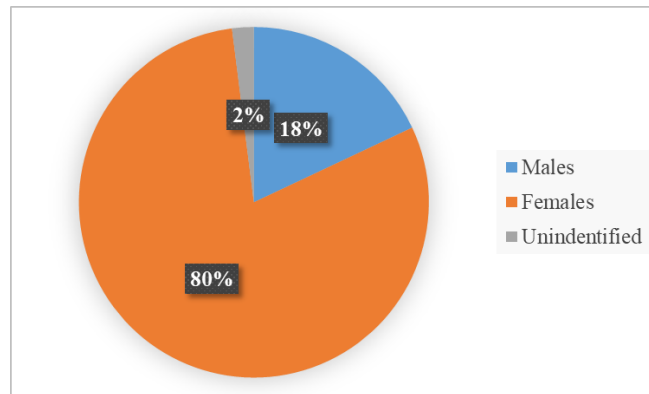


Figure 12. Gender Distribution of the Studied Facebook Group.

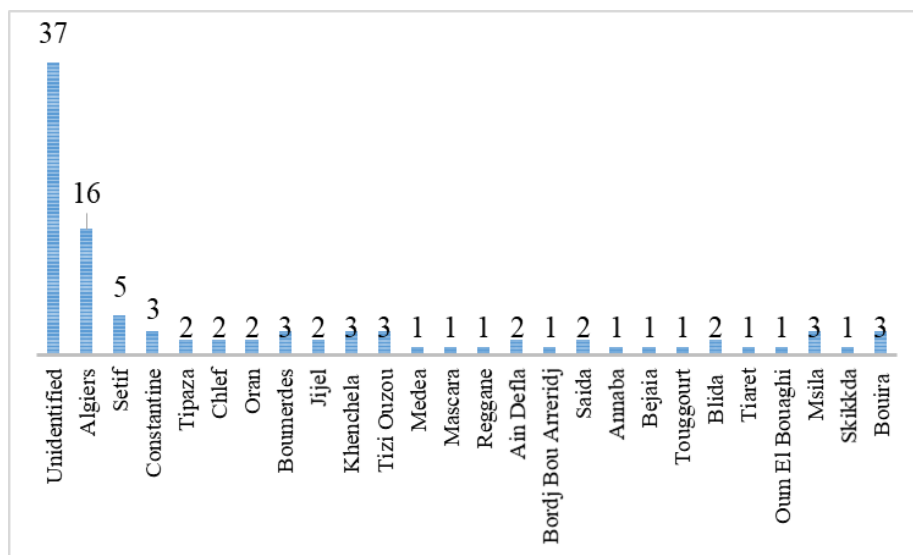
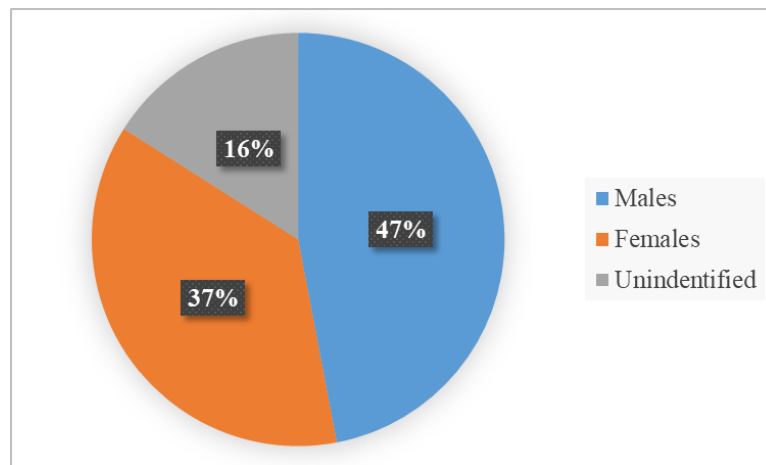


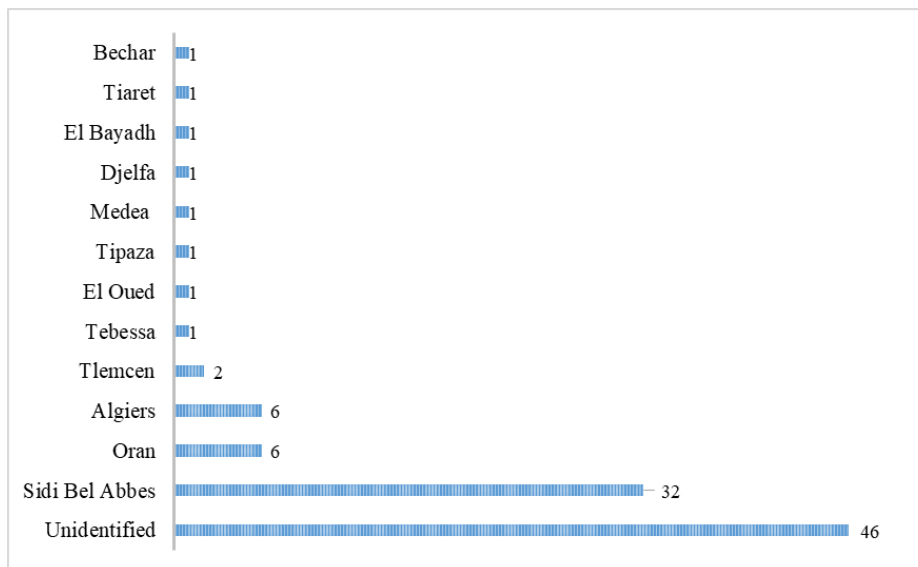
Figure 13. Distribution of Contributors per Region (Facebook Group).

Concerning the analysis conducted on the Facebook Page, the contributors were distributed across different genders, with a total of 47 males, 37 females, and 16 users did not mention their gender, as visually represented in Figure 14. As for regional categorisation based on the information available on their respective

Facebook profiles, it was observed that 46 users did not specify their region of residence. The remaining contributors were distributed across various regions, including 32 users from Sidi Bel Abbas, 6 from Oran, 6 from Algiers, 2 from Tlemcen, and 1 user each from the regions of Tebessa, El Oued, Tipaza, Medea, Djelfa, El Bayadh, Tiaret, and Bechar. This regional distribution is detailed in the provided figure (Figure 15).



**Figure 14. Gender Distribution of the Studied Facebook Page.**



**Figure 15. Distribution of Contributors per Region (Facebook Page).**

### 3.8 Data Collection and Analysis

Information might be quantitative or qualitative. Multiple types of numerical information are referred to as data. A researcher is constantly looking for an appropriate mechanism or process for information collection in any study endeavour. As a result, gathering data is essential to every research program. The goal of a research program and the categories of information needed are set depending, in particular, on the study design. Data gathering is the next step (Sahu , 2013, p. 63).

After the research plan has been decided upon, a technique for gathering the research data is needed. Sampling, secondary data, observation, interviews, and questionnaires are just a few of the approaches used in data collection. Multiple methods of data collection may be employed by researchers (Biggam, 2008, p. 101). “Anything that becomes a means of collecting information for your study is called a ‘research tool’ or a ‘research instrument’, for example observation forms, interview schedules, questionnaires and interview guides” (Kumar, 2011, p. 41).

In the absence of direct access to Facebook's servers, alternative methodologies become essential for researchers seeking to collect valuable data. One approach involves employing less sophisticated yet effective methods, such as utilising applications or plugins that participants willingly install. These tools can facilitate the extraction of pertinent information, ensuring a comprehensive understanding of user behaviours and interactions within the platform. Additionally, capturing screenshots of profile content emerges as another viable strategy, allowing researchers to glean insights into the dynamics of online interactions. By adopting these resourceful techniques, scholars can overcome access limitations and contribute meaningfully to the field of social media research, shedding light on the intricate nuances of user engagement and digital communication. “For researchers without access to Facebook’s servers, data can be collected through less sophisticated methods, including using applications or plugins that participants must install, or capturing screen shots of profile content” (Marwick, Burgess, & Poell, 2019, p. 630).

**To analyse diasporic social networks, we need a unit of analysis that can account for both contiguous and non-contiguous interactions without clear boundaries. This new conceptualisation should enable us to understand communication as a virtually boundless heteroglossia of juggling voices and partial identities emerging from a multiplicity of interconnected networks of social relations. (Jacquemet, 2019, p. 9)**

Language use analysis within the domain of social media is undertaken through the employment of conversation analysis methodology. Conversation analysis is based on inductive reasoning where the user of this method of analysis scrutinizes and extracts patterns of language use and language interaction from raw, naturally occurring and spontaneous conversations. To achieve that, five key components of conversation analysis must be satisfied ( (Sidnell & Stivers, 2013, p. 2) & (Alhazmi, 2016, p. 187) ):

- Conversation analysis user assumes that all participants in a given social interaction consciously or subconsciously subscribe to an underlying grid of reasoning via which they create norms to share the commands of the dynamics pinning a given conversation on a minute-to-minute basis;
- Conversation analysis seeks to describe the blueprint on the basis of which the whole interaction is happening;
- The data subject to analysis must be naturally occurred rather than artificially generated;
- Finally, Conversation analysis seeks in a qualitative inductive manner to identify the distribution of speech patterns to reach certain generalities without disregarding the deviant instances (Sidnell & Stivers, 2013, p. 2).

Descriptive statistics is used to represent the collected data in a simple manner (Gravetter , Wallnau, & Forzano, 2018, p. 50), this could be achieved by employing

frequency distribution to represent the data in much clear, understandable and easy to read figures ( (Alhazmi, 2016, p. 187) & (Gravetter , Wallnau, & Forzano, 2018, pp. 36-50)).

Frequency distribution organises the collected data in one condensed form (table, graph...etc.) which will illustrate the high and the low scores and their distribution as well as their concentration on the scale, in other words, “A frequency distribution is an organised tabulation showing the number of individuals located in each category on the scale of measurement” (Gravetter , Wallnau, & Forzano, 2018, p. 36). In addition to that, previous theories and explanation of CS are tested against the collected data, that is, the deductive method is employed to explore how previous conclusions concerning CS matches with the findings in this research (Alhazmi, 2016, p. 187).

### **3.8.1. Analytical Approach for Facebook Content**

The analysis of language content within SNSs can be approached through a multitude of methods, which are contingent on the specific research objectives and the array of available tools. Researchers must judiciously devise a method tailored to their research objectives, ensuring it aligns with the overarching goals of the study. This methodological selection is crucial for extracting meaningful insights and in-depth understanding of language usage patterns and sociolinguistic phenomena within the context of SNSs.

The chosen method should be carefully tailored to address the intricate nuances and unique characteristics of SNSs, contributing to a comprehensive exploration of the linguistic landscape in these digital communication spaces. Additionally, it is important to consider how these methods may accommodate the dynamic and rapidly evolving nature of online communication. Researchers must account for the ever-evolving technological and sociocultural aspects that can impact language use in the digital sphere, thus necessitating an adaptive and flexible research design. Consequently, the successful execution of SNSs language content analysis

demands an approach that is methodologically rigorous, conceptually well-grounded, and continuously attuned to the shifting landscape of online communication.

In the digital age, the analysis of SNSs has emerged as a crucial research endeavour, opening a vast realm of opportunities and challenges. Researchers endeavour to dissect the multi-layered language content that permeates these platforms. Nevertheless, this pursuit is not without its complexities, particularly in the face of the sheer volume of digital data generated by users across the globe.

It becomes an intricate task to select and focus on a single sample or topic of conversation, given the enormity of data streams that SNSs generate. The unprecedented growth of digital communication platforms, social media in particular, has ushered in an era characterised by a deluge of textual, visual, and multimedia content. This profusion of content spans various languages, cultures, and contexts, further complicating the analysis process. Researchers must grapple with the challenge of sifting through this extensive data landscape to extract meaningful insights. The sheer volume of data can be overwhelming, rendering the traditional manual analysis approaches inadequate and impractical.

In addition to the overwhelming quantity of data, the ephemeral nature of SNS content introduces another layer of complexity. Conversations and interactions on these platforms transpire in real time and can quickly fade into obscurity. As a result, researchers must devise strategies to capture and preserve relevant data for analysis while recognising the temporal dimension of these interactions. Moreover, the ever-evolving nature of SNSs, with the introduction of new features, trending topics, and shifts in user behaviour, presents a dynamic environment for research. Researchers must adapt to these changes and ensure their methodologies remain relevant and effective in capturing contemporary online discourse.

In light of these challenges, the development and refinement of research methods for analysing SNSs language content become imperative. Researchers need to explore innovative techniques, leverage natural language processing tools, and harness big data analytics to navigate the vast and dynamic landscape of SNSs

effectively. Ultimately, their goal is to derive meaningful insights and contribute to the understanding of the multifaceted world of online communication (Mallinson, Childs, & Van Herk, 2013, p. 238).

In this research project, a total of 200 posts and comments were collected for in-depth analysis. Specifically, 100 contributions were sourced from a Facebook group dedicated to keratoconus patients, while the remaining 100 were extracted from the Facebook page of Sidi Bel Abbes province. To ensure the quality and relevance of the data, comments consisting solely of punctuation marks, emojis, tags, individuals' names, or symbols were deliberately excluded during the rigorous sampling process. The overarching aim was to curate a dataset that embodies a representative selection of content relevant to the study, upholding the methodological standards.

In an ideal scenario, the process of data collection would yield 10 posts and 90 comments from each of the studied digital environments, namely the Facebook group and the Facebook page, culminating in a total of 100 contributions for each of these contexts. However, variations were observed, where some posts garnered fewer than nine comments, prompting the inclusion of posts with nine or fewer subsequent comments in the dataset. This process was systematically executed until the corpus contained precisely 100 contributions.

Consequently, this extensive data collection endeavour resulted in a comprehensive corpus encompassing a total of 200 contributions, comprising 27 posts and 173 comments. This dataset forms the foundation for the content analysis conducted within this research, offering valuable insights into the linguistic dynamics and sociolinguistic phenomena manifested in the digital realms of the chosen online platform.

Androutsopoulos advanced three dimensions via which the analysis of SNSs is approached, these are: semiotic materiality, web resources, and web related audience. The first dimension termed semiotic materiality refers to the manifestation of language in an online environment via keyboards. This manifestation is variable

in terms of pragmatic functions, social identities, and relationships. Second dimension is related to the tools and affordances available to individuals on the Internet such as translation websites...etc., the utility of such tools is brought and tamed from their original context to perform in a local context in addition to the already existing linguistic resources of the audience.

Finally, the online audience which refers to the different members forming an online network, these individuals are characterised by different traits since each member of the network regroup a set of features, attitudes and believes, Androutsopoulos focused in his analysis on “moments that are entextualized and interactively negotiated in a semi-public space that is socially construed by individuals in a social networking site” (Androutsopoulos, 2014a, p. 6). He further explained that, In the context of social networking, 'moments' are construed as individual communicative acts that contextualize a significant event for a participant and their network of 'friends'. Grasping these moments and engaging in their interactive negotiation relies on the shared background knowledge and linguistic resources among members of the networked audience and the sharer (Androutsopoulos, 2014a, p. 6)

### **3.8.2. Analytical Considerations**

As theories are developed and verified, the relationship between theory, technique, and practice becomes increasingly important. It is common practice for sociolinguistic theory to be constructed by detecting broad trends in language use or social interaction in a certain context or contexts, which in turn rely on an appropriate description or analysis of actual facts from a particular social environment (s) (Albirini, 2016, p. 50).

Androutsopoulos suggested that “the basic unit of analysis for Facebook data is not a single post (status update or comment), but a communicative event ‘wall event’ which is defined as a spatially and temporally delimited, multi-authored sequence of contributions on a Facebook timeline.” He further explained that “Communicative events on Facebook start with an initiating contribution, usually a

so-called status update, which can feature typed text, embedded images, videos, links to web content or a combination thereof. This initiating post can be followed by ‘likes’ and one or more responding contributions by members of the audience” (Androutsopoulos, 2014a, pp. 7-8). This method was used in this research by selecting multiple posts and their subsequent comments. As mentioned previously, the initial objective, or the ideal scenario, is to compile a corpus of 100 contributions. This can be achieved by collecting 10 posts. For each of these posts, nine subsequent comments will be gathered, resulting in a total of 10 posts and 90 comments, which equals 100 contributions. However, due to the fact that some posts had less than 9 comments the ration 10/90 (10 posts 90 comments “100 contributions”) will be rarely achievable. In our case the results were 27 posts and 173 comments (for 200 contributions).

The analysis concerning language choice focuses on the repertoires of users (how many languages they use). Also, the analysis takes into consideration the blend that happens between the varieties of the individual’s repertoire. To tackle the overwhelming content of Facebook, Androutsopoulos advanced the relevant ‘moments’ technique to isolate significant posts and contributions for qualitative analysis. To apply this method, three criteria were established to spot the relevant moments:

- Recurrence;
- Reactivity;
- Reciprocity;

A high number of responses on a post, makes that post a significant one, usually posts related to events such as weddings accumulate a significant number of responses. The significance of the post is constituted by two features styling and interactive negotiation. Users of Facebook can also highlight these significant moments when asked about their posts and interactions on Facebook (Androutsopoulos, 2014a, p. 8).

### 3.8.3. Linguaging Analysis Versus Quantitative Analysis

A languaging analysis views utterances, specifically contributions within communicative exchanges on timelines, not as confined 'in' a specific language, but rather as utilising resources ('features') linked to various languages, registers, genres, and so forth. In contrast to a quantitative repertoire analysis that categorises an utterance into one or more languages, the languaging approach elevates the analysis to a more intricate level of segmentation. It is worth noting that “languaging analysis” observes digital language as an additional semiotic gate through which users of Facebook can manifest new meanings “spelling variation and expressive use of punctuation” (Androutsopoulos, 2014a, p. 8).

**Audience responses come in various degrees of complexity and engagement with the shared moment and the sharer. In the simplest case, audience engagement is limited to a ‘like’, i.e. a click-induced index of awareness of a contribution, or a short, ritualised response.... However, audience responses can contextualise whatever is being shared in more substantial ways, for example by requesting more information or offering interpretive cues which may help other, non-responding members of the audience to assess the, importance of what is being shared. (Androutsopoulos, 2014a, pp. 10-11)**

### 3.8.4. Sociolinguistic Analysis

The sociolinguistic analysis constitutes the core of the present study’s analytical framework. It focuses on examining how linguistic practices manifest across different social media contexts, with particular attention to the phenomena of diglossia, CS, and language attitudes. This analysis aims to uncover the underlying sociolinguistic patterns that characterize Algerians’ linguistic behaviour on online platforms such as Facebook and YouTube. By linking linguistic forms to their social meanings and functions.

The analysis follows both qualitative and quantitative dimensions. Qualitatively, it interprets the contextualised use of Arabic varieties and French in natural discourse to identify emerging trends in language choice and mixing. Quantitatively, it considers the frequency and distribution of these features across the corpus, allowing for systematic comparison. The findings derived from this sociolinguistic layer complement the attitudinal data collected via the funnel method and Likert-scale surveys, providing a comprehensive perspective on language use and perception in Algerian digital communication.

### **3.9 Analysis of Media Content Via YouTube Platform**

In an age characterised by the rapid evolution of digital technologies and shifting media landscapes, traditional TV channels and media outlets are undergoing a transformative migration to digital platforms, particularly YouTube and various social media networks. This migration represents a significant paradigm shift in the way content is produced, distributed, and consumed, thereby impacting research methodologies for language analysis in CMC.

The ascent of YouTube and the ubiquity of social media networks have fundamentally altered the media ecosystem. Traditional TV channels and media outlets are increasingly utilising these platforms to engage with a global audience. These digital platforms offer a unique environment where diverse forms of content, from user-generated videos to professionally produced media, coexist and interact. As a result, researchers face a new landscape for language analysis within CMC, one that is marked by enhanced accessibility to data and novel avenues of investigation.

It is necessary to re-evaluate research methodology in light of the shift of traditional media to social platforms like YouTube. The scope of content categories covered by language analysis in CMC has expanded. The various communication elements of these platforms, such as hashtags, likes, shares, comments, and audience engagement indicators, must be taken into account when researchers adjust their data gathering and analysis procedures. Additionally, the temporality and fluidity of content on digital platforms pose special difficulties for researchers, necessitating the

development of methods for data collection and analysis in close to real-time or for content archiving and analysis in the future. In conclusion, a new era for research techniques in language analysis inside CMC has begun as a result of the rise of YouTube and social platforms. To properly study the complex interactions between media, language, and technology, researchers must embrace interdisciplinary techniques, adapt to the dynamic nature of digital platforms, and explore new content kinds.

### **3.9.1. The Medium Under Analysis**

The analysis of YouTube Videos/shorts created by Echourouk TV<sup>4</sup> are the focus of this section of our research. This channel is recognised for its coverage of a diverse spectrum of news and current affairs subjects, encompassing areas of national and international significance. Echourouk TV's programming extends beyond mere reporting to include analysis, making it a source for information and discourse on topics such as politics, culture, and entertainment. Its reputation as a leading news outlet within Algeria underscores its influence in shaping public opinion and creating dialogues on socio-political and cultural matters.

At the time of the analysis, it is important to highlight that Echourouk TV's YouTube channel had a sizable following, boasting an amazing 5 million subscribers and a sizable content library that included 35,000 videos. The total viewership it had accrued (a staggering 1,623,206,589 views) is an illustration of its influence on the digital media landscape. This statistic highlights the channel's impact and importance within the developing digital media landscape. This YouTube channel delineates its birth within the digital media environment by being officially launched on October 8th, 2015.

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<sup>4</sup> Echourouk TV is a prominent Algerian Arabic-language news and satellite television channel, occupying a significant position within the Algerian media landscape

### 3.9.2. YouTube Shorts

As a response to the rising popularity of short-form video content, YouTube Shorts (YS) was introduced in 2020 as a relatively new feature. The story of YS begins with the rise of short-form video content on platforms like TikTok and Instagram. As these platforms gained immense popularity, YouTube recognised the need to provide a space for short, engaging videos within its ecosystem. In September 2020, YouTube officially unveiled YS, a dedicated platform for the creation and consumption of videos lasting up to 60 seconds.

YS distinguishes itself from traditional YouTube content in several ways. Its primary distinguishing feature is the short video duration, making it particularly appealing to creators who prefer quick, engaging formats. Users can create Shorts using a specialised camera, or they can upload vertically-oriented videos that are 60 seconds or less in length. Moreover, YS features a "Shorts" shelf on the mobile app, allowing users to easily discover and engage with short-form content. This shelf is personalised for each user based on their interests and viewing history, fostering greater discoverability for creators. Short videos often feature creative and innovative video effects.

It is critical to take into account the wider background of the short-form video phenomena in order to comprehend the creation of YSs. The short-video genre was first popularised by websites and apps like Vine, which allowed users to make looping films of six seconds. Vine's success, however short-lived, showed the attractiveness of condensed, easily digestible content.

The true turning point came with the rise of TikTok, an app developed by the Chinese company ByteDance. TikTok's format, which allows users to create and share 15 to 60-second videos, took the world by storm. It introduced a new way of engaging with content, with features like a "For You" page that personalised content discovery. TikTok's rapid growth and global reach prompted other social media platforms to follow suit.

The launch of YSs has a number of effects on the online video industry. For starters, it offers new chances for content producers to connect with audiences in more approachable and interesting ways. Creators can use the Shorts platform to test out new content genres and engage a younger, more mobile-focused audience. Furthermore, YSs poses a significant competitive challenge to platforms like TikTok and Instagram, aiming to draw users back into the YouTube ecosystem for their short-form content needs. YouTube's extensive user base, coupled with its well-established advertising infrastructure, positions YSs as a powerful contender in the short-video market.

### **3.9.3. Analytical Approaches for YouTube Shorts Content**

The analytical procedure will centre its attention on the linguistic elements found within a carefully selected sample of YSs, along with the associated comments generated by the viewers in response to each YS. In the pursuit of a rigorous scientific inquiry, the sampling methodology will centre its focus on YS featured on the Echourouk TV YouTube channel, particularly emphasising those that have garnered widespread popularity. This preference for popular YS is grounded in their capacity to elicit a substantial volume of user-generated comments, facilitating a robust dataset for analysis. Furthermore, the YouTube platform simplifies the sorting of YS based on their popularity, rendering the selection process notably straightforward.

In order to mitigate the potential for bias in the selection of YSs, an interval sampling technique will be employed. This entails a systematic approach wherein every fifth YS in the sequence is chosen for inclusion in the analysis. Such a method serves to ensure a representative and diverse sample, enabling a more comprehensive examination of linguistic features across the spectrum of YSs while maintaining methodological rigor.

Distinct from the approach applied to YS, the selection of comments will intentionally exclude a focus on popular comments. Instead, a deliberate choice is made to opt for the most recent comments, thereby mitigating the potential influence of YouTube algorithms on the linguistic characteristics of the collected comments.

Once again, the application of interval sampling comes into play, serving as a methodological safeguard. In this instance, every fifth comment is systematically chosen, starting with the initial comment. This approach ensures a level of randomness in comment selection, further reinforcing the impartiality of the process.

Upon the conclusion of the sampling and data collection phase, the resultant corpus will encompass ten (10) YSs, with each individual YS accompanied by ten comments, yielding a total of one hundred (100) comments. This methodology seeks to strike a balance between an adequate sample size and the integrity of the selection process, enabling a comprehensive examination of the language dynamics within YouTube content and user-generated comments.

**Table 3. Information Related to Studied Videos.**

Videos	Likes	Views
1	113 000	5,719,867
2	83 000	3,430,932
3	38 000	2,651,913
4	32 000	1,968,797
5	55 000	1,744,320
6	26 000	1,445,595
7	22 000	1,372,485
8	27 000	1,232,738
9	15 000	1,120,005
10	25 000	1,066,166

### 3.10 Ethics

Socio-methodological issues that emerge at the beginning of a project and an interactive, dialogic speech community are intrinsically intertwined in sociolinguistics. Careful consideration is essential in the development of sustainable projects, as the dynamics of the social relationship with a speech community and specific speakers undergo continuous evolution, consistently challenging methodological presumptions (Mallinson, Childs, & Van Herk, 2013, p. 43).

A code of ethics that governs all professions has developed over time to take into account the shifting ethos, values, needs, and expectations of individuals with an interest in those professions. In terms of how far along their codes of ethics have developed, certain professions are more advanced than others. Some organisations have very rigorous rules, effectively monitor behaviour, and take appropriate action

against violators. The majority of occupations have a general code of conduct that also dictates how they do research. A unique code of ethics for research has also been developed by numerous research organisations (Kumar, 2011, p. 217).

According to the American Psychological Association manual, ethical principles can be grouped under three dimensions:

1. The reliability of the scientific information: avoid giving false information, fabricated data and results that have been modified;
2. Protection of participants: confidentiality and protection of personal information;
3. Giving credits to intellectual sources (American Psychological Association, 2010, p. 11;12;16;17).

The fundamental ethical rule guiding data collection is that participants in the study should not suffer harm as a result of their participation (Oppenheim, 2001, p. 81).

### **3.11 Limitations**

Time is the ultimate flowing entity that every human being is struggling to cope with. In each project one must deal with the limited amount of time to deliver a work of a good quality. The balance of this equation of time and quality is a quest for any goal achiever and this research is not an exception. Furthermore, financial matters are of major importance since sociolinguistics investigation requires moving from place to place and delivering a manuscript of a good quality, a specific budget should be dedicated to deal with these issues.

There are some restrictions that the nature of such inquiries imposes as well as other things that just cannot be done on the basis of textual material unlike recorded speech. Working within these constraints was frequent during this research. Because of this, the results should be interpreted cautiously and reluctantly. Three categories of challenges should be taken into account: the lack of sound; sample size limitations; and problems with representativeness and validity. Through standard

grapheme-phoneme correspondences, which are rarely one to one and give a lot of opportunity for interpretation and ambiguity, writing only very slightly approximates pronunciation. The "bad data" or "insufficient data" problem is when text sizes representing an interesting variety may be small, more crucially, cannot be enlarged. As a result, the same holds true for token numbers of some relevant occurrences. Attempting further data searches (which may or may not be fruitful), switching to a qualitative rather than a quantitative methodology, and generally exercising caution when drawing conclusions are all possible remedies for this constraint.

The issues of validity and representativeness relate to the degree of correspondence between the variety under analysis and the type of its records; in the case of written records, this correspondence is inevitably indirect and thus requires qualification. The link between a sample and the population it represents is what is meant by representativeness. Given that reading and writing were once exclusively available to those in higher social classes in some societies, written texts may not have been produced by the vernacular speakers a sociolinguist is interested in. Validity has to do with how accurate a record is, in this case, how faithfully a written representation captures and depicts a particular speaking act (Mallinson, Childs, & Van Herk, 2013, pp. 176-177).

### **3.12 Conclusion**

This chapter provides a comprehensive framework encompassing the essential concepts and methodological strategies imperative for addressing the research inquiries initially delineated at the onset of the study. It begins with a portrayal of the research motivation, delving into the study's purpose, the articulation of the research problem, and the overarching significance of the investigation tracing a coherent trajectory for the investigative journey. To address the research questions effectively, the chapter unfolds the research design, delineating the methodologies and strategies instrumental in achieving the study's objectives. This design is demarcated into five distinct phases, with each phase tethered to specific data collection techniques and research instruments.

Moreover, a comprehensive exposition of the employed data collection instruments is provided, paralleled by a presentation of the chosen sample, which serves as the focal point of the inquiry. The techniques employed for data collection and subsequent data analysis are elucidated and visually depicted for clarity.

The chapter culminates in a discussion of the ethical considerations that guided the research process and an appraisal of the limitations that surfaced during the project's execution. In summation, this chapter expounds upon the research methods employed, the procedural intricacies of data collection, the characteristics of the sample, the encountered limitations, and the adherence to ethical standards throughout the investigative endeavour.

# Chapter Four

## Data Analysis

## Chapter Four: Data Analysis

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## 4.1 Introduction

This chapter is dedicated to the analysis and interpretation of the research findings. The data, obtained through the Funnel method, the Likert scale questionnaire, the compiled corpus of Facebook posts and comments as well as the YSs Analysis, are subjected to scrutiny and examination. The results are expounded upon. A comprehensive summary of the primary findings is presented, emphasising how the collected data have been harnessed to address the research questions that were set forth.

To enhance clarity and facilitate understanding, the data is visually represented through tabulation and frequency distribution in the form of bar graphs. Each table and figure are subjected to analysis, explanation, and, where applicable, comparison with relevant prior studies. The chapter is underpinned by a robust foundation of empirical evidence and provides a comprehensive exploration of the research findings, setting the stage for meaningful insights and implications.

## 4.2 Funnel Method Data Analysis

In Chapter Three, the comprehensive overview of the Funnel method was presented, elucidating its core principles and application. Fundamentally, this method necessitates a pivotal preliminary phase for the construction of an attitudinal scale, a fundamental prerequisite to ensure the reliability and efficacy of a research instrument (Oppenheim, 2001, p. 109).

The Funnel method operates on the fundamental premise of scale development through the utilisation of participants' responses. This entails the formulation of open-ended questions, which are subsequently administered to a selected group of respondents, focusing on the subject of study.

The participants' responses are systematically collected, quantified, and analysed to derive scales that effectively capture the attitudes and opinions of the target population.

In the context of this study, the application of the Funnel method involved the utilisation of a crafted questionnaire comprising 14 open-ended items. This questionnaire was then administered to a group of 27 college students, consisting of 17 students from the Faculty of Medicine and 10 students from the Faculty of Economics. The questionnaire's items were primarily designed to assess the participants' attitudes towards the language practices of Algerian Facebook users. Specifically, the questions aimed to gauge the respondents' perceptions of individuals who employ MSA for posting and commenting on Facebook.

The overarching objective was to elicit opinions regarding the use of distinct language varieties, encompassing MSA, AD, French, English, and others. It is noteworthy that MSA was employed for the composition of all fourteen items within the questionnaire. The data collection process transpired within the aforementioned educational institutions during the period spanning from February to March 2020, with students providing their responses both in group settings and, on occasion, individually.

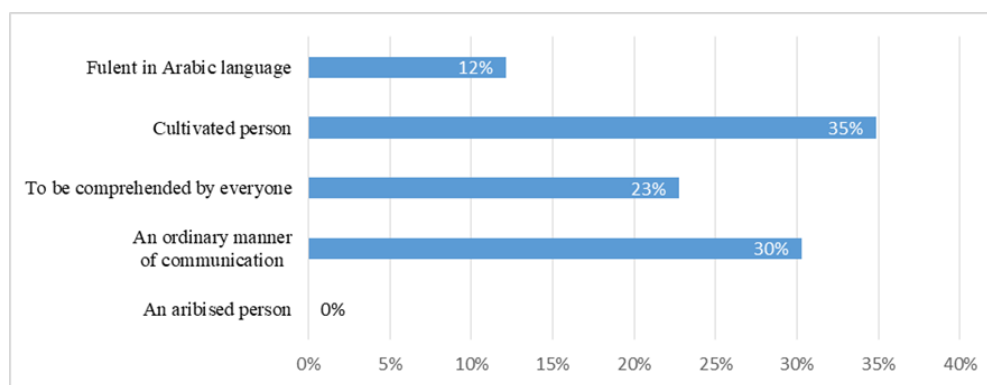
As the items within the questionnaire were open-ended, it resulted in a diverse array of responses from the participants. In certain instances, these responses could be categorised according to the extent of tolerance or intolerance exhibited by the respondents regarding the utilisation of specific language varieties.

However, there were instances in which the responses did not lend themselves to the creation of a scale characterised by a continuous spectrum. These particular responses will serve as the foundation for the development of the final questionnaire, which epitomizes the essence of the Funnel method. In essence, the Funnel method entails the construction of scales based on participants' responses to initially administered open-ended items (Oppenheim, 2001, p. 109).

The newly devised questionnaire will subsequently be administered to a more extensive sample during the final phase of the study. This ultimate phase survey engaged 63 participants, comprising 40% males and 60% females. A significant majority of the respondents fell within the age bracket of 17 to 25, with the remaining

5% encompassing individuals aged between 26 and 50. The final questionnaire distribution transpired in October 2021, within the premises of Djillali Liabes University Campus, Sidi Bel Abbes. Notably, only individuals possessing a Facebook account and who diligently completed all items within the questionnaire were considered for inclusion in the final analysis.

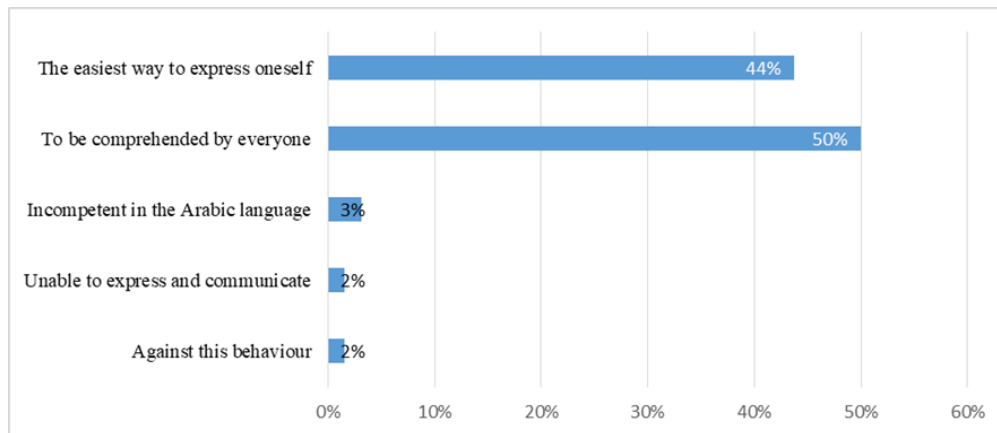
Figures (Figs. 16 and 17) portray the distribution of respondents' attitudes expressed as percentages regarding the utilisation of MSA on Facebook and the mixed use of AD and MSA.



**Figure 16. Attitudes of respondents towards the use of MSA on Facebook.**

It is important to acknowledge, before delving into the results and subsequent discussion, that the options available to the participants (i.e., the scales) are an authentic reflection of the participants' contributions during the initial stages of the research. Therefore, it is imperative to recognise that no control was exerted over the grammatical correctness or linguistic well-formedness of the participants' expressions.

The scales employed in this study are directly derived from the responses provided by the participants and have been predominantly retained in their original form, with only essential linguistic adjustments made in accordance with established academic conventions.



**Figure 17. Attitudes of respondents towards the use of MSA and AD on Facebook.**

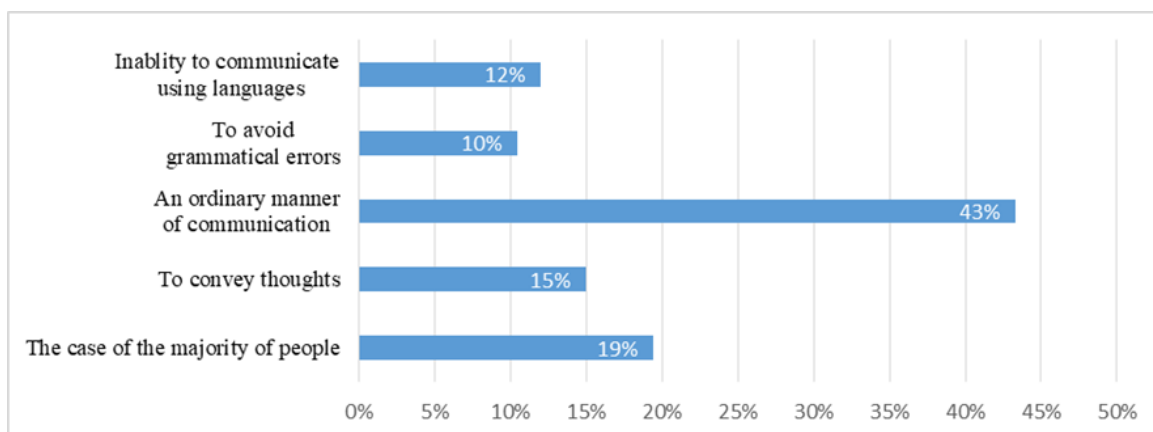
In response to queries regarding individuals who employ MSA as their exclusive language for composing posts on Facebook or engaging in comments, 35% of the participants considered such individuals as cultured. Another 30% regarded MSA as a "typical" mode of communication.

Additionally, 23% attributed the use of MSA to its convenience and its intelligibility to a broad audience. Furthermore, 12% mentioned that their choice of using MSA was due to their proficiency in the "Arabic Language."

When participants were questioned about their use of a combination of MSA and AD for commenting and posting on Facebook, 50% expressed that it enabled them to create content that was comprehensible to a wide audience, while 40% considered it the most straightforward means of self-expression.

On the other hand, 3% associated the mixed use of MSA and AD with a lack of proficiency in the "Arabic Language," and 2% pointed to difficulties in conveying their thoughts as the reason. Notably, 2% of the participants expressed their opposition to this practice (mixing MSA and AD).

Despite of the negative attitudes occasionally associated with the blending of MSA and AD, participants recognised that the choice between these varieties (MSA or AD) aimed to expand their audience reach and enhance the scope of communication and mutual intelligibility.



**Figure 18. Attitudes of respondents towards the use of AD on Facebook.**

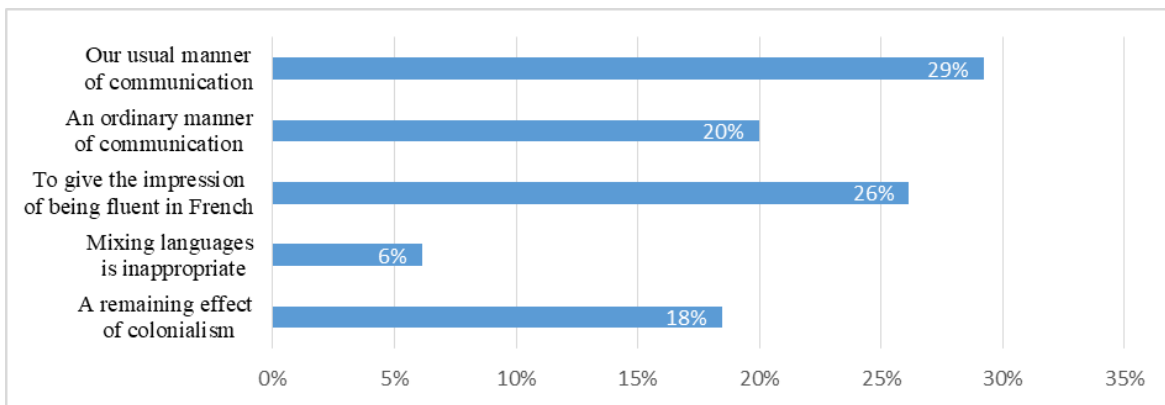
When inquired about their use of AD on Facebook without mixing it with MSA or other linguistic varieties, 43% of the participants perceived it as a "typical" mode of communication.

Additionally, 19% of the respondents believed that this was the case for the majority of Algerian Facebook users, while 15% indicated that the usage of AD on Facebook primarily served as a means for expressing opinions. However, 12% linked this behaviour (the use of AD) to a deficiency in language skills. Finally, 10% of the participants mentioned that they used AD on Facebook as a strategy to evade grammatical errors.

Several noteworthy insights can be drawn from this aspect of the questionnaire. Firstly, participants were cognizant of the widespread use of AD as a typical behaviour within Algerian society and the digital media landscape.

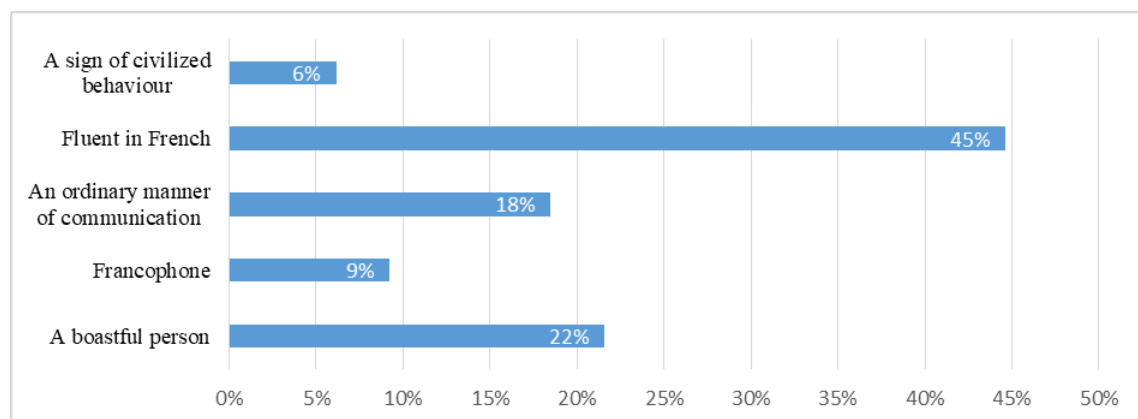
Furthermore, 19% of the respondents viewed this mode of communication as representative of the majority. However, there were those who associated the use of AD with a perceived lack of linguistic competence.

Finally, a notable 10% of the participants regarded the use of AD as a tactic to circumvent grammatical errors typically associated with the use of standard varieties such as MSA, French, and English.



**Figure 19. Attitudes of respondents towards the use of AD and French on Facebook.**

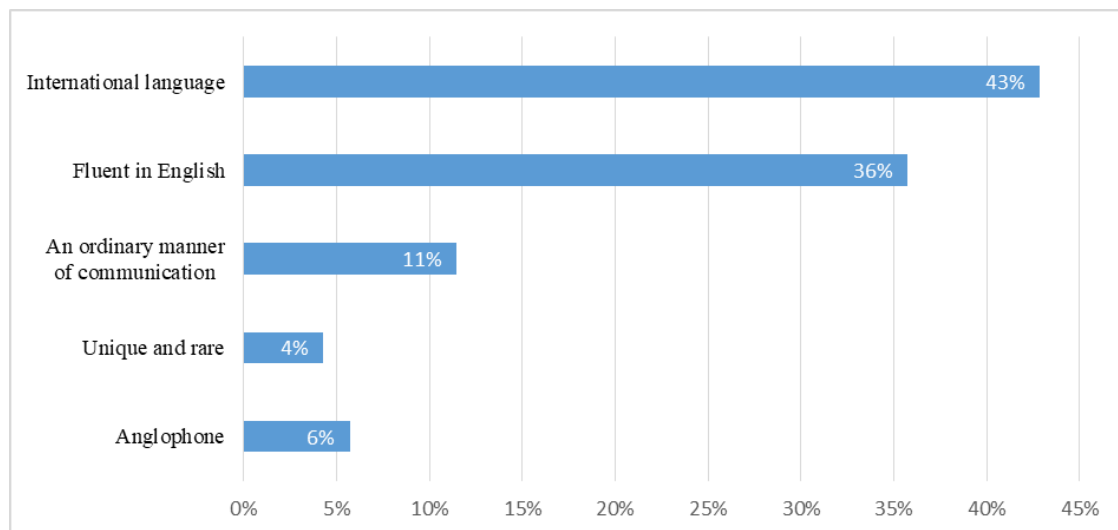
When examining the attitudes of respondents towards mixing AD and French in Facebook posts and comments, the findings illustrate diverse perspectives. Approximately 29% of the participants regarded this practice as "our regular mode of communication," while an additional 20% considered it "an ordinary mode of communication." In contrast, 26% of respondents believed that this language blending served as a strategy to project fluency in the French language, and 18% associated it with a residual impact of colonialism. Lastly, a minority, comprising 6% of the respondents, expressed their disapproval of mixing languages. The results indicate that the use of AD and French in posts and comments was perceived as a common and routine form of communication within Algerian society and the digital media realm. For some, this linguistic blend served as a means to signify proficiency in the French language. However, another subset of respondents linked the practice to the influence of the colonial era.



**Figure 20. Attitudes of respondents towards the use of French on Facebook.**

Figure 20 portrays the opinions of respondents regarding the exclusive use of the French language without incorporating other linguistic varieties. According to the figure, 45% of participants perceive the sole use of French as an indicator of fluency in the language. In contrast, 22% consider individuals who use only French to be boastful, while 9% label them as Francophones. Additionally, 18% of the respondents regard the usage of French on Facebook as a "common mode of communication."

The results indicate that a substantial portion of the participants views the use of French on digital communication platforms as a sign of competence in the French language. Conversely, some respondents attach negative connotations to the practice, labelling it as boastful. Furthermore, 18% of the participants consider the use of French as a common and prevalent mode of communication among Algerian web users, underscoring the impact of the French language in Algeria.

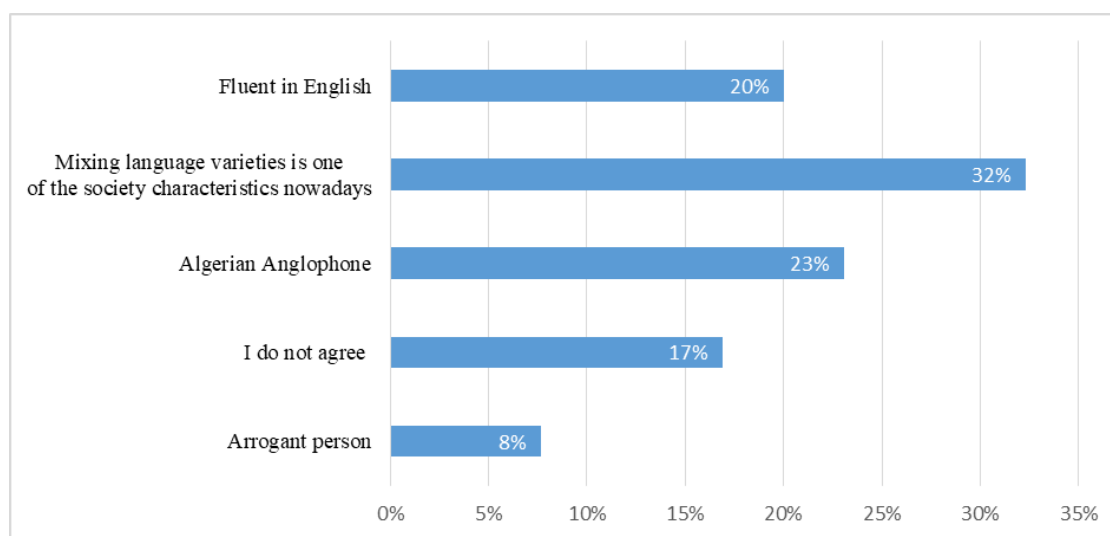


**Figure 21. Attitudes of respondents towards the use of English on Facebook.**

Figure 21 illustrates the attitudes of the participants concerning the exclusive use of the English language on Facebook. The results show that when using English in this context, 43% of the respondents associate it with its status as an international language, highlighting the global aspect of English. Another significant portion, 36%, regards using English as a sign of fluency in the language, similar to the perception of French language use.

In addition, 11% of the respondents consider the use of English on Facebook to be "an ordinary mode of communication," indicating that they view it as a common practice among Algerian web users. Only a smaller proportion, 6%, identifies the English user as an Anglophone. Lastly, 4% describe the use of English as a unique and uncommon behaviour in the Algerian digital media landscape.

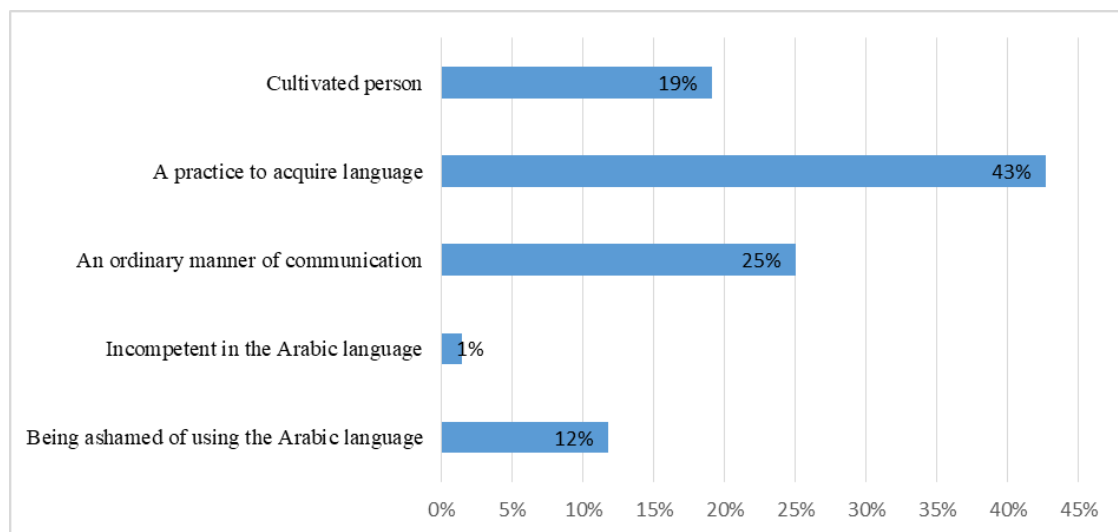
This reveals that the participants possess an awareness of the global standing of the English language, with many perceiving its use on Algerian social media as a sign of linguistic competence. However, opinions vary, with some regarding it as an everyday practice and others characterising it as an exceptional behaviour within the Algerian digital media context.



**Figure 22. Attitudes of respondents towards mixing AD and English on Facebook.**

Figure 22 portrays the respondents' attitudes towards the use of both AD and English on Facebook. The results demonstrate a shift in opinions compared to the previous language combinations. A notable 32% of the participants consider switching between language varieties as emblematic of contemporary culture, indicating that they view CS as a common and widespread linguistic practice in today's society. Furthermore, 23% of the respondents categorise those who employ both AD and English as "Algerian Anglophones," suggesting that they identify this linguistic behaviour as a characteristic of Algerians who are fluent in English.

The ability to code-switch between AD and English is seen as an indicator of fluency in English by 20% of the participants, emphasising that they perceive this practice as a sign of competence in the English language. However, 17% of the respondents express opposition to this behaviour, implying that they do not favour the mixing of these languages on Facebook. Lastly, 8% of the participants describe individuals who combine AD with English as "arrogant," suggesting a negative perception of this behaviour. This reveals that the participants recognise CS as a prevalent linguistic practice in contemporary society, and they associate competence in English with the ability to seamlessly switch between AD and English. However, there is a portion of respondents who disapprove this practice, while others view it negatively, labelling it as "arrogant."



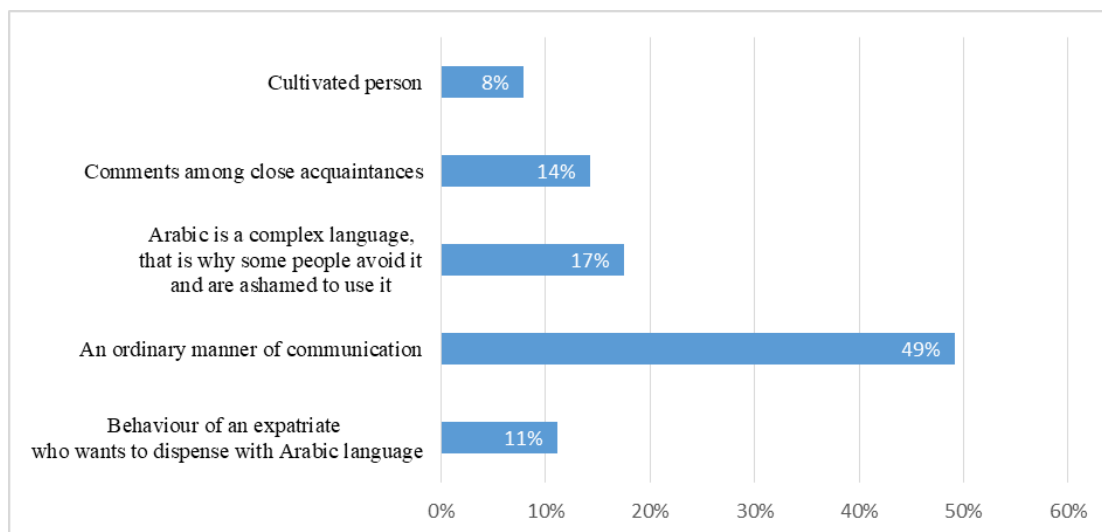
**Figure 23. Attitudes of respondents towards the use of foreign languages on Facebook.**

The participants' attitudes towards the use of foreign languages on Facebook are revealed in Figure 23. When explicitly labelled as "foreign languages", 43% of participants consider their use to be a practice aimed at acquiring proficiency in those languages. Additionally, 25% describe it as a "common mode of communication," implying that using foreign languages is a regular and prevalent practice on Facebook.

Moreover, 19% of the respondents characterise individuals who utilise foreign languages as "cultivated," signifying that they view this linguistic behaviour as

indicative of cultivated or educated individuals. However, an intriguing 12% of those surveyed associate the use of foreign languages with an avoidance of Arabic language, suggesting that some participants perceive it as a sign of embarrassment when communicating in Arabic.

Importantly, when foreign languages are not explicitly identified by their labels (e.g., English, French), positive attitudes increase. Participants view the use of unspecified foreign languages as a means to acquire language skills and as a common and ordinary mode of communication. Additionally, the label "cultivated person" is attributed to those who use foreign languages on social media platforms, underlining the positive associations of this linguistic practice.

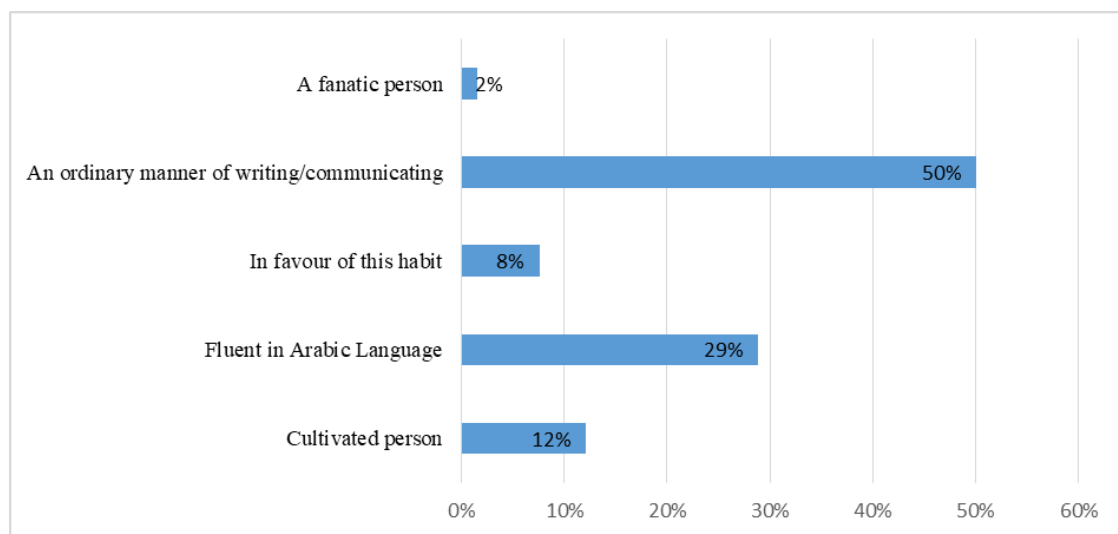


**Figure 24. Attitudes of respondents towards mixing AD and foreign languages on Facebook.**

Figure 24 provides insights into participants' perspectives on mixing AD with foreign languages on Facebook. A substantial 49% of respondents regard this practice as a "regular style of communication," suggesting that mixing AD with foreign languages is considered common. However, a significant 17% of participants link the use of AD and foreign languages to the perceived complexity of MSA. They associate this complexity with people avoiding MSA and feeling embarrassed to use it. Moreover, 14% of survey respondents view the use of AD and foreign languages as a way of establishing contact between acquaintances. This implies that such

linguistic choices are seen as a means of facilitating communication and rapport among friends and associates.

An interesting 11% of participants perceive this behaviour as characteristic of an expatriate who wishes to avoid using Arabic. This suggests that some respondents associate this linguistic practice with individuals who prefer to communicate in other languages. Finally, 8% of respondents consider individuals who combine AD with foreign languages on Facebook to be well-educated. This highlights the positive connotations attached to this linguistic practice, indicating that it is seen as a reflection of education and linguistic competence. It is noteworthy that a portion of the participants associates the use of foreign languages or the mixing of AD with foreign languages with the complexity of MSA and avoidance of its use.



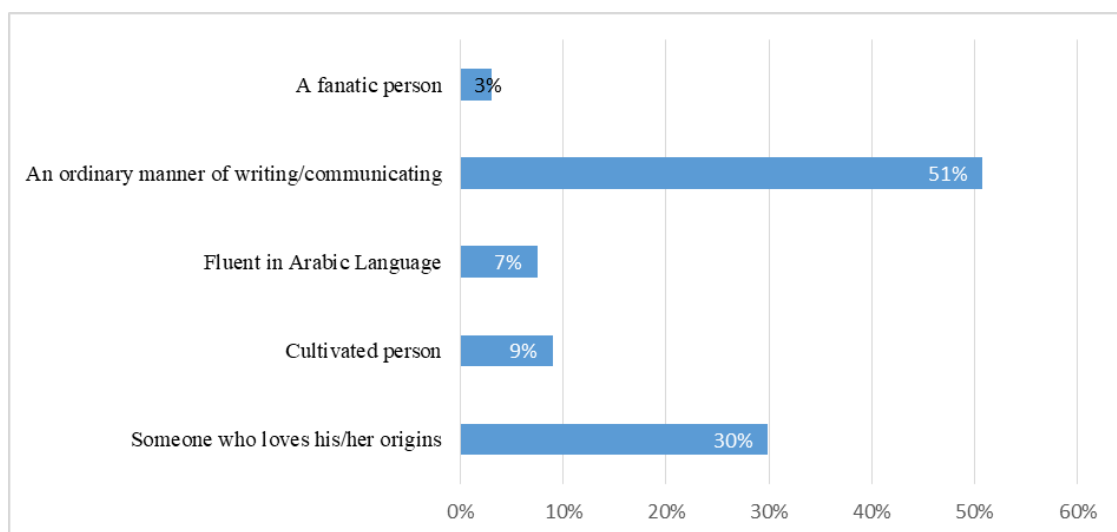
**Figure 25. Attitudes of respondents toward the use of Arabic script on Facebook.**

As illustrated in Figure 25, the graph portrays respondents' attitudes toward individuals who use Arabic script in their Facebook posts and comments. The results provide valuable insights:

- A substantial 50% of the participants view the usage of Arabic script as "ordinary." This suggests that for many respondents, using Arabic script on Facebook is considered a common practice.

- 29% of respondents attribute this behaviour to familiarity with the Arabic language. This highlights the idea that using Arabic script may be associated with linguistic competence and a command of the language.
- Interestingly, 12% of those surveyed consider users of Arabic script on Facebook to be "cultivated." This positive association suggests that some respondents view the use of Arabic script as an indicator of education and sophistication.
- 8% of participants support the practice of using Arabic script, indicating a level of acceptance and approval among this segment of respondents.
- On the contrary, a minority of 2% describe individuals who utilise Arabic script as "fanatic." This viewpoint carries a negative connotation, suggesting that a small number of respondents have a less favourable opinion of this practice.

In summary, the figures depicted in Figure 25 reveal a range of perspectives regarding the use of Arabic script in Facebook posts and comments. While a majority of participants view it as normal and associated with linguistic familiarity or cultivation, a small minority holds a more negative view, associating it with fanaticism.

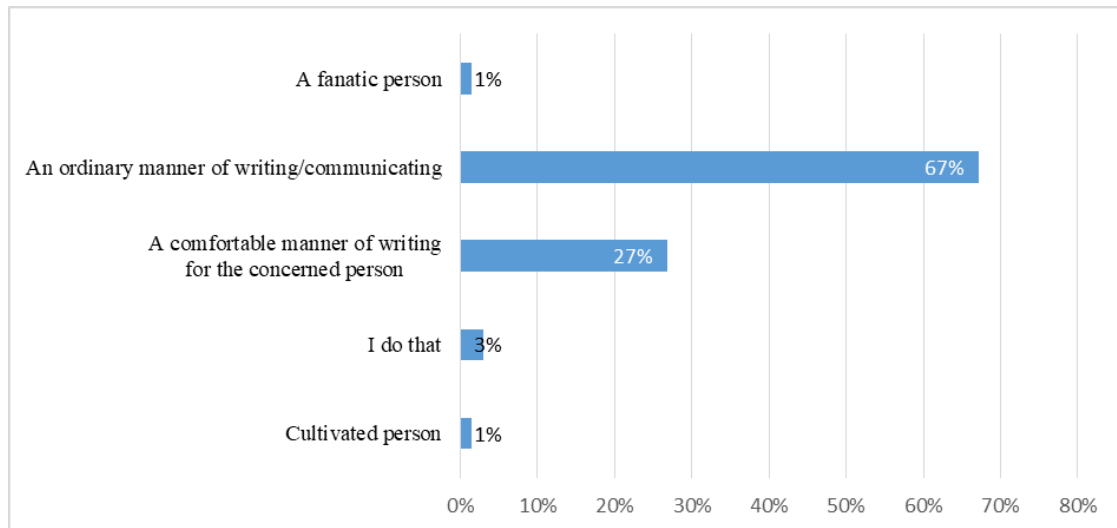


**Figure 26. Attitudes Towards Arabic Script in Facebook Usernames.**

The provided numbers (Figure 26) highlights respondents' attitudes toward individuals who opt to write their Facebook usernames in Arabic script. The following observations can be made based on the survey results:

- A majority of 51% of the participants regard this practice as "normal" behaviour. This suggests that a significant portion of respondents see the use of Arabic script in Facebook usernames as an unremarkable practice.
- 30% of those surveyed associate the use of Arabic script for Facebook usernames with individuals who "love their heritage." This viewpoint implies that they interpret this choice as a sign of cultural pertinence and a connection to one's cultural roots.
- 9% of respondents consider individuals who use Arabic script for their Facebook usernames to be "cultivated." This perspective suggests that they associate this practice with a certain level of education.
- 7% attribute the use of Arabic script in Facebook usernames to proficiency in the Arabic language. This view indicates that some participants view it as a reflection of linguistic competence in Arabic.
- A minority of 3% consider people who utilise Arabic script for their Facebook usernames to be "fanatics." This implies that a small fraction of respondents may perceive this choice negatively or as an extreme expression of identity.

Additionally, Figure 25 and Figure 26 illustrate a contrast in the way respondents view the use of Arabic script in posts and comments on Facebook versus its use in usernames. While the former is seen as a regular practice, the latter is associated with a strong bond to heritage and proficiency in Arabic. In summary, the survey reveals diverse attitudes regarding the use of Arabic script in Facebook usernames, reflecting a range of interpretations, from cultural pertinence to linguistic proficiency. The choice of script for usernames on Facebook appears to carry significant meaning for some users in terms of heritage and cultural identity.

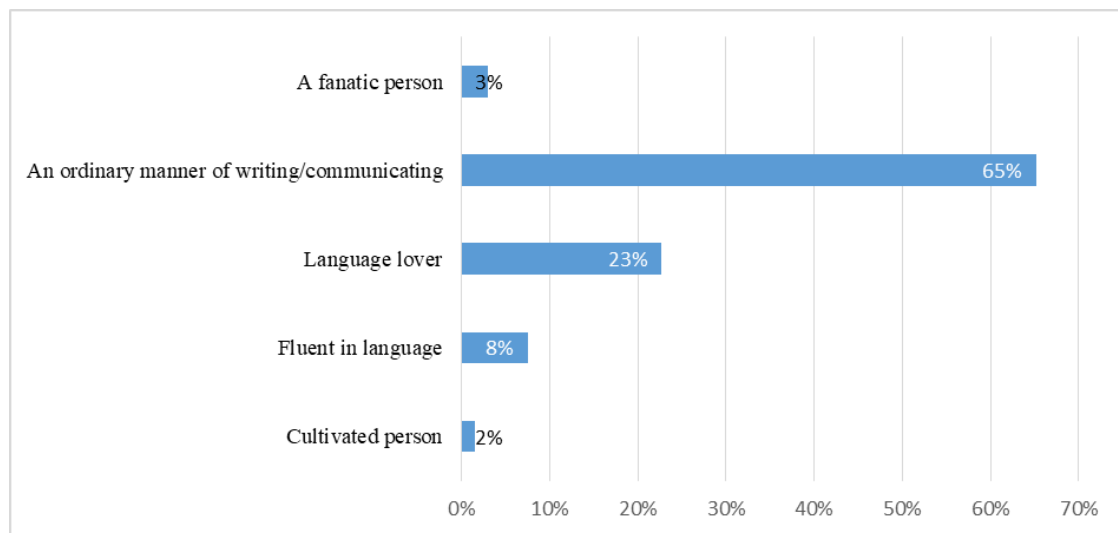


**Figure 27. Attitudes of respondents towards the use of Latin script on Facebook.**

The information presented in Figure 27 provides insights into respondents' attitudes regarding the use of Latin script for posting and commenting on Facebook. Here are the key observations based on the survey results:

- A significant majority, comprising 67% of participants, perceive the use of Latin script on Facebook as "ordinary behaviour."
- Approximately 27% of respondents consider the use of Latin script as a "convenient style of writing for the concerned user." This viewpoint indicates that a substantial fraction of participants sees the use of Latin script as a practical and user-friendly choice for communication on Facebook to the user who employ it.
- 1% of those polled describe individuals who write in Latin script as "cultivated people." This perspective suggests that a minority of participants associate the use of Latin script with cultural refinement or sophistication.
- Another 1% of respondents, however, consider someone who employs Latin script as a "fanatic." This implies that there is a very small fraction of participants who may hold a negative or extreme view regarding the use of Latin script.

In summary, the survey results reveal diverse attitudes toward the use of Latin script for communication on Facebook. While a large portion sees it as normal and convenient, others associate it with personal cultivation. However, there is also a small minority that may have an extreme perception of this practice, referring to it as fanaticism.



**Figure 28. Attitudes Towards Latin Script in Facebook Usernames.**

The data presented in Figure 28 provide insights into respondents' attitudes concerning the use of Latin script for writing Facebook usernames. Here are the key observations derived from the survey results:

- A significant majority, encompassing 65% of the participants, consider using Latin script for usernames on Facebook as "normal behaviour." This suggests that a substantial portion of respondents views the practice as a common and unremarkable choice for identifying oneself on the platform.
- About 23% of respondents perceive individuals who write their Facebook usernames in Latin script as "language enthusiasts." This indicates that a notable fraction of participants associates this choice with a strong interest or enthusiasm for languages.
- 8% segment of those surveyed regards the use of Latin script for usernames as a sign of language fluency. This suggests that a minority

of participants believes that such individuals are proficient in the languages represented by the Latin script.

- On the other hand, 3% of respondents judge those who use Latin script for Facebook usernames as "fanatic persons." This perspective suggests that a small percentage of participants may hold a negative or extreme view regarding the practice, describing it as fanaticism.
- 2% of those polled regard individuals who employ Latin script for usernames as "cultivated persons." This implies that a very small fraction of participants may associate this choice with cultural refinement or sophistication.

In summary, the survey results demonstrate a range of attitudes towards the use of Latin script for Facebook usernames. While a significant proportion sees it as normal behaviour, others link it to language enthusiasm or fluency. However, there is also a small minority that may view this practice more negatively, referring to it as fanaticism, while an even smaller fraction associates it with cultivation.

### **4.3 Discussion of the Funnel Method Findings**

When comparing the results of utilizing linguistic varieties such as MSA and AD, or a combination thereof, it becomes apparent that the predominant attitudes align with the framework outlined by Ferguson in his seminal 1959 work on diglossia. This concurrence with Ferguson's theory corroborates earlier investigations into language attitudes, providing further nuances to the comprehension of the linguistic landscape.

The key insights gleaned from the respondents' attitudes can be summarized as follows:

- MSA is often perceived through the lens of the "high" variety, associated with notions of linguistic purity, formality, and prestige.
- Conversely, AD is frequently framed as the "low" variety, linked to everyday discourse, informality, and regional identity.

- When MSA and AD are interwoven in communication, the resulting attitudes appear to encapsulate a fusion of "high" and "low" linguistic attributes, offering a vivid illustration of the diglossic character of the linguistic environment. This fusion is likely seen as a pragmatic response to varying social contexts.

These findings align with the existing body of research on language attitudes, which consistently underscores the role of diglossia in shaping perceptions and evaluations of linguistic varieties based on their distinct social and communicative functions. In sum, the data suggest that language attitudes toward MSA, AD, and their coexistence are intricately woven with the framework of diglossia in the linguistic field. Respondents tend to attribute specific characteristics to each variety while recognising the contextual necessity of using them. This resonates with the theoretical underpinnings of diglossia in sociolinguistics, enriching the understanding of language perceptions and usage within this particular linguistic context. Albirini stated that “Much of the existing research on language attitudes confirms the longstanding positive attitudes toward MSA and the negative attitudes toward QA” (Albirini, 2016, p. 84).

It is crucial to consider that the respondents in this study were predominantly educated individuals, many of whom possessed a significant degree of familiarity with MSA. This familiarity likely played a pivotal role in shaping their attitudes towards MSA. This observation underscores an essential point regarding language attitudes. Exposure to a particular linguistic variety, especially one as central as MSA in an educational context, can significantly influence individuals' perceptions and evaluations of that variety. Education, as a powerful socialising agent, can contribute to a range of attitudes towards MSA, which may encompass:

- Viewing MSA as a symbol of formal education and intellectual prestige, given its prominent role in educational curricula and official documents.
- Recognising MSA as the "high" variety within the diglossic framework, associated with linguistic purity and cultural heritage.

- Perceiving MSA as a means of maintaining connections with Arabic literary and cultural traditions.
- Acknowledging the pragmatic use of MSA in specific formal or official contexts.
- Developing varying degrees of competence and confidence in using MSA for different communicative purposes.

in this vein Albirini argued that:

**The positive attitudes toward MSA seem to increase in accordance with higher levels of education. This is anticipated because education provides Arabic speakers with an extensive exposure to MSA, which often leads to a greater command, fluency, and possibly an appreciation of MSA. (Albirini, 2016, p. 84)**

In light of these considerations, it is evident that the respondents' extensive exposure to MSA likely contributed to the formation of their attitudes towards this variety. These attitudes are inherently linked to the complex interplay between linguistic exposure, education, and sociocultural perceptions. As a result, they reflect the multifaceted nature of language attitudes in this specific context.

The results illustrate participants' ability to differentiate between the utilitarian use of certain linguistic varieties for purposes of mutual intelligibility and the use of other varieties to convey specific social images. In this context, participants ascribed intellectual qualities to the use of MSA, considering it as a marker of intellect. Meanwhile, the use of AD, viewed as a low-prestige variety, may carries negative connotations. However, perceptions changed when French was introduced as an alternative to MSA. This shift in attitudes can be attributed to historical influences stemming from the colonial era. A considerable majority of respondents associated the use of the French language with fluency in French, while some considered the practice of CS between AD and French as "normal behaviour" in Algerian society.

In the case of the English language, participants displayed a heightened awareness of its global status. They linked the use of English to linguistic proficiency, mirroring the patterns observed with the French language. Nevertheless, a limited number of respondents regarded the use of English as "ordinary behaviour" within the context of the Algerian Facebook environment.

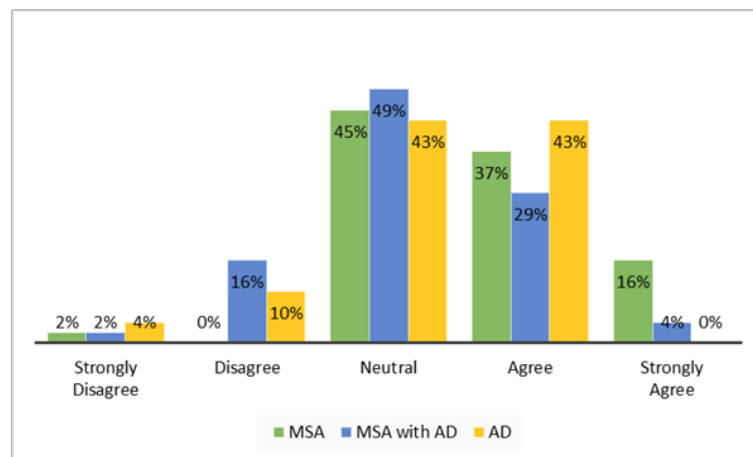
The usage of foreign languages was perceived by participants as a form of linguistic practice. This observation suggests that, when language acquisition is left unspecified, people tend to exhibit indifference. However, the scenario changes when a particular language is selected, leading to the surfacing of distinct attitudes, be they positive or negative. Users are categorised, and judgments are made based on these attitudes. It is noteworthy that the negative sentiments associated with the use of Arabic or Latin script are relatively minor. The majority of participants considered both forms of use to be "ordinary behaviour." This underscores the idea that specific attitudes tend to be elicited only when the language in question is explicitly stated. In contrast, general inquiries tend to evoke relatively neutral emotions.

#### **4.4 Analysis of the Likert Questionnaire Data**

Surveys are widely recognised as a potent research instrument for collecting data related to attitudes (Agheyisi & Fishman, 1970, p. 149). In this phase of the research project, a tailored questionnaire is employed to gather information from a group of students at Djillali Liabes University in Sidi Bel Abbas. The objective of this survey is to scrutinise attitudes through a specialised questionnaire designed to elicit responses regarding language use on Facebook. This approach is rooted in descriptive-quantitative research principles. Here, the questionnaire items assume the role of the independent variable, while the responses delivered by the participants represent the dependent variable. Since the data collection process occurred within a specific timeframe, this study can be categorised as a synchronous, cross-sectional research.

The questionnaire used in this study encompasses 13 items designed to explore language attitudes, alongside three additional items intended for

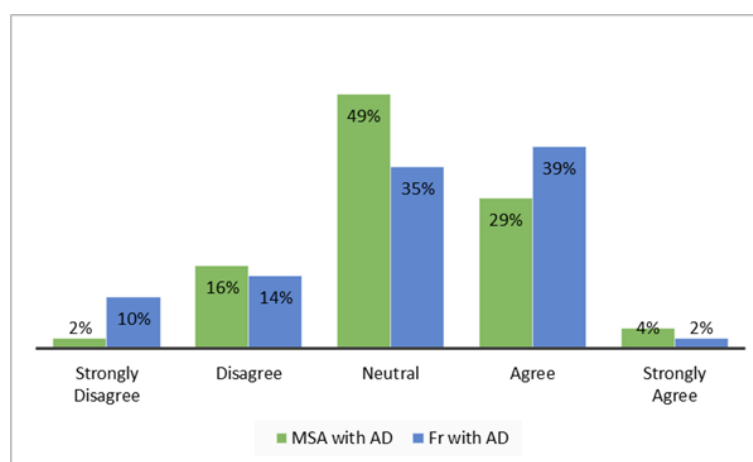
classification purposes. All the items are structured as closed-ended questions. Notably, the 13 language attitudes items employed the Likert scale to gauge participant responses. This phase of the study enlisted the participation of 68 individuals. From this sample, 7 were excluded due to their lack of a Facebook account, while an additional 10 respondents were omitted from the statistical analysis because of unanswered questions. Consequently, the final dataset comprised 51 students, with gender distribution indicating 20% males and 80% females. The questionnaire was administered in October 2021. A predominant segment of the respondents fell within the age bracket of 17 to 25 years. Following the questionnaire submission, data were quantified and graphically represented using bar charts for comprehensive analysis.



**Figure 29. Language attitudes on Facebook: MSA vs MSA-AD vs AD**

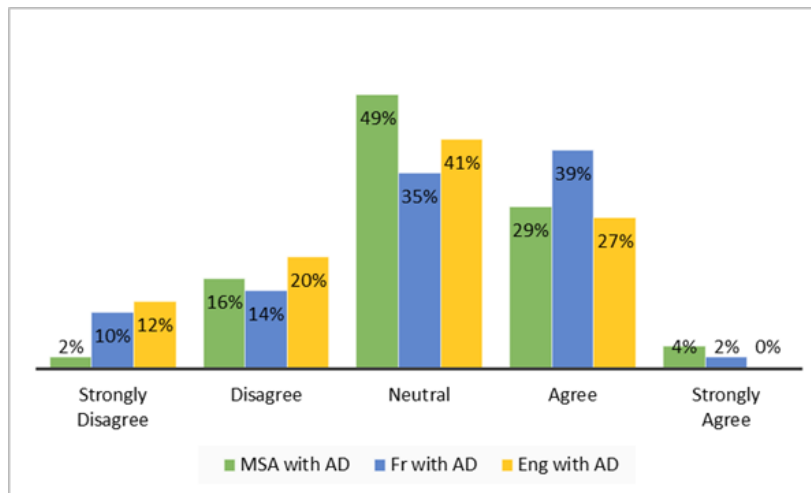
Figure 29 provides a visual representation of participants' attitudes regarding the use of MSA and AD on the Facebook platform. Observation reveals that a substantial proportion of participants (45%) adopted a neutral stance concerning the use of MSA on Facebook. In contrast, a noteworthy 53% (comprising 37% and an additional 16%) exhibited positive inclinations toward this practice. Remarkably, only a minimal 2% of those surveyed expressed negative attitudes regarding the utilisation of MSA within the realm of Facebook. This depiction underscores the diversity of attitudes among the participants, underscoring the nuanced perspectives they hold with respect to the incorporation of MSA in their Facebook interactions.

The incorporation of AD alongside MSA introduces slight variations in the participants' attitudes. In this context, where MSA is combined with AD, the percentage of individuals adopting a neutral standpoint remains relatively stable at 49%. However, the proportions of respondents expressing positive sentiments regarding the use of MSA and AD on Facebook have exhibited a decline in comparison to the scenario where MSA is used in isolation, with 29% an additional 4%, holding affirmative views. Conversely, 18% (comprising 16% and an additional 2%) of participants have displayed negative attitudes toward the practice of blending MSA and AD. When participants were questioned about their perceptions concerning the exclusive use of AD on Facebook, a significant portion of 43% assumed a neutral stance. In contrast, 43% concurred with and endorsed the utilisation of AD on Facebook. However, 14% (comprising 10% and an additional 4%) manifested unfavourable sentiments pertaining to the application of AD within the Facebook context. This data illuminates the intricate interplay of opinions and attitudes among the participants, revealing a diverse landscape of responses in relation to the use of MSA and AD, as well as the exclusive usage of AD on Facebook.



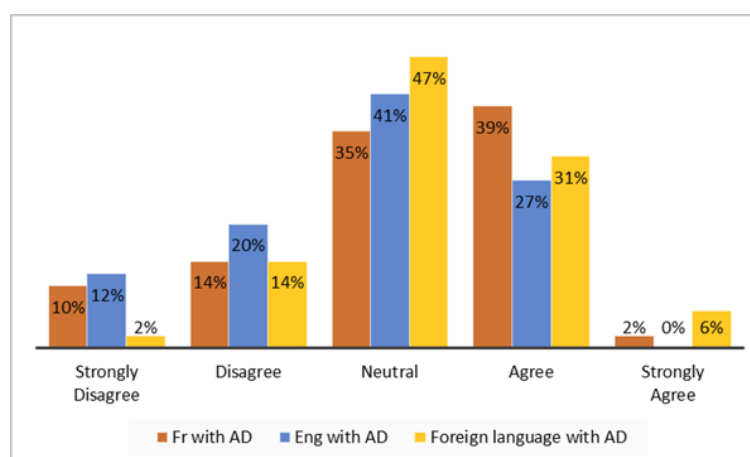
**Figure 30. Language attitudes on Facebook: MSA-AD vs. French-AD.**

Figure 30 results are altered by the addition of the French alongside AD. In comparison to previous figures, the percentages of neutral participants have decreased. Positive attitude percentages rose when French is combined with AD (29% [MSA + AD] vs. 39% [French+ AD]). However, when French was mixed with AD, the number of respondents with negative attitudes increased.



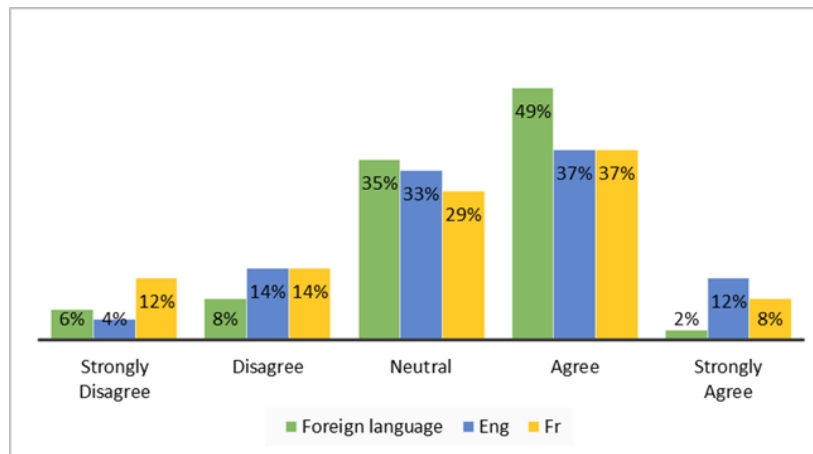
**Figure 31. Language attitudes on Facebook: MSA-AD vs. French-AD vs. English-AD**

In Figure 31 do not display predominantly negative attitudes when it comes to the mixing of AD with MSA, French, and English. Instead, the figures depict variations in agreement and neutrality among the participants. Negative attitudes are relatively less pronounced in these cases. However, it's important to note that there is still a portion of participants who maintain negative views toward the practice of switching between AD and MSA, French, and English. This implies that while negative attitudes are not overwhelmingly prevalent, they do exist among a subset of the respondents. In Figure 32 the combination of French and AD is not perceived as negatively as the combination of English and AD. The figures indicate that attitudes toward the use of a foreign language alongside AD vary, with the use of French generally resulting in less negative sentiments compared to English.



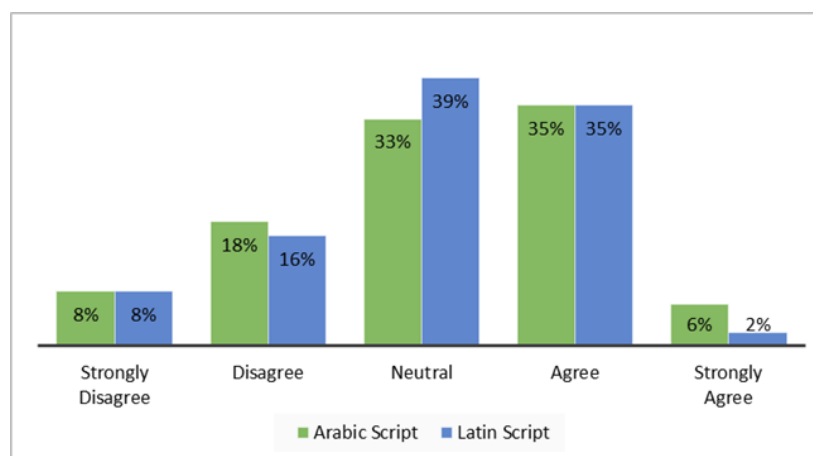
**Figure 32. Language attitudes on Facebook: French-AD vs. English-AD vs. Foreign language-AD.**

This suggests that respondents exhibit relatively more favourable attitudes when French is employed in conjunction with AD, as opposed to the use of English in the same context.



**Figure 33. Language attitudes on Facebook: foreign language vs. English vs. French.**

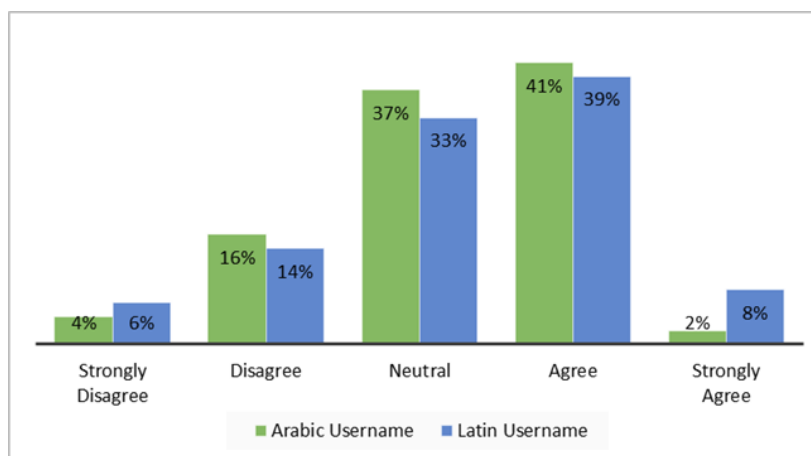
In Figure 33, respondents' attitudes regarding the use of English, French, and foreign languages are illustrated. A comparison between English and French attitudes reveals that French tends to elicit slightly more negative responses. However, when a foreign language is introduced into the comparison, it results in increased positive attitudes towards the foreign language(s).



**Figure 34. Attitudes towards the use of Arabic script & Latin script on Facebook.**

The use of Arabic script or Latin script on Facebook elicits a comparable range of reactions from participants. However, a noteworthy portion of the respondents displayed negative attitudes towards both script uses (Arabic and Latin scripts), with

Arabic script receiving slightly more negative sentiments. Conversely, participants with positive attitudes toward the use of Arabic script slightly outnumber those with positive attitudes toward Latin script.



**Figure 35. Attitudes towards the use of Arabic script & Latin script to write Facebook usernames.**

Concerning the use of Arabic or Latin script to write Facebook usernames, the following outcomes were observed: Positive and negative attitudes are comparable in both scripts, with a slight increase in positive attitudes when using Latin script.

#### 4.5 Discussion of the Likert Questionnaire Analysis

Drawing definitive conclusions about specific language varieties based on these results can be challenging. In most cases, specifying the language reduces participant neutrality. Moreover, statistical findings indicate that combining AD with other varieties tends to amplify respondents' negative attitudes. However, Albrini argued that: “Research aiming at assessing the relative statuses of MSA and QA needs to examine whether and how these statuses are preserved in the community. Status here is not determined merely by speakers’ attitudes, but also by actual use” (Albirini, 2016, p. 61).

Regarding positive attitudes, both the French and English languages exhibit similar trends, with a slight advantage favouring the French language. Nevertheless, negative attitudes toward the French language are slightly more pronounced compared to those directed at the English language. This difference in negative

perceptions could be attributed to the historical connotations and stigma associated with the language of the former coloniser, the French language.

Another intriguing finding is the positive attitudes and acceptance of using both Arabic and Latin script, with the Latin script having a slight advantage in terms of positive attitudes. This might be explained by; if MSA is unable to fulfil its literary function as a written language, QA and other language forms may replace it in key societal functions. This trend may include the use of so-called "Arabizi" as a result of the spread of English technology-related terms (Albirini, 2016, p. 62).

#### **4.6 Analysis of Facebook Corpus**

Discourse is widely used in online interaction. Participants communicate vocally through text, which is typically typed on a keyboard and displayed as text on a computer screen (Herring, 2004, p. 339). CMC is examined using Computer-Mediated Discourse Analysis in this part of the study. Computer-Mediated Discourse Analysis uses techniques from language-focused disciplines such as linguistics, communication, and rhetoric (Herring, 2004, p. 339).

Aside from Computer-Mediated Discourse Analysis, frequency distribution is used to categorise the collected data based on specific trends. It is important to note that the CMC is viewed as a setting where the characteristics of speech and writing can coexist; "it may be informal, synchronous, and ephemeral (like speech) and/or editable, text-based, and asynchronous (like writing)" (Squires, 2010, p. 462).

Data from digital language can be remarkably diverse, especially if researchers sample from a variety of digital modes that people use for their online activities, each with its own set of semiotic resources. Typography, still and moving images, and screen layout are all semiotic resources that are inextricably linked to written language online; the media-richness of modern digital settings amplifies the impact of multimodality on meaning-making (Mallinson, Childs, & Van Herk, 2013, p. 237).

Collecting natural speech was a difficult task due to the observer's influence on the speaker. In this vein, Labov argued that one way to control for this is to observe the subject in his natural social context, such as when interacting with his family or peer group.

Another method is to observe the public use of language in everyday life, separate from any interview situation, to see how people use language in context when no explicit observation is made (Labov, 2006, p. 304). Following this advice, observation was chosen as the primary research tool in this study.

The data for this investigation were collected from two distinct sources: a Facebook group dedicated to individuals with Keratoconus, a type of eye disease, and a Facebook page focused on local and national affairs in an Algerian town "Sidi Bel Abbes province".

It is important to note that when working with sequences, which are temporally organised chains of posts or messages exchanged within a specific interactional context, it is necessary to consider posts or messages as an additional layer in structuring online data. Sequences are typically compiled from data shared among different digital conversational partners or extracted from public CMC environments, such as a Facebook wall conversation or a forum thread (Mallinson, Childs, & Van Herk, 2013, p. 246).

The Keratoconus group initially consisted of 4,718 members when data collection started. At the same time, the Facebook page for Sidi Bel Abbes Town had garnered 521,209 likes from Facebook users and had 1,062,557 followers. As explained in the preceding chapter, the choice of the Keratoconus group was made employing the Labov method, which was originally developed by Labov during his investigation of speech variation in New York. Labov's method entailed conducting informal interviews and posing emotionally engaging questions, often addressing "serious topics that eventually lead to greater emotional involvement" (Labov, 2006, p. 92).

Given the gravity of the Keratoconus topic, individuals posting and commenting in this group would exhibit more natural and authentic language usage. In contrast, the selection of the Sidi Bel Abbes town Facebook page was due to its more localised focus.

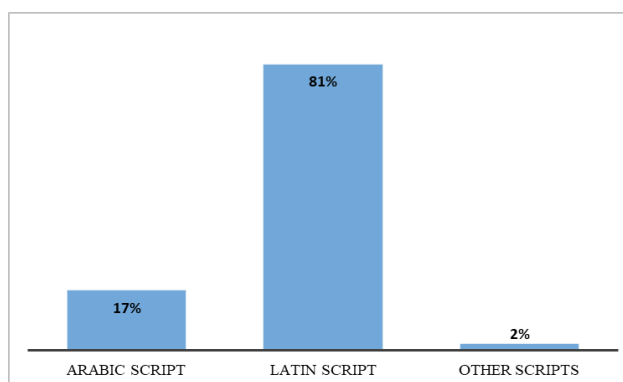
The results of a research study typically manifest as numerical data corresponding to measurements or scores collected during the study. The primary challenge facing the researcher is the organisation of scores into a coherent format, one that permits the easy identification and effective communication of any data patterns.

The tool employed for this purpose is the frequency distribution, which condenses the collected data into a unified format, typically presented as a table, graph, or similar representation. This presentation highlights the distribution of high and low scores, revealing their concentration along the scale and providing a clear overview of the data's characteristics. In other words, "a frequency distribution is an organised tabulation that shows the number of people who fall into each category on the scale of measurement" (Gravetter, Wallnau, & Forzano, 2018, p. 36). This study involved the compilation of 200 contributions, which included both posts and comments. Specifically, 100 contributions were sourced from the Keratoconus group, and an additional 100 contributions were extracted from the Sidi Bel Abbes province Facebook page.

To streamline the collection process, contributions consisting solely of punctuation, emojis, tags, personal names, or signs were excluded from the data collection process. In an ideal scenario, the collection aimed to secure 10 posts each accompanied by 9 subsequent comments, amounting to a total of 100 contributions (comprising 10 posts and 90 comments) for the Facebook group. This process was then repeated for the Facebook page. Nevertheless, due to variations in the number of comments on certain posts, any post featuring 9 or fewer subsequent comments was included in the dataset. Importantly, the data collection phase was bounded by a ceiling of 100 contributions.

### 4.6.1. Facebook Group Analysis

The Facebook group under examination is: "مرضى القرنية المخروطية في الجزائر" which translates to "Keratoconus patients in Algeria". As of the data collection period in August 2022, the group boasted a membership of 4,718 individuals. It is pertinent to note that the group maintained a private status.



**Figure 36. Facebook Users According to Used script in Profiles (Keratoconus Group).**

Figure 36 provides a visual representation of the distribution of the sample under scrutiny concerning their choice of script for writing their Facebook usernames. The data is quite revealing, showing a conspicuous prevalence of the Latin script. Impressively, a substantial 81% of the sampled group members used the Latin script when it comes to labelling their Facebook profiles. In contrast, a mere 17% of the studied users opt for the Arabic script to write their Facebook usernames. The dominance of the Latin script in this context may be attributed to the colonial legacy. It is noteworthy that a significant portion of the Algerian populace still views the French language as a means of attaining upward social mobility, despite the persisting negative sentiments linked to the harsh French colonial history. Lastly, only a scant 2% of users employed alternative scripts, signifying a limited preference for scripts other than Arabic or Latin.

**Table 4. Used scripts in writing posts and comments (Keratoconus Facebook Group).**

Contributions written in Arabic script	Contributions written in Latin script	Contributions written in both Arabic and Latin script	Contributions written in both in Latin and number (Arabizi) script
87%	7%	5%	1%

Table 4 provides a comprehensive overview of the distribution of scripts employed in the posts and comments within the examined Facebook group.

The data in this table clearly portrays a dominant usage of the Arabic script. Approximately 87% of the collected contributions (consisting of 13 posts and 74 comments) were written using the Arabic script. In contrast, 8% of the content was composed in Latin script, while 5% (comprising 1 post and 4 comments) used a combination of both Arabic and Latin letters. Merely 1% of the contributions opted for a blend of Latin letters and numbers, a style recognised as Arabizi.

These findings underscore the dominance of the Arabic script in the corpus of posts and comments.

The majority of the contributions in the studied sample were consistently written in Arabic script. This aligns with the observations made by Androutsopoulos (Androutsopoulos, 2014b, p. 65), who noted that a significant portion of content on Facebook primarily employs a single language. However, a smaller segment of the content is more challenging to classify under a specific language category due to its extensive use of non-linguistic symbols like emoticons.

**Table 5. CS and borrowing frequency distribution (Keratoconus Facebook Group).**

No CS & B	CS	B	CS & B
72%	20%	6%	2%

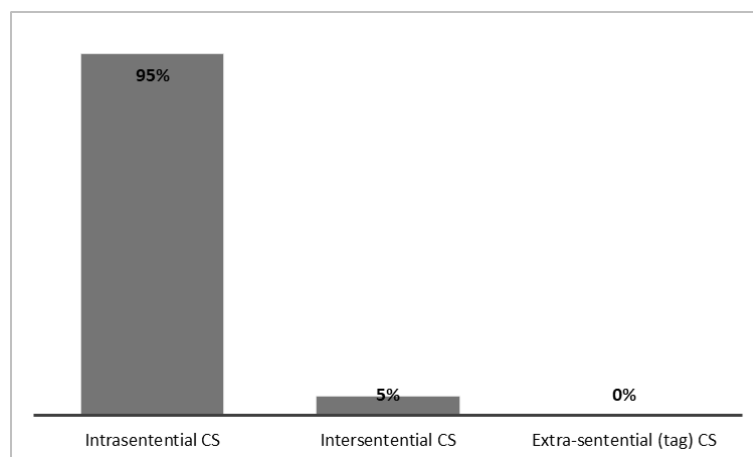
Table 5 illustrates the frequency of CS and borrowing within the corpus of 100 contributions gathered from the Keratoconus Facebook Group. The data in this table reveals that CS constitutes 20% of the total content collected, while 6% of the contributions exhibit instances of borrowing. Additionally, a minor 2% of the contributions feature a combination of both CS and borrowing.

**Table 6. Instances of CS (Keratoconus Facebook Group).**

Example 1	زرع عدسة icl احسن بكثير من العدسات اللاصقة عن تجربة اتحدث
Transcription 1	/zerʕ ʕada:sa ICL ʔahsan bikθi:r min əl-ʕida:sa:t əl-la:səqa ʕan tazri:ba ʔatahadθ/
Translation 1	The implantation of an ICL lens is much better than contact lenses from my personal experience.
Example 2	عندي 3 سنوات وانا مريضة بالقرنية المخروطية و محسيتش روعي نقصت قعد بنفس النظر !! اسكو نقدر ندير ليلونتي بلا عملية التثبيت العملية التثبيت متخوفة منها و مستحيل ندير عملية على عينا
Transcription 2	/ʕindi tʕla:θ sna:wet wana ma:rida bil-qurni:a l-mayru:tiya w maʕsittʕ ru:hi naqsat ʕaʕdi bni:fs in-naðr/ /askʷu naðr nadʕar n-il-lu:nti bila ʕəmlija t-tathbi:t/ /əl-ʕəmlija t-tathbi:t məthu:fata minnu wə mɪsthi:l nadʕar ʕəmlija ʕala ʕajni:ja/
Translation 2	I have had keratoconus for 3 years, and I have not felt well. I've been sitting with the same vision. I'm asking if I can get treatment without undergoing the stabilization surgery!! I'm afraid of the stabilization surgery, and it's impossible for me to undergo surgery on my eyes.
Example 3	سلام شكون من البليدة. عندو فونتوز زيادة ولا تكسرولو نتاعو يعطهملي انا من البليدة. تودورلي روجت لطبيب قلي معنديش حوست شحال ومكالنش رحمة على والديكم
Transcription 3	/sala:m ʃkun min eblida:. ʕəndu funtu:z zja:da wala teksru:lu ntaʕu jaʕtuhəmli ana min eblida:. tuda:rla ru:ht laʕabbibiʕ qalli maʕandʕ ʕa:ws ʕha:l wəmakā:nʃ rahma ʕala waldajkum/
Translation 3	Hello, who is from Blida? who have an extra vacuum cup, or broken his own, so he can give them to me, I'm from Blida. I have lost mine, I went to a doctor, and he told me I don't have any. I have searched a lot and I did not find them, please “mercy upon your parents”
Example 4	سلام عليكم حبيت نسال من فضلکم ما هو المؤشر لي تعتامدوه فطوبوغرافي بش نعرفو المرض طور ولا مزال <sup>5</sup>
Transcription 4	/sala:m ʕalajkum ʕbi:t nəsaʔal min faðlakum mahwa lmuʔaʕʃar li taʕtamadu hu ftubuɣra:fi biʃ naʕrafu nnað to:r wala mazal/
Translation 4	Peace be upon you. I wanted to ask, please, what is the indicator that you rely on in topography so that we know whether the illness has developed or not?
Example 5	الي من سطيف بخيرنا الا بتباعو لي فونتوز في سطيف ووين بلاصة وربي يجازيكم
Transcription 5	/alj min səʕi:f yəɣbərna alu bɪtba:ʕu li fu:ntuz fi səʕi:f w win bila:sa wa rabi jɪdʒa:zɪkum/
Translation 5	Anyone from Setif, please inform us where vacuum cup is sold in Setif and its location. May God reward you

The larger portion, comprising 72% of the content, is characterised by neither CS nor borrowing. These results indicate that CS and borrowing are indeed present within the linguistic practices of Algerian Facebook users. However, these phenomena do not exert a dominant influence over the linguistic production of users within the studied Facebook group.

<sup>5</sup> In this example there is a typing mistake concerning the word مرض instead of using the letter م the letter ن was used because both letters are next to each other in the Arabic Keyboard.



**Figure 37. Types of CS in Keratoconus Facebook Group.**

In the Keratoconus Facebook Group, an overwhelming 95% of the recorded CS instances occur within a single sentence (intrasentential), with only a minor 5% happening between sentences (intersentential), as depicted in Figure 37. This suggests that the majority of CS in this context takes place within the confines of individual sentences.

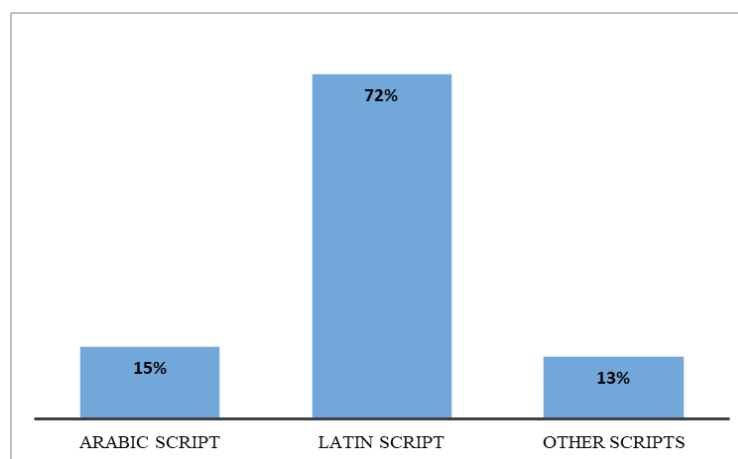
#### 4.6.2. Facebook Page Analysis

The second Facebook environment under study is a Facebook page focused on local and national matters concerning the Province of Sidi Bel Abbes. As of the data collection period in August 2022, this page accumulated 521,209 likes and an even more substantial 1,062,557 followers (as illustrated in Figure 38). The significant number of likes and followers on this page makes it a valuable platform for investigating language use on SNSs.



**Figure 38. Sidi Bel Abbes Facebook Page Members.**

It is important to emphasise that the researcher's decision to study two distinct online environments, namely, a private Facebook group and a public Facebook page, was deliberate. The purpose was to explore and analyse the nuances of language use within these separate contexts.



**Figure 39. Facebook Users According to Used script in Profiles (Bel Abbes Page).**

Figure 39 illustrates the distribution of the studied sample concerning the script used for writing Facebook usernames of the studied Facebook page. This representation clearly underscores the dominance of the Latin script, with 72% of the sampled page members opting for the Latin script to label their Facebook profiles. In contrast, a mere 15% of users prefer the Arabic script for creating their Facebook usernames. As mentioned earlier, the prevalence of the Latin script can be attributed to the colonial legacy, as a significant portion of the Algerian population still regards the French language as a means for social advancement, despite the negative sentiments linked to the brutality of French colonialism. Remarkably, only 13% of users employed other scripts, distinct from both Arabic and Latin.

**Table 7. Used scripts in writing posts and comments (Bel Abbes Facebook Page).**

Contributions written in Arabic script	Contributions written in Latin script	Contributions written in both Arabic and Latin script	Contributions written in both in Latin and number (Arabizi) script
88%	7%	3%	2%

Table 7 reveals that the same script preferences observed in the Keratoconus Group are replicated in the Facebook page under examination concerning the process

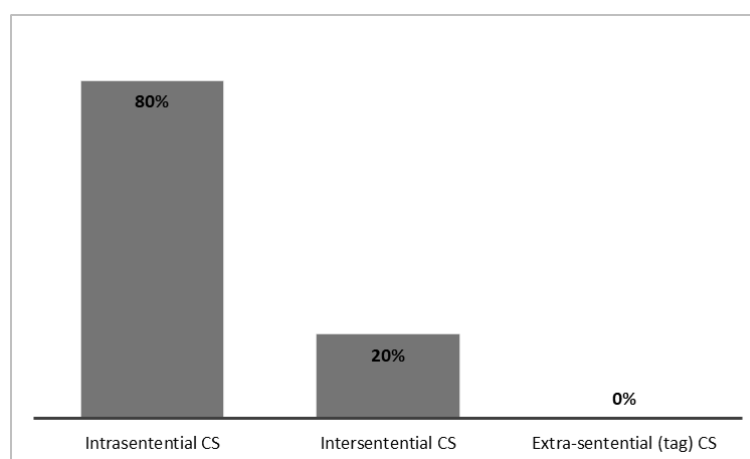
of posting and commenting. Specifically, 88% of contributions are composed in Arabic script, 7% in Latin script, 3% use a combination of both Arabic and Latin script, and 2% are crafted in Arabizi. These findings indicate a resemblance in script choices between the two Facebook environments.

**Bilingual CS is also evident in how Internet users write. Thus, even when Arabic speakers choose to use Arabic in their online interactions, CS may still take place between the Arabic script and other scripts and writing systems. Arabic speakers may encode their Arabic text using Arabic script, Romanized Arabic script, phonetic alphabet, new abbreviations. (Albirini, 2016, p. 268)**

**Table 8. Frequency distribution of CS and borrowing (Bel Abbas' Facebook Page).**

No CS & B	CS	B	CS & B
80%	5%	13%	2%

Table 8 illustrates the occurrences of CS and borrowing within the posts and comments collected from Bel Abbas Facebook page. Among the collected data, 5% featured instances of CS, 13% included instances of borrowing, and 2% of the contributions exhibited both CS and borrowing. This suggests that CS and borrowing are present in the linguistic practices of users on this page, but they do not dominate the overall linguistic production.

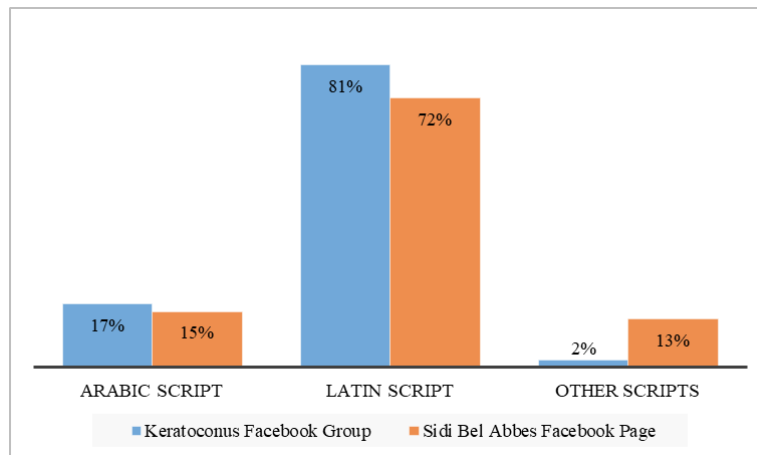


**Figure 40. Types of CS in Bel Abbas Facebook page.**

**Table 9. Instances of CS (Bel Abbas' Facebook Page).**

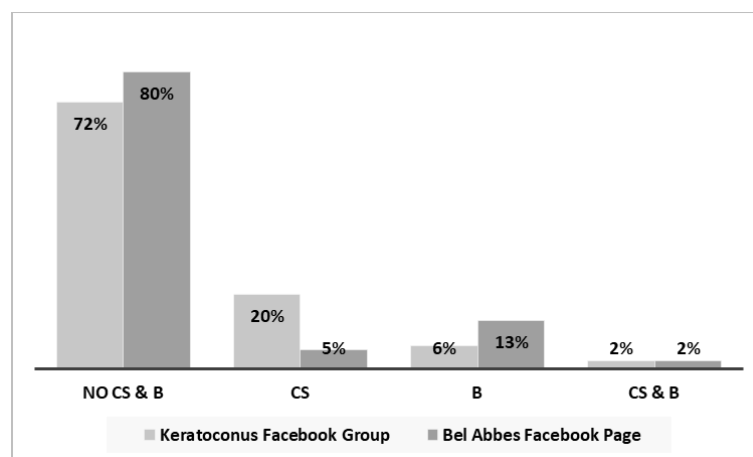
Example 1	# الجوية_الجزائرية: إلغاء فحص الـ PCR للمسافرين إلى #فرنسا
Transcription 1	/al dʒawi.ja l.dʒaza:.ri:.ja/ /il.ɣa:ʔ fəħs al PCR lil.masa:.fi:r.m ila faransa/
Translation 1	Algerian Airlines: PCR testing is canceled for travelers to #France
Example 2	Machaallah mes respects Docteur félicitations
Transcription 2	/mæ.ʃæ al:a:h mɛ rɛs.pɛ dɔk.tœʁ fe.li.si.ta.sjɔ̃/
Translation 2	Ma sha Allah, my respects, Doctor. Congratulations
Example 3	Trig kharroub exact hda stade biyada 3nd feu Rouge
Transcription 3	/trig xarub eqzakt hda stad bijada ʃnd fœ ruʒ/
Translation 3	Trig kharroub exactly, near the stadium by the Red traffic light
Example 4	الكفاءات الجزائرية عندنا يجدون الدعم و الحرية في العمل يعطون أكثر، مبروك عليهم المناصب، و بالتالي هو ابن الجزائر برافو هنيئا لنا و نفتخر أننا جزائريين
Transcription 4	/al.kafa:.ʔa:t al.dʒaza:.ri:.ja ʃandna jaj.du:n al.dʒam w al.ħurri.ja fi al.ʃamal jaʃtawna aktʰar, mabru:k ʃalajhum al.manasib, wa bɛltaliji hu: ibn al.dʒaza:.ri: bra:vo haniʔan lana w niftaxir ʔan.na dʒaza:.ri:.ji:n/
Translation 4	The Algerian competencies when given support and freedom in their work; they give more. Congratulations to them on their positions. Thus, he is a son of Algeria. Bravo! Congratulations to us, and we are proud to be Algerians.
Example 5	Il manquait plus que ça, c'est bon lharga sur un boté luxueux s'impose le plus vite possible
Transcription 5	/il mākɛ plys kə sa, se bɔ̃ lɑʁɣa syʁ œ̃ bɔtɛ lyksø sɛpɔz lə ply vit pɔsibl/
Translation 5	That's all we needed; good 'lharga' on a luxurious 'boté' is necessary as soon as possible.

The distribution of CS patterns in the Sidi Bel Abbas Facebook Page closely resembles that of the Keratoconus Group. In this case, 80% of the recorded CS instances are intrasentential, while the remaining 20% consist of intersentential CS (as shown in figure 40). This suggests that intrasentential CS is more prevalent in both environments, but intersentential CS is also present.



**Figure 41. Username Script distributions of Keratoconus Group and Bel Abbas Facebook Page.**

Figure 41 illustrates that the distribution of script usage on Bel Abbas Facebook Page is quite similar to that of the Keratoconus Group. The variations observed can be attributed to the differences in the size of the population, as the page has approximately 250 times more members than the group. These results indicate that script preferences and patterns of usage in both environments show remarkable consistency, regardless of the scale.



**Figure 42. Frequency distributions of CS & B on Keratoconus Group and Bel Abbas Facebook Page.**

Figure 42 provides a comparison between the results of the Facebook group and the Facebook page. The occurrences of "CS & borrowing" are remarkably similar in both environments. However, there are differences in the frequency of CS and borrowing. The Keratoconus group exhibits a higher CS frequency (20%) compared to the Bel Abbas Facebook page (5%). Conversely, the borrowing

frequency is lower in the Facebook group (6%) than in the Facebook page (13%). These differences highlight variations in the linguistic practices of the two environments.

The findings suggest that the Arabic script remains dominant, with the majority of posts and comments from study participants being composed in Arabic script. This observation aligns with previous research indicating that the majority of Facebook content is predominantly in a single language, with a smaller portion of content defying classification as a specific language due to extensive use of non-linguistic signs (Androutsopoulos, 2014b, p. 65).

The data collected suggests that borrowing and CS are both used by Facebook users in Algeria. However, it is important to note that neither of these two phenomena outweighs the individuals' verbal output in the Facebook group under consideration. Regarding the types of CS observed in the Keratoconus Facebook Group, 95% of the occurrences are intrasentential, while only 5% are intersentential.

The Facebook page follows a similar pattern to the Keratoconus Group in terms of script usage, with 88% of contributions composed in Arabic script, 7% in Latin script, 3% using a combination of Arabic and Latin script, and 2% written in Arabizi. Only 5% of the data collected from the Facebook page contained instances of CS, 13% contained instances of borrowing, and 2% contained instances of both CS and borrowing. The distribution of the Keratoconus Group is comparable to that of the Bel Abbes Facebook Page, with intersentential CS accounting for 20% of the recorded CS on the page and intrasentential CS making up the remaining 80%.

The dominance of the Arabic script and the utilisation of AD in this study align with the findings of Androutsopoulos (Androutsopoulos, 2014b, p. 65), who noted that the majority of content on Facebook was typically composed in a single language. While other studies (Zitouni & Saaid, 2019) & (Sekhri, 2020) have indicated that CS is a common practice on Facebook, it is crucial to consider that these studies often focused on bilingual samples, which can influence the

composition of the corpus and lead to issues of generalisation and population representation.

Neither the present study nor the reviewed literature can claim a high level of population representation, especially regarding Algerian Facebook users. Consequently, it is common to encounter varying or even contradictory results. One of the main limitations of this study is the size of the corpus, as larger corpora typically require more time for analysis. Additionally, the researcher faces challenges in determining whether a word belongs to MSA or AD, particularly when dealing with written text rather than spoken language. However, careful consideration of the context in which a word appears, as well as the clause or sentence in which it is situated, can help address this issue.

Furthermore, the extensive use of the Arabic script in the corpus may be attributed to the proliferation of smartphones and technologies that facilitate communication in Arabic. Albirini suggested that "the decline in using Arabizi online may be due to the integration of Arabic platforms in social media, which makes it easier for Arabic speakers to use Arabic script" (Albirini, 2016, p. 291).

## 4.7 Echourouk TV Youtube Channel Content Analysis

### 4.7.1. YouTube Shorts Language Analysis

The first YS (YS-1) is an excerpt extracted from an interview between a journalist from Echourouk TV and an Instagram influencer. The discourse within the interview centres on the influencer's earnings derived from their presence on Instagram. Evidently, this theme is encapsulated in the video's thumbnail caption, which reads “نخلص 60 مليون من انستغرام” /'naxlɛs ʃi:t'i mljɔn min ʔnis'gra:m/ translating to “My income is 60 million (600000 DZD) from Instagram”. The video's title, “نخلص 60 مليون في الشهر” /'naxlɛs ʃi:t'i mljɔn fi ʃ'fahr/ translating to “My income is 60 million per month” likewise underscores the thematic focus. It is noteworthy to emphasise that both the thumbnail caption and the title are predominantly rendered in AD. Throughout the course of the interview, the predominant medium of communication

is the AD, punctuated occasionally with instances of MSA: (شخصية) (shakhṣiyya) - /ʃax'si:ja/, مصطنعة (muṣṭana'a) - /muṣ.tæ'naʕa/, أفل (aql) - /ʔaql/, أكثر (akthar) - /ʔakθar/) and interjected with phrases in the French language ('comédie,' 'c'est vrai,' 'des fois,' 'un million,' 'les publicités,' 'instigrameuse,' 'Instagram,' 'l'Algérie').

YS-1 exemplifies the contemporary media landscape in Algeria, adopting certain prevalent practices to attract a broad audience, beginning with the strategic use of clickbait culture. This tactic is clearly manifested in the video's title, '60 million per month,' which significantly surpasses the basic monthly wage in Algeria by over 28 times. Notably, both the title and thumbnail caption are meticulously presented in the Arabic script while remaining rooted in the AD, reflecting an astute marketing strategy targeting individuals from diverse socio-economic strata and maximising the potential viewership. The utilisation of both MSA and French may serve multifaceted roles. Such as facilitating the clarification of certain complex subjects, and conveying specific social attributes, notably pertaining to educational background or social class. Concerning YS-1, CS is present due to the employment of several French words, this type of CS is categorised under intrasentential CS.

YS-2 is an excerpt from a comedic series in which two characters engage in a dialogue primarily conducted in AD, with the inclusion of two words that have been brought from the French language. Specifically, the term /mbu:dʒiə/ is employed to signify 'moving,' while /pu:klə/ is utilised to describe a construction excavator. In this case, there is instances of intrasentential CS /mbu:dʒiə/ and borrowing /pu:klə/.

YS-3 represents a segment extracted from an interview featuring a prominent Algerian female comedian. The dialogue within this interview pertains to government funding allocated to individuals engaged in the fields of acting and cinema. The communication primarily takes place in AD, with sporadic utilisation of French-derived terminology, such as ("تريسي تي", /trisi:ti/) signifying electricity. Notably, the sole occurrence of a French term in the video, namely "les jeunes" meaning "young people/teenagers", is an instance of CS (intersentential CS).

YS-4 is a segment extracted from an entertainment program in which a journalist passionately conveyed her sentiments towards her two brothers. The language employed in this video can be categorised as ESA or a hybrid language situated between AD and MSA. This amalgamation is an expected linguistic feature, given the journalist's familiarity with this linguistic variety, which is an integral part of her daily discourse. As previously highlighted, ESA represents a synthesis of MSA and AD, as exemplified by the journalist's use of ("بعد الله سبحانه و تعالى", /baʕda lʔlʔlæh sub'ħa:nahu wa ta:'ʕa:la:/) a sentence in MSA which translate in English to "After Allah, the Exalted and Most High." This phrase is often used by Arabic speakers to acknowledge or express something after mentioning or relying on almighty Allah. Notably, the sole instance of CS within this video occurs as an intrasentential CS, characterised by the introduction of the French word "bien" signifying 'good' or 'great,' during her discourse.

YS-5 is segment extracted from a comedy show in which characters engage in dialogue utilising the Algiers variety of AD. Interestingly, this conversation incorporates a selection of French words, including "Citron" meaning lemon and "dessert" as in English dessert. It is noteworthy that all of these French words manifest as instances of intrasentential CS.

YS-6 is an excerpt pertains to an entertainment program in which an Algerian actress is engaged in the re-enactment of a renowned comedic sequence derived from a television series broadcast during the Ramadan (1427 Hijri) 2006. The linguistic medium employed predominantly comprises AD, yet noteworthy occurrences of intrasentential CS are evident due to the incorporation of French lexical elements, such as "oubli" signifying "forget," and "stade" denoting "stadium."

YS-7 constitutes a discourse segment within a television program addressing social issues within Algerian society in which a discussion occurred between a female/interviewee and the host/interviewer. Notably, the entire conversation is conducted in AD, with the inclusion of French words, such as "maçon," "es que," "capable," and "jamais." These lexical units serve as instances of CS within the

dialogue. Specifically, the word "jamais" signifying "never" is utilised as an intersentential CS, while "es que" and "capable" are integrated within the context of intrasentential CS.

YS-8 originates from a television program in which the host engages the guest in a discussion regarding the culinary abilities of the guest's new daughter-in-law. The conversation is predominantly conducted in Algerian dialect, with the exception of a single sentence in MSA. Furthermore, the word "sûre" signifying "certainly," is introduced into the dialogue as instance of intrasentential CS.

YS-9 is derived from a television program centred on the subject of women and their societal issues. Within this particular segment, a female journalist articulates her perspectives on the experiences of older women, particularly in how society discuss their marital and maternal status. The linguistic medium employed by the speaker can be characterised as ESA, a reflection of her professional background as a journalist. Upon closer analysis of her discourse, it becomes evident that the lexical components utilised therein predominantly belong to AD. Nevertheless, several exceptions manifest in the form MSA terms, including "أصابع الاتهام" /ʔa.sʕa:.biʕat al.ʔit.ti.ha:m/ (finger of blame). Additionally, instances of CS, specifically intersentential CS, arise through the incorporation of the French-accented pronunciation of the word "Instagram" and the use of the French term "déjà"

YS-10 the final YS video within this research investigation is a promotional piece for a television series. The linguistic composition employed in this promotional material is classified under the category of. Remarkably, this linguistic fabric deviates momentarily from its predominant variety (ESA) character with the inclusion of a single French word, "une personne" signifying "a person" This particular linguistic occurrence can be aptly characterized as an example of intrasentential CS.

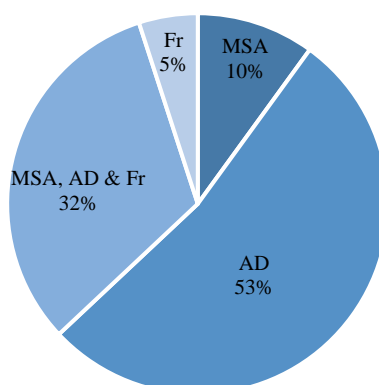
### 4.7.2. The Analysis of YouTube Shorts Comments

During the data collection phase, a total of 100 comments were gathered, comprising 10 comments for each YS video. Upon the completion of data analysis, one of the initial conspicuous trends to emerge was the overwhelming prevalence of Arabic script, which featured in 86% of the comments. In contrast, the utilisation of the Latin script accounted for 12% of the comments, while a mere 2% exhibited a blend of both Arabic and Latin scripts, as visually represented in table 10.

**Table 10. The Distribution of Arabic and Latin Scripts in Collected Comments.**

Arabic Script	Latin Script	Both Arabic & Latin Scripts
86%	12%	2%

Concerning the use of distinct linguistic varieties, it is noteworthy that AD exerts a predominant influence within the compiled corpus, constituting a substantial portion at 53%. Furthermore, MSA independently represents 10% of the comments, while Fr maintains a presence at 5%. It is also pertinent to highlight that 32% of the comments exhibit a mixed use of MSA, AD and Fr.



**Figure 43. The Present Varieties in YS Comments.**

The analysis of the collected comments has unveiled that the dataset predominantly comprises 48% instances of CS (see Table 11). Notable examples include:

- **Example 1:** الاصبع المغمسة في الكايك
- **IPA transcription 1:** /el ʔis.baʃ el.ma.yma.sa fi l.kajk/
- **Translation 1:** The finger dipped in the cake.

- **Example 2:** باصي باصي وحنا ذهب ماشي كاسي
- **IPA transcription 2:** /pa:.si pa:.si waħna: ðaħeb ma:.fi ka:.si/
- **Translation 2:** The past is past, and we are not damaged gold (The expression we are not damaged/broken gold is a connotation of being a person with high values)
- **Example 3:** CHGHOUL HAKA? GHEIR LEUR VIE PRIVÉE HADI EMUSSION HADI?
- **IPA transcription 3:** /ʃgu:l ha:.ka ge:r lœr vi: pri:.vei ha:di ε.mu.sjõ ha:di/
- **Translation 3:** Just like that? Only their private life, is this a show or what?

Borrowing accounts for a minor 4% of the compiled comments, while the remaining 48% of the dataset does not exhibit instances of either CS or borrowing.

**Table 11. The Distribution of CS & B in the Collected Comments.**

Codeswitching	Borrowing	No CS or Borrowing
48%	4%	48%

Furthermore, the collected data could be subjected to further analysis to uncover additional patterns. Notably, CS between MSA and AD constitutes 32% of the collected data. Examples include:

- **Example 4:** ربعة بمعنى الكلمة وشكون للبسك
- **IPA transcription 4:** /ra.bi:ʕa bimaʕ.na l.kal.ma wa:f.ku:n lil.bas.k/
- **Translation 4:** Rabia in every sense of the word, and who has chosen your outfit?
- **Example 5:** هذوا هو ما أصحاب شهرة وللشهرة ضريربيتها
- **IPA transcription 5:** /ha:zu: hu:.ma ʔa.sħa:.bu fa:.hi.ra wa.l.li.fa:.hi.ra ðar.ri:.bu.tu:.ha/
- **Translation 5:** They are the ones with fame, and fame has its toll.

Another form of CS is observed between AD and French, accounting for 9% of the collected data. Instances include:

- **Example 6:** سيظرون فور علابالك هاديك عيطيك الصحة
- **IPA transcription 6:** /si:.tu.ro:n fu:r ʕa.la:.ba:.li.k ha:.di:k ʕi:.ʕi:k a.l.sa.ħa/
- **Translation 6:** Lime juice is intense/zesty, you know; this one will give you a health.

Additionally, comments in the collected data exhibit a blend of MSA, AD, and French or English. For example:

- **Example 7:** مين خيرت نبيل و رضا بين ليكادر و نبيل خير الأحمر
- **IPA transcription 7:** /mi:n xa:.ji:r.ti: na.bi:l u: ri:.ða bi:n li:.ka:.dar u: na.bi:l xa:j.r a.l.aħ.mar/
- **Translation 7:** when she asked Nabil and Reda for advice concerning the frames and Nabil chose the red one.

Furthermore, some comments in the collected data exhibit both CS (between MSA and AD) and borrowing within the same comment. This type represents 3% of the collected data. For instance:

- **Example 8:** والاراكم تصرفوا عليا وحابين تليكيديوني ناس ,, ,, ,, ماينفعش معاها غير الكلام الوسخ
- **IPA transcription 8:** /wa.la ra:.kum ta.s<sup>h</sup>ar.fu:w ʕa:.li:ja wa.ħa:.bi:n ta.lji:.ki:.do:.ni: na:s, ma:.jin.faʕ.fu maʕa:.ha: yi:r al.kal.a:m al.wasx/
- **Translation 8:** And otherwise, if you are spending on me and wanting to dump me<sup>6</sup>. Nothing but filthy language can handle these people

4% of the gathered data is categorised as instances of borrowing, for example:

- **Example 9:** جاج تريسيتي
- **IPA transcription 9:** /dʒa:dʒ tri:.si:.ti:/
- **Translation 9:** Electricity chickens<sup>7</sup>

As previously mentioned, the remainder of the data exhibits no instances of CS or borrowing (48%).

#### 4.8 Recapitulation of the Results

The Funnel method was employed in this study, involving the use of an initial questionnaire with open-ended items to capture respondents' attitudes toward languages on Facebook. Subsequently, a new questionnaire with closed-ended items was developed based on the collected open-ended responses. This revised questionnaire was then administered to additional participants, following the methodology described by Oppenheim (Oppenheim, 2001, p. 109). The data collected from respondents' answers were analysed to provide insights into how Algerian Facebook users react and behave with regard to the various linguistic varieties used in the Algerian Facebook environment.

Evaluating individuals' attitudes can be a challenging endeavour, given that these attitudes are shaped by complex psychological factors that accumulate over

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<sup>6</sup> Meaning: you all are acting against me, wanting to provoke me, people

<sup>7</sup> An expression is employed to distinguish between chickens raised in a modern manner and those reared in a traditional manner, with the connotation that traditional upbringing leads to robust chickens, while the others are considered pampered, living a more comfortable/easy life.

time. Nevertheless, the elicitation of these attitudes is crucial for gaining valuable insights into human behaviour and actions. As previously emphasised, this research highlights the persistence of societal stigma associated with AD and lingering negative sentiments linked to the language of the coloniser. However, the study also demonstrates that people tend to view the use of specific languages as an indicator of particular attributes, such as intellect and fluency, and they do not generally exhibit strong condemnation toward users of specific languages.

In another section of the study, the Likert scale was employed to gauge participants' attitudes toward language use. The survey questions were designed to stimulate respondents' attitudes, and the resulting data were analysed to provide insights into how Algerian Facebook users respond to and engage with the linguistic variations prevalent in the Algerian Facebook environment. The analysis of the results uncovered noteworthy patterns. In contrast to French and English, where participants tended to exhibit either positive or negative attitudes, MSA evoked mixed responses from the participants. However, negative attitudes were consistently expressed when AD was combined with any other linguistic variety. In summary, the attitudes of the respondents align with broader societal sentiments in Algeria, with some additional nuances. Notably, the study revealed a positive awareness of the English language and foreign languages in general among the participants.

The analysis of the compiled Facebook corpus provided several key findings. The primary objective was to investigate the presence of CS in the Algerian digital landscape, particularly on the SNS Facebook. To explore the data collected, observation was selected as the research method. The resulting corpus consisted of several language varieties, including MSA, AD, and French. This composition reflected the actual linguistic diversity of the Algerian Facebook environment. Another significant observation from the data was the prevalence of the Arabic script in posts and comments. This dominance of one script over others can be explained by how users adapt their communication style to cater to a larger audience, a behaviour often influenced by societal norms. Androutsopoulos proposed that the choice of language style is a fundamental factor in shaping the content of a Facebook

post. This choice is influenced by various factors, including whether a particular style has previously encouraged or discouraged user engagement. The inherent nature of SNSs, with their diverse and sometimes restricted audiences, encourages the use of personalised communication styles (Androutsopoulos, 2014b, p. 66).

In the analysis conducted on content from Echourouk TV YouTube channel, specifically examining YS videos, ten YS videos were selected to gain insights into their linguistic characteristics and thematic content. The analysis of multiple YS revealed a diverse linguistic landscape characterised by the coexistence of different language varieties. The videos predominantly featured the use of AD, with occasional instances of MSA. Notably, several videos included interjections of French words, illustrating the phenomenon of intrasentential CS, where French was seamlessly integrated within the AD context. This observation highlighted the linguistic diversity of these videos. These linguistic patterns were consistent throughout various YS videos, illustrating the prevalence of these linguistic and sociolinguistic patterns in the Algerian media content.

The videos' thematic diversity, ranging from interviews with comedians to entertainment programs, further emphasised the diversity of language choice, with ESA often serving as a bridge between MSA and AD. In these instances, French words, when introduced, blended into the linguistic fabric. These observations provided valuable insights into the linguistic dynamics of modern Algerian media, where AD, MSA, and French intermingle, reflecting the diverse sociolinguistic context of Algeria. The linguistic interplay observed in these YS videos not only caters to a broad audience but also adds nuance to the content presented, showcasing the current situation of language use in contemporary media discourse.

The subsequent part of the analysis focused on the comments posted on these YS videos. A total of 100 comments were collected, with the majority (86%) written in Arabic script. A smaller portion (12%) was in the Latin script, and 2% featured a combination of both. In terms of linguistic varieties, 53% of comments were in AD,

10% in MSA, and 5% in French. Notably, 32% of comments exhibited usage of MSA, AD, and French in a single comment.

As mentioned before the analysis of these comments revealed that 48% of the comments featured CS, while 4% represented instances of borrowing. The remaining 48% of the comments did not demonstrate either CS or borrowing. Various types of CS were observed, including intersentential CS, often featuring French words, and intrasentential CS.

In summary, this analysis showcases the linguistic diversity and complexity of YS video comments from Echourouk TV's YouTube channel. It underscores the coexistence of AD, MSA, and French in the linguistic landscape, while also shedding light on phenomena such as CS and borrowing, which reflects contemporary Algerian language use.

CS as a phenomenon in the Algerian linguistic landscape does not account for a large portion of the studied corpus (20% in Keratoconus Facebook Group and 5% in Sidi Bel Abbes Page), which is consistent with previous studies on Facebook (Androutsopoulos, 2014b, p. 65). The existence of CS as a sociolinguistic phenomenon could be explained by the following “Expressing emotions may not be done by tone of speech, facial expressions, or other contextual cues. Hence, online users have to create social and interactional meaning through their discursive practices, such as choice of vocabulary” (Albirini, 2016, p. 53). Examining CS types reveals a clear dominance of intrasentential CS over intersentential CS and tag CS, which can be seen as a feature of the SNS language, but this is far from being generalisable because these types of generalisations require a large corpus.

#### **4.9 Conclusion**

Using a combination of qualitative and quantitative methods and a variety of data collection instruments, different data sets were collected. The collected data represented the attitudes of Algerian Facebook users toward the varieties used in Algerian SNSs (MSA, AD, French, and English). The Attitudes measurement

instruments made use of two methods, the Funnel method and the Likert scale. Both methods employed questionnaires with closed-ended items to assess attitudes related to language use in the digital environment.

The results showed a plethora of opinions varying according to the degree of positive and negative views toward certain language practices and specific language varieties (MSA, AD, French, and English). The big picture shows that the attitudes toward digital communication practices are nearly the same as those exhibited toward real-world language use, such as the stigma attached to AD and the high value related to MSA. Furthermore, it was found that asking people about foreign languages will not trigger intensely charged emotions. However, the very act of specifying a language will bring personal feelings attributed to that language to the surface.

Finally, the assessment phase was followed by another phase in which we used observation, frequency distribution, and conversational analysis to scrutinize the compiled corpus. The corpus consists of 200 contributions of Facebook language use practices (posts and comments). The analysis revealed a number of trends, such as the dominance of one variety over the others (AD over MSA and French).

This is in accordance with Albirini's (2016) findings: "...this is particularly relevant for digital communication where QA use has become the norm" (Albirini, 2016, p. 61). He also argues that Arabic speakers using MSA online may need to modify or change some of its rules to accommodate the 'casual' nature of online written texts. Furthermore, QA varieties, which were previously used primarily in oral communication, are now commonly used in online writing (Albirini, 2016, p. 265). In addition to that, there is also a dominance of the Arabic script in the compiled corpus. However, contrary to the contributions (posts and comments), the majority of the observed usernames were written using the Latin script.

## General Conclusion

## General Conclusion

The manifestation of language within the realm of CMC has emerged as a growing domain within sociolinguistic studies. The nature of language usage on SNSs, with its realisation in written form and the preservation of a digital record, has contributed to CMC studies. Furthermore, the combination of various tools and instruments, such as keyboards, online translation resources, and symbolic representations, in conjunction with the informal and adaptable nature of language as employed on SNSs, renders this context particularly intriguing for sociolinguistic investigation. One key aspect that has fuelled the growth of CMC studies is the focus on the analysis of spontaneous language production within the digital landscape.

The rise in the use of SNSs, facilitated by the widespread adoption of smartphones and other digital devices, has led to the development of a community of Algerian SNSs users, particularly on platforms like Facebook. This user base has contributed significantly to the creation of a substantial corpus of language use, which draws upon the linguistic landscape of Algeria on two fundamental levels.

Firstly, Algerian SNSs users utilise linguistic varieties that are firmly entrenched within the Algerian linguistic community, including MSA, AD, French, and others. Secondly, the virtual environment provides a space where sociolinguistic phenomena observed in the real world, such as diglossia and CS, can be transposed into the digital sphere. This sociolinguistic transfer between the offline and online worlds presents a compelling area for exploration and analysis.

The primary objective of the present study was to investigate the manifestation of language within Algerian CMC platforms, with a specific focus on SNSs. Simultaneously, the study aimed to gauge the attitudes and perceptions of Algerian SNSs users concerning the languages employed on these websites. The research project was undertaken with a goal of achieving a more comprehensive understanding of the Algerian speech community, shedding light on how diglossia and CS are exhibited and negotiated within the expanding and dynamic landscape of CMC. This multidimensional study endeavours to explore the interplay between

language, technology, and sociocultural factors within the Algerian digital context, ultimately contributing to the broader field of sociolinguistic research.

This dissertation encompasses four distinct chapters, each contributing to the comprehensive exploration of the research's central themes. The dissertation provides an extensive examination of language, sociolinguistic constructs, and linguistic practices within the Algerian context, underpinned by theoretical foundations. It situates this exploration within the multifaceted linguistic landscape of Algeria and embraces the digital frontier by addressing CMC as a locus for sociolinguistic inquiry.

The undertaken study employs a multifaceted approach, integrating diverse methodologies to acquire the requisite data that not only addresses the set of research inquiries but also substantiates the established hypotheses. This methodological diversity is pivotal in ensuring the comprehensive examination of the complex sociolinguistic terrain under scrutiny. The primary method employed is the Funnel method, a technique that involves constructing a nuanced scale for assessing language attitudes based on participants' responses (Oppenheim, 2001, p. 109). This method serves as an invaluable tool for delving into the realm of language attitudes and offers a systematic framework for evaluating participants' perceptions.

In conjunction with the Funnel method, a second method is implemented, utilising a questionnaire that employs the Likert scale, a proven quantitative tool, to probe and delineate participants' language attitudes concerning the array of linguistic varieties that permeate the Facebook landscape of Algerian web users. The questionnaire's structured nature allows for a systematic and rigorous exploration of language attitudes within the digital sphere.

The third and final method is rooted in the compilation of an extensive corpus of authentic CMC language use extracted from the Facebook and YouTube platforms. This curated corpus is subjected to analysis, yielding valuable insights that are intrinsic to the study's central themes. The examination of this corpus serves as the foundation for comprehending language use within the digital domain and

contributes substantially to the exploration of diglossia and CS dynamics present in the sampled language content.

The present study embarks on a multifaceted exploration of language practices within the realm of SNSs, with a specific focus on Facebook and YouTube platforms. This exploration transpires on two distinct dimensions. Firstly, it delves into the realm of language attitudes, seeking to discern the nuanced perceptions and preferences harboured by participants. Secondly, it ventures into the realm of actual language use on Facebook, YouTube, endeavouring to unravel the multifaceted intricacies of linguistic content and communication practices. The study places particular emphasis on the critical scrutiny of diglossia and CS as they manifest within the sampled language content.

Although assessing people's attitudes is challenging since they are the result of a plethora of psychological layers embedded in the human mind over time, triggering them will disclose vital information about behaviour and actions. The results demonstrated that attitudes regarding the usage of both MSA and AD align with Ferguson's Diglossia framework, characterised by the classification of one variety as prestigious and pure, and the other as less prestigious and non-pure (Ferguson, 1959).

This concurs with prior research on language attitudes, which has consistently identified enduring positive perceptions of MSA and less favourable views of QA. However, it is pertinent to acknowledge that the study's respondents primarily comprised educated individuals who possessed substantial exposure to MSA. This heightened exposure likely contributed to the cultivation of distinct attitudes, including a sense of appreciation toward MSA (Albirini, 2016, p. 84).

The findings also revealed how respondents made a clear distinction between the utilisation of specific language varieties for pragmatic purposes, such as ensuring mutual intelligibility, and using other varieties to convey particular images, notably the portrayal of an educated individual. MSA (the High Form) was widely regarded as a symbol of intellect, while AD (the Low Form) incurred stigmatisation.

Upon introducing the French language into the questionnaire, participants exhibited unfavourable attitudes, likely stemming from historical colonial associations. Nevertheless, a significant portion of respondents attributed the use of French to linguistic fluency, while others perceived the mixing of AD and French as a customary practice in Algerian society. These outcomes underscore the multifaceted place of the French language within the Algerian collective psyche, reflecting various psychological layers. The first layer is rooted in the legacy of colonialism, engendering negative attitudes towards the French language.

The second layer relates to upward social mobility associated with French, given its usage by the Algerian elite and high class. This layer embodies the constructive and practical dimension of the French language, as it serves as a means to attain financial prosperity, social recognition, and elevated status.

In a parallel fashion to the French language, the presence of English on SNS Facebook was interpreted as an indicator of linguistic proficiency. However, participants recognised that the prevalence of English in Algeria could not be equated with that of French, at least not in the present context. It is important to note that respondents demonstrated awareness of English's worldwide prominence, highlighting their acknowledgment of its global significance.

The participants perceived the use of foreign languages as a form of practice. Consequently, it can be deduced that when languages are not explicitly specified (e.g., Arabic, English, French, etc.), individuals tend to exhibit neutral attitudes.

However, the explicit labelling of a particular language tends to trigger underlying attitudes and judgments, which may lean either toward the negative or the positive ends. These attitudes are instrumental in classifying Facebook users into various categories, such as intellectual, enthusiast, or proficient language users. Likewise, it was observed that negative sentiments regarding the use of Arabic or Latin script were relatively marginal. Both script types were regarded as conventional practices by the majority of respondents.

This underscores the notion that specific attitudes are primarily elicited when a language is explicitly named. In the absence of such explicit reference, emotions tend to remain neutral.

The aforementioned conclusions were confirmed by the Likert scale questionnaires. These findings revealed that when languages are explicitly specified (e.g., referring to the French language instead of just "foreign languages"), neutral judgments tend to decrease, and distinct attitudes are more likely to emerge. Furthermore, the results highlighted a greater prevalence of negative attitudes towards the French language in comparison to those directed at the English language.

The use of the Likert scale for all items facilitated a comprehensive comparison of the results. Notably, the data pertaining to the use of Arabic and Latin scripts indicated that there was a slightly higher prevalence of positive attitudes towards the use of Latin script.

This variance can be attributed to technological accessibility. Most smartphones and personal computers come pre-equipped to support the Latin script, whereas not all devices provide the same level of support for the Arabic script. This technological advantage contributes to the preference for Latin script.

However, it is essential to acknowledge that attitudes do not always align with actual behaviour. This discrepancy was substantiated by the examination of the compiled Facebook and YouTube corpora, which predominantly employed the Arabic script. The growth in support for the Arabic script, facilitated by various web platforms and smartphone manufacturers has contributed to its substantial use (Albirini, 2016, p. 291).

As previously highlighted, the analysis of the Facebook and YouTube corpora yielded that the predominant usage within the corpora aligned with a single linguistic variety, notably the AD. This discovery aligns with previous research, which underscores that a significant portion of CMC is primarily represented in a single

linguistic variety, rather than being characterised by a multiplicity of varieties with comparable contributions (Androutsopoulos, 2014b).

However, a noteworthy shift emerged when the analysis focused on the usernames of the participants under investigation. In this context, a significant proportion of Algerian SNSs users opted to employ the Latin script for writing their usernames.

This facet of the analysis provides a fascinating insight into how actual language usage, influenced by various factors like mutual intelligibility, can deviate from the presentation of oneself and the associated language attitudes. Consequently, it can be posited that while the first hypothesis is not substantiated by the findings, the second hypothesis is corroborated. The majority of language use within the SNSs environment is indeed realised through the adoption of a single linguistic variety, but this contrasts with the diverse representation of oneself and the corresponding attitudes towards languages.

The outcomes of this research project shed light on the enduring societal stigma surrounding the use of AD, coupled with the persisting negative attitudes linked to the coloniser's language.

However, it is noteworthy that individuals attach specific attributes, such as intellect and fluency, to the use of particular languages, including MSA, French, and others. This suggests that while language choices are subject to societal judgment, users are not subjected to severe condemnation based on their language selection. For instance, the use of the French language does not carry a uniformly negative connotation due to the historical association of French with the atrocities of colonisation.

Nevertheless, a discernible shift in attitudes emerges when individuals switch between the AD and French or English. This linguistic alternation triggers more pronounced negative attitudes among respondents. This underscores the complex

interplay of sociolinguistic factors and historical legacies that shape individuals' language attitudes in the contemporary Algerian context.

Observing these results shows CS does not make a significant part of the created content by Algerian web users on Facebook and YouTube. Concerning Diglossia there is an alternation between MSA and AD, where MSA is mostly used for posts, whereas most of the subsequent comments are in AD in the case of the studied page and the opposite is observed for the studied group, this is not contradictory, since the page is mostly controlled by one or few administrators who want to reach wider audience so they make use of MSA as a mutually intelligible variety.

In the case of the group the administrator alongside creating posts he/she controls the posts that are created by the group members to be posted or disapproved, most of the time these posts are approved since it concerns question and emergency cases regarding the Keratoconus disease, and because these posts are created by different members, they came in a variety of forms but mostly in AD, this is also can be said about the comments on YS videos.

In conclusion part one of the first hypotheses is valid however the second part concerning CS is not valid. Consequently, the second hypothesis is also valid since most of the studied Facebook and YouTube content is created either by MSA or AD and mostly using AD on the expense of other varieties such as French. The third hypothesis is also valid since the use of MSA or AD is dictated by intentions which draws on the real-world motives such mutual intelligibility. Concerning the fourth and the fifth hypotheses, both are valid because of the overlapping between the digital world and the real environment in which the individual live. The Algerian web users will cast his/her attitudes acquired from home and society onto SNSs.

This study holds the potential for expansion into a comprehensive longitudinal investigation, characterised by a substantially larger sample size. Such an extended research endeavour could place significant emphasis on the inclusion of a more extensive and diverse set of participants.

The diversification of the sample, particularly in terms of age and regional representation, is of paramount importance. Given the expanding reach of Facebook and its adoption by a broader audience in Algeria, including government institutions, ensuring a diverse and representative sample is crucial to enhance the validity and reliability of the data.

Moreover, the compilation of a more extensive and varied CMC corpus from various SNSs would offer an invaluable opportunity for comparative analysis. This extended corpus would enable the examination of regional dialectal variations, sociolinguistic nuances, and the representation of different social classes within the Algerian context. Such an endeavour would yield deeper insights into language practices that unfold within SNSs, enriching our understanding of the multifaceted dynamics in this digital landscape.

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## Appendices

## 7. Appendices

### 7.1 Appendix A: The Pilot Questionnaire

#### بحث خاص باللغات و موقع فيسبوك

- في إطار بحث خاص باللغات و موقع فيسبوك نرجو منكم ان تقوموا بالإجابة على أسئلة هذا الاستبيان علما أنه:
- لا توجد إجابة صحيحة و أخرى خاطئة، الإجابة المطلوبة هي ما تعتقد به بخصوص الأسئلة المطروحة أو ما هو أقرب إلى نفسك.
  - معلومات و نتائج هذه الدراسة لن تستعمل إلا لأغراض علمية.

تفضلوا بقبول جزيل الشكر و عظيم الامتنان على تعاونكم.

- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك باللغة العربية فقط (دون خلطها بكلمات من العامية "الدارجة" أو لغة أخرى)؟



- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك باللغة العربية و يخلطها بالعامية (الدارجة) دون خلطها بكلمات من لغة أخرى (الفرنسية، الإنجليزية... الخ)؟



- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك بالعامية (الدارجة) دون خلطها بأي لغة أخرى؟



- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك بالعامية (الدارجة) و يخلطها باللغة الفرنسية دون خلطها بكلمات من لغة أو لهجة أخرى؟



- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك باللغة الفرنسية فقط (دون خلطها بكلمات من لغة أو لهجة أخرى)؟



■ ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك باللغة الانجليزية فقط (دون خلطها بكلمات من لغة أو لهجة أخرى)؟



.....

.....

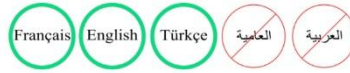
■ ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالعامية (الدارجة) و يخلطها باللغة الانجليزية دون خلطها بكلمات من لغة أو لهجة أخرى؟



.....

.....

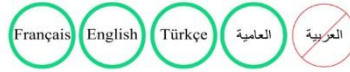
■ ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بلغة أجنبية (لغات أجنبية) فقط (دون خلطها بكلمات من اللغة العربية أو العامية "الدارجة")؟



.....

.....

■ ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بلغة أجنبية (لغات أجنبية) و العامية (دون خلطها بكلمات من اللغة العربية)؟



.....

.....

■ ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالحروف العربية (أ، ب، ت...)?

.....

.....

■ ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالحروف اللاتينية (A, B, C... ) ؟

.....

.....

■ ما رأيك في من يستعمل الحروف العربية ( أ، ب، ت... ) لكتابة حسابه الفيسبوكي؟

.....

.....

■ ما رأيك في من يستعمل الحروف اللاتينية (A, B, C... ) لكتابة حسابه الفيسبوكي؟

.....

.....

أنثى

ذكر

■ الجنس:

نشكركم جزيل الشكر على وقتكم و مجهودكم.

## 7.2 Appendix B: English Translation of the Pilot Questionnaire

### A Study on Languages and Facebook

As part of a research study on languages and Facebook, we kindly ask you to answer the questions in this questionnaire. Please note that:

- There are no right or wrong answers. The required responses are simply your own opinions or what best reflects your personal views.
- The information and results obtained from this study will be used for scientific and research purposes only.

We would like to express our sincere gratitude and deep appreciation for your cooperation.

- What do you think of people who write their Facebook posts and comments entirely in Arabic (without mixing in words from dialects or other languages)?



.....

.....

.....

- What is your opinion about people who write their Facebook posts and comments in Arabic combined with dialectal (Darija) expressions, without mixing in words from other languages (e.g., French, English, etc.)?



.....

.....

.....

- What do you think of people who write their Facebook posts and comments in dialect (Darija) without mixing in any other language?



.....

.....

.....

- What do you think of people who write their Facebook posts and comments in dialect (Darija) mixed with French, without mixing in words from any other language or dialect?



.....

.....

.....

- What do you think of people who write their Facebook posts and comments entirely in French (without mixing in words from any other language or dialect)?



.....

.....

.....

- What do you think of people who write their Facebook posts and comments entirely in English (without mixing in words from any other language or dialect)?



.....

.....

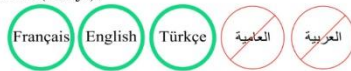
- What do you think of people who write their Facebook posts and comments in dialect (Darija) mixed with English, without mixing in words from any other language or dialect?



.....

.....

- What do you think of people who write their Facebook posts and comments only in a foreign language (or foreign languages), without mixing in words from Arabic or dialect (Darija)?



.....

.....

- What do you think of people who write their Facebook posts and comments in a foreign language (or foreign languages) mixed with dialect (Darija), without mixing in words from Standard Arabic?



.....

.....

- What is your opinion about users who write their Facebook posts and comments using the Arabic script (ع.ب.ت) ?

.....

.....

- What is your opinion about users who write their Facebook posts and comments using the Latin script (e.g., A, B, C...)?

.....

.....

- What is your opinion about users who use the Arabic script (e.g., أ، ب، ت...) for their Facebook account names?

.....

.....

- What is your opinion about users who use the Latin script (e.g., A, B, C...) for their Facebook account names?

.....

.....

- Gender: Male Female

We sincerely thank you for your time and effort.

## 7.3 Appendix C: The Funnel Method Questionnaire

## بحث خاص باللغات و موقع فيسبوك

في إطار بحث خاص باللغات و موقع فيسبوك نرجوا منكم ان تقوموا بالإجابة على أسئلة هذا الاستبيان علماً أنه:  
لا توجد إجابة صحيحة و أخرى خاطئة، الإجابة المطلوبة هي ما تعتقدّه بخصوص الأسئلة المطروحة و الخيارات المتوفرة. معلومات و نتائج هذه الدراسة لن تستعمل إلا لأغراض علمية. تفضلوا بقبول جزيل الشكر و عظيم الامتنان على تعاونكم.  
ضع علامة ( ✓ أو x ) تحت ما تراه مناسب.

لا	نعم

هل تملك حساباً على موقع فيسبوك؟

ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك  
باللغة العربية فقط (دون خلطها بكلمات من العامية "الدارجة" أو لغة أخرى)؟

العربية  
العامية  
Türkçe  
English  
Français

يتقن اللغة العربية	متقن	حتى يفهمه الجميع	أمر عادي	معرب

ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك  
باللغة العربية و يخلطها بالعامية (الدارجة) دون خلطها بكلمات من لغة أخرى  
(الفرنسية، الإنجليزية...الخ)؟

العربية  
العامية  
Türkçe  
English  
Français

اسهل طريقة للتعبير	حتى يفهمه الجميع	لا يتقن العربية	غير قادر على التعبير	ضد هذا

ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك  
بالعامية (الدارجة) دون خلطها بأي لغة أخرى؟

العربية  
العامية  
Türkçe  
English  
Français

لا يجيد اللغات	تفاديا للأخطاء اللغوية	أمر عادي	لايصال الفكرة	اغلبية على هذا الحال

ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك  
بالعامية (الدارجة) و يخلطها باللغة الفرنسية دون خلطها بكلمات من لغة أو لهجة أخرى؟

العربية  
العامية  
Türkçe  
English  
Français

طريقة تعبيرنا المعتادة	أمر عادي	ليظهر على انه متقن للفرنسية	الخلط غير لائق	مخلفات الاستعمار

ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك  
باللغة الفرنسية فقط (دون خلطها بكلمات من لغة أو لهجة أخرى)؟

العربية  
العامية  
Türkçe  
English  
Français

دليل على التحضر	يتقن الفرنسية	طريقة عادية للتواصل	فروكفوني	متفاخر

ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك  
باللغة الانجليزية فقط (دون خلطها بكلمات من لغة أو لهجة أخرى)؟

العربية  
العامية  
Türkçe  
English  
Français

لغة عالمية	متمكن منها	أمر عادي	فريد و نادر	انجلوفوني

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالعامية (الدارجة) و يخطئها باللغة الانجليزية دون خلطها بكلمات من لغة أو لهجة أخرى؟



متقن للانجليزية	الخلط من شيم المجتمع حاليا	انجلوفوني جزائري	لا اوافق على هذا	مغرور
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بلغة أجنبية (لغات أجنبية) فقط (دون خلطها بكلمات من اللغة العربية أو العامية "الدارجة")؟



متقن	التدرب على اكتساب اللغة	أمر عادي	غير متمكن من العربية	الخلج بالعربية
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بلغة أجنبية (لغات أجنبية) و العامية (دون خلطها بكلمات من اللغة العربية)؟



متقن	تعليقات تجمع اشخاص مقربين	العربية لغة معقدة لذلك يتجنبها البعض و يخجل من استعمالها	أمر عادي	شخص مغترب يريد الاستغناء عن العربية
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالحروف العربية (أ، ب، ت...)?

متشدد	أمر عادي	مع هذه العادة	متمكن من العربية	متقن
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالحروف اللاتينية (A, B, C...)?

متعصب	أمر عادي	اسلوبه المريح	افعل ذلك	متقن
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- ما رأيك في من يستعمل الحروف العربية (أ، ب، ت...) لكتابة حسابه الفيسبوكي؟

متعصب	عادي	متمكن من العربية	متقن	يحب اصوله
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- ما رأيك في من يستعمل الحروف اللاتينية (A, B, C...) لكتابة حسابه الفيسبوكي؟

متشدد	عادي	محب للغات	متمكن من اللغة	متقن
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- السن:

25 – 17	35 – 26	50 – 36	51 – فما فوق
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- الجنس:

ذكر	أنثى
<input type="checkbox"/>	<input type="checkbox"/>

نشكركم جزيل الشكر.

## 7.4 Appendix D: English Translation of the The Funnel Method Questionnaire

### A Sociolinguistic Study of Language Use on Facebook

As part of a research study on languages and Facebook, we kindly ask you to answer the questions in this questionnaire. Please note that:

There are no right or wrong answers. The required responses are simply what you personally think regarding the given questions and available options.

The information and results of this study will be used for scientific and academic purposes only.

We would like to express our sincere gratitude and deep appreciation for your cooperation.

Put a mark (X or ✓) under the option you find appropriate.

- Do you have a Facebook account?

Yes	No

- What is your opinion about users who write their Facebook posts and comments exclusively in Standard Arabic, without mixing in words from dialectal Arabic (Darija) or any other language?



Proficient in Arabic	Educated	So that everyone can understand him/her	Something normal	Arabized

- What is your opinion about users who write their Facebook posts and comments in Arabic combined with dialectal Arabic (Darija), without mixing in words from any other language (e.g., French, English, etc.)?



The easiest way to express oneself	So that everyone can understand him/her	Not proficient in Arabic	Unable to express himself/herself	Against this

- What is your opinion about users who write their Facebook posts and comments entirely in dialectal Arabic (Darija), without mixing it with any other language?



Not good at other languages	To avoid language mistakes	Something normal	To convey the idea	Most people are like this

- What is your opinion about users who write their Facebook posts and comments in dialectal Arabic (Darija) combined with French, without incorporating words from any other language or dialect?



Our usual way of expression	Something normal	To appear proficient in French	Mixing is inappropriate	A remnant of colonialism

- What is your opinion about users who write their Facebook posts and comments exclusively in French, without incorporating words from any other language or dialect?



A sign of sophistication	Proficient in French	A normal way of communication	Francophone	Showing off / Pretentious

- What is your opinion about users who write their Facebook posts and comments exclusively in English, without incorporating words from any other language or dialect?



A global language	Proficient in it	Something normal	Unique and rare	Anglophone

- What is your opinion about users who write their Facebook posts and comments in dialectal Arabic (Darija) combined with English, without incorporating words from any other language or dialect?



Proficient in English	Mixing languages is a common trait in today's society	Algerian Anglophone	I do not agree with this	Arrogant

- What is your opinion about users who write their Facebook posts and comments exclusively in a foreign language (or in foreign languages), without incorporating words from Arabic or dialectal Arabic (Darija)?



Cultured / Educated	Practicing to improve their language skills	Something normal	Not proficient in Arabic	Ashamed of using Arabic

- What do you think of someone who writes their Facebook posts and comments in a foreign language (or languages) and the local dialect (without mixing in Arabic words)?



Educated	Comments that bring together close friends	Arabic is a complex language, so some people avoid it and feel embarrassed to use it	Something normal	An expatriate who wants to give up using Arabic

- What do you think of someone who writes their Facebook posts and comments using Arabic letters (أ, ب, ت)?

Fanatic	Normal thing	In favor of this habit	Proficient in Arabic	Educated

- What do you think of someone who writes their Facebook posts and comments using Latin letters (A, B, C...)?

Fanatic	Something normal	A comfortable style	I do that	Educated

- What is your opinion about users who write their Facebook account names using the Arabic script (أ, ب, ت)?

Fanatic	Normal	Proficient in Arabic	Educated / Cultured	Proud of one's roots

- What is your opinion about users who write their Facebook account names using the Latin script (A, B, C...)?

Fanatic	Normal	Loves languages	Proficient in the language	Educated / Cultured

- Age :  25 – 17  35 – 26  50 – 36  51 and above

- Gender :  Male  Female

We express our sincere gratitude.

## 7.5 Appendix E: Likert Scale Questionnaire

## بحث خاص باللغات و موقع فيسبوك

في إطار بحث خاص باللغات و موقع فيسبوك نرجوا منكم ان تقوموا بالإجابة على أسئلة هذا الاستبيان علماً أنه:  
لا توجد إجابة صحيحة و أخرى خاطئة، الإجابة المطلوبة هي ما تعتقده بخصوص الأسئلة المطروحة و الخيارات المتوفرة. معلومات و نتائج هذه الدراسة لن تستعمل إلا لأغراض علمية. نفضلوا بقبول جزيل الشكر و عظيم الامتنان على تعاونكم.

ضع علامة ( X أو ✓ ) تحت ما تراه مناسب.

لا	نعم

■ هل تملك حساباً على موقع فيسبوك؟

- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك باللغة العربية فقط (دون خلطها بكلمات من العامية "الدارجة" أو لغة أخرى)؟

العربية  العامية  Türkçe  English  Français

أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك باللغة العربية و يخلطها بالعامية (الدارجة) دون خلطها بكلمات من لغة أخرى (الفرنسية، الإنجليزية...الخ)؟

العربية  العامية  Türkçe  English  Français

أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك بالعامية (الدارجة) دون خلطها بأي لغة أخرى؟

العربية  العامية  Türkçe  English  Français

أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك بالعامية (الدارجة) و يخلطها باللغة الفرنسية دون خلطها بكلمات من لغة أو لهجة أخرى؟

العربية  العامية  Türkçe  English  Français

أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك باللغة الفرنسية فقط (دون خلطها بكلمات من لغة أو لهجة أخرى)؟

العربية  العامية  Türkçe  English  Français

أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يكتب منشوراته الفيسبوكية و يعلق على موقع فيسبوك باللغة الانجليزية فقط (دون خلطها بكلمات من لغة أو لهجة أخرى)؟

العربية  العامية  Türkçe  English  Français

أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يكتب منشوراته الفيديوية ويعلق على موقع فيسبوك بالعامية (الدارجة) و يخطئها باللغة الانجليزية دون خلطها بكلمات من لغة أو لهجة أخرى؟



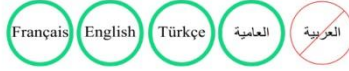
أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يكتب منشوراته الفيديوية ويعلق على موقع فيسبوك بلغة أجنبية (لغات أجنبية) فقط (دون خلطها بكلمات من اللغة العربية أو العامية "الدارجة")؟



أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يكتب منشوراته الفيديوية ويعلق على موقع فيسبوك بلغة أجنبية (لغات أجنبية) و العامية (دون خلطها بكلمات من اللغة العربية)؟



أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يكتب منشوراته الفيديوية ويعلق على موقع فيسبوك بالحروف العربية (أ، ب، ت...)?

أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يكتب منشوراته الفيديوية ويعلق على موقع فيسبوك بالحروف اللاتينية (A, B, C... )؟

أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يستعمل الحروف العربية (أ، ب، ت...) لكتابة حسابيه الفيديوي؟

أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- ما رأيك في من يستعمل الحروف اللاتينية (A, B, C...) لكتابة حسابيه الفيديوي؟

أعارض بشدة	أعارض	لا أعارض ولا أوافق	أوافق	أوافق بشدة

- السن: 25 – 17  35 – 26  50 – 36  51 – فما فوق

- الجنس: ذكر  أنثى

نشكركم جزيل الشكر.

## 7.6 Appendix F: English Translation of the Likert Scale Questionnaire

### A Sociolinguistic Study of Language Use on Facebook

As part of a research study on languages and Facebook, we kindly ask you to answer the questions in this questionnaire. Please note that: There are no right or wrong answers. The required responses are simply what you personally think regarding the given questions and available options. The information and results of this study will be used for scientific and academic purposes only. We would like to express our sincere gratitude and deep appreciation for your cooperation. Put a mark (X or ✓) under the option you find appropriate.

- Do you have a Facebook account?

Yes	No

- What is your opinion about users who write their Facebook posts and comments exclusively in Standard Arabic, without mixing in words from dialectal Arabic (Darija) or any other language?



Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What is your opinion about users who write their Facebook posts and comments in Arabic combined with dialectal Arabic (Darija), without mixing in words from any other language (e.g., French, English, etc.)?



Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What is your opinion about users who write their Facebook posts and comments entirely in dialectal Arabic (Darija), without mixing it with any other language?



Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What is your opinion about users who write their Facebook posts and comments in dialectal Arabic (Darija) combined with French, without incorporating words from any other language or dialect?



Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What is your opinion about users who write their Facebook posts and comments exclusively in French, without incorporating words from any other language or dialect?



Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What is your opinion about users who write their Facebook posts and comments exclusively in English, without incorporating words from any other language or dialect?



Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What is your opinion about users who write their Facebook posts and comments in dialectal Arabic (Darija) combined with English, without incorporating words from any other language or dialect?



Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What is your opinion about users who write their Facebook posts and comments exclusively in a foreign language (or in foreign languages), without incorporating words from Arabic or dialectal Arabic (Darija)?



Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What do you think of someone who writes their Facebook posts and comments in a foreign language (or languages) and the local dialect (without mixing in Arabic words)?



Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What do you think of someone who writes their Facebook posts and comments using Arabic letters (أ, ب, ت)?

Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What do you think of someone who writes their Facebook posts and comments using Latin letters (A, B, C...)?

Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What is your opinion about users who write their Facebook account names using the Arabic script (أ, ب, ت...)?

Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- What is your opinion about users who write their Facebook account names using the Latin script (A, B, C...)?

Strongly disagree	Disagree	Neutral	Agree	Strongly agree

- Age :  25 – 17  35 – 26  50 – 36  51 and above

- Gender :  Male  Female

We express our sincere gratitude.

## الملخص

لقد أتاح انتشار مواقع التواصل الاجتماعي في الجزائر فرصة غير مسبوقة لدراسة الممارسات اللغوية في إطار الاتصالات الحاسوبية. يهدف هذا البحث إلى استكشاف وتحليل استخدام اللغة والممارسات اللغوية الاجتماعية بين مستخدمي الويب الجزائريين على وسائل التواصل الاجتماعي، مع التركيز على التنوعات اللغوية داخل المشهد الجزائري. تم استخدام تقييم الميول والاتجاهات وتحليل المدونات، جنباً إلى جنب مع توزيع تردد اللغة وتحليل الخطاب، لتحليل البيانات المجمعة. تكشف النتائج أن الجزائريين ما زالوا يحتفظون بتقدير كبير للغة العربية الفصحى الحديثة، وينظرون إليها باعتبارها لغة راقية، في حين يعلقون في كثير من الأحيان وصمة سلبية على استخدام اللهجة الجزائرية. بالإضافة إلى ذلك، تؤثر العوامل الاجتماعية التاريخية على الميولات تجاه اللغات الأخرى مثل الفرنسية. تتوافق غالبية المحتوى قيد الدراسة مع لسان واحد، مع وجود حالات من ازدواجية اللغة وتناوب اللغوي التي تمثل التفاعل بين الممارسات اللغوية في الفضاء الرقمي. تساهم هذه الأطروحة في الخطاب الأكاديمي الأوسع حول المواقف والممارسات اللغوية في الفضاء الرقمي، وتوجيه الممارسات والخطط التعليمية، وسياسات اللغة، والفهم المجتمعي.

**كلمات مفتاحية:** العربية، اللهجة الجزائرية، فيسبوك، يوتوب، التناوب اللغوي، الازدواجية اللغوية، ازدواجية اللسان، وسائل التواصل الاجتماعي.

## Abstract

The proliferation of social networking sites in Algeria has provided an unprecedented opportunity to investigate linguistic practices within computer-mediated communication. This research aims to explore and analyse language usage and sociolinguistic practices among Algerian web users on social media, with a focus on linguistic varieties within the Algerian landscape. Attitudes assessment and corpora analysis, alongside language frequency distribution and discourse analysis, were employed to scrutinize the collected data. The findings reveal that Algerians continue to hold Modern Standard Arabic in high esteem, perceiving it as a prestigious variety, while often attaching a stigma to the use of Algerian dialect. Additionally, sociohistorical factors influence attitudes toward varieties such as French. The majority of the content under study aligns with one linguistic variety, with instances of diglossia and codeswitching representing the subtle interplay of linguistic practices in the digital space. These insights contribute to the broader academic discourse on language attitudes and practices in digital spaces, informing educational strategies, language policies, and societal understanding.

**Keywords:** Arabic, Algerian dialect, Facebook, YouTube, codeswitching, diglossia, bilingualism, social media,

## Résumé

La prolifération des sites de réseaux sociaux en Algérie a fourni une opportunité d'enquêter sur les pratiques linguistiques dans la communication assistée par ordinateur. Cette recherche vise à explorer et analyser les usages linguistiques et les pratiques sociolinguistiques des internautes Algériens sur les réseaux sociaux, en mettant l'accent sur les variétés linguistiques au sein du paysage algérien. L'évaluation des attitudes et l'analyse des corpus, ainsi que la distribution des fréquences linguistiques et l'analyse du discours, ont été utilisées pour examiner les données collectées. Les résultats révèlent que les Algériens continuent de tenir l'Arabe standard moderne en haute estime, le percevant comme une variété prestigieuse, tout en stigmatisant souvent l'utilisation du dialecte Algérien. De plus, des facteurs sociohistoriques influencent les attitudes envers les variétés telles que le Français. La majorité du contenu étudié s'aligne sur une seule variété linguistique, avec des cas de diglossie et d'alternation codique représentant l'interaction subtile des pratiques linguistiques dans l'espace numérique. Ces idées contribuent au discours universitaire plus large sur les attitudes et les pratiques linguistiques dans les espaces numériques, éclairant les stratégies éducatives, les politiques linguistiques et la compréhension sociétale.

**Mots Clés :** Arabe, dialecte Algérien, Facebook, YouTube, alternation codique, diglossie, bilinguisme, réseaux sociaux,