# Code Choice in Instant Relay Communication: Case of Young Algerians' Chats on Messenger

**Lamia BENADLA** [*1]

Lecturer in Aboubakr Belkaid University-Tlemcen ; Algeria.

lamia.benadla@univ-tlemcen.dz

**ABSTRACT:**

The Algerian linguistic landscape is shaped by a fusion of indigenous languages, colonial influences, and the official status accorded to Arabic and Berber languages. In the contemporary era, Computer-Mediated Communication (CMC) has emerged as a fascinating and dynamic field of study within the broader context of language research. This specialised communication medium provides a unique lens through which to explore the evolving nature of language use in the digital age. This paper focuses on a specific facet of CMC, namely, the written synchronous communication of Arabic-speaking young Algerians in Instant Relay Communication (IRC). The primary objective is to conduct an analysis of the linguistic behaviour exhibited in this online environment. The research attempts to uncover the underlying reasons influencing code choices among young Algerians; positing a hypothesis that links these choices to the social representation of the available linguistic codes.

_Keywords:_ _Code Choice; Computer Mediated Communication (CMC); Instant Relay Communication (IRC);Young Algerians; Language Attitudes_

## 1. Introduction

Over the years, the field of linguistics has evolved, leading to a shift from merely describing language patterns and structures to analysing the underlying meanings conveyed by linguistic signs and symbols. Code choice, in particular, has become a fertile ground for analysis, especially given that the selection of one language variety over another is influenced by various factors. These factors include the level of proficiency in a particular code, its shared use among communication participants, accommodation to express solidarity and group membership, attitudes and social representations associated with the code, as well as the communication settings and medium, whether formal or informal, written or oral. Notably, the communication medium not only determines the style but also influences the code choice; as explains Gasiorek, J. (2017), communicators do not necessarily write the same way they speak, as each medium has its linguistic and functional characteristics. In recent years, Instant Relay Communication (IRC) has gained significant prominence, particularly among the younger generation, due to the increasing use of Information and Communication Technology (ICT) in Algeria. This growth is driven by the efforts of decision-makers and the need for modern communication methods in today's world. IRC style differs from everyday language in that it places more emphasis on the message rather than the means of expression. It involves using any language that the sender speaks and the receiver understands, with the aim of

**\* Corresponding author: Lamia BENADLA . Tlemcen University.**

conveying the message with minimal effort. Language accuracy is often overlooked, and sometimes intentionally violated to experience a sense of freedom from the constraints of structural grammar.

While the law of least effort is a significant factor in code choice, interlocutors also negotiate meaning and exhibit their attitudes by selecting one code over another. Therefore, this paper aims not only to describe the linguistic characteristics of the language used by young Algerians in IRC but also to decode their intentional choice or avoidance of certain available linguistic codes. The research question is: What factors influence the code choice of young Algerians in IRC? To tackle this question, it is broken down into two research sub-questions. What are the linguistic characteristics of the language used by young Algerians in IRC? And what are the factors that influence the intentional choice or avoidance of certain available linguistic codes in IRC communication among young Algerians? The following two hypotheses are potential answers to the research questions; the former is that young Algerians in IRC use a language that prioritizes message content over language accuracy, while the latter is that the choice or avoidance of certain available linguistic codes in IRC communication among young Algerians is influenced by factors such as proficiency, shared use, accommodation, attitudes, social representations, and communication settings and medium (Zitouni, M. and SAAID, Y. (2019: 115).

To investigate the research question, we employed a semi-structured interview conducted with 53 young Algerians, among which 13 are male respondents. The sample population is aged between 17 and 39. 50 of them are enrolled in the department of foreign languages as English as a Foreign Language students. This choice came relying on the fact that the researcher is a teacher in the same department, which made data easily accessible, being in permanent contact with them. The 3 remaining respondents are the researcher's acquaintances, who are pupils in Secondary School. This personal contact with the researcher is a point in the research favour in the sense that the interview might involve some questions that require a certain acquaintance between the researcher and the respondents, like asking them to show some of their IRC and speak about their own attitudes.

The interview consists of two sections of questions. In the first section, the participants were asked to describe their use of written IRC and its linguistic characteristics. They were also requested to show some of their conversations on Messenger. In the second section, the participants were asked about their language choices in IRC and why they chose one variety over another. This research tool allowed us to gather in-depth insights into the factors influencing the code choice of young Algerians in IRC, as well as their intentional use or avoidance of certain available linguistic codes. The semi-structured nature of the interview provided the

flexibility to explore unanticipated responses and follow up on interesting points raised by the participants. For a better understanding of the collected data, we will expose some crucial key concepts in the section below.

## 2. Defining Key Concepts:

Being very important in human beings lives, communication has been the focus of so much research. It is defined as the fact of expressing ideas and sharing information between two or among people. However, communication is not restricted to information sharing, it can express feelings, or attitudes; like solidarity, or group membership, i.e., it has a social function. Salah, R.(2023) explains, in this respect, that code choice relates to four factors, namely, the participant's academic, linguistic, social, and psychological factors. Therefore, choosing to communicate in one code and not the other is not based on linguistic reasons, but might imply the social representation of the chosen code, or the negative attitudes towards the avoided one.

One important component of communication is the feedback, according to Adler, and Rodman. (2006), after sending a message in an encoded form, via a channel, or medium, the sender, needs to receive a feedback to ensure the right decoding of the message. Therefore, the sender's choice should fall on the 'appropriate' code, adapted according to the nature of the communication medium, in order to avoid any misunderstanding. The same message, is sent in different forms, when communicated in the written or in the oral form; written texts tend to be more formal, avoiding code switching, paying attention to the spelling and using longer structures of sentences, while, an oral message opt for a more relaxed style, with shorter sentences, getting recourse from other paralinguistic features to decode the message, like the voice tone and mimes. Any communicator mixing the features of each style would sound 'odd'; writing in a very relaxed style, would seem rude, or impolite, while, speaking the way one should write, would give the impression that focus is put on a social distance with the receiver of the message.

One flagrant resulting phenomenon of globalization is the vulgarization of the use of ICTs. This has immediate consequences on linguistic practices, since ICT's serve as a means of communication. It became very common to use technologies, creating a new form of human communication said to be virtual. It is a quite different form of communication in comparison to face-to face one; as whether to consider it as a written or a spoken form of language; it remains a subject of discussion, as pointed by Abul, Z. and Alkandari, A. (2021).

Indeed, CMC knows a variety of forms. It can be synchronous, or asynchronous. The former means that the communication process depends on time, i.e., sending the message and the feedback occur in a relatively short time, as if the communicators are performing a face to face communication. This can be in the form of a videoconference; an oral aural communication, or a telnet; a computer mediated phone-like communication, or even an IRC: Internet Relay Chat. On the other hand, asynchronous communication does not require an on-the-spot feedback, it might even

not need a feedback; one can receive an email, reply the time they can, or not reply at all. They can also browse the web passively, without leaving any comments.

In IRC, users communicate through the written medium. What is particular about this form of communication is that the users use a form of language that is quite different from the written one. In IRC, users try to communicate the way they speak, using the written medium that has characteristics of both speaking and writing. In this line of thought, Baron (2000: 248) gives a metaphor to CMC as "an emerging language centaur, part speech, part writing". In fact, CMC can be considered as more than just a hybrid form of spoken and written languages in spite of the fact that it displays properties of both mediums. It holds features that neither one of these mediums has. Crystal (2001) suggests that it must be seen as a new species of communication that is neither spoken, nor written, and he calls it a "third medium", (as quoted in Al-Khatib and Sabbah, (2008: 38)).

In the realm of computer-mediated communication (CMC), participants engage in the use of a specialized lexicon comprised of conventional acronyms and abbreviations. This shared linguistic code not only facilitates efficient communication but also provides a fertile ground for the expression of creativity within the confines of language. This linguistic variety can be aptly characterized as a "rule-freeing" system, embodying a revolutionary approach to communication. In this paradigm, the emphasis is placed on minimizing effort in conveying messages, with scant regard for conventional rules of grammar and spelling. The paramount objective is to effectively convey the intended message, prioritizing the act of communication over adherence to linguistic norms. Participants prioritize the essence of their message, employing any form of expression, spelling variations, and linguistic idiosyncrasies that can be comprehended by their counterparts in the communication exchange, as explained by Al Shlowiy, A. (2014: 469).

Chatters tend to use a language variety that should be understood by the interlocutor, a variety that is like a 'lingua franca'. For this reason, they often use varieties for global communication such as English. They might also choose a variety, not only for being a lingua franca, but also, for the prestige it carries to its users, for instance, French in the Algerian context; Algerians who use French are often conceived socially as 'more polite' and 'intellectual' while those using MSA are often conceived negatively, as 'old fashioned' and 'outdated' (Benadla, 2012: 111). Therefore, the interlocutors choose a certain code over another to reinforce an attitude they want to exhibit.

Speaking of the effect of CMC on language choice, Warschauer et al. (2002) argue that one important and the most feared consequence of the use of new technology on language use, is the global use of English to such a degree that it would replace other languages as a form of a linguistic imperialism. However, chatters often use their mother tongue to reinforce the feeling of 'intimacy and solidarity' with the interlocutor. To deal with the problem of writing in dialectal forms that lack graphisation, a global script is often used, such as the roman script. Chatters have developed new forms of writing which adapt the Roman scripts to their everyday

language. Algerian chatters, for example, use special forms and particular communication strategies in relation to the available codes in the Algerian register.

## 3 The Algerian Register

Algeria has been known for being a melting pot of a diversity of civilisations through history. Being the centre of North Africa, and occupying a relatively large geographical area has permitted it to attract many invading civilisations, and thus acquiring a diverse linguistic heritage. It does not mean that Algeria is a multilingual country in the Canadian or the Swiss way, but it means that its linguistic scene knows the persistence of many languages, in a way that makes most Algerian people 'plurilingual' with a varying degree of mastery of each language variety.

After its independence from the French occupation in 1962, the Algerian register has known the existence of Arabic, with its varieties, giving as an effect the linguistic phenomenon of diglossia in addition to French which persisted long and resulted in bilingualism. Berber varieties, which are spoken in many scattered Algerian areas, are not focused on in this description since they do not figure in this inquiry. Other varieties of ex colonizers, leaving their prints in the Algerian register are not approached as independent varieties since all what they left are borrowings that melted into the Algerian dialects ( Arabic and Berber) in a way that they became part of them; for instance, Spanish, Italian and Turkish loans figure in many Algerian dialects.

Diglossia is exposed in Arabic varieties, which, though are subject of discussion, are split into two main varieties, considering the original Fergusonian theory of diglossia advocated in 1959. The first variety is known as the High variety and that is represented by MSA, for Modern Standard Arabic, while the second is represented by the term low variety to stand for dialectal forms of Arabic, in our case AA, which stands for Algerian Arabic. (Ferguson, 1959). MSA is the name termed by linguists to describe the Arabic variety used in formal settings, and it is the nearest to Classical Arabic, the variety of Koran and ancient literature. It is worth mentioning that MSA is no one's mother tongue while in all Arab countries people use their local dialect, be it derived from Arabic or not). MSA has the high status and is named 'H-variety' while AA has a lower-status and is referred to as 'L variety'. (Versteegh, C. H. M. (2014)).

MSA and AA are allotted a set of functions that are in complementary distribution; one variety is not 'normally' used in settings in which the second should be used, i.e. each serves its special functions. MSA is reserved for formal functions like education, religious speeches, the administration and the media. It is seen as a language that enters in the frame of language planning. AA, on the other hand, is considered of a lesser importance; it is often regarded as a dialect and is used in everyday communication. However, the two varieties may overlap in functions; speakers may code switch from one variety to another. One may use some forms from H in everyday interaction or include some glimpses from L in a formal setting as in the

media or in classroom interaction. In addition to diglossic switching, Algerians often switch to foreign languages; mainly French and English as a result of both historical background, like colonialism, and global Communication in an era of globalisation, respectively.

Indeed, French/Arabic bilingualism is flagrant in the Algerian register in a way that it became 'an etiquette' associated with Algerians in all the Arabic speaking countries; they often claim that Algerians do not sound Arabic speakers, because they use 'too much French'. An Algerian, be it, educated or not, will not utter a sentence without switching, or mixing French with AA. If the person is educated, they will produce longer stretches of French, while if they are uneducated, they would code mix or use it as borrowings, sometimes without even being aware that they are speaking some French. Using French has, also, to do with gender, females tend to use more French than males, since it is considered as 'a prestigious language', associated with 'modernity'. It relates, also, to age; young Algerians switch more because they conceive it as a language of 'self advancement'. They tend to switch, in addition to French, to English, being the language of globalization.

In an era of globalization, knowing English and being part of the globe became synonymous. English speakers have better job and scientific learning opportunities, in addition to the fact of being conceived 'positively' at the social scale. On the other hand, non speakers of English are deprived from science, technology, and working, in a way that their language ignorance is in many cases a real 'handicap' for them. (Crystal, 2013: 3). Young Algerians are becoming aware of its importance and its learning and, using it  is viewed by many as the outlet for one's 'better future'.

## 4. A Descriptive Approach to the Corpus

This is a descriptive approach to the language used among young Algerians in CMC; the interview could yield a corpus of IRC examples of chats. These are forms revealed by the informants, which had taken place previously. They are excerpts of spontaneous conversations on messenger platform, and that the informants accepted to share with the researcher. Common linguistic forms could found among young Algerians. The collected data could be summarized in three forms of communication: linguistic contractions, abbreviations, and transliterations.

### 4.1. Contractions

A contraction is making a word smaller and shorter. It is a communication strategy often adopted by chatters in order to communicate doing the least effort in writing. At first glance, if one is not accustomed to chatting language, s/he might find difficulty in understanding the meaning of the contraction, but, as soon as one gets into the chat community, s/he uses them more and more, and can, even, be creative in contracting words for in-group communication. The table below exposes the common contractions collected from the corpus, and shows the code in which the expression was originally taken from.

Table 1: Some Contractions used by young Algerians in their IRC

| CMC form | significance | Code | meaning |
| --- | --- | --- | --- |
| Slt | Salut | Fr | Hello |
| Ç v? | Ça va? | Fr | Are you Ok? |
| B1 | bien | Fr | well |
| slm | salam | MSA/AA | Hello |
| Koi 2 9? | Quoi de neuf? | Fr | What is up? |
| 2 | De, to | Fr-Eng | From/ to |
| R1 | rien | Fr | none |
| 2r1 | De rien | Fr | Never mind |
| 2m1 | demain | Fr | tomorrow |
| msg | message | Fr-Eng | message |
| rpd | réponds | Fr | Answer! |
| ques | question | Fr-English | question |
| ss | suis | Fr | (I) am |
| vx | veux | Fr | want |
| px | peux | Fr | can |
| G, j | J'ai | Fr | I have |
| cmm | comme | Fr | Such as |
| Koi? | Quoi? | Fr | What? |
| P k? | Pour quoi? | Fr | Why? |
| prsk | Presque | Fr | nearly |
| Ksk/ kesk? | Que est ce que? | Fr | What is? |
| dsl | désolé | Fr | sorry |
| plz | please | Eng | please |
| chui | Je suis | Fr | I'm |
| sth | something | Eng | something |
| bzf | bezzaf | AA | So much |
| hmd | hamdullah | MSA/AA | Thanks God |
| no | know | Eng | Know |
| B4 | before | Eng | before |
| O6 | aussi | Fr | too |

The informants have also explained some of the abbreviations they use in their chats

### 4.2 Abbreviations

In IRC, chatters contract their 'speech' through making abbreviations; a whole sentence can become just some letters, say taking the first letter of each word. However, this communication strategy is never used with Arabic because of the complexity of its script, and is restricted to the languages with the Roman script, in our case French and English. Here are some examples of abbreviations in table2.

Table2: Some Abbreviations Used in IRC

| Abbreviations | Significance | Code | Meaning |
|---|---|---|---|
| LOL | Laugh out Loudly | Eng | funny |
| Xoxo / xx | kiss | Eng | Kisses, used only with girls |
| mdr | Mort de rire | Fr | funny |
| svp | S'il vous plait | Fr | Please (formal) |
| stp | S'il te plait | Fr | Please (informal) |

The next section exposes the different forms of representing Arabic in Roman script.

### 4.3 Arabic Transliteration

Indeed, one of the most complicated problems Arabic faces is its script. Chatters often feel more at ease with the Roman script, so they adapt the transliteration strategy; Romanizing Arabic, i.e. writing Arabic in the Roman script in the way it is pronounced. Yet, the first faced problem is the missing sounds in the Roman script and that are present in Arabic. In order to solve the problem, chatters could elaborate a system of transliteration that can be understood within the net community, through including graphical representative numbers within the writing system. This method is growing more and more in a way that even those who do not chat might use it in their everyday informal writings.

Table3: Some Graphic Representations in Arabic Transliteration

| symbols | Arabic letter | sound | example | translation |
|---|---|---|---|---|
| 2, e | ء | /ʔ/ | Derwa2, | now |
| 3, a, e | ع | /ʕ/ | '3ayetli' | Call me |
| 6, t | ط | /tˤ/ | Hab6i | Come down |
| 7 | ح | /ħ/ | Aaa 7ayy | Oh, no! |
| kh | خ | /x/ | kheti | My sister |
| Dj, j | ج | /dʒ/ | Rakum jayyine | Are you coming? |
| Gh, r | غ | /ɣ/ | ghadwa | tomorrow |
| 9 | ق | /q/ | 9albi | My heart |

After exposing the collected data in this section, some qualitative remarks, and analysis will be tackled in the next section

### 5. An Analysis of the IRC Language:

The first flagrant observed characteristic of simplified sentences and contractions is code mixing among all the possibly spoken varieties: French, English, and among regional Algerian dialects. The use of so much French is a result of its

social status as a language of prestige by virtue of the fact that it is the first language that can afford its speakers a good job and education opportunities, being the language of higher education, and science. English, too, is gaining a status, therefore, a willingness to be used from the part of young generations as a language of globalization and advancement. In fact, several young chatters revealed that they use IRC as a means to learn foreign languages.

On the other hand, the use of Algerian Arabic (AA) is very common, in order to do the least effort, and to create a certain feeling of in-group solidarity. In case the chatters regional dialects are quite mutually unintelligible; say, one from the extreme east of Algeria chatting with someone from the extreme west of the country, one notices an accommodation in dialect choice or the use of Algiers dialect as a lingua franca.

In order to do the least effort to pass the message across by writing less, chatters adopt some communication strategies. For instance, they use syllabic and morphological contractions, eg. 2= 'to, or de', 1= 'un, in, ein'… but these lack, a systemization, because, we find the same symbols that stand for different things. The same problem arises when representing the sound [k]: which is in some cases written as 'k' and others as, 'c, or q'. for the same reason of effort economy, there is an omission of the maximum of vowels from a word: eg, 'problem' is written as 'prblm', 'bezzaf', as 'bzf', or they just choose to clip words like writing 'ques', for 'question', and 'prob', or 'blm', for 'problem'. Here, too, we notice a lack of systemization of shortening words.

They also use abbreviations from both English and French, but no Arabic ones, because its script 'doesn't help'. There is a simplification of complex vowels of spelling, eg., 'au' is represented as 'o', and 'oui' as 'w'. They usually do not insist on the difference between capital letters and small letters in many expressions, here too, there is a lack of systemization, but, there might be many who use capital letters to show speaking in a loud voice, like shouting.

Another communication strategy is to use letters repetition to show length of the utterance, or to give it a movement. This is what makes IRC language a new medium, an 'alive' written language. However, one can admit that in spite of all the efforts spent by the chatter, IRC communication cannot be exactly as the face to face one. For instance, 'LOL', and 'HHHHH' are used excessively, as a strategic competence, as a face-saving strategy, whether the utterance is funny or not in order to avoid misunderstandings with the interlocutor generated by lack of face to face communication.

Several young chatters attested to use chatting as a means of learning a foreign language. Many of them finish by learning much lexis, but spoiling their grammar and spelling: in fact using the least effort to communicate often generates a feeling of laziness to write 'correctly' in an academic writing. Some chatters attested that they even use an automatic translation of an expression, into another foreign language, like Portuguese, or Spanish, and copy-paste the expression into the chat, for fun, and to sound intellectual.

MSA is restricted to religious expressions, or joking, and mocking, as revealed in many interviews with the young chatters. Many revealed that they do not actually type it with the keyboard, but just copy-paste the expression in Arabic script as it is found. They relate their behavior to the fact that they have no access to the Arabic keyboard and cannot type in Arabic. If ever they use Arabic, as MSA, or AA, they use a Romanized version as an "in-group" language for fun, and privacy, and because they find it as "cool".

Just, one might wonder here, what is more difficult? Writing an expression in an automatic translator, copying, then pasting it, and sending it in an IRC, or typing in an Arabic keyboard? Is it a matter of linguistic difficulty or of attitudes? We dare here to describe their MSA avoidance, as a language, and as a script, as a result of attitudes rather than of a language deficiency, per se. Indeed, several chatters expressed their negative attitudes and the ill-at-ease feeling when they come around MSA in chatting on the net. We found some comments like avoiding any person who chats in MSA, because, he is regarded as 'a stupid person, narrow minded, introvert, childish, ridiculous' and similar attitudes that reveal the way young Algerians view MSA.

## 6. Conclusion

Corpus analysis unveiled code choice dynamics among the sample population, and some of the reasons governing them, confirming the research hypotheses. They revealed a preference for Roman script for its maniability in comparison to the Arabic one. AA is used commonly, transliterated in roman script, mixed with foreign languages, while MSA is avoided. The reasons standing behind this choice, and as a confirmation of the research paper second hypothesis, relate to language attitudes. MSA, obviously, receives a set of negative attitudes among its speakers. It is viewed as an 'antic' and 'old fashioned' language that is unable to serve as a social language. This attitude may be confirmed in many writings on MSA in addition to other similar negative attitudes, like being viewed as an artificial language that lacks social life. This attitude may be, also, due to the socio-economic situation of the Arab world. Gardner (1985:39), in this respect, clarifies that negative attitudes towards a language may relate to the culture of its speakers or to the practical use to which the learner assumes he/ she can put this language in. For the case of MSA, its users are aware that the Arab world includes developing countries and their language has not a special status as a language of science or economy. Therefore, many associate MSA with 'backwardness' and find it socially and economically 'useless' to be learnt.

Negative attitudes may also relate to the language planning in general Vis-a-vis MSA. In Algeria, for instance, the educational system they use MSA in literary subjects while French letters are used as symbols in scientific fields like mathematics. Students are trained to say and write since their primary school time using French letters to refer to hours, minutes and seconds. On the other hand, they have been spoon-fed to claim that this same language is the 'superior' language attempting to marginalize and even hate any competing variety. After a few years of their education, they recognize that they are asked to communicate in a language that is for the educational system 'unable' to express the simplest scientific matter like 'telling

time'. Bentaliha (1983:28) puts in the same vein that MSA is viewed negatively among young Moroccans because of the school curriculum which always presents it in texts about poverty and past. He urges language planners to take this language delicately and give it special attention when making school syllabi, especially that MSA users recognize that they will no more need it in university and scientific research as well as their work life. This generates in their personality a certain rejection of this code.

Having a social prestige, having job opportunities, or advancing scientifically are reasons, on the other hand, to perceive foreign languages, mainly French and English, in the Algerian case, positively. This is why most young Algerians express a flagrant willingness to use them in their everyday linguistic practices in general, and in their CMC, in particular. French represents the variety used in scientific fields in higher education like, medicine, biology, and technology; in order to succeed one's higher education, one cannot do without speaking French. Getting any job that has to do with technology and science, or global communication needs mastering English, and French. In addition to the fact that one cannot travel abroad, for any reason, job outlets, studies, or even tourism when being deprived from English, or a foreign language like French. Awareness of all these reasons made young Algerians conscious of French and English importance, to the extent that these languages could compete, and even marginalise MSA, in spite of the fact of being a language of 'one's identity'.

Forming plurilingual people, who can speak more than one language, became necessary in an era of globalization, however, this should not be at the expense of one's native language. In the case of Arabic, one can attest that it has some problems in modernization that could exclude it from higher education and scientific research. This exclusion could affect negatively the way its speakers conceive it. One cannot ignore the efforts spent, either by individuals or recognized bodies, in struggling in the mission of Arabic modernization, but these efforts could not solve many problems that have to be reconsidered. Therefore, remedying these problems, though is effort demanding and time consuming, is an urgent necessity.

## References

Abul, Zahraa A. and Alkandari, Aysha M. (2021) 'Examining Virtual Reference Services in Academic Libraries in the Middle East' quoted in https://osf.io/a37pg/download

Adler, R.B. and Rodman, G., 2006, *Understanding Human Communication*, New York, Oxford University Press.

Al-Khatib, A. and Sabbah, E, 2008, "Language Choice in Mobile Text Messages among Jordanian University Students" in *SKY Journal of Linguistics 21 (2008), 37–65,* 38p.

Al Shlowiy, A. (2014), 'Texting Abbreviations and Language Learning' in *International Journal of Arts & Sciences* 07(03):469–482.

Baron, N., 2000, *Alphabet to email: how written English evolved and where it's heading*, Routledge, London.

Benadla, L., 2012, *Diglossic Switching in Classroom Settings*, Germany, Lambert Academic Publishing. 111p.

Bentaliha, A., 1983, Arabic- French Bilinguals in Morocco, Morocco Multilingual Matters.

Crystal, D., 2003, *English as a Global Language,* Cambridge, Cambridge University Press. 3p.

Ferguson, C. 1959, "Diglossia", In *word15:325-40* in Giglioli, P. P. (eds.)., 1972, *Language and Social Context,* Hartmondsworth, Penguin.

Gardner, R., 1985, *Social psychology and Second Language Learning: The Role of Attitude and Motivation*, London, Edwards Arnold. 39p.

Gasiorek, J. (2017), *Message Processing: The Science of Creating Understanding* , Creative Commons Attribution 4.0 International License In http://pressbooks-dev.oer.hawaii.edu/messageprocessing/chapter/chapter-3-media/

Hamdy, A., 2007, "ICT in Education in Algeria", in *SURVEY OF ICT AND EDUCATION IN AFRICA: Algeria Country Report,1-8. A web* retrieved document in www.infodev.org. on November 1st , 2023.

Salah, R. (2023), 'Arabic-English Mixing among English-Language Students at Al Bayt University: A Sociolinguistic Study' in *International journal of Arabic-English studies*-Vol. 23, Iss: 2, pp 319-338

Versteegh, C. H. M. *(2014). The Arabic Language. Edinburgh University Press, Edingbrugh.*

Warschauer, et al., 2002, "Language Choice Online: Globalization and Identity in Egypt.", *Journal of Computer Mediated Communication* 7: 4. Online: http://jcmc.indiana.edu/vol7/issue4/warschauer. html.

Zitouni, M. (2010) 'Language Choice in Short Messaging Service (SMS) among Young Algerians', *Cahiers de Linguistique et Didactique*. 3- 2010, pp 159- 174.

Zitouni, M. and Saaid, Y. (2019) 'Why do Algerians Code Switch on Facebook? Attitudes and Motives' in *ALTRALANG Journal.* Volume 1issue 1, 1.pp 108-124.

## 7. Appendix

**The Interview Schedule**

I am interested in studying how Algerians chat on the net

1. Do you use messenger? In which language do you often chat? Can you summarize the techniques you usually use? Which contractions? And how did you learn them. Can you show me instances of your choice from your chat to have a clearer idea of the type of language you use?

2. Comments on some of the shown messages, and introspection of the reasons of certain code choices.