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فصل الخطاب

بسم الله الرحمن الرحيم

قواعد النشر بالمجلة

1. تهتم المجلة بنشر كل الأبحاث التي تعالج قضايا في حقل الحجاج والنقد الأدبي والبلاغتين القديمة والجديدة وما يدور في حقل اللغويات وله علاقة بهذه المواضيع . كما يمكن أن تنشر المجلة نقدا متخصصا أو مراجعة أو ترجمة لأحدى المدونات العلمية الصادرة باللغة العربية أو اللسان الأعجمي.

2. لغة النشر عربية، فرنسية، إنجليزية، على أن يصحب البحث بملخصين مجتمعين في صفحة، أحدهما باللغة العربية والآخر إما باللغة الفرنسية أو الإنجليزية.

3. ألا يكون المقال قد سبق نشره أو قدم للنشر في أي إصدار آخر .

4. يقدم المقال المكتوب بالعربية بخط (Traditional Arabic) قياس 14 في المتن و11 في الهامش، أما المكتوب بالأجنبية بخط Times New Roman قياس 12 في المتن و10 في الهامش وكلاهما بمسافة 1 سم بين الأسطر وهوامش 4 سم (من الجهات أربع)، وألا يتجاوز البحث عشرين (20) صفحة بما في ذلك الإحالات، التي يشترط أن تكون إلكترونية، أما الجداول والترسيمات والأشكال فتكون صورا IMAGE .

5. بعد موافقة اللجنة الاستشارية المؤهلة للخبرة العلمية على الأعمال والبحوث، تعرض على محكمين اثنين من ذوي الاختصاص يتم اختيارهما بسرية مطلقة. وتحتفظ المجلة بحقها في أن تطلب من صاحب المقال التعديل بما يتناسب ووجهة نظرها في النشر .

6. لا تعبر البحوث المنشورة بالضرورة عن رأي المخبر، والمجلة غير مسؤولة عما ينتج عن أي بحث، والدراسات والبحوث التي ترِد المجلة لا تُردّ إلى لأصحابها سواء نشرت أم لم تنشر .

7. ترتيب المقالات في المجلة يخضع للتصنيف الفني وليس لاعتبارات أخرى كمكانة الكاتب أو شهرته أو غير ذلك.

الفهـــــــرس

بسم الله الرحمن الرحيم

أمّا قبل:...

استطاعت مجلة (فصل الخطاب) منذ صدور عددها الأول حتى هذه اللحظة أن تمضي في تحقيق مشروع طالما بقي حلما يراود الأستاذ والطالب والباحث، لذلك أخذت المجلة   على عاتقها تحقيق هذا الحلم بصبر وأناة وتحدّ للمعوقات المادية والمعنوية على كثرتها وجسارتها وتفاعلها مع محيط لا يدعو إلاّ للتثبيط والسلبية القاتلة، وسط هذا الجو المشحون بالرداءة والاسفاف انتفضت مجلة فصل الخطاب بطاقمها الفاعل والمتفاعل أن يحوّل السكون والسلبية إلى نافذة يرى منها الجامعي أستاذا كان أم طالبا ثقافات الآخر – مهما يكن أمر هذا الآخر- عن قرب، ويقيم الحوار معها، مع ما يحمله مفهوم الحوار من تفاعل مع هذا الآخر على نحو من الأنحاء، كما تسعى المجلة في خطها المرسوم لها ضمن أسسها ومنطلقاتها الفكرية بأن توفر للمتلقي النخبوي فرصة المعايشة مع المشاهد النقدية الغربية دون الانحياز لمنهج على آخر، فهي لا تحصر نفسها بأي اتجاه فكري محدد اللهم إلاّ ما يرسم خطها في تخصيص مقالات في الحجاج والبلاغة بشقيها القديمة والجديدة، لذلك فهي تسعى الى أن تقيم توازناً نسقياً بين المناهج النقدية كلها.

ومن ذلك ففي خط المجلة ليس مطروحا عندنا ثنائية التراث والحداثة على مستوى الوعي أو الكتابة لأنه لا يمكن مقاربته إلاّ من خلال وجودنا الراهن، ذلك أن التراث هو امتداد وجودنا. وعليه سعت المجلة في علاقتها مع التراث أن تردم الفجوة بينه وبين المثقف، فوجّهت جهود السّادة الباحثين للاغتناء منه دون الاستسلام له، ولم يتحصّل لها ذلك إلا بتغيير نمط التفكير في معاملتها مع التراث، باعتباره شرط وجودنا دون أن نتماهى معه أو ننفصل عنه. ولا يكون ذلك إلاّ بتخطي القيود والحواجز التي فُرضت علينا في التعامل معه، ذلك أنه يقبل الحوار ويقبل المناقشة .مادام ثمة إيمان بالتفاعل مع المنجز التراثي والحداثي، في إيقاع متشابك لا يتوقف ولا يهدأ.

فقد تخصص هذا العدد للتأويليات والهيرمنيوطيقا، ولكن لم يغب منظور الحجاج - على أنّ مجلة فصل الخطاب هي لسان حال مخبر الخطاب الحجاجي - باعتباره فاعلية تأويلية من خلال تتبع استراتيجية المؤول أو المجادل برأيه أو بتأويله .فكان من الطبيعي تحديد تنوع استراتيجيات الخطاب، بحسب تنوع الخطابات والأغراض والاستراتيجيات التي تحدده ضمنيا وتوجهه في صمته، من خلال الكشف بآليات التأويل عن المقاصد المضمرة، والتضمينات المسكوت عنها، بما تمتلكه كفاءة المؤول ذاته، وهو لا يتأتى إلا بالتواطؤ -الضمني غير المعلن – بين طرفي التواصل من أجل إنتاج فعل التأويل وهو لا ينفك عن

الحجاج في إثبات أحقية التأويل. لذلك ظلت المقاربات المعاصرة تراهن على التأويل من حيث مركزيته في مقاربات الخطابات التراثية أو الحداثية، وهو ما تسعى إليه المقاربات النقدية الجديدة التي تعزف عن السياقات خارج النص باعتبارها حجبا توجه القراءة، بل وتتفرع عنه كقراءات لمستويات النص المتأول .

ففي عددها الخامس عشر ثمة مداخلات وإن تمركزت حول إشكالية التأويل إلاّ أنها تباينت في المقاربات منها: الفلسفة الهيرمينوطيقا...مدخل إلى أسس التأويل وهو تقعيد نظري الى النسق العقدي في التأويل البلاغي، متشابه القرآن أنموذجا و الخطاب الحجاجي من منظور تداولي "مقاربة نظرية ثم دراسة تطبيقية اجرائية تمثلت في الخطاب الحجاجي القرآني الموجه لبني إسرائيل دراسة نماذج في البنية والأساليب مع مقاربة أخرى لم تبتعد كثيرا عنها الحجاج بالتمثيل في الخطاب القرآني "سورة هود أنموذجا".

إلى مقاربات أخرى في الشعر والسرد، وغيرهما من الأجناس الأدبية التي صارت هاجس الباحث، من خلال البحث والحفر والتنقيب، وهو ما تتغياه المجلة في خطها المرسوم، كونها فضاء للمعرفة والبحث واحترام الآراء على اختلاف توجهاتها وتصوراتها، ما دام ثمة حق للمعرفة واحترام الآخر لهذا الحق.

والله نسأل أن تبقى فصل الخطاب تستوعب البحث الجاد وتنقب عن الكفاءات داخل الوطن وخارجه إيمانا منها بأنه لا وطن للمعرفة ولا حدود لها،

والله من وراء القصد

رئيس التحرير
الأستاذ الدكتور: أحمد بوزيان

الدراسات باللغة الأجنبية

Sommaire

Identity (Re) construction through Code Switching Practices via 'SMS Language' in Algeria: the Case of Relizane Speech Community

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Abstract

This paper investigates the efficiency of using Short Message Service (henceforth SMS) in day-to-day social contact in Relizane Speech Community (henceforward RSC). It sets out a number of hypotheses to identify some of the distinct structural features of code switching (hereafter CS) in text messages. This seems as a departure from the meeting point of looking at such phenomenon in contemporary real-life interaction to a critical examination of their use in informal written messages in the speech of our bilinguals. To attain this, it is compulsory to prop up our investigation to Muysken's Typological Approach (2000), which is in fact applied to natural conversation. Moreover, a self-designed questionnaire - based on Bouamrane (1986) - is used to probe our bilinguals' attitudes towards the varieties they use today with a particular reference to code switching instances in text messages. The results confirm that our bilinguals code switch to signal their identities, to show their social belongings, to establish solidarity and to maintain affiliation with the other members of their community. On the one hand, the study shows the positive attitudes of our bilinguals towards the prevailing linguistic codes as an indication of their readiness to maintain the stable bilingual situation in Relizane. On the other hand, it reveals their highly positive attitudes towards the code switching processes in text messages, a new channel of contact, as being a key element to contribute in any of the internal cultural, religious and other developments in the modern society.

Key words: bilingualism, code switching, code mixing, communication, text messages, language contact, language attitudes, language management, language policy, RSC

ملخص

الهدف من هذه الدراسة هو الكشف عن فعالية استخدام لغة الرسائل القصيرة (SMS) في التواصل ، و التي هي في الواقع مزيج من أصناف اللغات المنطوقة والمكتوبة و/ أو اللهجات المستعملة في شبكة الاتصال الاجتماعي اليومي في غليزان. ويركز هذا المشروع على المعاني الهامة لعملية التناوب أو المزيج اللغوي (Code switching)عن طريق لغة الرسائل القصيرة (SMS) في غليزان.هذا العمل يرتكز على عدد من الفرضيات و التي تساعدنا على تحديد بعض السمات المميزة لعملية التناوب أو

المزيج اللغوي في كتابة الرسائل القصيرة وكذلك لمناقشة تلك الميزات مع الإشارة إلى مجموعة واسعة من النماذج المستعملة في تحليل الظواهر المتعلقة باللسانيات الاجتماعية، والعوامل الثقافية والنفسية المرتبطة بها. بوضوح أكثر، يبدو أن هذه الدراسة هي نقطة التقاء للنظر إلى ظاهرة المزيج و/أو الاختلاط اللغوي (Code mixing) في التفاعل الاجتماعي المنطوق إلى الدراسة النقدية في استخدامها في الرسائل الشخصية القصيرة المكتوبة غير الرسمية داخل هذه الشبكة الاجتماعية. لتحقيق هذا،كان إلزاميا علينا تطبيق إحدى النماذج النظرية المستعملة في هذا السياق – المنهج الطوبوغرافي لـMuysken 2000 –، والذي طبق في الواقع على محادثة طبيعية.علاوة على ذلك، من أجل تحليل، برهنة ومناقشة كيف ولماذا القاطنين بالولاية ومعظمهم من المراهقين، يستخدمون مثل هذا المزيج اللغوي لأداء بعض الأغراض التواصلية ؛ قمنا بتصميم استبيان -اعتمادا على نموذج " بوعمران" (1986)-لتبيان المواقف العامة السائدة اتجاه الأصناف الغوية التي يستخدمونها اليوم مع إشارة خاصة إلى عملية التناوب أو المزيج اللغوي عن طريق لغة الرسائل النصية.بينت النتائج الأساسية لهذه الدراسة أن اغلب المشاركين يميلون لاستخدام هذه الوسيلة التواصلية لإظهار هوياتهم الشخصية، للإشارة إلى انتسابهم للمجموعة اللغوية، وكذلك لإقامة التضامن مع سائر أعضاء المجتمع. من جهة، أظهرت الدراسة إلى حد ما أن المواقف الايجابية السائدة اتجاه اللغات المستعملة هي مؤشر على رغبتهم في الحفاظ على إستراتيجية ازدواجية اللغة في غليزان ومن جهة أخرى، فإنها كشفت عن المواقف الإيجابية اتجاه عملية التناوب أو المزيج اللغوي عن طريق لغة الرسائل النصية، كقنوات جديدة للاتصال باعتبارها عنصرا أساسيا للمساهمة في أي من التطورات الثقافية والدينية الداخلية وغيرها في المجتمع الحديث.

Introduction

   This article focuses on an increasingly interesting issue that is CS which has been discussed in a number of fields namely in historical linguistics, contact linguistics and language typology over the last five decades. Since the

topic of written CS did not receive much attention by scholars in comparison to that of the oral form counterpart; this research endeavours to indicate the positive features of CS processes within RSC as well as the benefits associated with each code in text messages by discussing the societal norms related to the reasons and the motivations for choosing/using one linguistic code over another and/or for switching back and forth between the coexisting language varieties and/or dialects in the communicative behaviour of our bilinguals.

One may ask "what is really meant by *'SMS Language'*?" One possible answer is that the term *'language'* contained by this paper is a connotation of the term *'langage'*, which is indeed a French word that stands for the mode of expression/communication that uses mostly colloquial speech or unusual adapted vocabulary words, unconventional abbreviations and distinctive signs i.e. it is no longer considered as a standard language.

what motivates us for doing such examination is that we would dare, as members and participants in RSC, to explore the socio-cultural heritage of the *wilaya* (synonymously used to mean a *'state'*) since there is a great lack and/or a total absence of academic as well scientific research on written CS and Code Mixing (hereafter CM) discourse occasions and/or even very restricted investigation areas within this scope about it. Therefore, this may perhaps contribute to a wider, however, a better understanding of the sociolinguistic situation as well as to expose some of the bilingual features of our speech community since there is also a deficiency in dealing with them, for the most part in the linguistics side (predominantly in English), and mainly to demonstrate the impacts of the socio-psychological factors on the communicative behaviour of our bilingual speakers.

The bulk of this study focuses on the basic aims and objectives that follow: (a) to identify the interactive functions that these practices perform and to assess the contemporary language attitudes vis-à-vis the coexisted language varieties and/or dialects now exist in RSC (b) to identify the main factors that may influence such language shift in the speech of our participants (c) to identify the impact of language planning/management and/or language policies on Algeria's speech repertoire, besides to recognise the current challenges, the expectations and aspirations of our bilinguals towards the codes they use and,(c) to offer recommendations for the maintenance of each and every language variety and/or dialect in RSC.

Since our interest is based on informal written language alternation by means of SMS, we attempt to answer questions like these: What aspects are relevant to switching/mixing and borrowing within RSC? What are the motivations that trigger such codes use/choice? What sorts of social functions do these practices serve? How do these codes, even though they belong to different language families, fit together syntactically and/or grammatically? Which age group is likely to use that genre of communication? Why is it so important to

know about the future of that genre of communication? How far could the co-participants communicate with SMS messages without knowing their lexis? Which approach to code switching can be applied to the examination of the code switching and language mixing practices via "SMS language" within RSC? Does the analysis of SMS messages allow us to tackle questions unanswered up till now?

1. Theoretical framework

1.1. Written versus Oral Code switching

Since the early 1970's, numerous studies have been conducted and/or published on code switching by many specialists including Blom, Gumperz, Auer, Poplack, Myers Scotton, etc, most of which are concerned with conversational/oral CS as the foremost focal point.

Albeit some of these studies have a propensity sometimes incorporate few additional sources of written data, the latter type of investigation remain relatively under research or even unpublished. These records are usually referred to as *'Written code switching'*. Furthermore, the area of written CS within sociolinguistics' studies have been extensively neglected and/or marginalised since there have been no specific models or theories developed in favour that genre of language alternation in comparison to that their oral-mixed language discourse counterpart. Thus, later on written language alternation studies have therefore become obliged to apply all the key concepts of the written type standing on the only facts that: *(a)* written language switching/mixing practices share many substantial interactional features with the oral/spoken language alternation processes and *(b)* those individuals who are normally able to code-switch when speaking will do so while writing.

Making an allowance for the previous arguments, this lack in written code switching research area throughout the previous decades may perhaps be in turn to the scarcity of informal mixed written messages and/or casual typed data in comparison to that of the current available corpus.

Admittedly, now more than ever before, the emergence of this genre of study has become possible besides relevant to be dealt with owing to the rapid manifestation of an assortment of globalisation's tools including advertising (billboards, shop signs, etc), web pages, newspapers and magazines. Besides, the evolution of a wide range of modern technological means of communication, such as computers and the Internet through the World Wide Web, empowers its users -internauts- to send or receive emails through its wider research engines including Hotmail, Gmail, Facebook, Twitter, Yahoo, Messenger, etc, and predominantly all the way through using Text Messages via cell phones.

As a matter of fact, the extensive use of cell phones and other mobile devices in Algeria over the last decade "…over 33.5 million mobile phone

subscribers…93 % of the population"[1] has led to the creation of a new channel of communication mechanism, commonly known as Text Messages. This device, however, is launched by the customers' of the three main competing leader operators of cell phones in Algeria respectively (Djezzy, Mobilis and Oreedoo).Irrespective of their social status, gender or educational level, messaging has become the common, the cheapest, the fastest as well as the most convenient medium of communication amongst the users of the cell phones in Algeria - first and foremost by the current generation- through using SMS that is supplied by means of the GSM which permits the messages to be sent and/or received via a Short Message Service Centre (SC) which is responsible for storing and forwarding such type of Messages.

2. The Research Tools and Procedures

Since we need to move beyond simple descriptive data of our ongoing investigation, the current section constitutes an important part of the study as it is devoted to demonstrate the research tools as well procedures used in this survey. The methodology that we present in this dissertation wishes to release valid analyses and interpretations of the results.

2.1. The Methods of Data Collection

The data bank of our corpus is collected from a quite smaller virtual bilingual community, previously referred to as RSC. The period of data collection extended for nearly one year and a half. The devoted points in time attempt to cover up the informants' attitudinal tendencies towards the choice of language varieties used in their SMS.

The prevailing data and statistics within the scope were generated from a mixed-up corpus of obviously occurring informal natural text messages, compiled from writing and/or transcriptions of a peculiar innovative casual style of switching/mixing codes within the target speech community.

In line with the objectives of the current examination, we endeavour to bring together the relevant information standing on: (a) Our perceptions of the available references (or documentary evidence), which is all-encompassing within the literature review and (b) through mainly a questionnaire survey method.

In view of that, a self-designed questionnaire is set up following Bouamrane's technique (1986). The questionnaire was expected to be answered by a random sample of 500 informants of the target speech community. However, unfortunately, the result was that out of the projected number only 316 questionnaires were retuned. The questionnaires were distributed as far as possible to the different geographical areas where the speakers of the target speech community reside. The informants belong to different educational backgrounds, sexes, social settings and ages, most of whom are secondary school pupils, university students and teachers. Therefore, the stretched questionnaires

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[1] According to a report announced by the Algerian Post and Telecommunication Ministry on August 23rd, 2010 on TV

were come back with either through in-class or take-home check. Nearly all the employed SMS within the filled questionnaires were transcribed with a focus on cases of code-switching/mixing to be identified and extracted from the individuals' reciprocity.

2.1.1. The Objectives of the Questionnaire

The ultimate purpose of the collected data obtained from the questionnaire, which is designed as an integral part of our survey about the use of *'SMS language'* as a peculiar innovative style/means of communication used within the speech community of Relizane, is:

a) To expose the linguistic outcomes of the coexistence of different language varieties within the target speech community as well as to put in plain words their impact on the bilingual speakers in Relizane.

b) To investigate some of the major possibly beneficial dimensions of language switching/mixing practices in bilingual societies as a whole and particularly to assert that code switching and language mixing are acceptable forms of communication via SMS within RSC.

2.1.1.1. The Use of a Questionnaire Survey Method

One of the focal key uses during data collection while conducting our empirical investigation is that the use of a survey questionnaire. Admittedly, the questionnaire has always been regarded as a tool of a paramount importance to be used by the researcher to capture the maximum data about a selected topic in just a very limited period of time as well as it enables him to obtain a quantitative description of the different issues surrounding his topic.

The designed questionnaire is structured in relation to what we endeavour to display upon for the clarity and intelligibility of our paper. It contains 41 questions which are grouped under six major sections. It is meant to gather data about the personal characteristics, motivation and attitudes of the speakers of the target speech towards language use in general and the process of language switching/mixing in particular, and their expectations about the future of '*SMS language'* usage in Algeria and the target state.

The six sections within our premeditated questionnaire are sub-divided as follow: The first set, namely *personal information*, is designed to obtain the basic informational resources about the respondent. The second section, *the status of languages (linguistic heritage),* is devoted to demonstrate the linguistic diversity and/or competency of the informant. The third part, *language (s) use and attitudes towards language(s) choice*, tries to consider the informant's personal impetus that go behind selecting a language over another in interaction/conversation. The fourth segment, *the attitudes towards language alternation and code switching,* attempt to examine the speaker's personal attitudes towards code switching in general. As a core subject matter, the penultimate fragment, *SMS language usage and attitudes towards language*

switching/mixing practices through it, tends to investigate the respondents' beliefs headed for that widespread interactional strategy via SMS inside RSC as well to reach their prospects for the future of using such genre of communication in Algeria and their state. While the last component, *SMS samples*, is meant to accumulate a corpus of countless number of SMS to be interpreted and/or analysed for a better over-generalisation of end results.

Accordingly, in the direction of achieving the set objectives of the questionnaire, a combination of two kinds of survey questions is used, notably open-ended and close-ended survey questions. In this survey, the previous two types of questions try to explain, to some extent, the relevant factors that determine the choice of language(s) by the participants in certain settings. These factors help us to categorize each response as the best way of addressing the efficiency of language choice in interaction.

For a better accumulation of data, a unique questionnaire sample was handed to the informants. The questionnaire was presented either in French or in Arabic (at preference[2]) due to their familiarity to the target group of speakers.

2.2. The Analysis of the Questionnaire Findings

In the fullness of time, the revealed facts riffled through the questionnaire will be transformed into numerical facts so as to smooth the progress of the interpretation of the findings.

2.2.1. The Respondents' Personal Information

This section initially reveals our informants' ages, gender and educational levels. The rates of recurrence of our respondents are apparently put on display underneath:

The total number of the respondents included within this survey reached 316 resident informants. Our respondents belong to different sexes, ages, educational backgrounds as well as various occupation groups. There are 170 females, who represent 53.80%, and 146 males with an average rate of 46.20%. The imbalanced number amongst the two categories in our questionnaire may possibly in turn to the only reason that female applicants are more cooperative than their males' counterpart.

We can also see that dissimilar age groups have been incorporated. Our informants are aged between thirteen and sixty years old. They are divided into four groups as follow:

Group 1: ≤15 years old (27 informants = 08.54%)
Group 2: 16-30 years old (218 informants = 68.98%)
Group 3: 31-45 years old (44 informants = 13.92%)
Group 4: >45 years old (27 informants = 08.54%)

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[2] I intentionally asked which type of language they prefer to use in filing their samples just to get prejudgments as well to probe one of the main attitudes towards language choice in RSC.

In view of the above states of affairs, it can be noticed that the greatest number of participants whom the data is based on belongs to the second group. There were two main reasons behind that sum. The first was that we thought, however we found, it undemanding besides relevant for us to collect our questionnaire samples rapidly as well for the informants' instant willingness to fill in them. Secondly, we managed to corroborate the general popular stereotype proclaiming that the SMS is almost used by younger generation.

As regards the third age range that occurs secondly in position while sampling our respondents, we have not received enough questionnaires _as it was expected_ from its participants. This was an additional impediment to our dissertation progress, someway; since we could not absolutely weigh up how significant the contribution of this group was while measuring their attitudes headed for language selection in interaction, language alternation processes during conversation and particularly vis-à-vis code switching and/or mixing practices via SMS as a new medium of communication.

Concerning both the first and the second groups, there were unexpected coincidences of results in terms of the number of applicants. Unfortunately, both rates come into view of being insufficient for the only reason that the researcher has not got so many contacts with both age groups. Moreover, several attempts to accumulate the adequate statistics had been made, mostly by the help of our closer informants, but no way. Even though the process was frequently repeated, it failed many time over. Therefore, we intended to consider that amount instead of wasting much more time about the continual negative responses throughout waiting for retuning the questionnaires' samples.

Since the educational level of individuals plays a momentous role in the linguistic diversity of any speech community, it seems valuable to analyse our respondents' informative levels. We deduce as an overall reality that females' score, which is of about 53.80%, is better than their males' counterpart (which equals only 46.20%). This certainty may perhaps in turns to so many new socio-psychological factors within the Algerian speech communities (these factors are up till now still unidentified and/or are under research).

Admittedly, the rate of literacy within Algeria has been increasing due to the fact that the government is ensuring general access to primary education as a prior effective means to train highly qualified educated persons in all domains. This transformational process, for better or for worse, will shape the Algerians' characters and their performance in the future.

As far as this area of research is concerned, our informants have been exposed to choose one of the main educational stages provided by the Algerian government that fits their levels. Our findings show that amongst the available 316 informants, over 171 participants have the Secondary Education level (with

an average rate of 54.11%); whereas, variable proportions have been presented concerning the remaining levels.

Although both the middle schools and the primary education levels' rates, which represent 06.01% and 03.79% respectively, seem to be extremely limited in comparison to that of the previously mentioned grade, they therefore attest the RSC inhabitants' accessibility to schooling even for those whom were previously deprived of.

More interestingly, it can be noticed in this examination that university students' number and/or percentage appears in the second position while sampling our informants with a rate of about 18.03%. This is somehow an optimistic symptom of literacy improvement within the target speech community.

As for the holders of higher education degrees notably: Bachelor of Arts/Science, Engineers, MA/science, it is noted that there are asymmetrical however unbalanced hierarchy in terms of the graduated persons' scores that correspond to 11.39, % 04.43% and 02.21% respectively. By this token, RSC proves once more its aptitude to fasten together to the other Algerian speech communities' train through its continuum informative processes.

Strangely enough, there are no PhD title-holders within our sample. This is conceivably in turn to the only fact that the wilaya is still a fresh one in comparison to that its neighbouring departments in the sense that it has just recently started to provide by its own university degrees through its new university centre (which is nominated in 2004).

To come to the point, it must be noted that in addition to the formal schooling, one should bear in mind that with the growing globalisation process, there is a tendency of not limiting the concept *'education'* to formal schooling only. In this vein, countless new educational means have emerged to cope with the traditional means of learning, especially for obtaining higher proficiencies in foreign languages; such accessing to the various social networks for instance chat rooms. The latter, undoubtedly, has led to the creation of new informal styles of communication (either in oral or written forms). These genres of social contact have incredibly extended within the Algerian speech repertoire particulary by the youngsters (as it shall be seen later). Since the use of SMS language via cell phones has incredibly emerged amongst RSC speakers as being the most convenient medium of communication, we have focused our interest on investigating the multiple motivations behind the use of informal mixed written messages and how these messages serve in achieving effective communicative functions (specific social meanings).

2.2.2. *'SMS Language'* Usage and Attitudes towards CS Practices via It

In an attempt to reach an accurate examination, this section, at one extreme, hopes to support our hypothesis that those individuals who are generally capable to code-switch when speaking will do so while writing, especially here in their SMS. That is to say, it desires to draw an analogy between

the oral and the written code switching as being dynamic communication behaviour whereby our bilingual speakers exploit to accomplish their interactive intentions. However, at the other extreme, it seeks to examine how both the linguistics and the non-linguistics factors may affect the development of this phenomenon in contemporary RSC.

By and large, the statistical facts that follow constitute the most important empirical evidence supporting our current examination's assumptions as they are devoted to observe how far these short messages, as hybrid forms of both the spoken and written discourse, can fulfil the demands of different social situations within variable contexts.

First, the data collected in this question appears as a corroborating evidence of the incredibly extensive use of SMS within RSC, as a new channel of social contact. At this point, our informants have been asked about whether they regularly use SMS or not. Surprisingly, our findings show that 85.44% of them frequently do (most of whom are young with a score of about 62.34%) while just 14.55% do not. In other words, even though the highly positive score (85.44%) is here subdivided (*'always'* (39.55%), *'sometimes'* (16.76%), *'very often'* (12.34%) and *'rarely'* (16.77%), one should bear in mind that the total amount of these responses reinforces again our line of reasoning that SMS messages have become an indispensable communication behaviour in the speech of our informants.

Above and beyond, the percentages in the question that follow are basically meant to demonstrate our informants' purposes for using SMS language in which 31.01% of them answered that they do so *'for convenience'*. This result may be in turn to the deep connections between the involved codes, the contexts in which they take place and the co-participant's ability of understanding such codes. Further, 09.81% and 11.70% of them assumed that they use it '*for fun'* or '*for prestige'* respectively. These scores can be explained by the facts that SMS might be used as a means to strengthen the relationships between the participants as well to establish the social norms and/or to manifest power. Quite the reverse to the previous linguistic aspects, the non linguistic purposes *'to save time'* and *'to save money'* which represent 27.21% and 20.25% in that order can be interpreted by the modern life's requirements for attaining and/or exchanging the high speed information in lower prices. To put it briefly, SMS has become the easiest and the cheapest correspondence strategy in RSC. Thus, this mutually beneficial device enables its users to signal their ethnicity, their identity or belonging to the group, their solidarity or it may possibly categorize their social status.

More interestingly, the answers to the subsequent question disclose our informants' opinions concerning people's objection against SMS usage. According them, 31.10% dislike using such device since it *'cannot express their ideas clearly'*. This answer can be interpreted by the fact that some people think

that circumlocution (prolix) is the only best way for conveying ideas appropriately. In addition, 21.83% and 28.48% are supposed to keep away from exploiting such fresh interactive mechanism since *'a lack of proficiency in other languages'* or they feel that it *'deteriorates and distorts languages'.* The first argument can be explained by means of their lower educational levels since they sometimes lack the capability even to write their national and official language; whereas, the second evidence seems to reveal one way or another the highly negative attitudes towards such medium of interaction. Moreover, 18.76% of them believe that most people avoid using that genre of social contact for it *'does not have common symbols and abbreviation'*. This postulation may be in turn to the system of incorporating unconventional acronyms and codes within SMS in which some users may possibly encounter a number of difficulties to decode.

By analogy with our respondents' attitudes towards conversational CS instances that have been devised as an implicit technique to check their consistency in answering questions as well mainly to substantiate our hypothesis that written CS instances which may obtain in SMS messaging within RSC are purely further extensions to the spoken CS habits of its bilingual speakers. In support of that, and likewise the questions in the foregoing section that have revealed our participants' attitudes towards oral CS; we have asked them whether they mix up codes while producing SMS, if these processes are signs of linguistic competency, how far these practices can affect individuals' affiliation to the group and to what extent they can be considered as identity and/or belonging abandonment.

As far as the first question in the second section in this paper is concerned, the majority of our informants (57.59%) are likely to shift between the involved codes and of about 24.68% do not while the remaining bilinguals (17.72%) keep neutral. Similarly to oral CS instances, our findings demonstrate our informants' tendency to shift back and forth between codes at some point in their SMS to achieve some interactional functions. Additionally, these results demonstrate our participants' answers about whether CS in SMS denotes their linguistic proficiency in the involved varieties or not. As it is clearly seen, 25.94% of them have answered *'Yes'* and 39.87% replied '*No'* while the remaining respondents provided no answers (34.17%) which are here simply referred to by *'do not know'*. Obviously, these scores illustrate once more our informants' views consistency, and likewise they expose the same attitudes or motivations as the ones in conversational CS.

As a core matter in this area of study, the second question is meant to measure our informants' responses about whether CS process via SMS is a sign of identity and/or belonging abandonment. Obviously, the majority of our respondents (57.59%) answered '*No'* and just 22.78% of them replied '*Yes'* while the rest (19.62%) did not provide decisive opinions, here they are referred to by '*undecided'*. Similar to conversational CS instances, the above facts illustrate that

CS in SMS is not considered as being a mark of identity loss and/or a lack of social belonging at all amongst its users. On the one hand, these scores reveal our informants' analogous highly positive attitudes towards both CS occasions. Whilst, on the other hand, the equation in terms of results in both cases support our assumption that both forms of CS have many considerable characteristics in common in view of the fact that written processes in general are merely further extension to spoken ones.

In the same vein of thought, the recorded data obtained from third question focuses on our applicants' outlook on their mother tongue while writing SMS i.e. it seeks to probe their attitudinal tendencies towards ADA. In support of that, we have enquired about whether they would stop using that genre of communication if they feel that their native language would be corrupted or lost. Obviously, the statistics in this arena have suggested that they are adopting a rather defensive posture in which 52.21% responses are positive (*Yes*) and just 28.16% are negative (*No*) while the rest (19.62%) provide no answers, which are here referred to by '*undecided*'. More to the point, the great difference between the two rates reflects our informants' positive attitudinal facts towards their mother tongue. This loyalty and allegiance to ADA demonstrates again our speakers' social solidarity, their communal belonging to the same speech community and most of the time their common sense of national identity.

Ultimately, as focal points of significance in the current scrutiny; the responses to the last two questions within this section seek to answer two of the most important intended research questions. At this point, we have asked our informants about the age group that mostly uses that genre of communication and about their expectations and/or predictions a propos the future of that mode of interaction within the speech of their community. In fact, our main interest is: (a) to attest our assumption that SMS is conventionally the language of the younger generation and, (b) to demonstrate how these informal messages, which incorporate exceptional symbols or codes, unconventional however morphologically adapted vocabulary words and non-normative grammatical rules, succeed in establishing solidarity, accomplishing diverse communicative functions and serving in shaping the future of individual as well social group identities of RSC.

In light of the evidence from our informants' opinions concerning the widespread popular stereotype that SMS language is principally used by youngsters, we hope, at this point, to illustrate how far this genre of social contact can be characterized and/or considered as being mostly of the teenagers. Surprisingly, our findings show that 35.12% and 18.03% of our informants demonstrate affirmative accord -via '*agree*' and '*strongly agree*' respectively-, and 22.15% and 10.44% of them express their negative '*agreement*' or '*strongest disagreement*' towards our postulation while the remaining informants (about

14.25%) provide no responses, here are referred to by *'undecided'*. This neutrality can be elucidated by the only fact that they, to some extent, agree with that universal stereotype. The total positive empirical facts (67.40%) in our findings stands as a piece of evidence that support our line of thought about the fact that the current generation particularly within RSC is likely to use more this new social contact mechanism than other age groups usually do.

On top of everything, the last question constitutes a vital point of discussion in this paper in view of the fact that, up till now, it is not quite clear enough for both the researcher as well as the informants to predict the future of using such writing style in SMS.

Within this context, one may perhaps ask "Why is it so important to know about the future of that genre of communication? And how far could the co-participants communicate with SMS messages without knowing their lexis (i.e. unconventional codes) or learning about their rules (i.e. codification)? In view of that, we think it might be interesting by now to discuss whether this style of writing would be a common and/or a standardized one day, and if so what advantages such standardised language could bring to that speech community.

Admittedly, language and language standardization are debatable topics that need to be dealt with carefully since they can bring their examiners to political, social and cultural controversial issues.

By far, language is mainly used to shape the culture of any speech community besides the culture itself influences the form of that language. This means that language and culture are interrelated issues in view of the fact that they are acquired simultaneously. Aligning with this idea, Wardaugh (1986:218) states that *"the close relationship between language and culture, maintaining that they were inextricably related so that you could not understand or appreciate the one without knowledge of the other one."*

However, from a purely linguistic point of view *"language standardization is the process by which a vernacular in a community becomes the standard language (SL) form. This carries implicit elements of prestige (whereby the SL vernacular is valued more highly than others), stability, and common usage. Alternative variations are either eliminated and/or stigmatized."* (Graham Hall 2005)

In view of the above states of affairs as well basing on Haugen's *Theory of Language Standardization* (1966), which suggests a four-stage model for the development of language standardization (its selection or common usage, its codification or elaboration, its prestige or power, its stability or acceptance.), herein we hope to extend our examination towards the potential beneficial socio-cultural dimensions that such genre of communication can generate if it would be nominated a standard language.

Obviously, the reactions of the previous questions demonstrate that the large majority of our informants (49.05%) think that this mode of social

contact *'will be a common language'* and 19.93% of them believe that it *'will be standardized'*. By these tokens, our findings corroborate once more our informants' acceptance of messaging as being indispensable communication behaviour in their daily contact as well as a constructing device of the social cohesiveness of RSC. By contrast, 16.45% of our applicants feel that it *'will be forgotten one day'* while the rest (of about 14.55%) keep neutral, herein is referred to by *'do not know'*. In fact, these rates can be elucidated by the only fact that the process of standardization of such creative contact medium cannot happen overnight since it requires a careful language policy implementation or a subtle language planning and management.

Undeniably, the standardization of such genre of social contact has become a challenging area under discussion for the reason that it may possibly lead to uncomfortable questions mainly in the political aspect i.e. such process, as a specific type of language change, will become an integral part of a complete language planning and/or language policy which may perhaps reshape Algeria's speech repertoire. Therefore, the suggestion of standardizing that vernacular informal-written version will serve as a unifying force to establish the relationships among the individuals in particular and between societies as a whole. Of course, this will categorize the identity of a speech community vis-a-vis the others as well provide a certain prestige to each one. As a matter of fact, in spite of the dialectal and the regional variations amid the different speech communities of any nation, the standard language allows the bilingual speakers and/or writers to use their own colloquial speech. Therefore, unlike the regional dialect; the standard language enables its users to contribute in any of the internal cultural, religious and other developments in the modern society and makes them involved with the worldwide intercultural exchange i.e. it helps them participate in the international ongoing technological advance through using a newly standardized linguistic code.

Conclusion

As a final point, it is clear by now that the conditions and/or purposes of using text messaging as well the shared understanding and acceptance of its structural properties, at least for the time being, would be contributing factors in bringing new socio-cultural developments however linguistic harmony within that speech community.

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