Language Attitudes of Algerian Facebook Users: Case of Sidi Bel Abbes University Students

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Abstract:

The fast growth of social media use among Algerian citizens creates an unprecedented opportunity to analyse how Algerians reflect their language attitudes on computer-mediated communication platforms. The aim of this paper is to assess the attitudes of university students regarding the usage of languages on Facebook, mainly the varieties already established in the Algerian linguistic landscape (Algerian Dialect, Modern Standard Arabic, French, and English). To achieve such a goal, a sample of sixty-three participants from the University of Djillali Liabes - Sidi Bel Abbes responded to a questionnaire designed to assess attitudes related to the use of the aforementioned varieties on Facebook. The results revealed that the attitudes on Facebook are reflections of those that exist in society, such as the veneration of Modern Standard Arabic as a pure variety, degrading the Algerian dialect, and considering those who use words from a particular language as evidence of mastery of that language.

Keywords: CMC; Arabic Language; Attitudes; Diglossia; Codeswitching.

1.Introduction:

The emergence of Social Media platforms gave birth to a new type of research in the field of linguistics and sociolinguistics. Researchers around the world took the opportunity to dive into this oceanic corpus of spontaneous written language to unveil the underlying mechanisms governing the use of language on the computer mediated communication (CMC) environment. Social media created a new type of language manifestation, which falls between

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the emails and instant messaging media. In fact, social networking sites (SNS), such as Facebook, are considered a combination of email and instant messaging in a way that encompasses the features of both modes of communication. The following figure is an illustration of this combination.

Fig.1. Social Media Language Characteristics
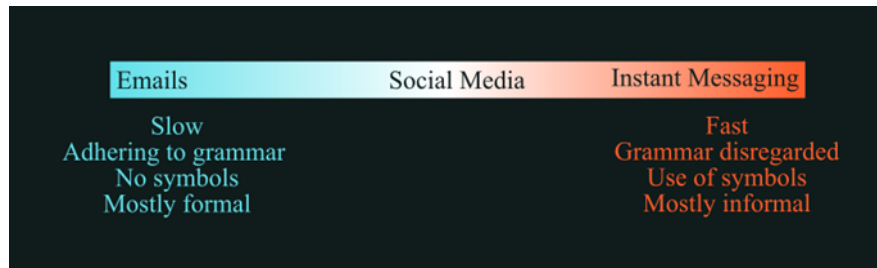
Among the observed sociolinguistic phenomena manifested by Algerians on SNS is the dual use of Modern Standard Arabic (MSA) and Algerian Dialect (AD) known as Diglossia. In addition to that, codeswitching (CS) is another sociolinguistic behaviour manifested on CMC platforms. Trudgill (2000) explained how speech reveals valuable information about the speaker and gives clues to various aspects related to his/her personality. However, this is not only tied to the spoken form of 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). Assessing attitudes will give insights into the actions and behaviour of the people holding those attitudes (Agheyisi & Fishman, 1979, p. 139). The present study will focus on the written form of language, the aim is to assess attitudes of Algerian Facebook users towards the manifestation of Diglossia and CS as well as the use of other languages on this CMC environment. The assessment of attitudes is achieved by a questionnaire. The participants are particularly students at university.

2. Literature Review:

Forged by geography and history, nowadays Algeria is characterised by diversity. This is observed in various domains, notably the linguistic landscape. The resulted Algerian linguistic repertoire gave birth to several sociolinguistic phenomena, such as Diglossia, CS and bilingualism. The interaction between the Arabic Language (with its spectrum of varieties: Classical Arabic (CA), MSA and AD), French, Berber, English, Spanish…etc., created a fertile linguistic ground for such sociolinguistic phenomena to exist and thrive.

This manifold language situation in Algeria is mirrored on CMC world. The expansion of using Facebook by Algerian citizens from different classes brought with it their language use practices on Facebook. According to Alexa Internet, Facebook is the third most visited website by Algerians after Google and YouTube (Alexa Internet, 2022). The number of Algerian Facebook users is estimated at around 25.26 million users, 35.8 percent are aged between 25 and 34 years old (Statista, 2021). Based on these numbers, Facebook represents an excellent environment on which research related to language use can be done.

The nature of social media creates unprecedented situation in language use, where the initial contributor to a given social network design his contribution based on various criteria, such as (1) previous online and offline encounters with members of the concerned network, (2) the online responses of those members (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 broad sometimes multi-faceted language styles (Androutsopoulos, 2014, p. 64). Although the sharing process is realized in a virtual space (Social Media), it is still intertwined with the social environment, which, in turn, is characterized by linguistic norms related to language practices.

Assessing attitudes related to language use practices will reveal motives linked to the behaviour of the people holding those attitudes (Agheyisi & Fishman, 1979, p. 139). This is relatively, new area of investigation in comparison to previous studies on language attitudes. Earlier research of attitudes focused on real environment (non-virtual) and on the spoken form of the language. Recently with the advent of SNS, new wave of studies emerged. The common denominator of these research projects is studying the language practices manifested by individuals on SNS. It is worth mentioning that 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, 2018, p. 462).

According to Agheyisi & Fishman (1979) in sociolinguistic studies categorize attitudes into three classes: first, those concerned with language-oriented attitudes, such as comparing languages and varieties for example in terms of beautiful/ugly or rich/poor; second, those focusing on language and stereotyping examples including attitudes towards speakers of certain varieties and in the final category, there are studies related to the behavioural aspect concerning language. When research in the three mentioned categories are observed, it is noticeable that there is an overlapping between these three classifications (Agheyisi & Fishman, 1979, p. 141).

The present study is classified under the second category, where attitudes of the informants are assessed on the basis of their answers towards certain language behaviour. However, as mentioned above, dealing with the topic of language and attitudes necessitates crossing the boundaries of the other two classes. The mentalists suggest that attitudes are "mental and neural state of readiness" (Allport, 1935, in Agheyisi & Fishman, 1979, p. 138). This suggests that they must be inferred from the subject's introspection because they are not readily apparent. Therefore, this definition has created a number of methodological issues, for example:

1.   What sort of data is appropriate to use to infer attitudes?
2.   How can something that lacks an obvious substance be measured physically (via observations, enquiries, or quantitative measures)? (Agheyisi & Fishman, 1979, p. 138).

However, using stimuli to trigger responses, which serve as evidence for attitudes, does not imply that these attitudes are the product of the stimulus itself. Attitudes are viewed as a distinct entity in relation to the used stimuli. On the other hand, the behaviourist approach

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 itself. Nevertheless, the debate of attitudes measurement method could be overcome by observing consistency in the responses (Agheyisi & Fishman, 1979, p. 138).

Trudgill argues that:

"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, in regard to studies of the subject of attitudes one view suggests that "attitudes are agendas for future action" and not the sole variable in defining people's actions since these are also related to "wants" and "situational conditions" (Rokeach, 1968 in Agheyisi & Fishman, 1979, p. 140).

The current paper seeks to answer the following research questions:

1. What are the attitudes of Algerian university students towards the use of MSA, AD, French, and English on Facebook?

2. In what manner CS on Facebook is perceived by Algerian university students?

3. Does the CMC medium affect languages use attitudes of Algerian university students?

3. Methodology:

3.1 Data Collection:

In their article on language attitudes studies, Agheyisi & Fishman (1979) stated that in the category of language choice, usage and significance, the questionnaire is the most used data collection instrument in addition to the other data gathering methods (Agheyisi & Fishman, 1979, p. 144). Questionnaires are considered and regarded as an effective research instrument in gathering data related to attitudes (Agheyisi & Fishman, 1979, p. 149). Based on the aforementioned advantages; a questionnaire specifically designed for this study is used in order to assess attitudes of a group of students at Djillali Liabes University, Sidi Bel Abbes.

This study will approach the investigation from a descriptive-quantitative research perspective. The goal of the present work is to gauge attitudes by employing a questionnaire to elicit opinions regarding the used languages on Facebook.

The independent variable is the items used in the questionnaire. The dependent variable is the responses given by participants in this study. This is a cross-sectional study categorised under synchronous research. Data is collected without systematic randomization

(convenience sampling).

3.2 Funnel Method:

To build a reliable and efficient research tool, a pilot phase is a necessary step. In this research, the funnel method (Oppenheim, 2010, p. 109) is used. This method relies on using the responses of participants to construct scales. The researcher asks open ended questions related to the topic under study to a group of respondents. Then, the answers are collected, quantified and analysed to be used to construct scales. Later these scales are incorporated into another questionnaire as options/scales to be submitted to a larger sample. To apply the funnel method, a questionnaire containing 14 open ended items was submitted to a group composed of 27 university students; 17 from the faculty of medicine and 10 from the faculty of commerce.

The items of the questionnaire were mostly constructed to assess attitudes concerning Algerian Facebook users. The idea was to ask the informants about their opinions concerning, for example, those who use MSA to post and comment on Facebook. The aim is to elicit attitudes about the use of certain language varieties (MSA, AD, French, English, etc.) on Facebook. All the fourteen items were written in MSA. Data was collected during the period of February and March 2020, at the aforementioned faculties. Students answered in groups and sometimes individually.

Since the items were open ended, the questionnaire yielded a variety of responses. These responses could be, in some instances, ranked according to the degree of tolerance or intolerance exhibited by respondents towards the use of certain language variety. However, in other cases, the answers cannot be used to construct a continuum scale. These answers will be used to construct the final questionnaire, which is the essence of the funnel method. In short, the funnel method consists of creating scales based on the replies provided by participants to earlier submitted open-ended items. (Oppenheim, 2010, p. 109).

The final phase of the study is to submit the newly constructed questionnaire to a larger sample. A total of 63 respondents (40% males and 60% females) participated in this study. The majority of the respondents are aged between 17 and 25 years, the remaining 5% were between 26 and 50 years (Fig.2). The final questionnaire was submitted in the period of October, 2021. Only those who own a Facebook account and completed all the questionnaire items were taken into consideration.

Fig.2. Age Group
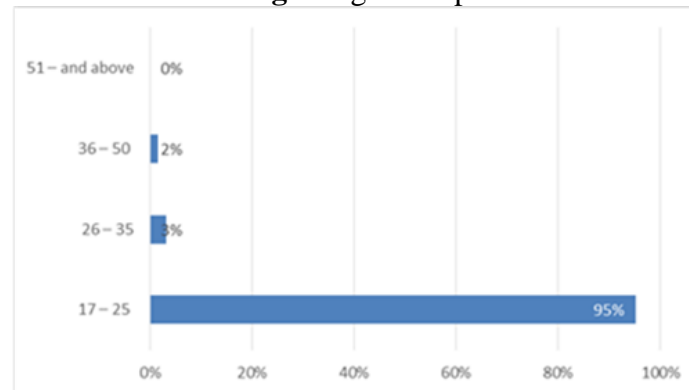
4. Results:

The following figures (Fig.3 and Fig.4) represent the distribution in percentages of respondents' attitudes concerning the use of MSA on Facebook as well as the mixed use of AD and MSA. Before proceeding to the results and discussion, it is worth noting that the options given to the respondents to choose from (the scales) are the authentic production of the participants from the earlier stage of the research work. Hence, the researcher has no control over the grammatical and well-formedness of the language used by the participants. The used scales are based on the responses, which are relatively kept as they were produced by the respondents except for necessary language amendments dedicated by academic practices.

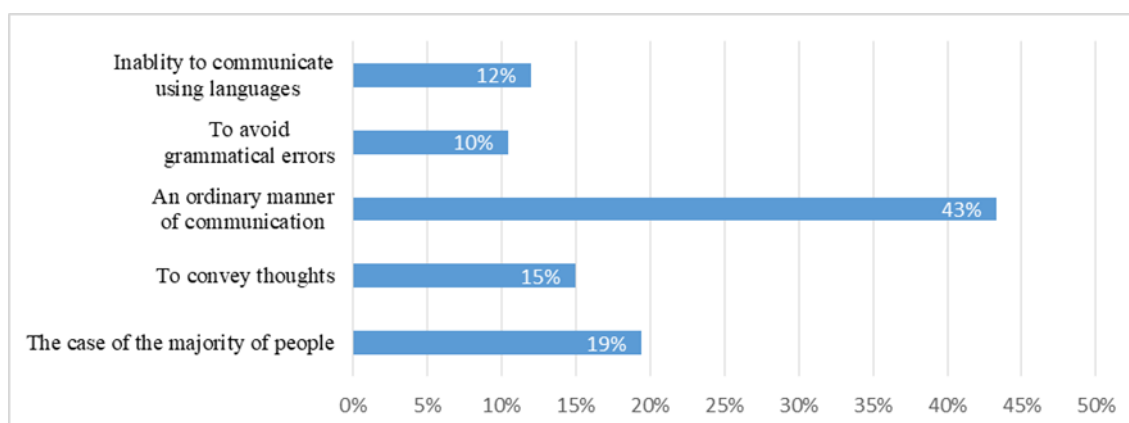**Fig.3.** Attitudes of respondents towards the use of MSA on Facebook
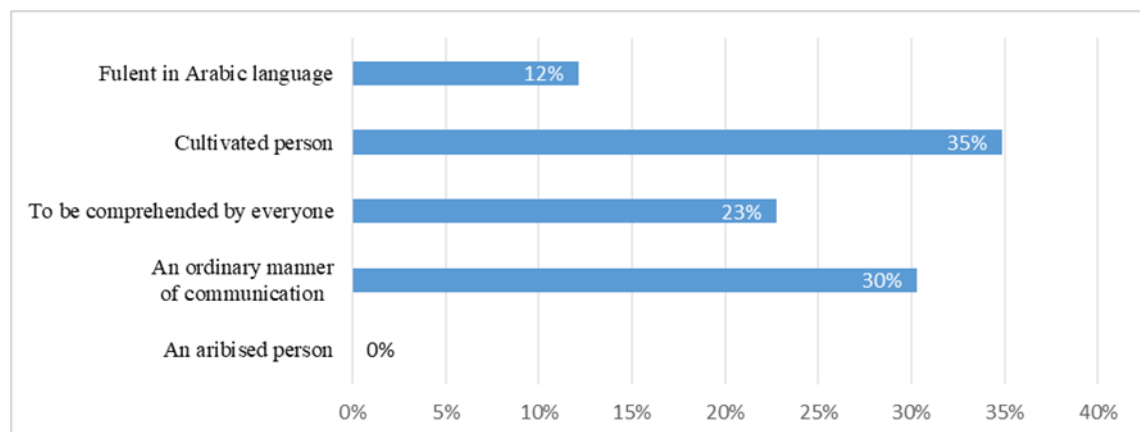
Fig.4. Attitudes of respondents towards the use of MSA and AD on Facebook
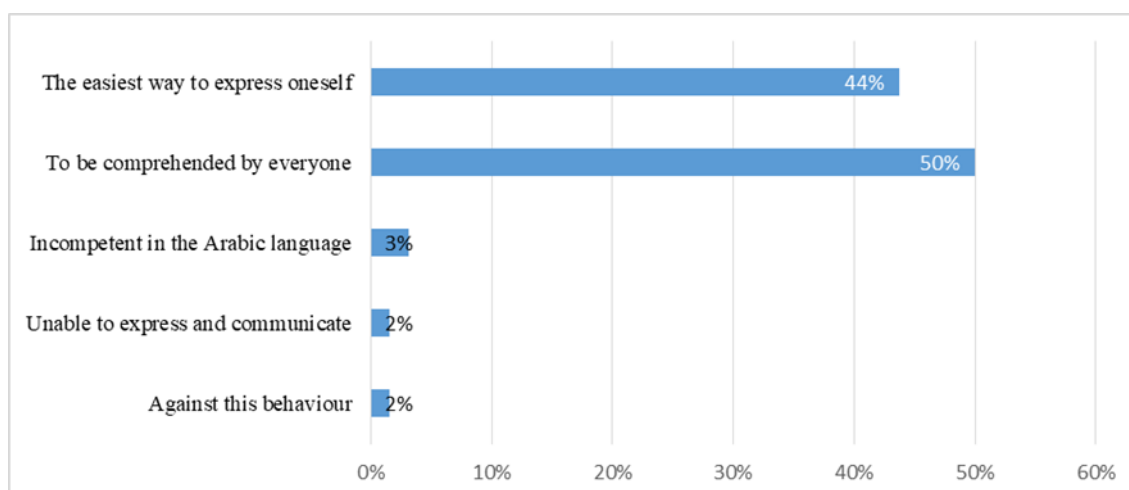
When respondents were asked about their opinions on those who use MSA as the only language to write posts on Facebook or to comment on other posts, 35% of the participants stated that people who use only MSA are considered as cultivated persons. 30% of the respondents labelled the use of MSA as a "normal" manner of communication. 23% attributed the use of MSA to practicality as well as being an understandable variety by "everyone". 12% ascribed the use of MSA to being proficient in "Arabic Language".

However, when participants were asked about using a mixture of MSA and AD to comment and post on Facebook, 50% of them related this behaviour to making a language production understandable by "everyone" and 40% stated that it is "the easiest way to express oneself". 3% of respondents attributed the mixed use of MSA and AD to incompetency in "Arabic Language" and 2% stated that it is due to inability to express oneself. Finally, 2% of the participants stated that they are against such behaviour (mixing MSA and AD).
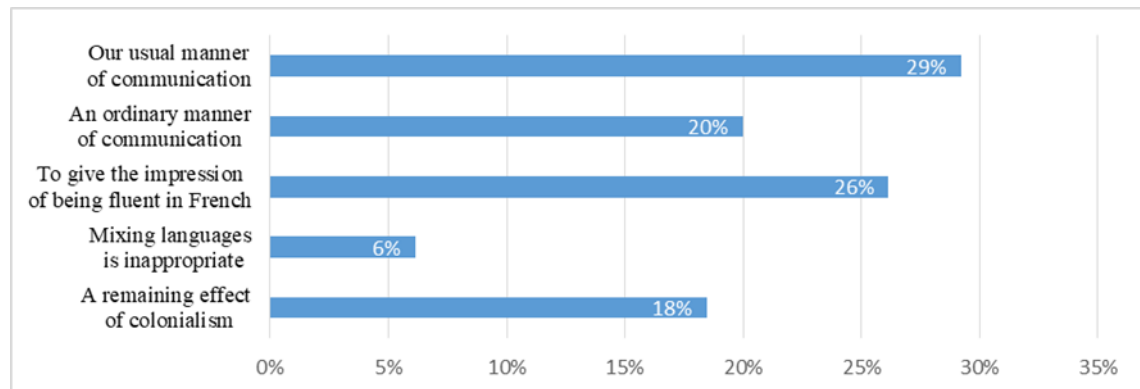
Fig.5. Attitudes of respondents towards the use of AD on Facebook

When respondents were asked about the use of AD on Facebook without mixing it with MSA or other language varieties. 43% perceived it as a "normal" manner of communication. 19% of the participants stated that it is the case of the majority of Algerian Facebook users

and 15% said that the use of AD on Facebook is for conveying thoughts. However, 12% related this behaviour (the use of AD) to a lack of ability in using languages. Finally, 10% claimed that people use AD on Facebook to avoid grammatical errors.

Fig.6. Attitudes of respondents towards the use of AD and French on Facebook

Concerning the attitudes of respondents towards mixing AD and French on Facebook posts and comments, results reveal that 29% of the participants consider it as "our usual manner of communication" and 20% believe that it is "an ordinary manner of communication". However, 26% of the respondents stated that it is a way to give the impression of being fluent in French, and 18% deem it as a remaining effect of colonialism. Finally, 6% of the respondents stated that mixing languages is inappropriate.

Fig.7. Attitudes of respondents towards the use of French on Facebook
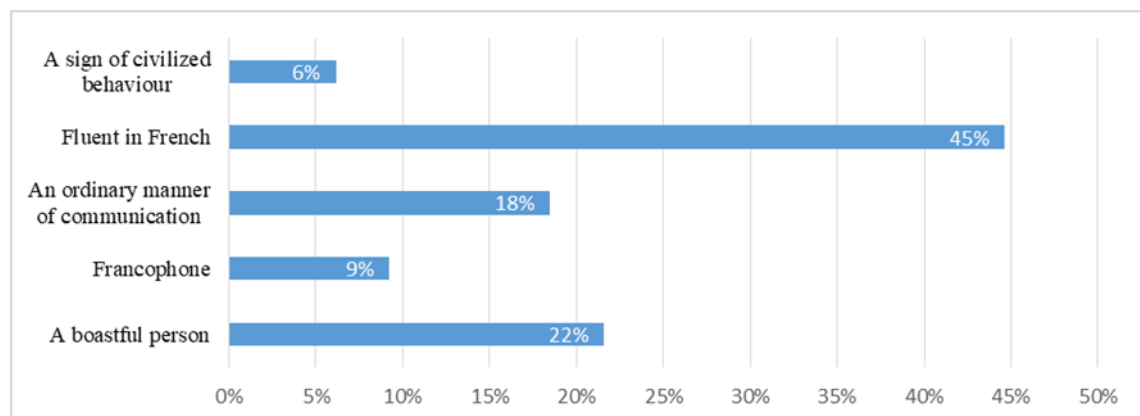
Fig.7 represents the attitudes of respondents concerning the use of French without mixing it with other language varieties. Results in figure 7 indicate that 45% of the participants consider the solely use of French as a sign of fluency in French, whereas 22% characterized those who use only French as boastful persons and 9% of the respondents labelled them as Francophones. Finally, 18% consider the use of French on Facebook as an "ordinary manner of communication".

Fig.8. Attitudes of respondents towards the use of English on Facebook
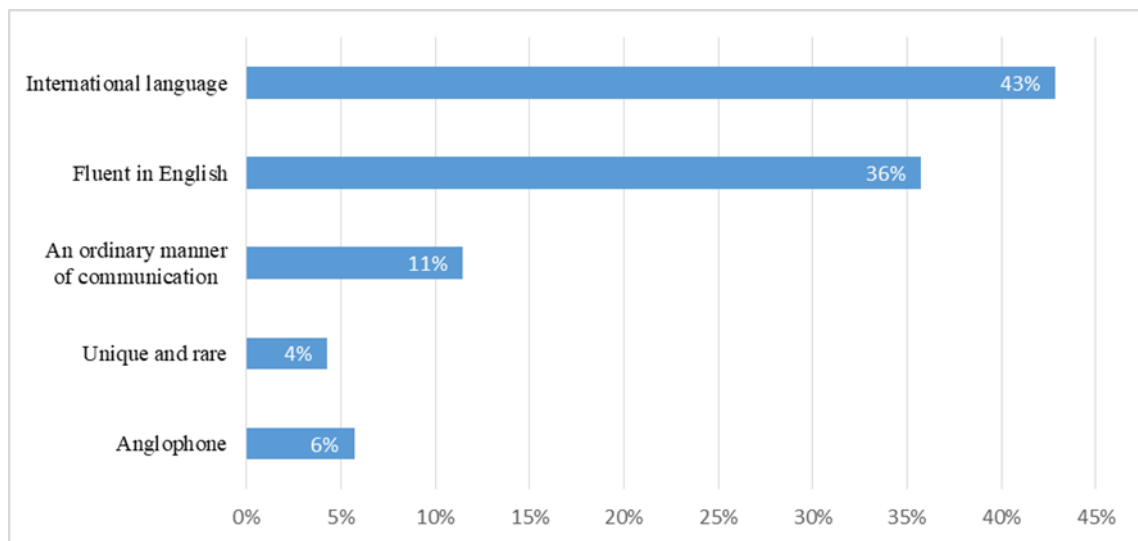
Different set of responses were exhibited when participants were asked about the solely use of English on Facebook, 43% of respondents related the use of English to its status as an international language and 36% stated that the use of English on Facebook is a sign of being fluent in English. 11% consider it as "an ordinary manner of communication". Only 6% labelled the user of English as an Anglophone and 4% characterized it as a unique and rare behaviour.

Fig.9. Attitudes of respondents towards mixing AD and English on Facebook
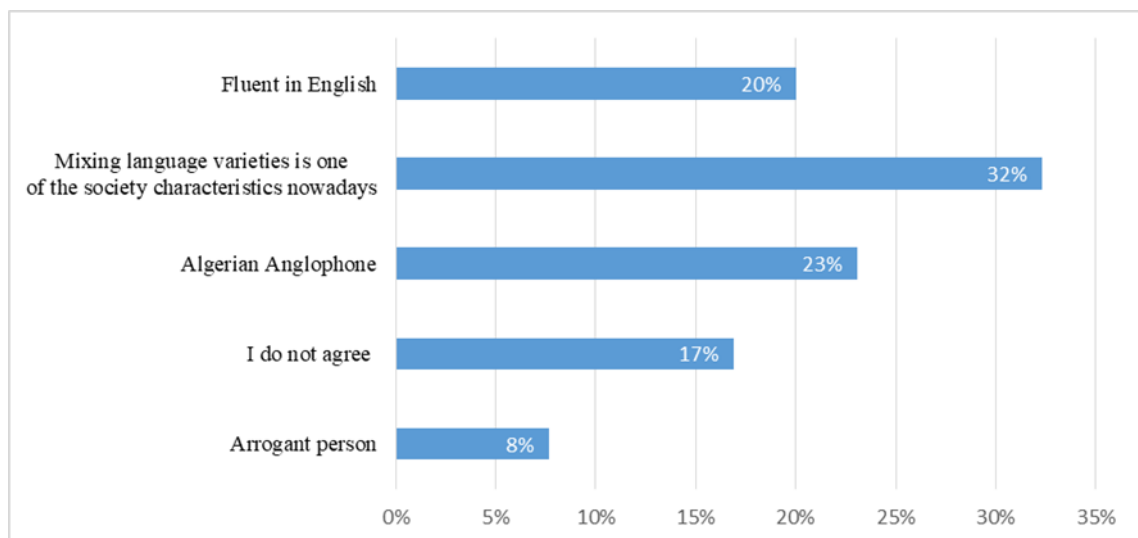
However, when participants were asked about using AD alongside English on Facebook their responses changed; 32% of them stated that mixing language varieties is one of the society characteristics nowadays and 23% labelled the user of AD and English as an "Algerian Anglophone". 20% of the respondents consider using AD and English as a sign of fluency in English. 17% stated that they are against this behaviour. Finally, 8% of the participants characterised persons who use AD with English as "Arrogant persons".

Fig.10. Attitudes of respondents towards the use of foreign languages on Facebook
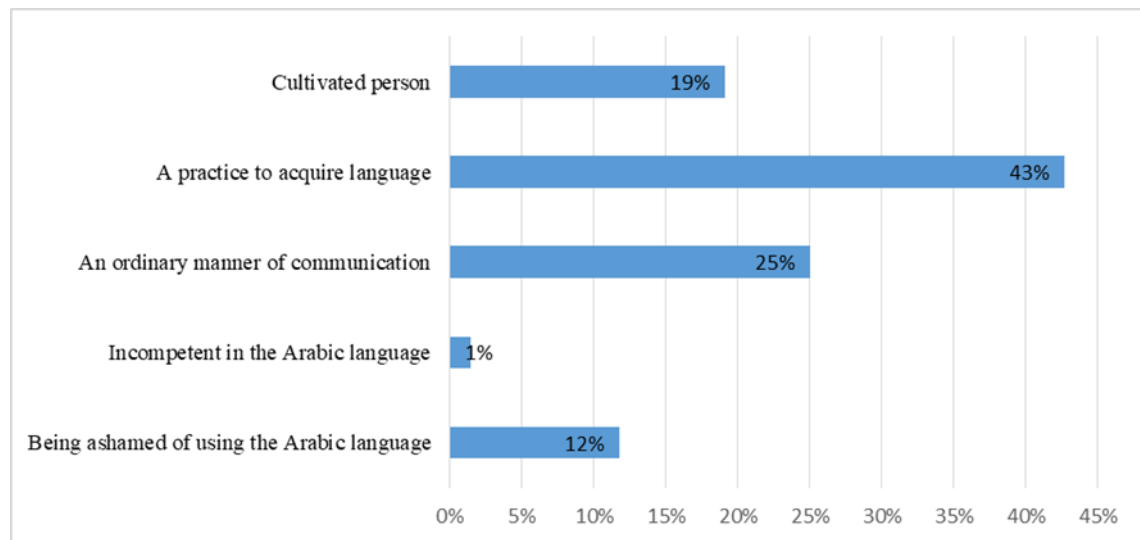
43% of the participants considered the use of foreign languages on Facebook as a practice of acquisition and 25% of them stated that it is "an ordinary manner of communication". 19% of the respondents characterized people who use foreign languages on Facebook as "cultivated persons". However, 12% of the participants attributed the use of foreign languages to being ashamed of using the Arabic language.

Fig.11. Attitudes of respondents towards mixing AD and foreign languages on Facebook
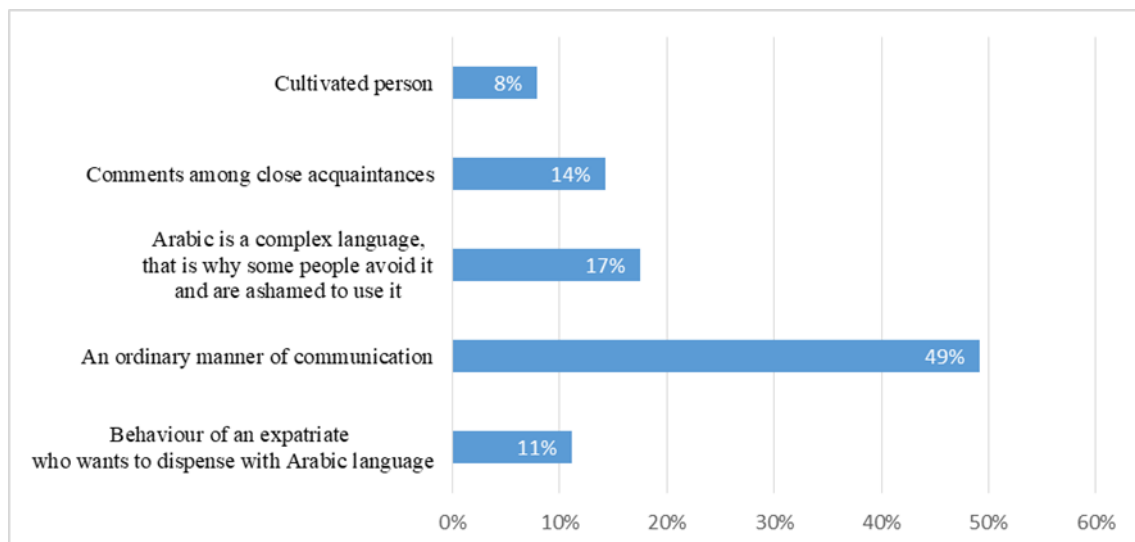
49% of the respondents in this study regarded mixing AD with foreign languages as "an ordinary manner of communication", 17% of the participants attributed mixing AD with foreign languages to the complexity of MSA and linked the "complexity" of MSA to people avoiding it and being ashamed to use it. 14% of people who responded to the questionnaire considered use of AD and foreign languages as a method of communication between acquaintances, however, 11% saw it as a behaviour of an expatriate who wants to dispense with Arabic language. Finally, 8% labelled the person who mixes AD with foreign languages

on Facebook as a cultivated person.

Fig.12. Attitudes of respondents toward the use of Arabic script on Facebook
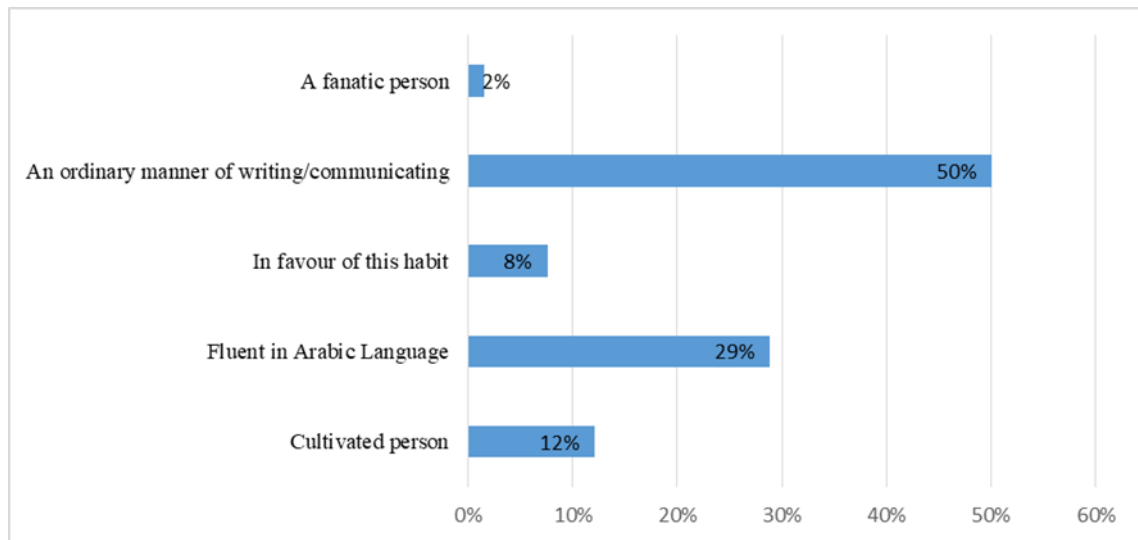
The bare graph above is the representation of respondents' attitudes towards those who use Arabic script in writing posts and comments on Facebook. The results were as follow: 50% of the participants considered the use of Arabic script "as an ordinary" behaviour while 29% of them attributed this action to fluency in the Arabic language. 12% of the respondents labelled the person who use Arabic script as a "cultivated person" and 8% were in favour of this habit. Finally, 2% characterized the person who uses Arabic script as a "fanatic person".

Fig.13. Attitudes of respondents towards people who use Arabic script to write the username of their Facebook profiles
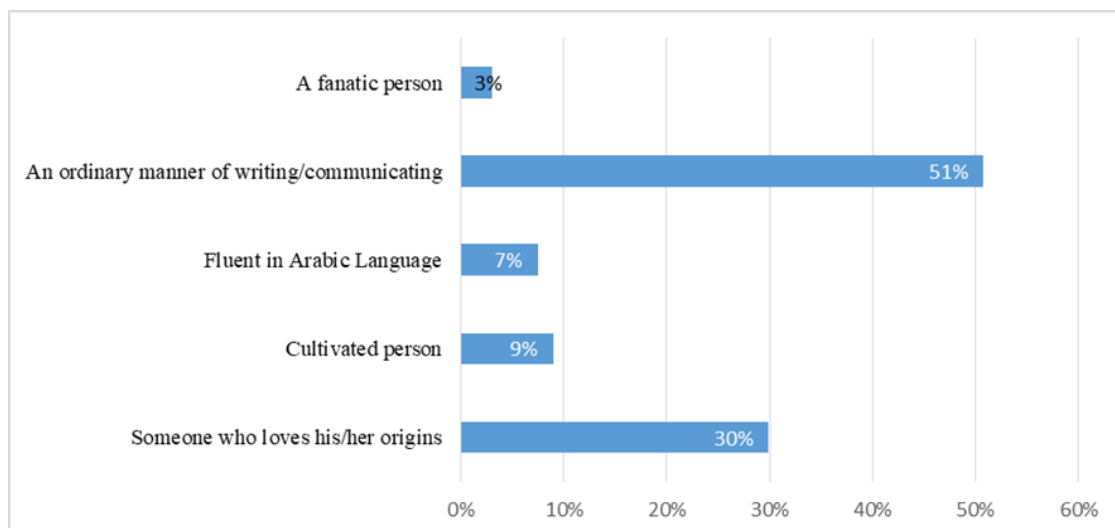
Facebook gives the ability to write the username in various script including the Arabic script. Respondents in this study were asked about their attitudes concerning those who use the Arabic script to write their Facebook username. The results were as follow: 51% of the participants considered it as "an ordinary" behaviour, whereas 30% saw the act of using

Arabic script to write the Facebook username as an indication of someone "who loves his/her origins. 9% of the respondents labelled the user who utilize Arabic script for the Facebook username as a cultivated person, while 7% attributed that to being fluent in Arabic language. However 3% characterized the person who uses Arabic script for the Facebook username as a fanatic person.

Fig.14. Attitudes of respondents towards the use of Latin script on Facebook

The above figure (Fig.14) represents the attitudes of respondents towards the use of Latin script to post and comment on Facebook, 67% of the participants characterized the use of Latin script as "an ordinary behaviour" and 27% considered it as a "comfortable manner of writing for the concerned user". 3% of the respondents mentioned their use of Latin script and 1% labelled the persons who do that as a "cultivated person". However, 1% of the participants characterized a person who use Latin script as a "fanatic person".

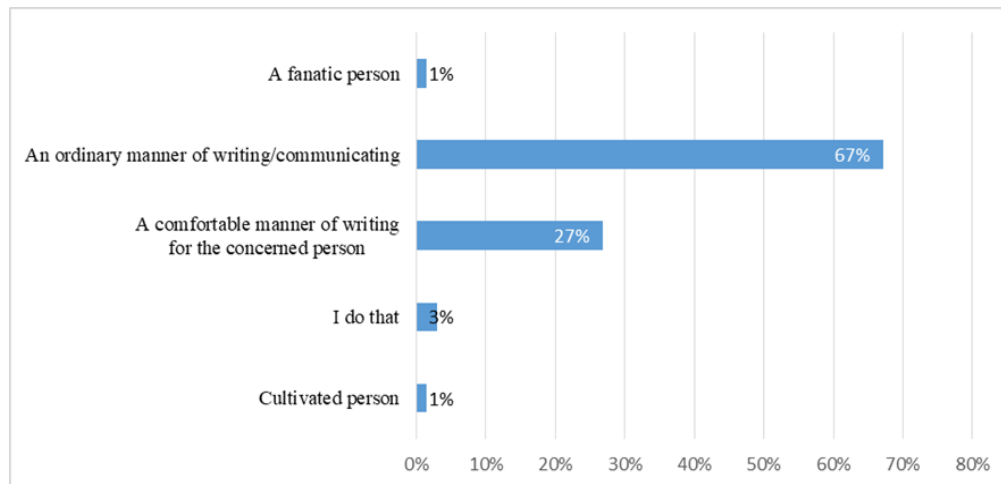**Fig.15.** Attitudes of respondents towards people who use Latin script to write the username of their Facebook profile
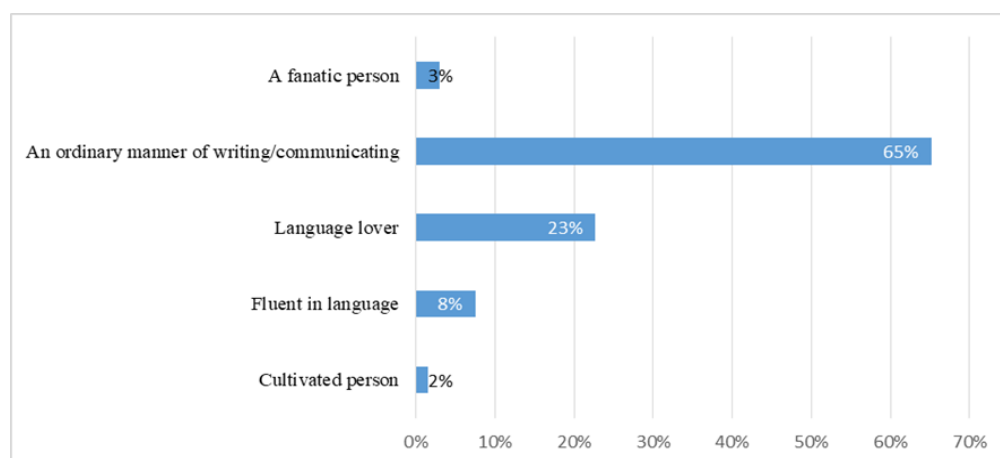

Fig.15 represents attitudes of the participants towards people who use Latin script to write the username of their Facebook profiles. 65% of the respondents considered the use of Latin script for usernames as "an ordinary behaviour" and 23% of the participants labelled the

person who do that as a "language lover". 8% considered the use of Latin script for usernames as a sign of language fluency. However, 3% considered the person who uses Latin script as a "fanatic person and only 2% of the respondents stated that it a "cultivated person" who uses the Latin script to write Facebook usernames.

5. Discussion:

When comparing the results concerning the attitudes of using one of the varieties (MSA and AD) or mixing them, the attitudes reflects the description of Ferguson's attributes of Diglossia that is the categorisation of one variety as high and pure and the other variety as low and non-pure (1959). The results further shows how participants in the study differentiates between using certain varieties for practical matters such as achieving mutual intelligibility and the use of other varieties to signal specific images such as being a cultivated person as an example; MSA (the high form) is been held as a sign of intellect. And AD (the low form) is stigmatized. However, things changed by the introduction of the French language instead of MSA. Participants exhibited signs of negative attitudes probably related to colonialism, nevertheless, a significant portion of the respondents linked the use of French language to fluency in the language and others saw this type of mixing (AD & French) as "an ordinary behaviour" in the Algerian society. Concerning the English language there is a high awareness of the status of English as a global language and similarly to the use of French, respondents related the use of English to being fluent in the language, however, few participants considered the use of English language as "an ordinary behaviour" in the Algerian Facebook landscape.

Participants saw the use of foreign languages as form of practice. This led us to consider that people are neutral towards acquiring languages when these languages are not specified. However selecting a specific language will trigger attitudes to emerge to the surface (be it negative or positive). People will categorise users and hold judgments based on those attitudes. Negative attitudes are negligible concerning the use of Arabic script or Latin script. The majority considered both types of use as "an ordinary behaviour" which confirms that only when the language is specified certain attitudes are triggered but when the questions are general reactions are relatively neutral.

6. Conclusion:

The current study employed a questionnaire (open-ended items) to trigger respondents' attitudes concerning languages used on Facebook. On the basis of collected responses, a new questionnaire (closed-ended items) was built. The newly constructed questionnaire was submitted to other participants (Oppenheim, 2010, p. 109). The answers of the respondents were the subject of analysis in this study so that we can get a glimpse into how Algerian Facebook users react and behave towards the existing varieties used on Algerian Facebook environment. It is difficult to assess people's attitudes since these are the by-product of multitude of psychological layers embedded in the human consciousness throughout the years, nevertheless triggering them will reveal valuable information on behaviour and actions. As mentioned before, this research paper reveals how the general stigma towards AD is still

persistent in society and those negative feelings related to the language of the coloniser are still existent but at the same time people consider the use of certain languages as an indication of specific attributes such as intellect, fluency and they do not severely condemn the user of a specific language.

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8. Appendices:

8.1 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 تعتقده 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 ويعلق على موقع فيسبوك باللغة العربية فقط (دون خلطها بكلمات من العامية "الدارجة" أو لغة أخرى)؟

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- 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)؟

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- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالعامية (الدارجة) دون خلطها بأي لغة أخرى؟

....
....
....

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالعامية (الدارجة) و يخلطها باللغة الفرنسية دون خلطها بكلمات من لغة أو لهجة أخرى؟

....
....
....

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك باللغة الفرنسية فقط (دون خلطها بكلمات من لغة أو لهجة أخرى)؟

....
....
....

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- 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؟
....
....

- الجنس: ذكر   أنثى
                  ☐   ☐

نشكركم جزيل الشكر على وقتكم و مجهودكم.

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8.2 Main Questionnaire

بحث خاص باللغات و موقع فيسبوك

في إطار بحث خاص باللغات و موقع فيسبوك نرجوا منكم ان تقوموا بالإجابة على أسئلة هذا الاستبيان علما 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. تفضلوا بقبول جزيل الشكر و عظيم الامتنان على تعاونكم.

ضع علامة (x أو ✓) تحت ما تراه مناسب.

- هل تملك حسابا على موقع فيسبوك؟

نعم	لا

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

Français English Türkçe العامية **العربية**

يتقن اللغة العربية	مثقف	حتى يفهمه الجميع	أمر عادي	معرب

- 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)؟

Français English Türkçe **العامية** **العربية**

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

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالعامية (الدارجة) دون خلطها بأي لغة أخرى؟

Français English Türkçe **العامية** العربية

لا يجيد اللغات	تفاديا للاخطاء اللغوية	أمر عادي	لايصال الفكرة	اغلبية على هذا الحال

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالعامية (الدارجة) و يخلطها باللغة الفرنسية دون خلطها بكلمات من لغة أو لهجة أخرى؟

Français English Türkçe **العامية** العربية

طريقة تعبيرنا المعتادة	أمر عادي	ليظهر على انه متقن للفرنسية	الخلط غير لائق	مخلفات الاستعمار

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك باللغة الفرنسية فقط (دون خلطها بكلمات من لغة أو لهجة أخرى)؟

Français English Türkçe العامية العربية

دليل على التحضر	يتقن الفرنسية	طريقة عادية للتواصل	فروكوفوني	متفاخر

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك باللغة الانجليزية فقط (دون خلطها بكلمات من لغة أو لهجة أخرى)؟

Français **English** Türkçe العامية العربية

لغة عالمية	متمكن منها	أمر عادي	فريد و نادر	انجلوفوني

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- 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؟ (Français) (English) (Türkçe) (العامية) (العربية)

مغرور	لا اوافق على هذا	انجلوفوني جزائري	الخلط من شيم المجتمع حاليا	متقن للانجليزية

- 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")؟ (Français) (English) (Türkçe) (العامية) (العربية)

الخجل بالعربية	غير متمكن من العربية	أمر عادي	التدرب على اكتساب اللغة	مثقف

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بلغة أجنبية (لغات أجنبية) و العامية (دون خلطها بكلمات من اللغة العربية)؟ (Français) (English) (Türkçe) (العامية) (العربية)

شخص مغترب يريد الاستغناء عن العربية	أمر عادي	العربية لغة معقدة لذلك يتجنبها البعض و يخجل من استعمالها	تعليقات تجمع اشخاص مقربين	مثقف

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالحروف العربية (أ، ب، ت...)؟

مثقف	متمكن من العربية	مع هذه العادة	أمر عادي	متشدد

- ما رأيك في من يكتب منشوراته الفيسبوكية ويعلق على موقع فيسبوك بالحروف اللاتينية (A, B, C …) ؟

مثقف	افعل ذلك	اسلوبه المريح	أمر عادي	متعصب

- ما رأيك في من يستعمل الحروف العربية (أ، ب، ت...) لكتابة حسابه الفيسبوكي؟

يحب أصوله	مثقف	متمكن من العربية	عادي	متعصب

- ما رأيك في من يستعمل الحروف اللاتينية (A, B, C …) لكتابة حسابه الفيسبوكي؟

مثقف	متمكن من اللغة	محب للغات	عادي	متشدد

- السن:

51 – فما فوق	50 – 36	35 – 26	25 – 17
☐	☐	☐	☐

- الجنس:

أنثى	ذكر
☐	☐