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The American University in Cairo

School of Humanities and Social Sciences

"Arabizi (Franco) in Egypt: A Study of Features, Reasons, Attitudes, and Educational Influence among Youth in Online Communication"

A Thesis Submitted to

The Department of Applied Linguistics

In Partial Fulfillment of the Requirements for

The Degree of Master of Arts

in Teaching Arabic as a Foreign Language

by

Muhammad Zakaria Wafa

Under the Supervision of Dr. Zeinab Taha

September 2024

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Abstract

This study explores the phenomenon of Arabizi (Franco) as it is employed by Egyptian youth in online communication, focusing on the sociolinguistic factors that influence language choice, particularly educational background. Through a mixed-methods approach, including quantitative analysis of an online questionnaire using inferential statistics and qualitative examination of text samples, this study investigates the most common language varieties used by Egyptian youth, the underlying reasons for Arabizi's adoption, attitudes towards its usage, and the salient features of this variety of online communication. The findings reveal that Arabizi is widely used among Egyptian youth from all educational backgrounds. It is especially common among those who graduated from national and international schools. The Egyptian youth's primary reasons for using Arabizi include its speed, convenience, ease of typing, and its role as a communication code among peers, symbolizing a distinct generational identity. Additionally, the study uncovers significant differences in language preferences based on educational background, with international school graduates more likely to use Arabizi and English in online communication, while governmental school graduates prefer Egyptian colloquial Arabic. The study also found that attitudes towards Arabizi vary according to educational background, with the majority of international school graduates generally viewing it more positively, appreciating its efficiency and modernity, while some governmental school graduates expressed concerns about its impact on Arabic language and identity. The findings of the study indicate that the distinctive linguistic features of Arabizi, as utilized by Egyptian youth in online communication, largely mirror the general characteristics of Arabizi observed in other Arab countries. However, a key distinction in the Egyptian context is the relatively lower degree of code-switching with English. The results contribute to the understanding of language variation in the digital age,

emphasizing the impact of globalization on language practices and the ongoing tension between linguistic change and cultural preservation. This research provides valuable insights into the dynamic linguistic landscape of Egyptian youth, offering implications for future studies on language use in Arab-speaking communities.

keywords: Arabizi, Language Variation, Educational Background, Digital Communication, attitudes, Reasons.

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Chapter One: Introduction

1.1 Digital Natives: Shaping Online Communication

The impact of technology, particularly the internet and social media, on language and communication is indeed profound. Young generations, often referred to as "digital natives," have grown up in a world saturated with technology and the internet. Social media platforms have become an integral part of modern life with people from various age groups using them for communication, information sharing, and entertainment. These platforms have had a significant influence on language and communication styles. According to Akbar (2019), online communication has primarily displaced traditional forms of communication at a rapid pace, resulting in the introduction of novel writing styles and codes in many languages and cultures.

With the integration of new technologies into smartphones, users can effortlessly send concise messages and communicate over the internet, making text messaging and online communication indispensable components of social discourse. Text-based computer and mobile phone-mediated communications are ubiquitous worldwide (Al-Salman & Saeed, 2017). The widespread adoption and straightforwardness of internet language also offer young generations novel opportunities and avenues to use language (Greiffenstern, 2010).

Young generations have the freedom to establish their own communication norms and adapt to online speech communities. Bassiouney (2020) suggests that the adoption of Arabizi is driven by the need to sociolinguistically adapt to the norms of the speech community by conforming to prevailing trends. It is important to note that Arabizi is recognized in the Arab world as encompassing both spoken and written forms. According to El-Essawi (2011), the emergence of hybrid varieties through computer-mediated communication (CMC) has allowed younger individuals to creatively blend languages in digital environments. Furthermore, the

widespread use of such hybrid forms illustrates young people's active role in shaping new norms that bridge linguistic traditions with modern communication technologies. Consequently, this widespread of online communication has given rise to new forms of written language for online communication.

1.2 Arabizi (Arabic Franco)

One of the new forms of written language for online communication is Arabizi. Arabizi was developed by Arab internet users in the late 1990s, with the name itself formed by merging "Arabi" (representing Arabic) and "Inglizi" (representing English), resulting in the blended term "Arab-izi" (Alghamdi & Petraki, 2018). Arabizi has many other names, such as Arabish, Franco-Arab, Latinized Arabic, Romanized Arabic, and Arabic Chat Alphabet (Aboelezz, 2012; Akbar et al., 2020; Bianchi, 2012). For a list of different names used to refer to Arabizi, see Table 1.1. In the context of the Egyptian community, Arabizi is often referred to as Franco. Arabizi or Franco involves the transliteration and transcription of Arabic words into a Latin-based script, often using numbers and English letters to represent Arabic sounds. Arabizi allowed Arabic speakers to type and communicate in the Latin alphabet, commonly used in digital devices, without needing to switch keyboard layouts.

Table. 1.1

Arabizi or Franco Names

- الفرانكو	- اللغة الهجين	- الكتابة الرومانية
- الفرانكو آراب	- لغة الإنترنت	- الأنجلو آراب
- عفرانكو	- لغة الشابكة	- العربتيني
- العُجمة	- لغة الشباب	- العربلشية
- الرومنة	- لغة العصر	- الأربيش
- الكرشنة	- لغة العصر الشبابية	- الأربيزي
- النقرحة	- لغة الشاتينغ	- العربيزي
- التلتين	- لغة الشات	- العربيزية

Note 1: Adopted form (Kenali et al., 2016)

Arabizi resembles a coding system in the form of Latin script and Arabic numerals, such as writing عرب as 3rb and الحمدلله as Al7mdulillah where ‘3’ represents the /ʕ/ and the ‘7’ representing the /ħ/ (Kenali et al., 2016). According to Allehieby (2013), Arabizi is an encoding system that uses the Latin script and Arabic numbers instead of Arabic letters. Kenali et al. (2016) categorized Arabizi as two systems: Basic and Advanced. On the one hand, basic Arabizi users use the closest Roman alphabets that could represent Arabic sounds, such as (ض / ص = s / d), (ظ / ط = t / dh), and (خ / ح = h / kh). On the other hand, advanced users use numbers and apostrophes for these same sounds (ض / ص = 9 / 9'), (ظ / ط = 6 / 6'), and (خ / ح = 7 / 5). For different Arabizi symbols, see Table. 1.2. According to Bianchi (2012), who focused on his research on the stylistic form of Arabizi, he referred to the use of numbers in writing Arabic letters as 'Arithmographemes' that is, the "numbers as letters for difficult-to-translate sounds" (p.1). He stated that the decision was not made arbitrarily but rather based on the visual similarity between the Arabic letter shapes and the digits that represent them. In reality, the previously mentioned rules are not absolute, and there is significant variation in the Arabizi coding systems used.

Table. 1.2

Arabizi Symbols

Phonetic Description	Arabic Letter	Romanization Possibilities		Example
		Arithmographeme	English Letters	
/ʔ/	ء	2	a	so2al (question)
/ħ/	ح	7	h	7elm (dream)
/x/	خ	5 - ‘7	kh	So5na/Sokhna (hot)
/sˤ/	ص	9	s	9aber (patient)
/dˤ/	ض	‘9	d	’9arab/ darab (hit)
/tˤ/	ط	6	t	6ayyara (airplane)
/ðˤ/	ظ	‘6	z	‘6abi (gazelle)
/ʕ/	ع	3	‘	yal3ab (play)
/ɣ/	غ	‘3	gh	‘3ayoor (jealous)
/q/	ق	8, 2	q/a	8areeb/2reeb (relative)

Note 2: Adopted from (Allehaiby, 2013)

1.3 Why Arabizi?

It is believed that the emergence of Arabizi was due to the fact that technological devices in the late nineties did not support the Arabic language. The technological devices were dominated by Latin written symbols and did not support the Arabic alphabet in online chats (Warschauer et al., 2002). That forced Arabic speakers at the time to find a solution for communication in Arabic, which led to the emergence of Arabizi. Years later, such devices supported the Arabic language. Still, Arabizi continued to thrive, favored by young generations (Lusted, 2011).

Kenali et al. (2016) claim that contemporary youth have begun to question the efficacy of Arabic in fostering globalization due to the increase of globalization observed since the late 20th century across different social media platforms. Consequently, they have embraced Arabizi as a means of modernization. Moreover, the advancement of numerous social media platforms and websites has catalyzed the adoption and utilization of Arabizi in online communication (Kenali et al., 2016). From the mentioned standpoint, Arabizi, therefore, offered a sense of modernity and trendiness, particularly appealing to younger generations who viewed it as a reflection of their identity in the digital era. Palfreyman and Al Khalil (2003) discovered that the widespread adoption of Arabizi was influenced by its association with prestige, indicative of a highly educated status. Similarly, Al-Khatib and Sabbah (2008) identified that numerous Arabizi users view it as a prestigious form of communication, linked with being educated and well-informed.

Additionally, Arabizi's informal nature made it suitable for casual communication on social media and messaging platforms. Arabizi is perceived as a form of coded communication of its users within their social circles, offering a unique way to convey messages. Alajmi (2014) identified five primary reasons for using Arabizi, including its reduced demand for grammar and

spelling rules, its stylish and cool perception, its role as a signal of solidarity, its function as a substitute for English, and its ease and efficiency compared to Arabic.

According to Al-Mansor (2013), as mentioned in (Kenali et al., 2016), Arabizi appeared as a communication and interaction tool between community members. However, Arabizi is regarded as a variety predominantly employed in informal social situations, whereas its usage is absent in academic or business contexts (Alsulami, 2019). This informal use is largely because Arabizi was specifically developed to make online communication easier and more convenient. Arabizi has become increasingly popular due to its social simplicity and ease of use (Kosoff, 2014a).

1.4 Previous Studies in Arabizi

The studies conducted on Arabizi across various Middle Eastern countries have explored the phenomenon from diverse perspectives. Some research has focused on its common usage patterns across different contexts (Alajmi, 2014; Almandhari, 2014), while others have delved into the beliefs and attitudes of individuals toward Arabizi and its users (Al-Hawsani, 2014; Almandhari, 2014; Alsharafi-Taim, 2014). Additionally, certain studies have concentrated solely on the code-switching process between English and Arabizi (Aboelezz, 2009; Al-Khatib & Sabbah, 2008; Keong, Hameed, & Abdulbaqi, 2015). Meanwhile, another set of research has identified the stylistic properties and functions observed among Arabizi users (Bianchi, 2012; Bjørnsson, 2010; Palfreyman & Khalil, 2003). While some studies have portrayed it negatively, emphasizing its adverse effects on language and identity (Assalman and Haraq, 2014; Romaih, 2014), others have adopted a more positive stance, encouraging further exploration of this phenomenon (Akbar, 2019; Akbar et al., 2020; Alajmi, 2014; Alghamdi & Petraki, 2018).

Examples of studies that regarded Arabizi negatively include Al-Shaer's study (2016) which links Arabizi usage with weaker spelling skills in Arabic, indicating its potential detriment to language proficiency. Darwish (2013) highlights the widespread use of Arabizi in informal social media platforms to portray a modern variety of the Arabic language. Hamdan (2017) underscores the shift from face-to-face interactions to Computer-Mediated Communication (CMC) and identifies various factors influencing Arabic Romanization usage, including students' majors (Applied Linguistics, Arabic, Medicine, and Islamic Sharia) and their attitudes. Concerns about the long-term impact on the Arabic language are raised, with users citing convenience and accommodation as primary motives. Alghamdi & Petraki (2018) delve into the reasons behind Saudi Arabian youth's adoption of Arabizi, emphasizing its role in fostering group solidarity and identity expression. Their recommendations for future research include exploring gender differences in Arabizi usage and attitudes and other factors, such as the participants' socioeconomic class, their level of education, or institution of education as they could also have an effect on someone's use of Arabizi or the degree to which he/she uses Arabizi.

1.5 Arabizi and Code-switching

The use of the Roman script facilitates, and may even encourage, code-switching (CS). Romaine (1992) defines code-switching as "the use of more than one language, variety, or style by a speaker within an utterance or discourse, or between different interlocutors or situations" (p. 110). In the context of Arabizi, the code-switching could be between Arabic (represented by Arabizi) and other languages, most notably English and French, sometimes even inside the same phrase as indicated by (Shehadi & Wintner, 2022). Shehadi and Wintner (2022) compiled an Arabizi corpus from Twitter and Reddit posts which contains CS between Arabic, English, and French, and trained classifiers to identify switches. However, this study and similar studies

examined the usage of Arabizi from a corpus linguistics' perspective. Therefore, it has not been linked to any sociolinguistic variables.

Other studies have studied Arabizi codeswitching from a sociolinguistic perspective. Al-Khatib and Sabbah (2008) conducted a sociolinguistic study to explore how the domain of the conversation informs the choice of the language variety used. The study involved 46 Jordanian university students, revealing that 61% of participants utilize Arabizi in their daily social interactions. Among them, 39% exclusively use Arabizi, 54% incorporate English words and phrases, while only 7% rely solely on Arabic language using Arabic letters. Interestingly, females exhibit a higher tendency for Arabizi usage, with 44% employing it to showcase prestige or employ euphemism. The choice of language variety depends on the domain of conversation with Arabizi predominantly used in intimate social exchanges, Arabic in religious and cultural contexts, and English in academic or professional discussions.

1.6 Socioeconomic Status and Language Variation in Egypt

Socio-economic status refers to one's access to financial, educational, and social resources, and the social positioning, privileges, and prestige that are derived from these resources (Duncan et al., 2015). The socioeconomic landscape in Egypt is changing all the time, especially the educational resources aspect. According to ISC research on international schools in Egypt (2024), the number of international schools in Egypt has increased by 19% since 2019. Also, the number of students has increased by 36% since this time. This leads to an increase in bilingual education in Egypt, which ultimately leads to the emergence of variation and change in language in general.

Bassiouney (2020) discusses different approaches to studying the relationship between social class and linguistic variation in sociolinguistics. The first wave focused on macro-social

variables and viewed social class as a determinant of linguistic usage, using quantitative methods and interviews. Labov's study (1966) on the usage of (th)-stopping in New York exemplifies this approach. The second wave introduced the concept of social agency, where language choices were seen as expressions of social identity. Eckert's ethnographic study (1989) in Detroit highlighted the linguistic differences between different social groups in high schools. The third wave emphasized individual agency and the social meanings associated with linguistic variables.

Badawi (1973; 2012) as cited in Taha (2020) proposed a sociolinguistic model of Egyptian Arabic based on the speaker's education and social status. He identified five levels of Arabic: Classical Arabic of literary heritage (fusha alturath and Qur'an), Modern Standard Arabic (MSA) (fusha al-'asr), the colloquial of the educated ('ammiyyat al-muthaqqafiin), the colloquial of the basically educated ('ammiyyat al-mutanawwriin), and the colloquial of the illiterate ('ammiyyat al-ummiyyiin). Badawi's model emphasizes that these registers overlap and interact, highlighting how language use is influenced by socio-economic factors, with each level having distinct phonological, morphological, and syntactic features. The classification provides one of the foremost and most important studies that focused on the effect of education or social status on the spoken language in the Egyptian context. The current study, however, aims to investigate the effect of education on the written language by exploring the written variety of Arabizi.

Bassiouney (2020) also examines the different linguistic variables such as ethnicity, gender, religion, social class, and education and their effect on language variation and change. She classifies these variables into fixed independent variables and flexible independent variables, where education falls under the flexible independent variables. She points out that "although education is an important variable discussed by most linguists studying variation in the Arab

world, there is no study that concentrates on education as a main variable" (Bassiouney, 2020). Therefore, this study aims to examine the effect of type of education on language choice in online communication.

1.7 Objective of Current Study

The objective of this study is to delve deeper into sociolinguistic factors like the usage patterns, attitudes, and socio-economic influences (represented only by the type of education received in high school) surrounding the adoption of Arabizi (Franco) among Egyptian youth in online communication, thereby contributing to the existing body of research in several distinct ways.

Unlike previous studies, this research specifically focuses on the Egyptian context, providing insights tailored to the Egyptian culture and context. Additionally, while previous research has predominantly explored either the reasons behind Arabizi (Franco) usage or the attitudes towards it, this study seeks to comprehensively analyze both aspects in unison, offering a more holistic understanding of the phenomenon in the Egyptian context as well as link these reasons and attitude to the type of education received in high school. Moreover, by investigating the impact of socio-economic factors, particularly educational type, on Arabizi (Franco) usage, this study aims to uncover nuanced insights into how the independent variables shape online communication practices among Egyptian youth and affect the form of Arabizi used. Through these distinct research angles, this study aims to explore the common language varieties used by Egyptian youth in different online contexts with different addressees; reasons for using Arabizi; attitudes towards its usage, and how it may differ according to the users' type of education: governmental, national, or international; and Arabizi's distinctive features.

Most of the studies conducted in this area took place in other Arab countries. Researchers like (Akbar, 2019; Akbar et al., 2020; Alghamdi & Petraki, 2018; Al-Khatib & Sabbah, 2008; Alsulami, 2019) examined the usage of Arabizi in Arab countries such as Suadi Arabia, Jordon, and Kuwait; one study was conducted about the attitudes of AFL learners towards Arabizi in Egypt (Farrag, 2012). Another study by El-Essawi (2011) focused on investigating handwritten texts produced by Egyptian bilinguals, specifically the use of Arabizi, and the factors driving its usage. The studies that took place in Egypt focused on code-switching such as (Kosoff, 2014b), or rather focused on the features of online communication such as (Aboelezz, 2012; Bjørnsson, 2010; Warschauer et al., 2002). All of the studies conducted in the Egyptian context took place a long time ago. No recent studies have been carried out recently to reflect the changing world of online communication and its impact on the varieties of language used. In addition, this study will tackle the topic of Franco or Arabizi from a sociolinguistic perspective that has not been fully researched in Egypt. Bassiouney (2020) points out that "although education is an important variable discussed by most linguists studying variation in the Arab world, there is no study that concentrates on education as a main variable". Therefore, this study aims to examine the effect of type of education on language choice in online communication.

1.8 Research Gap

This study addresses a critical research gap in the field of sociolinguistics by exploring the use of Franco (Arabizi) among Egyptian youth in online communication. While existing research has shed light on certain aspects of Franco use, there is a significant dearth of studies that delve into the reasons behind its use and its relationship with social variables — especially the socioeconomic status represented in the educational type — in the Egyptian context. Furthermore, this study aims to both inspect the efficacy of reasons for using Arabizi highlighted

by previous studies and uncover any novel reasons behind the usage of Arabizi (Franco) and explore the current attitudes of Egyptian youth towards this linguistic phenomenon as well as its features. Thus, this will enrich our understanding of the multifaceted dynamics influencing language behavior in online communication contexts. By examining these under-researched areas, this study seeks to offer a fresh perspective on the changing landscape of language and communication in the digital age. Understanding the nature of Arabizi and how young Egyptian youth are using it online and its different forms can help deepen our understanding of language variation and change.

1.9 Research Questions

This study aims to investigate the following questions:

- What are the most common language varieties employed by Egyptian youth in different online contexts and with different addressees?
- What are the underlying reasons for the current usage of Arabizi (Franco) in online communication among Egyptian youth?
- What are the attitudes of Egyptian youth towards Arabizi (Franco) usage? Do these attitudes differ according to the type of education received in high school? and what does this difference indicate?
- What are the distinctive language features of Arabizi (Franco) utilized by Egyptian youth?

1.10 Delimitations of the Study

Some of the delimitations of the current study include the following factors: first of all, the geographical scope: this study is limited to Egyptian youth. It does not encompass the broader Arab world or other Arabic-speaking populations. Secondly, age group: this research focuses on youth aged 17-23 (who have graduated from high school and joined university), so it may not capture Arabizi usage among older generations. Thirdly, the sample collected focuses

on graduates of public/ Azahrian schools, national schools, and international schools. This general categorization might overlook some differences among the different types of international schools or national schools. Fourthly, only the type of high school education is used as a representative of the socioeconomic status as an independent variable in this study, which limits the scope of this study. In addition, findings regarding the influence of socioeconomic factors on language choice are specific to the Egyptian context and not applicable to other Arabic-speaking populations.

1.12 Operational Definitions

All the definitions that need to be defined operationally in this study include:

- Franco and Arabizi are used interchangeably to mean the transliteration and transcription of Arabic words into a Latin-based script, commonly employed by Egyptian youth in online communication.
- Online communication encompasses various digital platforms, especially social media apps such as WhatsApp, Instagram, and Facebook, facilitating interaction. The reasons behind Franco's usage refer to the motivations driving its adoption and choice of using it while communicating via social media apps with different people.
- Attitudes towards Franco usage summarize participants' beliefs and perceptions regarding its efficacy and social acceptance.
- Socioeconomic status is understood as an individual's economic and social position within society, influenced by factors like education, income, and occupation.
- Educational level pertains to the highest level of education attained by participants, spanning from high school to university education and its type whether governmental, national, or international.

- Egyptian youth are young individuals, aged between 18 to 23, who are studying in Egyptian and international universities in Egypt.

These operational definitions aim to ensure consistency and clarity in the study's methodology and analysis.

Chapter Two: Literature Review

This chapter provides an overview of the theoretical and empirical research that has been conducted on the topic of Arabizi. It begins with exploring research on the impact of computer-mediated communication (CMC) on written language varieties and how it led to the emergence of Arabizi. It then moves to examine Arabizi's orthography, reasons behind using Arabizi, and attitudes towards Arabizi, reviewing theoretical work and outlining empirical research done on this area. The chapter ends by highlighting the research gap and objectives of the study.

2.1 Transformative Impact of CMC on Written Languages

Technological progress has brought about profound changes in written language use worldwide, with computer-mediated communication (CMC) at the forefront of this transformation. Computer-Mediated Communication (CMC) has been defined as ‘‘the practice of using networked computers and alphabetic text to transmit messages between people or groups of people across space and time’’ (Jacobs, 2016). McQuail's (2010) definition characterizes CMC as "any communicative transaction that takes place by way of a computer" (p. 552). Within this domain, Baron (2013) notes a spectrum of writing options, ranging from conventional texts to a form of communication closely resembling speech, emphasizing the dialogic character of CMC. For the purpose of this study, CMC entails any type of writing that is done via online communication regardless of the type of device used. Gordon (2011) associates significant alterations in the orthographic characteristics of written languages with the extent, conciseness, and widespread use of the contemporary digital communication mode. In addition, he refers to CMC as EMC Electronically Mediated Communication to incorporate other devices such as mobile phones or tablets and not confine it to computers only. Therefore, the term online

communication will be used in this study to refer to any sort of communication that takes place in social media using digital devices.

2.1.1 Digitally Mediated Communication

At a time when practically all social actions may be, and probably are, mediated in some manner, it is better named digitally-mediated communication (Yao & Ling, 2020). The rise of digitally mediated communication has significantly influenced languages in various settings, especially informal ones, where vernacular writing—encompassing colloquial language, emoticons, abbreviations, acronyms, and expressive punctuation—has increasingly replaced spoken communication. Androutsopoulos (2011) emphasizes that analyzing language change in digital communication requires considering broader sociolinguistic shifts. This involves recognizing written language as a distinct form, identifying different language practice domains, and distinguishing possible paths of change from digital to non-digital written language or even spoken usage. Androutsopoulos (2011) highlights that digital communication has expanded the reach of vernacular writing into new practices, allowing it more visibility and acceptance than before. The three main strategies of vernacular writing are the blending of spoken and written elements, the linguistic economy driven by message size constraints and the need for speed in real-time exchanges, and compensatory methods for conveying visual cues, facial expressions, and intonation.

The development of CMC, initially rooted in English-based networks, has provoked the adoption of other languages, giving rise to script-switching phenomena. The Latinization of non-Latin scripted languages, driven by historical dependencies on Latin-based computer encoding systems has manifested in various orthographies (Crystal, 2001). In addition, this Latinization has led to the emergence of what Crystal (2001) calls "New Speak" or "Internet Linguistics,"

which is a newly established area in linguistics that has arisen in response to the growth of internet communication. It explores issues such as style variations in written and spoken language across formats, potential language changes, and sociolinguistic features.

Moving forward to the time being, we can notice the huge impact of the internet on the lives of people. According to Statista (2024), 5.35 billion out of 8.1 billion people worldwide actively use the internet, and around 5 billion people use social media. The rapid adoption of new technologies in media and communication, as well as the impact of computing technology on human civilization, is constantly leading to new varieties of online communication that require the attention of academic research and researchers.

2.1.2 The Effect of CMC in Written Script

Technological advancements have significantly influenced the nature and use of written language, particularly through the rise of computer-mediated communication (CMC). These technologies have transformed how we read and write, acting as a broad category that includes a range of writing options. While some CMC resemble traditional text in its composition, it differs in the medium of transmission. On the other hand, CMC's dialogic nature often results in communication that closely mirrors speech. Baron (2013) and Crystal (2001) have noted that this form of written language shares more characteristics with spoken language than with traditional writing, representing a blend of oral discourse features into written communication.

Although the internet initially developed as an English-based network, the use of other languages in this context is rapidly expanding. A prominent trend in computer-mediated communication (CMC) has been the Latinization of languages that traditionally use non-Latin scripts or languages that use modified Latin script with diacritics that do not occur in Classical Latin, reflecting a common form of script-switching (Abu-Liel et al., 2019). Therefore, several

orthographies emerged such as Greeklish (Tseliga, 2007), Franglais (Martin, 2019), Spanglish (Reagan & Reagan, 2019), Runglish (Blomfield, 2007), Danglish (Lambert, 2018), Denglisch (Jahn & Jahn, 2015), Japlish (Lambert, 2018), and Latin scripted Arabic (Arabizi) (Palfreyman & Khalil, 2003; Warschauer et al., 2002). Gordon (2011) suggests that the new methods of encoding previously unwritten dialects in our highly digital world signify a shift from purely spoken languages to a standardized written form, often utilizing the Roman alphabet. This transition is particularly notable given the importance and widespread use of online social media in the Middle East.

2.1.3 The Effect of CMC on Arabic

Androutsopoulos (2016) highlights that in addition to language changes brought about by digital communication, there are also significant shifts in script choices, such as the use of Romanized transliteration (e.g., Arabizi). Romanization, which has been observed in languages originally written in Arabic, Greek, and Cyrillic scripts, initially emerged as a technological adaptation when the Internet predominantly supported only Roman characters. Despite advancements that now allow for non-Roman scripts in most computer-mediated communication (CMC) devices, this Romanized script has resurfaced among young Arab users. This resurgence reflects a preference for different spelling patterns, including both transcription, which involves the phonetic representation of native spoken language, and transliteration, which converts the script of one language into another (Androutsopoulos, 2016). This phenomenon illustrates how online communication continues to influence linguistic practices, particularly among younger generations.

Warschauer et al. (2002) found that Modern Standard Arabic is rarely employed in instant messaging, primarily due to the informal nature of this type of communication. Instead, a new subculture has emerged around the use of Arabizi, a script developed to address the lack of support for Arabic characters on electronic devices. This adaptation reflects how users have innovatively adjusted their language practices in response to technological limitations.

Existing research in the area of the effect of CMC on communication predominantly centers on the English language, with minimal attention directed toward online Arabic (Abu-Liel et al., 2019; Ameen & Mamdouh, 2023; Farrag, 2012; Hajir & McInerney, 2022; Palfreyman & Khalil, 2003; Warschauer et al., 2002). This study centers on text-based CMC or rather Digitally Mediated Communication DMC across various devices, such as computers and smartphones. It places particular emphasis on exploring the sociolinguistic dimensions that contribute to the emergence of diverse variants of online communication.

2.2 The phenomenon of Arabizi/Franco

Arabizi can be described as a transcription system that employs the Latin alphabet and Arabic numerals in the position of Arabic characters (Aboelezz, 2009). It maps each English letter to its corresponding Arabic phoneme in terms of pronunciation. In contrast, Arabic numerals are utilized to represent Arabic phonemes that lack counterparts in English but bear similarities to Arabic letters and their forms (Allehaiby, 2013). Occasionally, diacritical marks may also be incorporated alongside Arabic numerals to denote specific Arabic phonemes. This Arabizi has been called many different names; see table. 1 that is adopted from (Kenali et al., 2016).

In this study, the term Franco is sometimes used to refer to Arabizi because it is commonly adopted and used by the young Egyptian users of this script. According to Alajami

(2014), this style of writing is commonly found on social networking sites and in texting and is particularly popular among young people in their early twenties to late twenties. Moreover, Arabizi serves both as a spoken and written variety, often incorporating code-switching in bilingual environments, reflecting its adaptability across different linguistic and social spheres (Akbar, 2019).

Arabizi could be defined from a different perspective as Arabic-English language mixing or code-switching between the two languages while speaking (Farrag, 2012). Several scholars believe that Arabizi covers both written and spoken categories; for example, Kenali et al. (2016) categorize Arabizi as both written and spoken. On the one hand, spoken Arabizi, according to Kenali et al. (2016), means both code-mixing and code-switching; Arabizi incorporates code-mixing with some inclusion of code-switching use, such as “Iza w9lt a36ny missed call” (When you arrive, give me a call). On the other hand, they further divide written Arabizi into two categories: advanced and basic Arabizi. Advanced Arabizi uses digits and symbols that do not exist in the basic Latin alphabet to make up for non-existent equivalence from the Arabic language. In contrast, basic Arabizi does not do that and uses only the Latin alphabet. See Table. 1.2 page 9.

2.2.1 Arabizi Orthography

The practice of writing Arabic using Latin letters dates back to the late 19th century, exemplified by the efforts of Arabist Wilhelm Spitta-Bey in 1880. Spitta-Bey's attempt to replace Arabic with Latin letters faced resistance, reflecting a Eurocentric notion of Westernizing the Arabic language (Abu-Liel et al., 2019). Later, during the 20th century, some other linguists advocated for the same idea of modernizing the Arabic language. One notable proposal was suggested by Abdul Aziz Fahmi, a reformer; he proposed a radical replacement of Arabic with

Latin letters during a 1943 contest hosted by the Academy of the Arabic Language in Cairo (Yaghan, 2008). All of these attempts were strongly resisted by the language purists, as they were perceived as direct challenges to the Arabic script—a pillar of Arabs' identity.

However, with the emergence of the internet as a global medium for communication in the Arabic-speaking world during the 1990s in the early stages of digital communication, only Latin scripts were inclusive. This led to the emergence of Arabizi, a Latin orthography representing locally spoken Arabic varieties. The evolution of Arabizi occurred through a decentralized, bottom-up process and found prominence in various computer-mediated communication (CMC) applications such as social media, chat rooms, blogs, and forums (Abu-Liel et al., 2019).

The emergence of Arabizi has raised concerns about the influence of technology on the script of the Arabic language. In his thesis, Sullivan (2017) focused on Romanized Lebanese Arabic, which he stated is an understudied dialect, to explore the orthographic variation in Arabizi and its usage on Twitter in Lebanon. By analyzing Twitter data from Beirut, the study examined the frequency of Arabizi use, the common orthographic variants for each Arabic letter, and the overall rate of Arabizi usage. The study's findings highlight three key insights: 1. Romanized Arabic was less frequently used on Twitter in Lebanon than previously assumed, with colloquial Arabic being more prevalent. 2. Romanized Arabic is still strongly associated with a high degree of code-switching, particularly with English. 3. The orthography of Romanized Arabic in Lebanon is a complex system that predominantly follows a transcription-based approach, with its consonants becoming fairly conventionalized.

Despite a substantial recoding of the Internet to Unicode Standard (UTF) in 1991, enabling the encoding of Arabic script, Arabizi continued to be in use. Significantly, Arabizi has

expanded beyond online platforms and is now observed in offline contexts, including its integration into Arabic language teaching for foreign learners, street art, and advertising posters (Yaghan, 2008). El-Essawi (2011) found that there is evidence of using Arabizi offline in cases like taking notes or exchanging birthday greetings on birthday cards.

Arabizi is recognized as a system of orthographic representations mirroring spoken language. Despite its uniform orthographic system, characterized by shared rules, the variations observed in Arabizi are attributed to dialectal differences arising from the specific Arabic dialect spoken by the user. This suggests that while Arabizi maintains a consistent orthographic framework, it adapts to reflect the distinctive linguistic characteristics of various Arabic dialects spoken across different Arab countries (Bahrainwala, 2011). It involves representing spoken Arabic varieties using the Latin letters of English and French, both colonial languages (Sullivan, 2017).

Maamouri et al. (2014) highlight linguistic differences between standard Arabic and the Arabic dialects used in social media, posing an orthographic challenge due to differences in morphology, phonology, and syntax. Some Arabic sounds, notably [g] and [tʃ], lack representation in the Arabic orthography.

As mentioned in this thesis introduction in chapter one, a technique referred to as "arithmographemization," as described by Bianchi (2012), is employed in Arabizi. This technique involves the use of modern European numerals to represent Arabic phonemes that lack equivalents in the Latin alphabet. Arithmographemization primarily relies on graphic features to substitute Arabic letters with visually similar numerals. See Table. 1.2. Page 9.

Akbar (2019) conducted a study to examine the linguistic features of Arabizi as used by young Kuwaitis, exploring both its unique characteristics and the reasons behind its popularity

among the youth. The research draws on data collected from spontaneous WhatsApp chats of 35 young Kuwaiti respondents, who provided 400 e-messages for linguistic analysis. Additionally, a digital questionnaire was used to gather respondents' insights on why they use Arabizi in their e-messages. To supplement the data, respondents were asked to rewrite a story in their usual WhatsApp style. The linguistic analysis reveals that Arabizi is a distinctive form of communication, blending transcription and transliteration, incorporating Kuwaiti dialectal phoneme shifts, and utilizing a wide range of extralinguistic features.

The study's findings reveal distinctive patterns in how Kuwaitis utilize transliteration and transcription in their Arabizi e-conversations. When using the Arabic definite article "al" (meaning "The"), Kuwaitis often transliterate it into their digital communication. However, they heavily rely on transcription to incorporate extralinguistic features, which are crucial in conveying the tone and nuances of the Kuwaiti dialect. These features include the use of emoticons, all-capital letters, and repeated vowels or consonants, which help to express emotions and emphasize certain aspects of the conversation.

Additionally, the study highlights specific phoneme shifts that are characteristic of transcription rather than transliteration, such as the shift from [dʒ] to [j] and [q] to [g], which are commonly observed in the data.

In terms of phonemic decoding, the data partially aligns with the linguistic principle of "textese," which is governed by the "figure and ground" principle. This principle suggests that consonants in unstressed positions are more likely to be deleted, and vowels in unstressed positions may be either reduced or deleted. However, in the Kuwaiti context of Arabizi, the data indicates that consonants are generally preserved, regardless of their strength, while unstressed

vowels are often weakened or deleted, reflecting a unique adaptation of this principle in the Arabizi used by young Kuwaitis.

In a study conducted by Vavichchkina et al. (2021), a linguistic analysis of Arabizi was conducted by examining 372 comments from Arab YouTube users, totaling 1,783 words. The analysis revealed that Arabizi is an attempt by Arabic speakers to fill a linguistic function rather than a result of foreign language influence on Arabic. The study highlighted several challenges associated with using the Latin alphabet to represent Arabic. The fundamental differences between the European and Arabic language systems create conflicts in transliteration. The Latin alphabet does not fully meet the structural requirements of Arabic, leading to distortions in the typological characteristics of the language. This includes the disruption of the consonant root structure, derivational and inflectional models, and the grammatical functions conveyed by vowels, all of which are integral to Arabic's identity as a Semitic language. For instance, "the root base of words was built from consonants. The vowels, the number of which is much less, as if wedging between the consonants, changed and served to form the grammatical forms of various derived words" (Vavichkina et al., 2021). They illustrated this by showcasing these examples: "Alaan" now and "Ya 3amrii" oh, my life. Additionally, the use of Latin letters and numerals to transcribe Arabic speech introduces variability in spelling, complicating word recognition and increasing the potential for misunderstandings. For example, one of the principles of Arabic script is "one graphical notation corresponds to one sound"; however, when using Arabizi two consonants are used to refer to one sound "okhti" and "Ramadhan".

Despite these challenges, the study did not find evidence of foreign languages exerting a destructive influence on Arabic at the lexical or morphological levels in Arabizi texts. However, the research has limitations, especially the incomplete nature of the corpus and the lack of

demographic information about the comments' writers. The study suggests that further research is needed, particularly in comparing Arabizi with national languages and analyzing emails written in MSA, to gain a deeper understanding of this linguistic phenomenon.

2.3 Reasons Behind Using Arabizi/ Franco

This section of the literature review explores the various reasons behind the use of Arabizi online communications. Through a detailed examination of the previous studies that have been conducted in this area, this section aims to review the research that has been conducted in the Arab world to highlight the most important reasons behind the usage of Arabizi. This is crucial in order to answer one of the research questions of this study.

The usage of Arabizi is multifaceted and driven by several factors. Yaghan (2008) suggests that the prevalence of English in the internet and mobile industries led users to perceive Arabic as inadequate in these contexts. According to him, Arabizi was developed to address the lack of support for the Arabic alphabet in computer-mediated communication (CMC). It has since gained popularity on platforms including Facebook, Twitter, and Messenger. Yaghan (2008) also suggested that using Arabizi messaging allowed for longer Arabic words to be expressed with fewer letters as the case when using slang in English, which catered at this time to the limited number of characters in messaging. Previously, text messages were priced based on character count, making it cheaper to type in Arabizi than Arabic. In addition, he speculated that Arab intellectuals and Muslim enthusiasts rejected Romanizing Arabic due to the connection between language and identity, which would lead to the degradation of the Arabic language. Despite these views, Arabizi is gaining popularity nowadays and becoming more common.

Another reason for the prevalence of Arabizi might be attributed to the ideology that the use of Arabizi is associated with prestige and a highly educated status (Al-Khatib & Sabbah,

2008; Palfreyman & Khalil, 2003) Aboelezz's (2012) study on Arabizi in magazines reveals its intentional use to target young magazine readers and ensure publication popularity among members of certain social classes, reaching wider audiences in certain type of readers. Fostering solidarity and kinship, Arabizi was found to be used among youth as a shared variety or code. Community bonding is evident among Arabizi users, fostering a sense of connection (Muhammed et al., 2011). According to Maamouri et al. (2014), users find Arabizi less time-consuming due to the English keyboard's fewer letters, streamlining code-switching between Arabic and English.

i. Jordanian Context

Al-Khatib and Sabbah (2008) conducted a sociolinguistic study to investigate the linguistic structure and sociolinguistic functions of Arabic-English code-switching in mobile text messages in Jordon. The study involved 46 Jordanian university students, both male and female, and conducted qualitative and quantitative analyses. The study indicated that code-switching between English and Arabic was used overwhelmingly in mobile text messages and that a Romanized version of Jordanian Arabic was used along with English expressions extensively. The study found that subjects tend to code-switch to Arabic when exchanging wishes during religious occasions like Ramadan, Eid il-Fitr, and Eid il-Adha, as well as during significant social events such as recovery from illness, returning from a long journey, engagements, weddings, and graduations. This suggests that Arabic is preferred for expressing sentiments during culturally and religiously significant moments.

Several technical factors, such as the ease of writing in English and limited space in Arabic messages, contribute to this widespread usage. The study also highlighted that participants use code-switching as a communicative strategy, shifting between languages based

on contextual needs, with Arabic often serving specific sociolinguistic functions like greetings or quotes. English is used for prestige, filling lexical gaps, and euphemism. The study found that females are more likely than males to engage in code-switching, while males tend to use Arabic more consistently. Additionally, code-switching was shown to be a structured, rule-governed process, with single nouns being the most commonly switched syntactic category. The study suggests that the rise of new communication modes like SMS has intensified code-switching and borrowing, potentially leading to the emergence of new linguistic varieties.

Bardaweel & Rababah (2021) conducted a quantitative study to investigate the motives behind Arabizi usage among English language and translation students at Jadara and Yarmouk Universities in Jordon. 283 students of both genders completed a questionnaire. Results indicated various reasons for Arabizi use. Participants cited various reasons for using Arabizi, including its perceived prestige, facilitation of a Westernized appearance, integration into contemporary lifestyle, privacy concerns, common usage among peers, adaptation to generational shifts, improvement of English typing skills, personal interests, technical considerations, desire to show off, dislike for Arabic, lack of proficiency in Arabic, and efficiency in saving time and money when composing messages. However, the scope of the study is geographically limited as it was conducted within only one public university in Jordan.

ii. Saudi Context

Alghamdi and Petraki (2018) conducted a study to investigate why young Saudis use Arabizi and their attitudes toward it. 131 questionnaires were filled out and 20 interviews were conducted. The findings reveal that young Saudis use Arabizi on social media to enhance social relationships, create unique identities, and differentiate themselves from older generations. Arabizi serves as a tool for these youth to align with specific groups, beliefs, and cultures, while

also shaping their online identities. However, the study acknowledges several limitations, including the focus on participants from social networking sites (SNSs) in only three major cities in Saudi Arabia, which may limit the generalizability of the findings. The study also suggests that future research should explore gender differences in Arabizi usage, the impact of Arabizi on Arabic writing skills, and the influence of socioeconomic and educational factors on Arabizi usage.

In contrast to previous research, Alanazi (2022) investigated the utilization and purposes of Arabizi among older generations in Saudi Arabia. 74 Saudi individuals, comprising 31 males and 43 females, all aged 28 years or older participated in this study. Employing e-questionnaires and interviews, the findings reveal that the older demographic in Saudi Arabia demonstrates less engagement with Arabizi compared to the younger population. According to the findings of the study, the respondents used Arabizi due to its convenience and the opportunity to connect with fellow users. A few respondents said they employ Arabizi because of their stylistic weight and/or their lack of knowledge of Arabic grammar and spelling.

iii. Kuwaiti Context

Akbar (2019) also highlights several sociolinguistic reasons that motivate Kuwaiti users to employ Arabizi in their e-communication across social platforms. Three primary reasons that drive Kuwaiti youth to use Arabizi in their electronic communications were identified: its fast-paced nature, ease of use, and habitual integration into daily communication. Additionally, Arabizi is seen as more flexible for discussing taboo topics, such as sex and religion, and is considered "cool," reflecting the younger generation's style of e-communication. Interestingly, the results of this study challenge the notion that Arabizi is used to convey a high socio-economic status, suggesting that Kuwaiti youth still associate Kuwaiti language and identity with

high status, despite their frequent use of English in their online interactions. Akbar recommends that future research may delve deeper into the effects of Arabizi on the social identity of youth.

iv. Lebanese Context

Bou Tanios (2016) conducted a study to examine the online language use of Lebanese Arabic speakers, with a focus on their language choice in online contexts and the Romanization of Lebanese Arabic. Through interviews with three Lebanese Arabic speakers of varying linguistic backgrounds and an analysis of their online activities, the findings reveal that their language choices online generally mirror their offline linguistic practices. Lebanese Arabic retains its informal nature in online settings, contrasting with the more formal use of English and Standard Arabic, and it shows a tendency for code-switching, especially among younger users.

Bou Tanios (2016) argues that the persistence of Romanized script in electronic communication should not be solely attributed to technological advancements. While initial technological limitations may have sparked the use of Romanized script, these factors do not fully explain its continued use even after technology evolved to support various writing systems. Researchers have identified several reasons for the widespread adoption of Romanized script, including the desire to conform to social norms ("going with the flow"), the reconstruction of community identity with an affiliation to nations using the Latin alphabet, the indication of high educational status and prestige, and the reflection of modernity associated with the Western world. Additionally, in multilingual contexts, the switch between different writing systems on electronic devices is more complex and time-consuming than on paper, leading users to prefer the Latin script as a more efficient solution. In the Lebanese context, Bou Tanios notes that "familiarity" with the Romanized script, particularly among older users who adopted it during

the early days of online communication, further reinforces its use, while Standard Arabic is perceived as "unacceptable" and "weird" in these contexts.

2.4 Attitudes towards Arabizi and Sociolinguistics Factors

This section explores the sociolinguistic factors influencing the use of Arabizi, highlighting how these factors shape its perception and prevalence among different demographic groups. This section examines how these factors affect the adoption and perception of Arabizi, drawing on studies from various contexts such as Kuwait, Palestine, and Egypt. Through this analysis, the section aims to provide a deeper understanding of the complex dynamics surrounding Arabizi and its role in contemporary Arab society.

Akbar et al. (2020) explored the prevalence of Arabizi among young Kuwaitis who have experienced various educational and linguistic environments—public and English private schools between the ages of 15–30. Examining the sociolinguistic facets of status and solidarity, the research utilized a digital questionnaire and WhatsApp group discussions. The results indicated that Arabizi is notably prevalent among students who attend or have graduated from English private schools. Conversely, Arabizi tends to face strong criticism from students of public schools, resulting in its infrequent use among this group. Moreover, the study highlights contrasting perceptions of Arabizi among the two groups. While English school students see Arabizi as a symbol of practicality, innovation, and sophistication, public school students associate it with arrogance, unfriendliness, and shallowness, particularly regarding male users.

According to Akbar (2020), one of the crucial findings in the present study is the role the socio-economic factors play in the attitudes towards Arabizi. This trend challenges traditional divisions between vernacular and standard Arabic, reflecting a growing acceptance of a mixed language ideology and the emergence of digraphia, a phenomenon of using different scripts for

one language by the same community to serve in different domains. According to Akbar et al. (2020), Arabizi falls under this definition.

Taha (2015) in his study utilized three focus groups in a private university in the Middle East to investigate how college students in an Arab country use and perceive Arabizi. The name of the country was not stated. The findings revealed that most respondents viewed Arabizi as more expressive, trendy, and cool compared to the classic Arabic language. The study highlighted several factors contributing to the widespread use of Arabizi, including insufficient Arabic language education in private schools, limited use of Arabic at home, and the influence of smartphones and social media. Despite its popularity, the respondents expressed concerns that Arabizi poses a threat to the Arabic language and Arab identity.

Alghamdi and Petraki (2018) state that the users of Arabizi maintained positive perceptions and attitudes towards Arabizi. They viewed Arabizi as an informal, fashionable, and effortless method of online communication, characterized by its trendiness and lack of strict grammatical or spelling conventions. Additionally, they strongly believed that Arabizi served specific communicative purposes, fostering a sense of camaraderie among users and contributing to their distinctive identity as youth. The study concluded that Arabizi serves as a strong marker of Arab youth identity and fosters group solidarity among users (Alghamdi & Petraki, 2018).

Hamdan (2016) explored the attitudes of University of Jordan students towards the use of Romanized Arabic in CMC. The study aimed to answer two main questions: Do the students encode Arabic characters in a Romanized form in their CMC, and if so, how frequently and why? (2) Do the students' majors and the language of instruction (English or Arabic) influence their preference for Arabic Romanization and their attitudes towards it? Data was collected through a questionnaire administered to students from four different majors: Applied English,

Arabic, Medicine, and Islamic Sharia. The findings indicate that students in Applied English and Medicine tend to use Romanized Jordanian Arabic, while students in Arabic and Sharia show a preference for using Arabic letters. Those who use Romanized Arabic cite reasons such as ease and speed of typing compared to Arabic letters, perception of English as the language of the Internet and technology, and device limitations that do not support Arabic.

Abu-Liel et al. (2019) carried out a study to examine the impact of the globalization of English-based technology on Arab adolescents in northern Israel, particularly their reliance on the Latin script (Arabizi) for communicating in Spoken Arabic (SA) through electronic mediums. This shift has raised concerns about the preservation of Modern Standard Arabic (MSA).The research aimed to explore the attitudes of 8th-grade students toward Arabizi in Computer-Mediated Communication (CMC) and MSA. Data was collected through a questionnaire. The findings reveal that while students frequently use Arabizi and find it easier and more accessible, they still value MSA, recognizing its importance and its connection to their identity as Arabs.

Arabizi or Franco has been perceived and portrayed negatively among the users of the language; it was even considered a poor and non-standard code (Aboelezz, 2012; Bjørnsson, 2010; Palfreyman & Khalil, 2003). Alghamdi and Petraki (2018) state that the majority of Arabizi research published in Arabic assumes a critical and judgmental tone and warns against its use. Some communities reject it and label its users as Westernizers and traitors to their home tongue, culture, and religion. It has also been argued that Arabizi worsens the Arabic language's situation and makes Arab youth less proud of their own mother tongue (Srage, 2014). Even more, Yaghan (2008) defined Arabizi as an Arabic slang.

Opinions regarding the impact of Arabizi on the Arabic language are diverse. While some educators, parents, and authorities argue that Arabizi could impair teenagers' proficiency in Arabic and even pose a threat to the language itself, others, particularly teenagers and Arabizi users, perceive it as a convenient and straightforward means of online expression without posing a significant threat to Arabic.

Al-Shaer (2016) aimed to empirically examine the impact of Arabizi on the Arabic language development of Palestinian students. To evaluate the relationship between Arabizi use and Arabic language performance, the study administered an Arabic spelling test, followed by a survey on Arabizi usage, to 420 eighth-grade students in Bethlehem government schools. The findings revealed a correlation between Arabizi use and weaker spelling test scores, suggesting that Arabizi might negatively impact students' Arabic language abilities. However, the study emphasizes the need for further research to clarify whether Arabizi use directly harms Arabic skills or if other underlying factors contribute to both Arabizi use and weaker Arabic proficiency. This raises a very important question is Arabizi the cause or the outcome of poor spelling skills in Arabic?

Considering Arabizi a threat to the Arabic language, Darwish (2017) conducted a study to examine the functional separation in how Arabic is used on social media platforms, with young Arabs either employing Classical Arabic or a manipulated slang form rooted in local dialects. The study specifically examined diglossia and language attrition in social media among youth in Egypt and the UAE. It found that local Arabic dialects are the dominant language online, with Classical Arabic in Arabic script being less commonly used among young Arabs. Notably, youth who graduated from private schools showed a preference for using foreign languages, a mix of languages, or Arabizi, as he defines it, a new form of diglossia that blends English with

colloquial Arabic. The study also found correlations between various factors and the adoption of new communication methods among this generation. Darwish concluded by urging experts to address the rise of Arabizi and mixed language use, advocating for a renaissance of Arabic to counteract the potentially harmful long-term effects of these trends.

Portraying Arabizi negatively, Al-Jarf (2019) conducted a study to explore the impact of Facebook on the deterioration of the Arabic language, particularly focusing on a decline in language proficiency marked by the increasing use of Colloquial instead of Standard Arabic, the incorporation of foreign words despite existing Arabic equivalents, and frequent spelling errors. The research involved analyzing a random sample of Facebook posts and a corpus of spelling errors, coupled with surveys of college students and instructors to understand the reasons behind this sociolinguistic phenomenon. The findings indicate that most educated adult Facebook users prefer slang and Colloquial Arabic in their posts. Additionally, some users Romanize Arabic, writing entirely in the Latin script, and often transliterate and insert English words into their Arabic posts. The study also reveals that many users neglect Standard Arabic spelling rules, instead spelling words as they pronounce them in their dialects. Participants explained that they find it easier to express themselves in slang and Colloquial Arabic on Facebook, viewing the platform more as a space for conversation rather than formal writing, which leads them to disregard spelling and grammar.

Bardaweel and Rababah (2022) conducted a study to investigate the statistical differences between genders in the usage of Arabizi based on age and place of residence. The sample consisted of 283 students randomly selected from Yarmouk and Jadara universities in Jordon. The researchers employed a quantitative method and a fourteen-item questionnaire that was validated based on existing literature and data collection. The results indicated that there were

statistically significant differences based on gender, favoring females. In terms of the age variable, the preference was found to be in favor of the 19-24 age group, while no significant preference was observed with respect to the place of residence. However, one limitation of this study was limiting the population to two universities only in Jordon.

2.5 Arabizi in the Egyptian Context

Egyptian Arabic stands out among other Arabic dialects due to its status as the language of the largest linguistic community in the Arab world. Additionally, it benefits from a rich presence in online communication, making it particularly well-suited for informal genres, such as those found in discussion forums (Maamouri et al., 2014). Like any other Arabic dialect, it lacks a standardized written form and official recognition, leading to a scarcity of formal written resources. This challenge is partly mitigated by the increasing prevalence of unofficial written dialects using Romanized letters in electronic media such as weblogs, discussion forums, bulletin boards, and SMS chats (Maamouri et al., 2014).

Maamouri et al. (2014) identified several reasons for the sustained and growing use of Arabizi on social media platforms in the Egyptian context. The primary reason lies in the linguistic differences between Standard Arabic and the various Arabic dialects commonly used in these contexts. These differences, which are morphological, phonological, and syntactic in nature, create significant orthographic challenges. For instance, certain sounds present in the dialects, such as [g] and [tʃ], do not have corresponding representations in the Arabic orthography, making Arabizi a more practical and accessible option for online communication.

Farrag (2012) investigated the views of Arabic learners as a foreign language (AFL) on Arabizi. The study aimed to understand AFL learners' attitudes towards Arabizi and its impact on their communicative skills with native Egyptians on CMC, as well as its influence on the process

of learning AFL. A pilot study and a main study were conducted; questionnaires were administered to AFL students. The results indicate that AFL learners believe Arabizi hinders effective communication in Arabic on CMC and complicates AFL learning. They expressed, however, a need to learn Arabizi for better communication with Egyptians on CMC and observed that Arabic is acquiring a new written variety. A second study was conducted by Farrag (2020) as cited in Taha (2020); the results of the second study supported the findings of the first study which was conducted in 2012. The results in general present a challenge for Arabic as Foreign Language teachers as they should think about ways to teach this new emerging variety of communication to students of Arabic as a Foreign Language. She also hints that the emergence of such written variety creates a diagraphic situation that adds to the already existing nature of the Arabic language as a diglossic language. According to her, such features add to the complexity of the Arabic language in the eyes of its new or prospective learners.

El-Essawi (2011) conducted a study that focused on handwritten texts produced by Egyptian bilinguals in everyday life situations, specifically examining the use of Arabic and/or Arabic-English mixtures written in Latin script. The study aimed to demonstrate how these hybrid language varieties emerged, identify who uses them, why, and whether they represent a standardized and socially accepted form of communication. The study analyzed samples of handwritten texts to trace the influence of computer-mediated communication (CMC) on such texts. Also, a questionnaire was administered to 34 Egyptian bilinguals. The findings of the study suggest that Arabic written in Latin script is gaining acceptance as a legitimate form of written communication among the Egyptian bilingual community, particularly among individuals aged 15-20. The discussion highlights the role of CMC in providing a platform for the emergence and acceptance of this hybrid form of writing among youth. However, the study emphasized that the

increased usage of hybrid varieties does not necessarily imply that Arabic-scripted varieties have lost their position.

2.6 Conclusion and Research Gap

Arabizi is a complex sociolinguistic phenomenon that requires deep understanding and analysis. Arabizi has attracted substantial scholarly interest, particularly in recent years. Researchers such as Abu-Liel et al. (2019), Akbar et al. (2020), Alajmi (2014), Alanazi (2022), Alghamdi and Petraki (2018), Alsharafi-Taim (2014), Alsulami (2019), and Bardaweel and Rababah (2021) have extensively examined its usage and implications in various contexts, especially in countries like Kuwait, Jordan, and Saudi Arabia. However, in the Egyptian context, Arabizi, or Franco, has received comparatively less scholarly attention. For instance, Aboelezz (2012), El-Essawi (2011), Farrag (2012), Kosoff (2014b), and Warschauer et al. (2002) are among the few researchers who have explored its usage and impact. Given the fact that Egypt is a unique sociocultural context with a huge population compared to other Arab countries, researching the phenomena of Franco in the Egyptian community will yield a deep understanding of Arabizi. Furthermore, investigating the phenomenon of Franco in this setting has the potential to offer profound insights into Arabizi's role in shaping linguistic practices. In addition, the results will show the relationship between education as one of the sociolinguistic factors and language variation, which is an aspect that Bassiouney (2020) asserts has limited research.

Socioeconomic status exerts a profound influence on language usage, shaping both the form and function of communication. Individuals from different socioeconomic backgrounds often exhibit distinct linguistic features influenced by factors such as education, occupation, and residential areas. In this context, the emergence of language varieties such as Arabizi can be

understood as a response to socioeconomic factors. Arabizi may serve as a means of communication for individuals navigating diverse linguistic landscapes. To further understand this aspect of Arabizi, socioeconomic status needs to be researched empirically to explore how it might affect the form and features of Arabizi used. According to previous research, this aspect of Arabizi has not been researched in the Egyptian community. In fact, Akbar et al. (2020) have explored the attitudes of young Kuwaitis from different educational levels towards Arabizi. Nonetheless, Arabizi samples have not been textually analyzed to reflect these influences. Rather, self-reported data were analyzed. Thus, this study aims to textually analyze samples of Arabizi from the Egyptian youth, and how their usage of Arabizi might be impacted by their socioeconomic status represented in their educational level.

Examining samples of Franco usage with the purpose of analyzing the level of code-switching involved would provide valuable insights into the diverse varieties of Franco used. Moreover, linking these linguistic features to the educational backgrounds of the users would offer empirical evidence regarding the evolution and variation of Arabizi and its correlation with socioeconomic factors. While current research on Arabizi has explored its orthographic aspects, there remains a gap in understanding how socioeconomic factors influence the specific linguistic features of Arabizi. By bridging this gap, this study aims to gain a deeper understanding of how Arabizi is shaped by the social and economic contexts in which it is used, shedding light on the complex interplay between language, education, and social status in contemporary online communication.

Finally, the rapid advancements in technology have led to fast-paced changes in the way people communicate, presenting new challenges and opportunities for language use. These changes are not only reshaping the way young people interact but also influencing their attitudes

towards language. As online communication platforms continue to evolve, so too do the linguistic norms and practices associated with them. This dynamic landscape requires ongoing research to understand how language attitudes are being shaped in response to these technological shifts. In the context of this study on Arabizi, exploring the intersection of technology, language, and social attitudes is particularly pertinent. By examining how Egyptian youth employ different language varieties in different contexts and with different addressees, this study aims to investigate the current reasons behind the usage of Arabizi, attitudes towards its usage, and Egyptian users' Arabizi features.

Chapter Three: Methodology

The purpose of this study is to analyze the phenomena of Arabizi in Egypt by examining and understanding young Egyptians' linguistic habits in online communication. Several key questions about online communication patterns are addressed. These questions include identifying the most common language varieties employed by Egyptian youth in different online contexts, analyzing the distinctive language features of Arabizi (Franco) used by Egyptian youth, investigating the underlying reasons for the current usage of Arabizi in online communication, and examining whether attitudes towards Arabizi usage differ according to the type of education received in high school.

This chapter details how the study was conducted. The first section outlines the research design and the rationale for adopting it. The following section explains the process of data collection. The third section discusses in detail each item in the online questionnaire and the research questions that they assist in answering. Lastly, this chapter ends by explaining the data analysis process.

3.1 Research Design

Perry (2011) outlines various continua for categorizing research projects in applied linguistics, among which the quantitative-qualitative and exploratory-confirmatory continua are particularly noteworthy. This study might fall in the middle of the continuum of exploratory-confirmatory because it seeks to explore new trends and features in the usage of Franco while confirming previous research that was conducted on the usage of Arabizi in other Arabic countries. In terms of its position on the qualitative-quantitative continuum, this study employs a mixed-methods research design. This decision is driven by the aim to facilitate data triangulation, allowing for a comprehensive and accurate interpretation of the results. By

combining qualitative and quantitative approaches, the study seeks to offer a more holistic understanding of the research phenomenon of Franco /Arabizi. The combination of both quantitative and qualitative designs in this study is used in an attempt to reach as valid and accurate results as possible. This combination provides a detailed description of the participants' insights, which were acquired by multiple-item questionnaires, as well as a deeper understanding and analysis of Franco samples provided by the sample population who filled out this online questionnaire.

The quantitative analysis was used to measure the prevalence of Franco use across different online contexts among Egyptian youth. The study examined how prevalent Arabizi is across various online settings and how participants' demographics affect the frequency of Franco usage. Additionally, it explored Franco users' language and language variety preferences in different online contexts. Furthermore, the analysis delved into the attitudes towards and reasons for using Arabizi, as indicated by the study participants.

The survey questions were designed to collect information on participants' demographics (gender, age, educational type received in high school and university), frequency of Franco usage, preferences for different language varieties in various online contexts, attitudes towards Franco, reasons for its usage, and perceptions of its impact on the Arabic language. The qualitative analysis is used to understand participants' usage of Franco. By providing samples of their Franco usage in online communication, participants contributed to this aspect of data collection. At this stage, these samples were analyzed to highlight the salient features of Franco as used by Egyptian youth.

3.2 Data Collection

3.2.1 Quantitative Phase

A representative sample (50 participants) of Egyptian youth aged 18-23 was targeted as a sample from this age group population for the quantitative phase. In reality, after the questionnaire was distributed, 118 participants filled out the online questionnaire. 107 responses out of the 118 were valid. The quantitative phase of this study involved the systematic collection of numerical data obtained through the online survey questionnaire. Through this phase, the aim was to quantitatively explore the usage of Franco (Arabizi) among Egyptian youths in online communication, as well as their attitudes towards this language variety. The survey questions were designed to elicit structured responses, allowing for the measurement of variables such as frequency of Franco usage, preferences for different language varieties in various online contexts (which answers research question one), reasons for its usage (which answers research question two), and attitudes towards its usage (which answers research question three). This phase aimed to provide statistical evidence and insights into the first, second, and third research questions, contributing to a comprehensive understanding of Franco usage among Egyptian youth in the digital age.

3.2.2 Qualitative Phase

The qualitative phase of this study involved the collection of textual evidence obtained from samples that include Franco's usage. These textual samples were collected while the participants filled out the online questionnaire. The purpose of collecting these samples is to identify patterns, code-switching, codemixing, themes, and discursive practices related to Franco usage among Egyptian youth. Through a systematic examination of the linguistic features and contextual nuances present in the written texts, this phase aimed to uncover the features and

forms of the Franco used. By analyzing the textual data, this qualitative phase seeks to provide rich insights into the dynamics and features of Franco communication in online contexts, contributing to a deeper understanding of the level of code-switching in Franco and whether these features of Franco used by Egyptian youth are similar to other Arabizi forms used in other Arab countries.

3.3 Instrument

In the quantitative data phase of this study, the primary instrument used was a structured online questionnaire. Online questionnaires automatically collect large amounts of data at a fraction of the cost and time of pen and paper questionaries (Buchanan, 2007). The online questionnaire was designed to gather quantitative data on various aspects related to the usage of Arabizi (Franco) in online communication among Egyptian youth.

3.3.1 Online Questionnaire

The online questionnaire was divided into four main sections. The first section was a documentation of Informed Consent for Participation in Research Study. This consent form was adopted from the IRB website of The American University in Cairo. The consent form was included at the beginning of the online questionnaire to inform participants of the project title, primary investigator, the nature of participation in the research project, the potential risks and benefits (not applicable for this survey), and the primary investigator contact number to inquire about their rights or any other information. At last, a checkbox with the word “agree” was added at the end of the consent form. If participants were willing to participate, they had to check this box in order to proceed to the survey questions. See Appendix 1 for the consent form.

The second section of the online questionnaire gathers demographic information about the participants such as age, gender, and education. The education items are extremely important

as they aim to collect data about the participants' type of education received at both high school [1]level and university levels. Such information is used later in the study as independent variables to compare to the dependent variable, such as preferred variety in different contexts with different addressees, usage frequency, perceptions, etc. For the high school level, the participants were given the choice among three generic types of schools: governmental/Azharian, national (language), and international. These three categories of schools generally classify the types of schools in Egypt.

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[1] The population of this study are graduates from three different types of schools in Egypt: Governmental/ Azharian, National, and International. Governmental or Azhrian schools are public schools that are fully funded by the government and use Arabic as a medium of instruction. National schools are private or language schools that still teach the national curriculum but in English and follow the Egyptian system of Education. International schools, at the end of the spectrum, follow international educational systems such as the American or British systems. International schools use English as a medium of instruction while following international standards.

The level of education could be representative of socioeconomic status due to the fact that governmental or Azaharian schools are almost free. On the other hand, international schools are extremely expensive and can only be afforded by certain individuals in society. As for national schools, they fall in the middle of the spectrum by costing around half of the tuition paid to international schools. Later, in the data analysis stage, the type of education received in high school is regarded as an independent variable to examine their effect on language choice in online communication.

As for the university level, the participants were given three similar choices: governmental, private, and international. Because one aspect of this study aspects is the impact of socioeconomic status on language preference and usage, the type of education received in high school will serve as an indication of the socioeconomic status of the participants.

The third section starts by asking the participants about the frequency of their Franco usage in general, employing a five-point Likert scale (very frequently, frequently, occasionally, rarely, very rarely). The purpose of this question is to assess the frequency at which individuals use Franco in their online communication which in turn reflects on the prevalence of Franco in their online interactions. The data collected from this question is used to answer the first research question. The second question aims to determine the time spent by individuals communicating online. Understanding the time allocation helps to gauge the significance of online communication in the daily lives of the participants and its potential influence on language choices.

The question prompts participants to arrange the languages they use for online communication in order of frequency, starting with the most frequently used and ending with the least. This question aims to examine participants' language preferences in their online interactions. By ranking the different language varieties, including the use of Franco, participants' responses reveal the hierarchy of language choices across various online contexts. The insights gained from this question directly address the first research question: "What are the most common language varieties employed by Egyptian youth in different online contexts?"

The following six items aim to gain more insights into the participants' usage of different language varieties in different contexts with different addressees. These items seek to identify the language variety individuals typically employ when communicating online in contexts

representing variant levels of formality and power relations. For example, with their older family members, younger family members, friends, work/ study colleagues, teachers/ professors, and bosses/ supervisors. The five varieties of online communication given to the participants were the following: English, Standard Arabic, Arabic colloquial in Arabic Letters, Arabic colloquial in English letters, and a mixture of English and Arabic words in English letters. Insights from the answers to these questions directly assist in answering the first research question.

The following set of questions aims to gather data from the perspective of the domain of conversation in online communication. These four questions ask about four different domains: discussing personal matters or sharing emotions online, carrying out online debates or discussions about societal issues, sending birthday greetings or expressing celebratory messages online, and sending religious messages online. These questions seek to identify the language variety used according to the topic of the conversation; insights from the responses to these research questions would assist in answering the first research question from a different perspective.

The third section concludes with a checklist question that asks participants to choose all the reasons that led them to use Franco in their online communication. These reasons were collected and inferred from previous studies (Akbar et al., 2020; Alghamdi & Petraki, 2018; Bardaweel & Rababah, 2021). Common reasons such as speed, convenience, difficulties with writing in Arabic orthography, using stylish language, using Franco as code, and being more expressive than Arabic were added to the checklist. Moreover, participants were given the option to add any other reasons or to state why they did not use Franco at all. Insights from this question will directly help in answering research question two that is “what are the underlying reasons for the current usage of Arabizi (Franco) in online communication among Egyptian youth?”. In

addition, it would also explore whether Egyptian youths have the same underlying reasons for using or not using Franco as other Arab youths by comparing the results reached by this study to those reached by other studies conducted in the Arab world.

The fourth section of the online questionnaire is designed to explore the attitudes of Egyptian youth toward Franco. This section is specifically structured to provide answers to the third research question concerning participants' attitudes toward Franco. One of the key questions evaluates participants' views on how effectively Franco facilitates online communication by asking them to indicate their level of agreement with a statement about Franco's efficiency in online contexts. Another question aims to measure participants' comfort and confidence in using Franco by asking how comfortable they feel using Franco in their online communication. These items together offer valuable insights into how Egyptian youth perceive and engage with Franco in digital communication.

Participants were asked to rate their level of agreement with a statement regarding whether they had encountered negative reactions while using Franco in online communication. This question is designed to evaluate the extent to which individuals agree or disagree with the notion that they have experienced negative feedback when using Franco. Following this, a short answer question invites participants to elaborate on their experiences. Both questions aim to uncover any challenges or adverse experiences related to using Franco in digital interactions, thereby providing insights into the third research question concerning the attitudes of Egyptian youth towards Arabizi.

At the end of the questionnaire, participants are asked to share a sample of their actual usage of Franco in online communication. By requesting a screenshot, we would be able to visually see how Franco is employed in actual conversations or posts, which can provide insights

into the common features of Franco as actually used by Egyptian youth, and also whether these features are consistent with previous research or not. Data collected from this section of the online questionnaire can be analyzed to identify common patterns or features in how Franco is used by different individuals and the percentage of code mixing in Franco.

3.4 Data Collection

The method used to select participants in this research involved convenience sampling, primarily targeting Egyptian youth who use online communication platforms. Since the research focuses on online communication, potential participants were recruited through social media platforms. These platforms were utilized to disseminate information about the study and invite interested individuals to participate. Contact information was not collected; instead, participants were directed to an online survey link where they could anonymously provide their responses. Additionally, snowball or chain sampling was employed, encouraging initial participants to share the study information with their peers who meet the eligibility criteria. No physical meetings took place, as all interactions took place online through the survey.

3.5 Participants

118 participants filled out the online questionnaire. 107 responses out of the 118 were valid, 71 of whom were females, and 36 were males. Those participants are university students who graduated from high school. All of the participants agreed to the IRB consent form before proceeding to the online questionnaire. Several participants were excluded from the study either completely or partially. Those completely excluded included Participant 16 for not specifying their high school, and Participants 18, 24, 30, 33, and 51 due to age-related criteria. Participants partially excluded due to providing multiple answers for online communication included participants 3, 19, 45, 71, 73, 81, and 85.

The participants were asked to state their educational background both at high school and university levels. As for high schools, 53 of the participants studied in governmental/Azharian schools; 38 participants studied in international schools, and 16 participants studied in national high schools. As for the university level, 57 participants study at a governmental university while 32 participants study at an international university. Only 16 participants study at a private university.

3.6 Data Analysis

In the data analysis phase of this study, both quantitative and qualitative approaches are employed to comprehensively examine the research questions. For the quantitative data obtained from the survey responses, statistical analysis techniques are applied to identify patterns, correlations, and trends in the data. This involves descriptive statistics to summarize the frequency and distribution of responses to different survey items, as well as inferential statistics to determine the relationships between independent variables (type of education received in high school: public, national, and international) and Franco's usage.

Additionally, qualitative data analysis techniques are utilized to analyze the textual samples containing Franco's usage. This involves analyzing the code-switching and the number of English words used to categorize and code linguistic features embedded within the texts to examine whether Arabizi requires its users to be bilinguals in order to use it in communication. Through an integrated analysis of both quantitative and qualitative data, this study aims to provide a comprehensive understanding of the underlying reasons, attitudes, and socioeconomic factors influencing the usage of Franco among Egyptian youth in online communication.

3.6.1 Kruskal-Wallis Test

To analyze the participants' answers to each survey question and make inferential statistics among the three high school groups, the Kruskal-Wallis Test was used. This non-parametric statistical test is appropriate for comparing three or more independent groups, especially when the data do not necessarily follow a normal distribution, which is common in survey research. Given that our participants came from diverse educational backgrounds—governmental/Azharian schools, international schools, and national high schools—the Kruskal-Wallis Test was chosen to determine if there were statistically significant differences in the responses across these groups. This approach ensured a robust analysis of the data, allowing us to draw meaningful conclusions about the influence of high school education on language practices and attitudes toward Arabizi among Egyptian youth.

3.6.2 Chi-square Test

To further analyze the data and complement the results obtained from the Kruskal-Wallis Test, a Chi-square test was also employed. The Chi-square test is a statistical method used to examine the associations between categorical variables. In this study, the Chi-square helped in analyzing the relationship between participants' educational backgrounds and their language practices and attitudes toward Arabizi. By comparing the observed frequencies of responses in different categories to the expected frequencies, the Chi-square test allowed us to determine if there were significant associations between the type of high school education and specific aspects of Arabizi usage. This test is particularly useful in survey research where data are often categorical, providing a robust means of understanding the patterns and relationships within the collected data. Using both the Kruskal-Wallis Test and the Chi-square test ensured a

comprehensive analysis, enabling us to uncover nuanced insights into how educational backgrounds influence language behaviors and attitudes among Egyptian youth.

3.6.3 Sketch Engine

Sketch Engine, a corpus manager and text analysis software, was utilized as an instrument to analyze Arabizi textual evidence that was collected from the participants. Sketch Engine is designed to facilitate the study of language behavior by enabling complex and linguistically motivated searches across large text collections. One of the key features of Sketch Engine is its ability to produce word sketches—automatic, one-page summaries of a word's grammatical and collocational behavior derived from the corpus. This functionality made it an ideal tool for analyzing the linguistic characteristics of Arabizi in the context of this study. It was used to provide frequencies, code-switching extent, and features.

3.7 Conclusion

This chapter provided a detailed overview of the methodologies that are used in this study to examine Arabizi usage among Egyptian youth, outlining the research design, data collection, and analytical procedures. It began with explaining the rationale for using the mixed-methods approach, highlighting its capacity to enrich the research findings through quantitative clarity and qualitative depth. The chapter detailed the steps taken to gather data, from the distribution of an online questionnaire focusing on demographic information, language preferences, and usage rates to the collection of actual samples of Arabizi used in online communication.

Furthermore, the methodology chapter described the analytical techniques employed, including the Kruskal-Wallis and Chi-square tests, to evaluate the impact of different educational backgrounds on language choices and to explore the socio-linguistic dimensions of Arabizi. This comprehensive methodological framework aims to provide a holistic understanding of how and

why Egyptian youth use Arabizi/ Franco in their online interactions, setting the foundation for the in-depth analysis and discussion in the subsequent chapter of this study.

Chapter Four: Results

This study aimed to investigate the phenomenon of Arabizi in the Egyptian context by exploring and understanding young Egyptians' language practices in online communication. Several key questions related to online communication habits were explored.

- What are the most common language varieties employed by Egyptian youth in different online contexts and with different addressees?
- What are the underlying reasons for the current usage of Arabizi (Franco) in online communication among Egyptian youth?
- What are the attitudes of Egyptian youth towards Arabizi (Franco) usage? Do these attitudes differ according to the type of education received in high school? and what does this difference indicate?
- What are the distinctive language features of Arabizi (Franco) utilized by Egyptian youth?

These areas included identifying the most common language varieties employed by Egyptian youth in different online contexts, analyzing the distinctive language features of Arabizi (Franco) utilized by Egyptian youth, investigating the underlying reasons for the current usage of Arabizi in online communication, and examining whether attitudes toward Arabizi usage differ according to the type of education received in high school. This chapter presents the results derived from the quantitative and qualitative data analysis.

4.1 RQ 1: Common Language Varieties Employed by Egyptian Youth in Different Online Contexts and with Different Addressees

To answer the first research question and to arrive at a comprehensive understanding of the language varieties utilized by Egyptian youth, a number of online questionnaire questions were analyzed. Questions 1-13 from the online questionnaire (Appendix 1) explored the frequency of students' Franco usage and detected the amount of time spent communicating online daily. These questions also explored how they would rank various languages based on their frequency of use to identify the dominant language varieties in online contexts. Additional questions examined the language varieties used when communicating with different groups, including older and younger family members, friends, study/work colleagues, teachers, and supervisors, to understand how language choice varies by social context. Finally, these questions explored language preferences for specific types of communication, such as personal matters, societal discussions, celebratory messages, and religious messages, to reveal the perceived intimacy, formality, and appropriateness of different languages in various situations. The upcoming sections aim to analyze each question separately using the Kruskal-Wallis Test or a Chi-Square Test.

4.1.1 The Frequency of Participants Using Franco in Online Communication

A Kruskal-Wallis test was conducted to determine if there was a statistically significant difference between the three high school graduate groups — Governmental/ Azharian, National, and International — on their frequency of Franco usage in online contexts. Both national and international school graduates reported more frequent usage of Franco online than governmental school graduates. The distributions of the three groups were not similar after looking at the boxplots. Therefore, mean ranks are compared instead of medians. The mean rank is used to

compare the language preferences among different high school graduates (governmental, national, and international) to identify significant differences in their language usage behaviors. The mean rank here is an average ranking for each group within the dataset. It is used to determine which group scores higher or lower relative to others in terms of the variable being tested—in this case, language preference or usage.

The reported usage frequencies by the three groups were statistically significantly different, $\chi^2(2)= 19.612$, $p < .001$. See (Figure 4.1). Pairwise comparisons were conducted using Bonferroni correction for multiple comparisons. Adjusted p-values are reported. These post hoc analyses revealed a statistically significant difference between governmental school graduates (mean rank = 41.17) and national school graduates (mean rank = 61.91), p = .047, and between governmental school graduates and international school graduates (mean rank = 68.57), $p < .001$, but not between national school graduates and international school graduates. See (Figure 4.2).

Figure 4.1

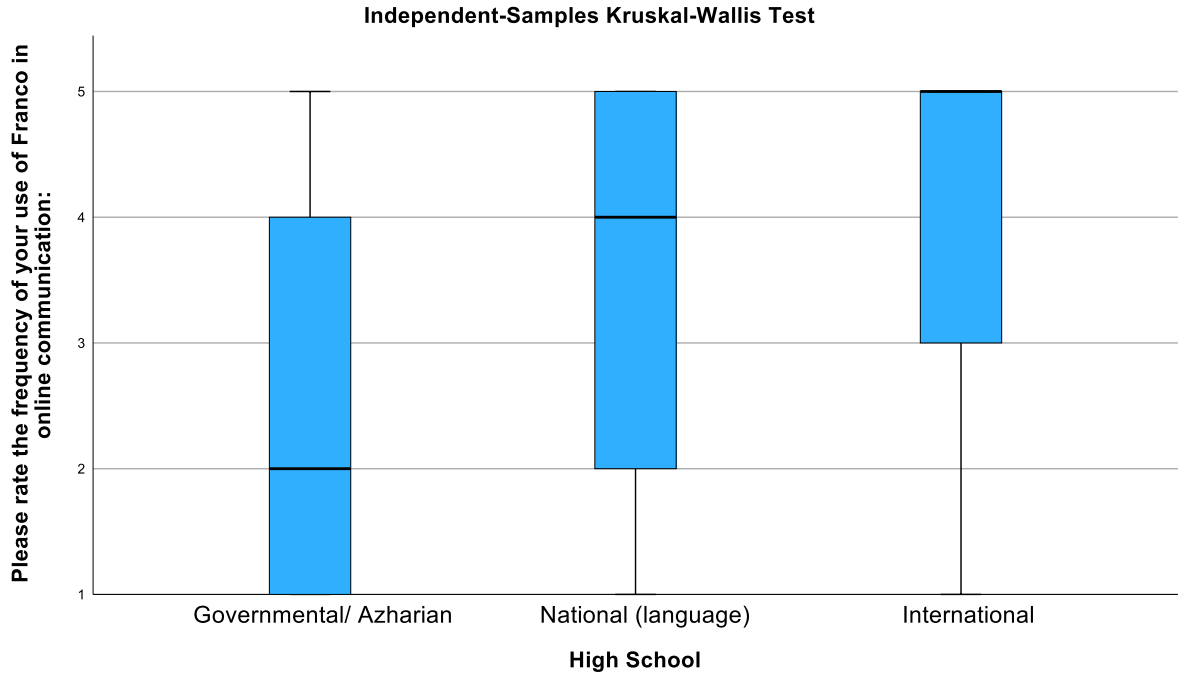
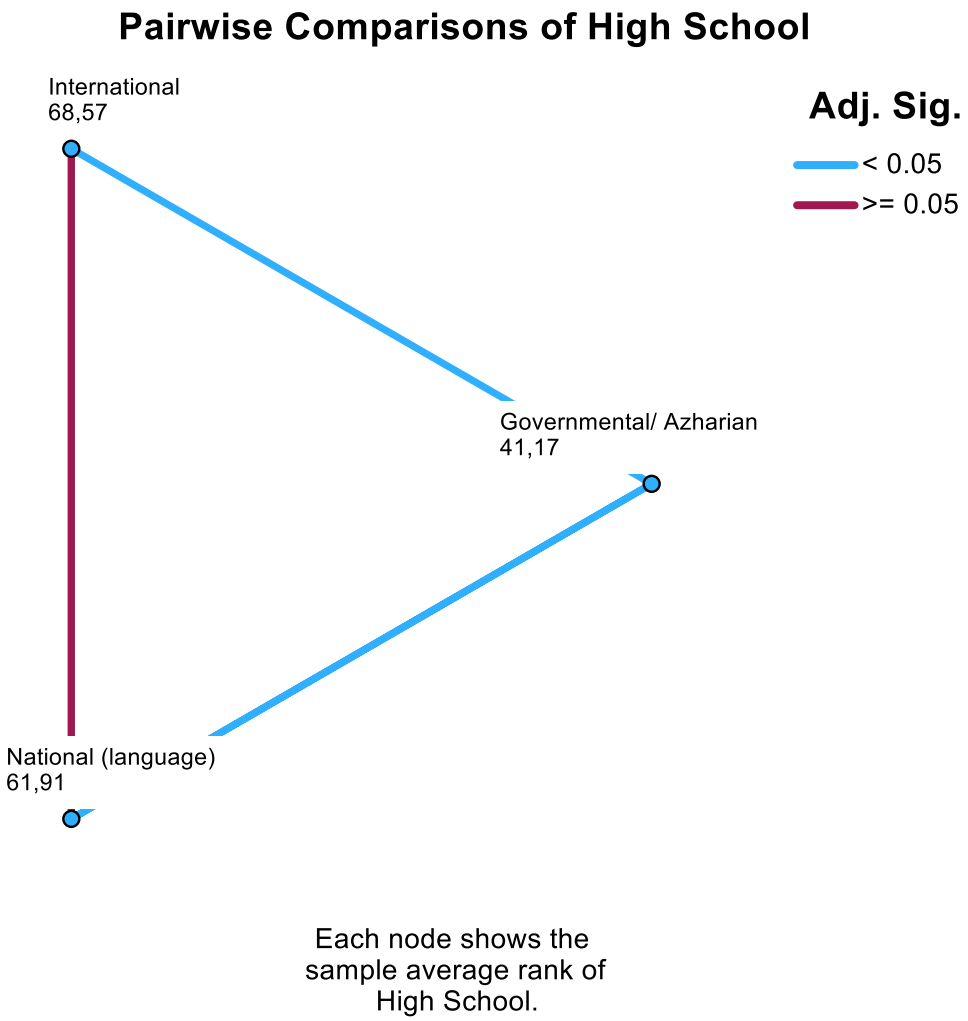


Figure 4.2



4.1.2 Time Participants Spent per Day in Online Communication

Question 2 aimed to examine the amount of time participants spent per day communicating online across different high school backgrounds to examine the extent to which different high school graduates communicate online and how far this might impact the language varieties used. The data revealed that the majority of participants, regardless of their high school

type, reported spending a substantial amount of time online. Specifically, the responses were distributed across various time intervals: less than 1 hour, 1-2 hours, 2-4 hours, 4-6 hours, and more than 6 hours. The pairwise comparisons, as indicated by the Kruskal-Wallis test, revealed that the average ranks for time spent online were 47.47 for national (language) school students, 51.08 for international school students, and 58.07 for governmental/Azharian school students. See (Figure 4.4). Despite these variations, the differences were not statistically significant, as evidenced by the adjusted significance values (National vs. International: Sig. = 1.000; National vs. Governmental/Azharian: Sig. = 0.652; International vs. Governmental/Azharian: Sig. = 0.825). This suggests that the amount of time spent online by students does not significantly vary based on their high school background.

Figure 4.3

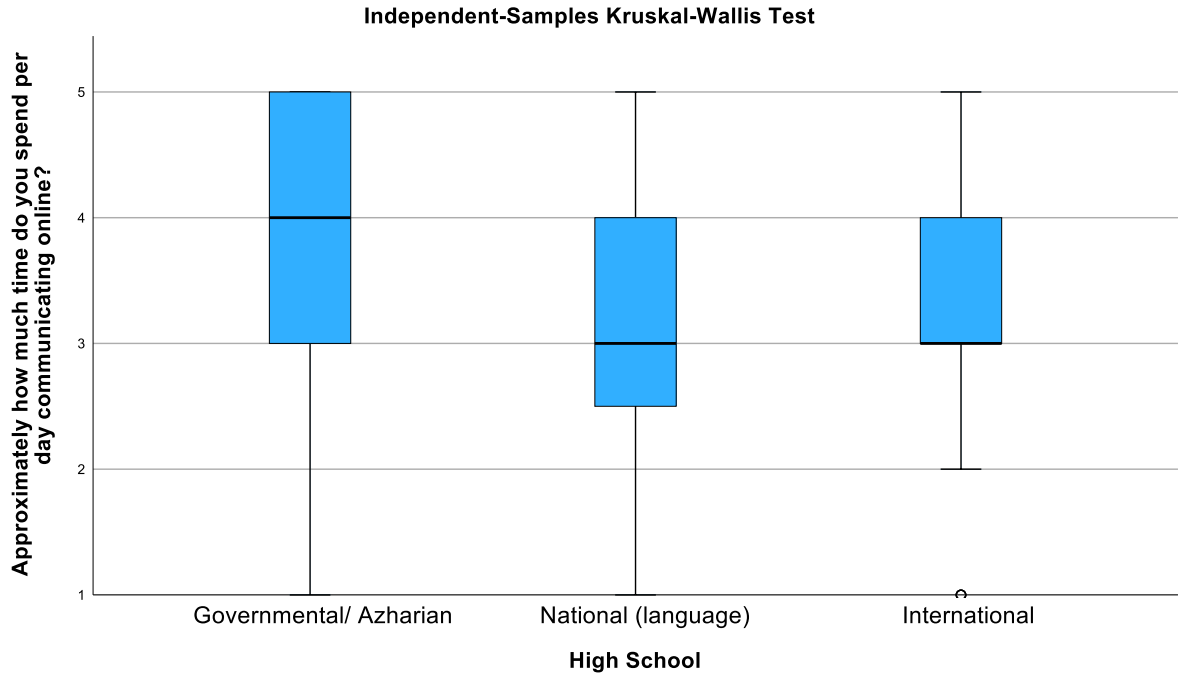
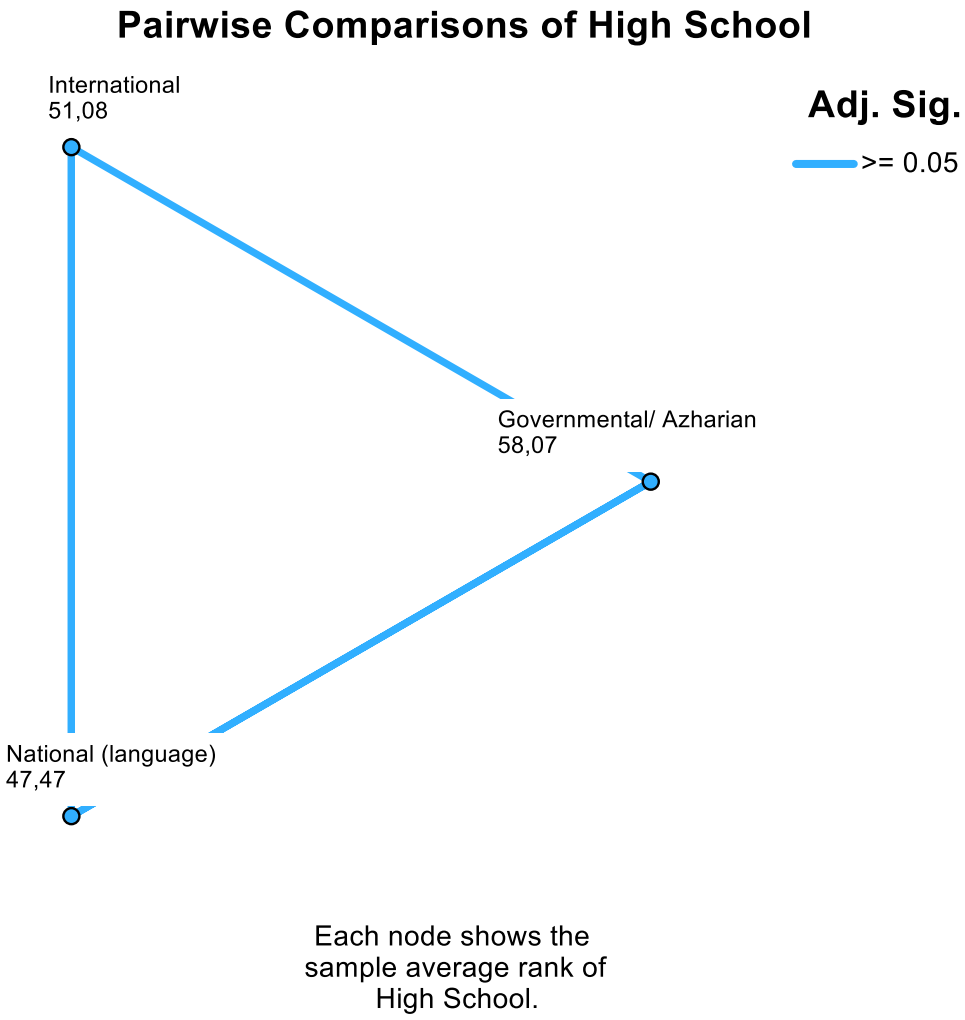


Figure 4.4



4.1.3 Common Language Varieties Used by Participants in Online Communication

In item 3 of the online questionnaire, the subjects were asked to organize the common language varieties that they use in their online communication, starting with the most frequently used and ending with the least used. Participants were given five different language varieties

(English, Standard Arabic, Arabic 3mya in Arabic Letters, Arabic 3mya in English Letters, and A mixture of English and Arabic words in English letters "Franco") in order to rank from the most used to the least used. Chi-square tests were used to measure each language variety separately and test it across the three different high school groups. The following will show the results of each variety independently.

i. First Language/ Variety (English)

The analysis for the first language variety, English, included Chi-Square Tests to examine the usage frequency across different high school groups. The results indicated that the main test was statistically significant (Pearson Chi-Square = 16.232, df = 8, p = 0.039), suggesting a notable difference in how English is used among the groups. The main test resulted in a Pearson Chi-Square value of 16.232, with 8 degrees of freedom (df), and a p-value of 0.039. A p-value less than 0.05 indicates statistical significance, suggesting that there are notable differences in how English is used among the different high school groups. See (Table 4.1).

However, no statistically significant pairwise comparisons were found between the groups, which could be attributed to the small sample size. The statistically significant result implies that at least one group differs in English usage compared to the others when considering the groups collectively. Despite the overall difference, individual comparisons between specific groups (e.g., governmental vs. national, governmental vs. international, or national vs. international) did not show significant differences. See (Table 4.2). This highlights that while there is an overall difference in English usage, the specific differences between any two groups are not significant enough to stand out individually. This suggests that while there is a general trend of differing English usage among the groups, the subtlety of these differences does not allow for distinct separation between individual pairs of groups.

Table 4.1

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	16,232[a]	8	,039	,036		
Likelihood Ratio	19,391	8	,013	,017		
Fisher-Freeman-Halton Exact Test	16,263			,019		
Linear-by-Linear Association	2,396[b]	1	,122	,132	,068	,015
N of Valid Cases	100					

a. 9 cells (60,0%) have expected count less than 5. The minimum expected count is ,32.

b. The standardized statistic is 1,548.

Table 4.2

*Please organize the following options based on the languages you use in your online communication, starting with the most frequently used and ending with the least used. [English] * High School Crosstabulation*

		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Please organize the following options based on the languages you use in your online communication, starting with the most frequently used and ending with the least used. [English]	Least Used	0a	0,0%	-1,37	1a	6,3%	1,32	1a	2,8%	,42	2	2,0%
	Slightly Used	8a	16,7%	2,14	0a	0,0%	-1,45	2a	5,6%	-1,11	10	10,0%
	Moderately Used	17a	35,4%	1,14	1a	6,3%	-2,26	12a	33,3%	,55	30	30,0%
	Frequently Used	20a	41,7%	-,64	11a	68,8%	2,08	14a	38,9%	-,92	45	45,0%
	Most Used	3a	6,3%	-1,93	3a	18,8%	,75	7a	19,4%	1,44	13	13,0%
Total		48	100,0%		16	100,0%		36	100,0%		100	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

ii. Second Language/ Variety (Standard Arabic)

The analysis for the second language variety, Standard Arabic, also involved Chi-Square Tests to assess the usage frequency across different high school groups. The results indicated that the main test did not reach statistical significance, Pearson Chi-Square = 8.736, df = 8, $p = 0.365$, suggesting no significant difference in the usage of Standard Arabic among the three high school

groups. See (Table 4.3). The pairwise comparisons also showed no significant differences, reinforcing the conclusion that the frequency of Modern Standard Arabic usage does not vary significantly between the three high school groups. See (Table 4.4). The results imply that the use of Standard Arabic is consistent across the different educational backgrounds, with no group exhibiting a distinctly different usage pattern. This outcome may be attributed to the relatively small sample size, which could limit the ability to detect finer differences. The relatively small sample size may contribute to the inability to detect subtle differences in language usage. Smaller samples can limit the statistical power of the test, making it harder to identify minor variations that might exist.

Table 4.3

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	8,736[a]	8	,365	,373		
Likelihood Ratio	8,915	8	,350	,432		
Fisher-Freeman-Halton Exact Test	8,841			,332		
Linear-by-Linear Association	1,742[b]	1	,187	,198	,101	,014
N of Valid Cases	100					

a. 8 cells (53,3%) have expected count less than 5. The minimum expected count is 1,28.

b. The standardized statistic is -1,320.

Table 4.4

*Please organize the following options based on the languages you use in your online communication, starting with the most frequently used and ending with the least used. [Standard Arabic] * High School Crosstabulation*

		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Please organize the following options based on the languages you use in your online communication,	Least Used	17a	35,4%	-1,85	6a	37,5%	-,66	22a	61,1%	2,43	45	45,0%
	Slightly Used	10a	20,8%	,71	4a	25,0%	,80	4a	11,1%	-1,34	18	18,0%

starting with the most frequently used and ending with the least used. [Standard Arabic]	Moderately Used	12a	25,0%	1,47	3a	18,8%	-,03	4a	11,1%	-1,51	19	19,0%
	Frequently Used	6a	12,5%	,80	2a	12,5%	,36	2a	5,6%	-1,11	10	10,0%
	Most Used	3a	6,3%	-,62	1a	6,3%	-,28	4a	11,1%	,86	8	8,0%
Total		48	100,0%		16	100,0%		36	100,0%		100	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

iii. Third Language/ Variety (Arabic 3mya in Arabic Letters)

A Chi-square exact test revealed that there were statistically significant differences between the three high school groups on their frequency of using Arabic 3maya in Arabic letters in their online communication, $p < .001$. Pairwise comparisons were made using adjusted standardized residuals with Bonferroni correction for multiple comparisons. Only comparisons significant at the adjusted $p < .05$ level are reported. See (Table 4.5).

The post hoc tests revealed that a statistically significantly higher proportion of international school graduates reported that they used this variety only slightly (36.1%), compared to governmental school graduates (12.5%). A statistically significantly higher proportion of national school graduates reported that they used this variety moderately (25.0%), compared to governmental school graduates (2.1%). See (Table 4.6). Finally, a statistically significantly higher percentage of governmental school graduates reported that this variety was their most used one (66.7%), compared to international school graduates (27.8%). See (Table 4.6). This means that Arabic 3maya in Arabic letters is most preferred by governmental school graduates, followed by national school graduates, and least preferred by international school graduates in online communication.

Table 4.5

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	27,083 [a]	8	<,001	<,001		
Likelihood Ratio	26,251	8	<,001	,002		
Fisher-Freeman-Halton Exact Test	23,879			<,001		
Linear-by-Linear Association	15,910 [b]	1	<,001	<,001	<,001	,000
N of Valid Cases	100					

a. 9 cells (60,0%) have expected count less than 5. The minimum expected count is 1,12.

b. The standardized statistic is -3,989.

Table 4.6

*Please organize the following options based on the languages you use in your online communication, starting with the most frequently used and ending with the least used. [Arabic 3maya in Arabic letters] * High School Crosstabulation*

		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Please organize the following options based on the languages you use in your online communication, starting with the most frequently used and ending with the least used. [Arabic 3maya in Arabic letters]	Least Used	3a	6,3%	-1,93	2a	12,5%	-,06	8a	22,2%	2,06	13	13,0%
	Slightly Used	6a	12,5%	-2,20	3a, b	18,8%	-,34	13b	36,1%	2,55	22	22,0%
	Moderately Used	1a	2,1%	-1,85	4b	25,0%	3,08	2a, b	5,6%	-,42	7	7,0%
	Frequently Used	6a	12,5%	1,18	0a	0,0%	-1,37	3a	8,3%	-,17	9	9,0%
	Most Used	32a	66,7%	3,40	7a, b	43,8%	-,46	10b	27,8%	-3,18	49	49,0%
Total		48	100,0%		16	100,0%		36	100,0%		100	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

iv. Fourth Language/ Variety (Arabic 3mya in English Letters)

The analysis for the fourth language variety, Arabic 3mya in English Letters, also involved Chi-Square Tests to assess the usage frequency across different high school groups. The results indicated that the main test did not reach statistical significance (Pearson Chi-Square = 10,626[a], df = 8, *p* =,224), suggesting no significant difference in the usage of Standard Arabic among the three high groups. See (Table 4.7). Because of this overall non-significance, the pairwise comparisons showed no significant differences, reinforcing the conclusion that the

frequency of Modern Standard Arabic usage does not vary significantly between the three high school groups. See (Table 4.8).

Table 4.7

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	10,626[a]	8	,224	,227		
Likelihood Ratio	11,185	8	,191	,244		
Fisher-Freeman-Halton Exact Test	10,948			,188		
Linear-by-Linear Association	5,143[b]	1	,023	,024	,013	,002
N of Valid Cases	100					

a. 6 cells (40,0%) have expected count less than 5. The minimum expected count is 2,08.

b. The standardized statistic is 2,268.

Table 4.8

*Please organize the following options based on the languages you use in your online communication, starting with the most frequently used and ending with the least used. [Arabic 3maya in English letters] * High School Crosstabulation*

		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Please organize the following options based on the languages you use in your online communication, starting with the most frequently used and ending with the least used. [Arabic 3maya in English letters]	Least Used	14a	29,2%	1,16	4a	25,0%	,10	6a	16,7%	-1,29	24	24,0%
	Slightly Used	7a	14,6%	,45	2a	12,5%	-,06	4a	11,1%	-,42	13	13,0%
	Moderately Used	18a	37,5%	1,57	2a	12,5%	-1,67	10a	27,8%	-,36	30	30,0%
	Frequently Used	5a	10,4%	-1,46	3a	18,8%	,33	8a	22,2%	1,27	16	16,0%
	Most Used	4a	8,3%	-2,22	5a	31,3%	1,66	8a	22,2%	1,04	17	17,0%
Total		48	100,0%		16	100,0%		36	100,0%		100	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

v. Fifth Language/ Variety (A mixture of English and Arabic words in English letters (Franco)

A chi-square test for independence indicated no statistically significant differences in Franco usage frequency among the high school groups, $\chi^2(2, N = 107 = 9{,}787^a$ p = ,280. See (Table 4.9). However, post hoc analyses with adjusted standardized residuals and Bonferroni correction for multiple comparisons revealed a statistically significantly higher proportion of international school graduates identifying Franco as their most frequently used variety online (52.8%) compared to governmental school graduates (25%) See Table (4.10). The lack of significance in the main test might be attributed to the small sample size within the subgroups, which could have limited the test's power to detect significant differences. The absence of a significant result in the main test could be attributed to the small sample sizes within subgroups, which might limit the test's ability to detect differences. Smaller subgroups can lead to reduced statistical power, making it challenging to identify significant associations.

Table 4.9

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	9,787[a]	8	,280	,286		
Likelihood Ratio	9,779	8	,281	,348		
Fisher-Freeman-Halton Exact Test	9,506			,285		
Linear-by-Linear Association	6,431[b]	1	,011	,011	,006	,001
N of Valid Cases	100					

a. 5 cells (33,3%) have expected count less than 5. The minimum expected count is 1,76.

b. The standardized statistic is 2,536.

Table 4.10

*Please organize the following options based on the languages you use in your online communication, starting with the most frequently used and ending with the least used. [A mixture of English and Arabic words in English letters (Franco)] * High School Crosstabulation*

		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Please organize the following options based on the languages you use in your online communication, starting with the most frequently used and ending with the least used. [A mixture of English and Arabic words in English letters (Franco)]	Least Used	12a	25,0%	1,75	2a	12,5%	-,62	4a	11,1%	-1,34	18	18,0%
	Slightly Used	5a	10,4%	-,18	3a	18,8%	1,08	3a	8,3%	-,64	11	11,0%
	Moderately Used	12a	25,0%	1,47	2a	12,5%	-,72	5a	13,9%	-,98	19	19,0%
	Frequently Used	7a	14,6%	,16	2a	12,5%	-,19	5a	13,9%	-,02	14	14,0%
	Most Used	12a	25,0%	-2,57	7a, b	43,8%	,52	19b	52,8%	2,28	38	38,0%
Total		48	100,0%		16	100,0%		36	100,0%		100	100,0%

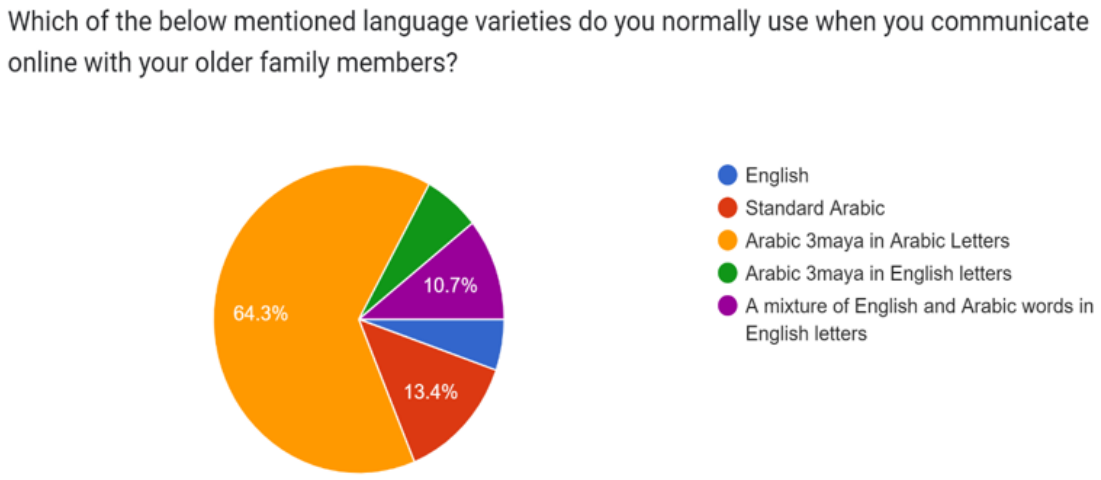
Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

4.1.4 Language Varieties Used with Different Addressees

i. Communicating Online with Older family members

The data on the language varieties used for online communication with older family members reveals that the majority of participants (64.3%) use "Arabic 3maya in Arabic Letters." This is followed by "Standard Arabic" at 13.4%, "A mixture of English and Arabic words in English letters" at 10.7%, "Arabic 3maya in English letters" at 7.1%, and "English" at 4.5%. See (Figure 4.5). This distribution indicates a strong preference for using Arabic script in communication with older family members, with the majority opting for the 3maya variety using Arabic script.

Figure 4.5



The analysis of language varieties used for online communication with older family members reveals a statistically significant difference between high school groups in their most used varieties. The main test indicates that graduates from different high school types prefer distinct language varieties. See (Table 4.11). Specifically, post hoc pairwise comparisons show a statistically significantly smaller proportion of international school graduates reporting that "Arabic 3maya in Arabic letters" is their most used variety (44.7%) compared to governmental school graduates (73.6%). Additionally, "Arabic 3maya in English letters" is significantly less used by governmental school graduates (0%) compared to both national (12.5%) and international school graduates (13.2%). See (Table 4.12). This highlights notable differences in language preferences across different educational backgrounds when communicating with older family members and also depends on the language the older family members use.

Table 4.11

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability

Pearson Chi-Square	17,302[a]	8	,027	,025		
Likelihood Ratio	20,439	8	,009	,015		
Fisher-Freeman-Halton Exact Test	16,742			,016		
Linear-by-Linear Association	,083[b]	1	,773	,780	,408	,043
N of Valid Cases	107					

a. 9 cells (60,0%) have expected count less than 5. The minimum expected count is ,90.

b. The standardized statistic is ,289.

Table 4.12

*Which of the below mentioned language varieties do you normally use when you communicate online with your older family members? * High School Crosstabulation*

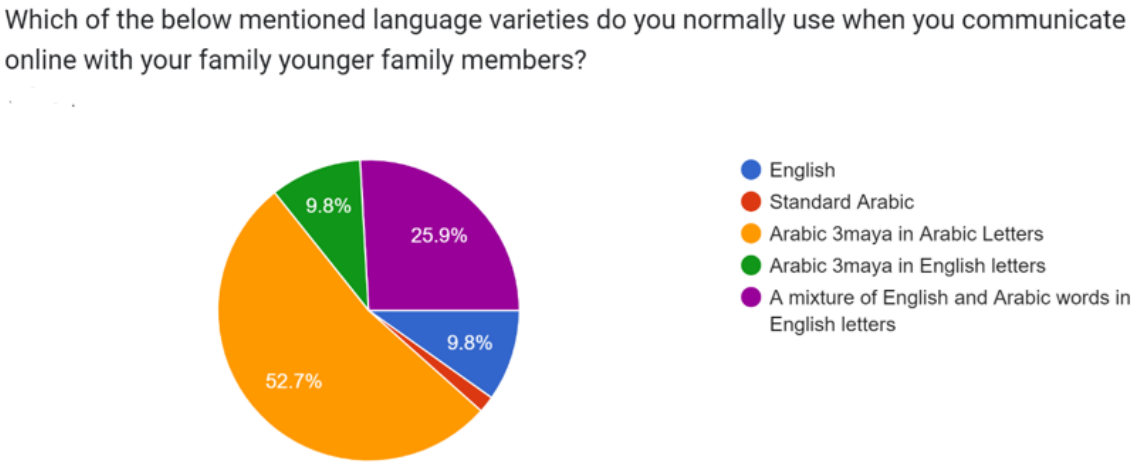
		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Which of the below mentioned language varieties do you normally use when you communicate online with your older family members?	English	1a	1,9%	-1,66	0a	0,0%	-1,06	5a	13,2%	2,52	6	5,6%
	Standard Arabic	8a	15,1%	,32	2a	12,5%	-,19	5a	13,2%	-,19	15	14,0%
	Arabic 3maya in Arabic letters	39a	73,6%	2,32	11a, b	68,8%	,55	17b	44,7%	-2,84	67	62,6%
	Arabic 3maya in English letters	0a	0,0%	-2,71	2b	12,5%	1,05	5b	13,2%	2,05	7	6,5%
	A mixture of English and Arabic words in English letters (Franco)	5a	9,4%	-,58	1a	6,3%	-,68	6a	15,8%	1,11	12	11,2%
Total		53	100,0%		16	100,0%		38	100,0%		107	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

ii. Communicating Online with Younger Family Members

The data on the language varieties used for online communication with younger family members reveals that most participants (52.7%) use "Arabic 3maya in Arabic Letters." This is followed by “A mixture of English and Arabic words in English letters” at 25.9%. Then an equal usage of both “Arabic 3maya in English letters" and "English" at 9.8%. This distribution indicates a strong preference for using Arabic script in communication with younger family members compared to communicating with older family members. “A mixture of English and Arabic words in English letters” is higher by 15% compared to communicating with older family members. See (Figure 4.6).

Figure 4.6



The main test reveals a statistically significant difference between high school groups regarding their most favored language variety when communicating with younger family members. See Table (4.13). The post hoc pairwise comparisons further indicate that a statistically significantly lower proportion of international school graduates reported "Arabic 3maya in Arabic letters" as their preferred variety in this context (31.6%) compared to governmental school graduates (66%). See (Table 4.14). This finding underscores the diverse linguistic preferences among students from different educational backgrounds when interacting with their younger family members online.

Table 4.13

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	17,224[a]	8	,028	,027		
Likelihood Ratio	17,666	8	,024	,031		

Fisher-Freeman-Halton Exact Test	17,144			,012		
Linear-by-Linear Association	,199[b]	1	,656	,660	,345	,032
N of Valid Cases	107					

a. 8 cells (53,3%) have expected count less than 5. The minimum expected count is ,30.

b. The standardized statistic is ,446.

Table 4.14

*Which of the below mentioned language varieties do you normally use when you communicate online with your family younger family members? * High School Crosstabulation*

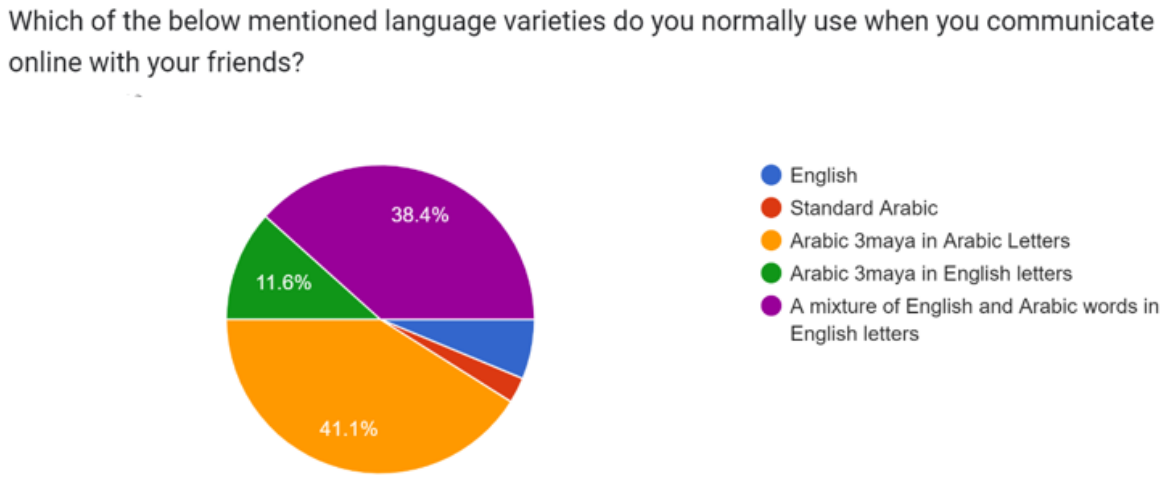
		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Which of the below mentioned language varieties do you normally use when you communicate online with your family younger family members?	English	3[a]	5,7%	-1,56	1[a]	6,3%	-,58	7[a]	18,4%	2,06	11	10,3%
	Standard Arabic	1[a]	1,9%	,01	1[a]	6,3%	1,40	0[a]	0,0%	-1,06	2	1,9%
	Arabic 3maya in Arabic letters	35[a]	66,0%	3,00	8[a, b]	50,0%	-,12	12[b]	31,6%	-3,04	55	51,4%
	Arabic 3maya in English letters	2[a]	3,8%	-2,20	3[a]	18,8%	1,21	6[a]	15,8%	1,39	11	10,3%
	A mixture of English and Arabic words in English letters (Franco)	12[a]	22,6%	-,82	3[a]	18,8%	-,73	13[a]	34,2%	1,40	28	26,2%
Total		53	100,0%		16	100,0%		38	100,0%		107	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

iii. Communicating Online with Friends

Based on the survey of 107 responses, the language varieties most commonly used when communicating online with friends are as follows: "Arabic 3maya in Arabic Letters" is the most commonly used language variety, chosen by 41.1% of the participants. This is followed closely by "A mixture of English and Arabic words in English letters," which 38.4% of participants prefer. "Arabic 3maya in English letters" is used by 11.6% of participants, while "English" and "Standard Arabic" are the least used varieties, with 6.3% and 2.7% of participants, respectively. This data highlights the preference for informal and mixed-language communication among friends, with a significant leaning towards varieties incorporating both Arabic and English elements.

Figure 4.6



The main test reveals a statistically significant difference between high school groups in their communication preferences with friends. Post hoc pairwise comparisons indicate that a significantly lower proportion of international school graduates choose Arabic 3maya in Arabic letters for communicating with their friends, compared to governmental school graduates (21.1% vs 54.7%). See (Tables 4.13 and 4.14).

Table 4.13

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	16,432[a]	8	,037	,032		
Likelihood Ratio	18,264	8	,019	,027		
Fisher-Freeman-Halton Exact Test	15,800			,022		
Linear-by-Linear Association	,622[b]	1	,430	,455	,230	,026
N of Valid Cases	107					

a. 8 cells (53,3%) have expected count less than 5. The minimum expected count is ,45.

b. The standardized statistic is ,788.

Table 4.14

*Which of the below mentioned language varieties do you normally use when you communicate online with your friends? * High School Crosstabulation*

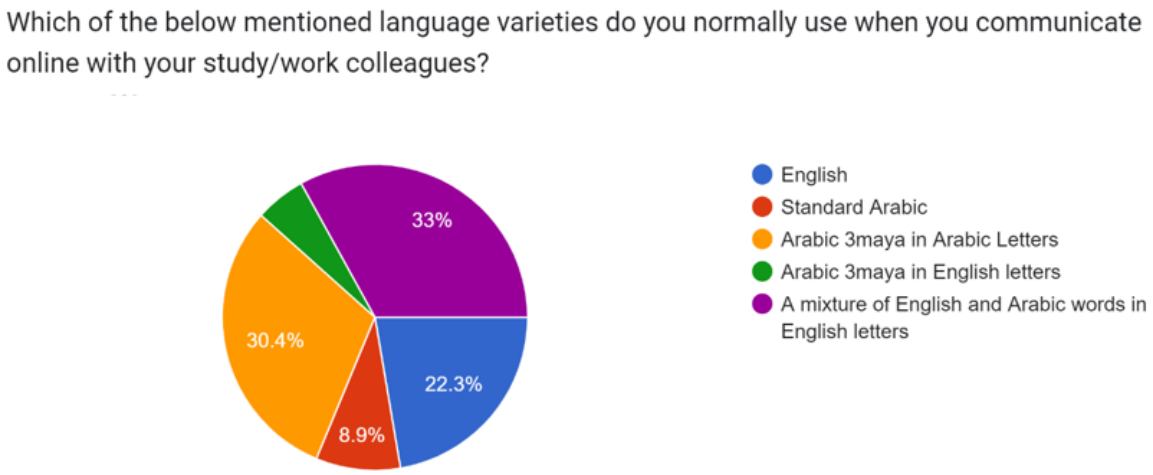
		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Which of the below mentioned language varieties do you normally use when you communicate online with your friends?	English	2a	3,8%	-1,15	0a	0,0%	-1,15	5a	13,2%	2,05	7	6,5%
	Standard Arabic	2a	3,8%	,60	0a	0,0%	-,74	1a	2,6%	-,08	3	2,8%
	Arabic 3maya in Arabic letters	29a	54,7%	2,83	7a, b	43,8%	,23	8b	21,1%	-3,13	44	41,1%
	Arabic 3maya in English letters	2a	3,8%	-2,20	2a	12,5%	,32	7a	18,4%	2,06	11	10,3%
	A mixture of English and Arabic words in English letters (Franco)	18a	34,0%	-1,11	7a	43,8%	,40	17a	44,7%	,86	42	39,3%
Total		53	100,0%		16	100,0%		38	100,0%		107	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

iv. Communicating Online with Work/Study Colleagues

The chart below depicts the language varieties used by participants when communicating online with their study or work colleagues. See (Figure 4.7) The most frequently used variety is "A mixture of English and Arabic words in English letters," chosen by 33% of participants. This is followed closely by "Arabic 3maya in Arabic Letters," used by 30.4% of participants. "English" is preferred by 22.3%, while "Standard Arabic" and "Arabic 3maya in English letters" are less commonly used, at 8.9% and 5.4% respectively. This data indicates a diverse range of language preferences in professional or academic online communication among the participants.

Figure 4.7



The chi-square test for language preferences in online communication with study or work colleagues revealed some differences among high school groups, but the main test did not reach statistical significance. See (Tables 4.15 and 4.16). This suggests that, while certain language varieties are used differently by students from governmental, national, and international schools, these differences are not pronounced enough to be statistically significant. This could be attributed to the small sample size, which might have limited the test's ability to detect more subtle variations in language preferences across the groups.

Table 4.15

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	12,893[a]	8	,116	,112		
Likelihood Ratio	13,464	8	,097	,136		
Fisher-Freeman-Halton Exact Test	13,175			,079		
Linear-by-Linear Association	,417[b]	1	,518	,536	,271	,022

N of Valid Cases 107

a. 8 cells (53,3%) have expected count less than 5. The minimum expected count is ,90.

b. The standardized statistic is ,646.

Table 4.16

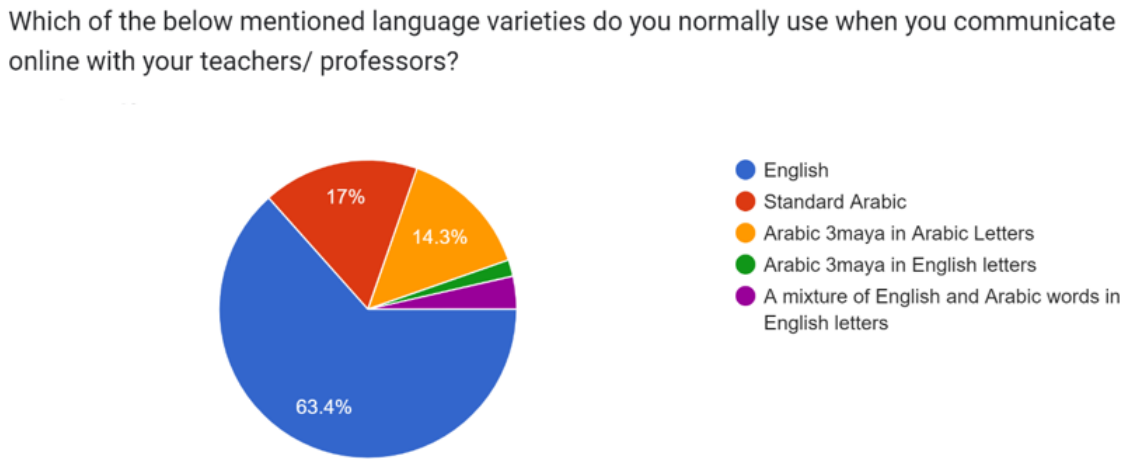
*Which of the below mentioned language varieties do you normally use when you communicate online with your study/work colleagues? * High School Crosstabulation*

		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Which of the below mentioned language varieties do you normally use when you communicate online with your study/work colleagues?	English	8a	15,1%	-1,60	4a	25,0%	,37	11a	28,9%	1,39	23	21,5%
	Standard Arabic	7a	13,2%	1,36	1a	6,3%	-,46	2a	5,3%	-1,08	10	9,3%
	Arabic 3maya in Arabic letters	22a	41,5%	2,83	4a, b	25,0%	-,38	5b	13,2%	-2,68	31	29,0%
	Arabic 3maya in English letters	2a	3,8%	-,82	1a	6,3%	,12	3a	7,9%	,76	6	5,6%
	A mixture of English and Arabic words in English letters (Franco)	14a	26,4%	-1,76	6a	37,5%	,27	17a	44,7%	1,64	37	34,6%
Total		53	100,0%		16	100,0%		38	100,0%		107	100,0%

v. Communicating Online with Teachers and Professors

The chart below illustrates the language varieties participants use when communicating online with their teachers or professors. The majority, 63.4%, prefer to use English. This is followed by 17% who use Standard Arabic and 14.3% who use Arabic 3maya in Arabic Letters. Smaller proportions use Arabic 3maya in English letters (2.7%) and a mixture of English and Arabic words in English letters (Franco) (2.7%). This distribution suggests a strong preference for English in formal communication with educators, while the use of Arabic varieties and Franco (Arabizi) is less common.

Figure 4.8



The main test was statistically significant for high school group differences in the language of choice when communicating online with professors or teachers. Governmental school graduates showed a statistically significantly lower preference for English (41.5% vs 87.5% and 84.2%) and a higher preference for Standard Arabic (32.1% vs 0% and 2.6%) compared to graduates of the other two school types. See (Tables 4.17 and 4.18).

Table 4.17

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	27,690[a]	8	<,001	<,001		
Likelihood Ratio	32,824	8	<,001	<,001		
Fisher-Freeman-Halton Exact Test	27,711			<,001		
Linear-by-Linear Association	6,108[b]	1	,013	,013	,006	,002
N of Valid Cases	107					

a. 8 cells (53,3%) have expected count less than 5. The minimum expected count is ,30.

b. The standardized statistic is -2,471.

Table 4.18

*Which of the below mentioned language varieties do you normally use when you communicate online with your teachers/ professors? * High School Crosstabulation*

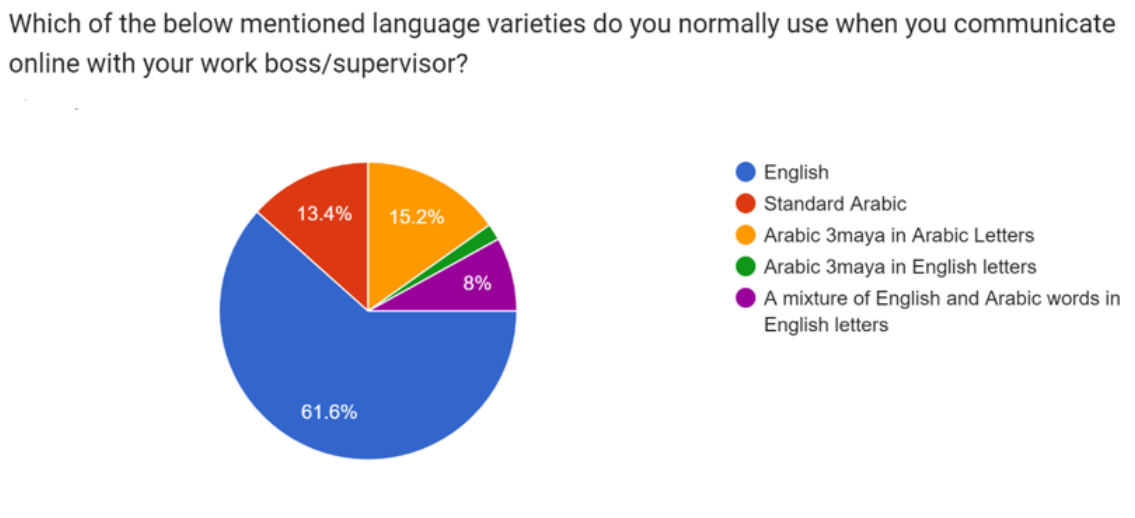
		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Which of the below mentioned language varieties do you normally use when you communicate online with your teachers/ professors?	English	22a	41,5%	-4,69	14b	87,5%	2,16	32b	84,2%	3,30	68	63,6%
	Standard Arabic	17a	32,1%	4,18	0b	0,0%	-1,95	1b	2,6%	-2,91	18	16,8%
	Arabic 3maya in Arabic letters	11a	20,8%	1,99	2a	12,5%	-,19	2a	5,3%	-1,94	15	14,0%
	Arabic 3maya in English letters	1a	1,9%	,01	0a	0,0%	-,60	1a	2,6%	,43	2	1,9%
	A mixture of English and Arabic words in English letters (Franco)	2a	3,8%	,02	0a	0,0%	-,85	2a	5,3%	,62	4	3,7%
Total		53	100,0%		16	100,0%		38	100,0%		107	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

vi. Communicating Online with work Boss or Supervisor

The pie chart below illustrates the language varieties individuals typically use when communicating online with their work boss or supervisor. The majority of participants, 61.6%, prefer using English. This is followed by Standard Arabic at 15.2%, Arabic 3maya in Arabic letters at 13.4%, and Arabic 3maya in English letters at 8%. A small fraction, 1.8%, use a mixture of English and Arabic words in English letters. See (Figure 4.9).

Figure 4.9



There were no statistically significant differences between the high school groups regarding their preferred language variety for communicating with bosses or supervisors. The majority of participants across all three high school groups primarily used English for this purpose.

Table 4.19

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	7,486[a]	8	,485	,495		
Likelihood Ratio	8,328	8	,402	,510		
Fisher-Freeman-Halton Exact Test	8,170			,371		
Linear-by-Linear Association	,286[b]	1	,593	,616	,311	,029
N of Valid Cases	107					

a. 9 cells (60,0%) have expected count less than 5. The minimum expected count is ,30.

b. The standardized statistic is ,534.

Table 4.20

*Which of the below mentioned language varieties do you normally use when you communicate online with your work boss/supervisor? * High School Crosstabulation*

		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
Which of the below mentioned language varieties do you normally use when you communicate online with your work boss/supervisor?	English	31a	58,5%	-,67	9a	56,3%	-,48	26a	68,4%	1,06	66	61,7%
	Standard Arabic	10a	18,9%	1,76	2a	12,5%	-,08	2a	5,3%	-1,78	14	13,1%
	Arabic 3maya in Arabic letters	9a	17,0%	,58	3a	18,8%	,46	4a	10,5%	-,95	16	15,0%
	Arabic 3maya in English letters	1a	1,9%	,01	0a	0,0%	-,60	1a	2,6%	,43	2	1,9%
	A mixture of English and Arabic words in English letters (Franco)	2a	3,8%	-1,71	2a	12,5%	,64	5a	13,2%	1,31	9	8,4%
Total		53	100,0%		16	100,0%		38	100,0%		107	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

4.1.5 Summary Language Varieties Used in Online Communication according to Addressees

This section of the results chapter summarizes the most used language variety in online communication according to addressees. The data from Table 4.21 illustrates varied language preferences among Egyptian youth in online communication, influenced significantly by educational backgrounds and the relationship to the addressee. International school graduates frequently use "Franco or Arabizi," especially when communicating with younger family members and peers, suggesting a trend towards more casual and hybrid linguistic forms. In contrast, governmental and national school graduates more commonly use "Arabic 3maya in Arabic letters" with older family members, reflecting a tendency to adhere to Arabic script in more formal or culturally significant interactions. Across all groups, English dominates in communications with teachers, professors, and supervisors, indicating its role as the formal language of academia and professional settings. These preferences reveal a clear intersection of sociolinguistic dynamics with educational influence, showcasing how different school environments shape communication styles and language choices among the youth in Egypt.

Table 4.21

Language Varieties Used in Online Communication according to Addressees

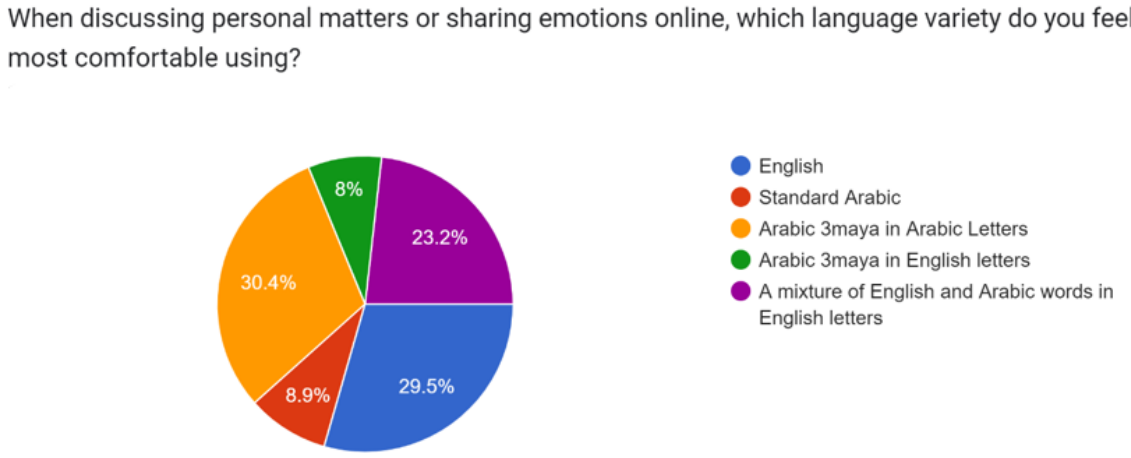
Addressees	Governmental	%	National	%	International	%
Older Family Members	Arabic 3maya in Arabic letters	73,6%	Arabic 3maya in Arabic letters	68,8%	Arabic 3maya in Arabic letters	44,7%
Younger family member	Arabic 3maya in Arabic letters	66,0%	Arabic 3maya in Arabic letters	50,0%	Franco or Arabizi	34,2%
Friends	Arabic 3maya in Arabic letters	54,7%	Arabic 3maya in Arabic letters/ Arabic 3mya in English letters	43,8% 43,8%	Franco or Arabizi	44,7%
Study/ work colleagues	Arabic 3maya in Arabic letters	41,5%	Franco or Arabizi	37,5%	Franco or Arabizi	44,7%
Teachers/ Professors	English	41,5%	English	87,5%	English	84,2%
Boss/Supervisor	English	58,5%	English	56,3%	English	68,4%

4.1.6 Language Varieties Used in Different Contexts

i. Language Variety Used when Discussing Personal Matters and Sharing Emotions Online

The pie chart illustrates the language varieties that participants feel most comfortable using when discussing personal matters or sharing emotions online. The results indicate that Arabic 3maya in Arabic letters is the most preferred language variety, used by 30.4% of participants, followed closely by English at 29.5%. Additionally, 23.2% of participants feel comfortable using a mixture of English and Arabic words in English letters. Meanwhile, Standard Arabic and Arabic 3maya in English letters are less commonly used, with 8.9% and 8% of participants opting for these varieties, respectively. See (Figure 4.10).

Figure 4.10



The main test found a statistically significant difference between the high school groups regarding their most preferred language variety for discussing personal and emotional matters. The pairwise comparisons indicate that a significantly higher proportion of governmental school graduates reported using Arabic 3maya in Arabic letters most frequently for this purpose,

compared to international school graduates (45.3% vs 13.2%). Conversely, a significantly higher percentage of international school students reported that their most used variety was Arabic 3maya in English letters, compared to governmental school graduates (15.8% vs 1.9%). See Tables (4.22 and 4.23).

Table 4.22

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	25,647[a]	8	,001	,001		
Likelihood Ratio	27,451	8	<,001	,001		
Fisher-Freeman-Halton Exact Test	24,184			<,001		
Linear-by-Linear Association	,585[b]	1	,444	,447	,233	,021
N of Valid Cases	107					

a. 9 cells (60,0%) have expected count less than 5. The minimum expected count is 1,20.

b. The standardized statistic is ,765.

Table 4.23

*When discussing personal matters or sharing emotions online, which language variety do you feel most comfortable using? * High School Crosstabulation*

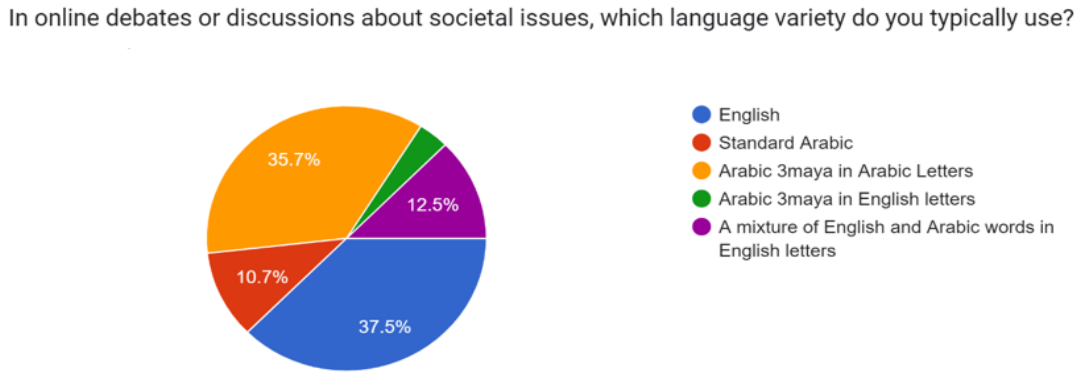
		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
When discussing personal matters or sharing emotions online, which language variety do you feel most comfortable using?	English	11a	20,8%	-2,05	8a	50,0%	1,90	13a	34,2%	,72	32	29,9%
	Standard Arabic	8a	15,1%	2,02	0a	0,0%	-1,39	2a	5,3%	-1,08	10	9,3%
	Arabic 3maya in Arabic letters	24a	45,3%	3,68	2a, b	12,5%	-1,57	5b	13,2%	-2,68	31	29,0%
	Arabic 3maya in English letters	1a	1,9%	-2,18	1a, b	6,3%	-,20	6b	15,8%	2,43	8	7,5%
	A mixture of English and Arabic words in English letters (Franco)	9a	17,0%	-1,75	5a	31,3%	,70	12a	31,6%	1,30	26	24,3%
Total		53	100,0%		16	100,0%		38	100,0%		107	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

ii. Language Variety Used when Debating or Discussing Societal Issues Online

The chart below illustrates the language preferences of the participants when engaging in online debates or discussions about societal issues. The results show that 37.5% of participants typically use English, while 35.7% prefer Arabic 3maya in Arabic letters. Standard Arabic is used by 10.7% of the participants, and 12.5% favor a mixture of English and Arabic words in English letters. Only 3.6% of participants use Arabic 3maya in English letters. This indicates a strong preference for either English or Arabic 3maya in Arabic letters for discussions on societal issues. See (Figure 4.11).

Figure 4.11



The main test for high school group differences in code preferences for societal discussions was statistically significant. However, the post hoc pairwise comparisons did not reveal statistically significant differences between the groups. This lack of significance in the pairwise comparisons could be attributed to the sample size limitations. See (Tables 4.24 and 4.25).

Table 4.24

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	16,398[a]	8	,037	,035		
Likelihood Ratio	20,343	8	,009	,014		
Fisher-Freeman-Halton Exact Test	14,914			,037		
Linear-by-Linear Association	,340[b]	1	,560	,565	,295	,026
N of Valid Cases	107					

a. 7 cells (46,7%) have expected count less than 5. The minimum expected count is ,60.

b. The standardized statistic is -,583.

Figure 4.25

*In online debates or discussions about societal issues, which language variety do you typically use? * High School Crosstabulation*

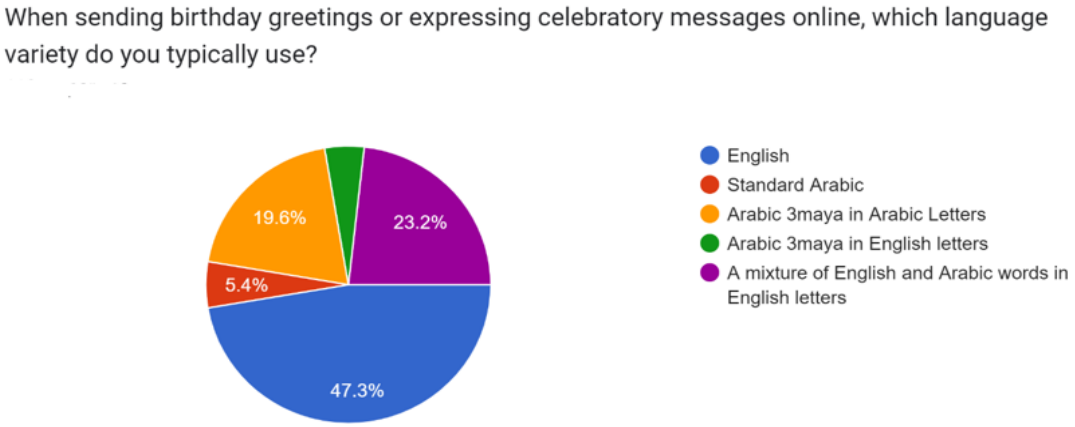
		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
In online debates or discussions about societal issues, which language variety do you typically use?	English	14a	26,4%	-2,51	9a	56,3%	1,60	18a	47,4%	1,43	41	38,3%
	Standard Arabic	9a	17,0%	2,26	0a	0,0%	-1,47	2a	5,3%	-1,27	11	10,3%
	Arabic 3maya in Arabic letters	21a	39,6%	1,09	7a	43,8%	,84	9a	23,7%	-1,76	37	34,6%
	Arabic 3maya in English letters	3a	5,7%	1,04	0a	0,0%	-,85	1a	2,6%	-,45	4	3,7%
	A mixture of English and Arabic words in English letters (Franco)	6a	11,3%	-,54	0a	0,0%	-1,68	8a	21,1%	1,81	14	13,1%
Total		53	100,0%		16	100,0%		38	100,0%		107	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

iii. Language Used when Sending Birthday Greetings or Expressing Celebratory Messages Online

When sending birthday greetings or expressing celebratory messages online, the data shows that the most commonly used language variety is English, with 47.3% of participants choosing it. This is followed by a mixture of English and Arabic words in English letters (23.2%), Arabic 3maya in Arabic letters (19.6%), Standard Arabic (5.4%), and Arabic 3maya in English letters (4.5%).

Figure 4.12



The main test showed a statistically significant difference between the high school groups on their most used variety for sending birthday greetings and other celebratory messages. When looking at the pairwise comparisons, we see that a statistically significantly higher percentage of international school graduates selected a mixture of English and Arabic words in English letters (Franco) as their most used variety in this context, compared to governmental school graduates (39.5% vs 9.4%). See (Tables 4.26.4.27)

Table 4.26

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	18,679[a]	8	,017	,015		
Likelihood Ratio	21,988	8	,005	,007		
Fisher-Freeman-Halton Exact Test	18,925			,006		
Linear-by-Linear Association	3,754[b]	1	,053	,054	,029	,004
N of Valid Cases	107					

a. 8 cells (53,3%) have expected count less than 5. The minimum expected count is ,60.

b. The standardized statistic is 1,938.

Table 4.27

*When sending birthday greetings or expressing celebratory messages online, which language variety do you typically use? * High School Crosstabulation*

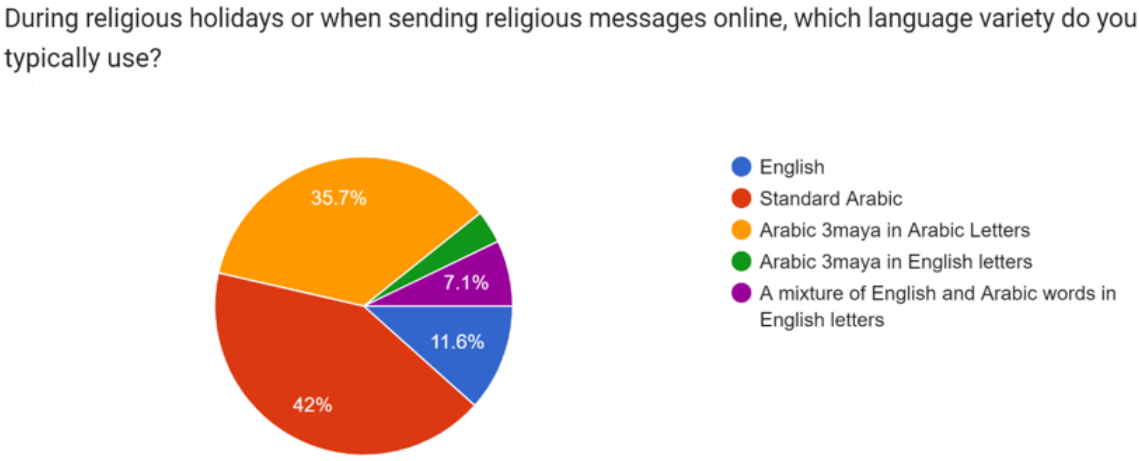
		High School										
		Governmental/ Azharian			National (language)			International			Total	
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
When sending birthday greetings or expressing celebratory messages online, which language variety do you typically use?	English	27a	50,9%	,48	6a	37,5%	-,96	19a	50,0%	,22	52	48,6%
	Standard Arabic	4a	7,5%	,86	2a	12,5%	1,30	0a	0,0%	-1,87	6	5,6%
	Arabic 3maya in Arabic letters	14a	26,4%	2,03	3a	18,8%	,01	3a	7,9%	-2,13	20	18,7%
	Arabic 3maya in English letters	3a	5,7%	1,04	0a	0,0%	-,85	1a	2,6%	-,45	4	3,7%
	A mixture of English and Arabic words in English letters (Franco)	5a	9,4%	-3,37	5a, b	31,3%	,81	15b	39,5%	2,92	25	23,4%
Total		53	100,0%		16	100,0%		38	100,0%		107	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

iv. Language Variety Used during Religious Holidays or when Sending Religious Messages Online

The data from the figure below shows the language variety typically used during religious holidays or when sending religious messages online. The majority, 42%, use Standard Arabic, followed by 35.7% who use Arabic 3maya in Arabic letters. A mixture of English and Arabic words in English letters (Franco) is used by 7.1% of participants, while 11.6% use English, and 3.6% use Arabic 3maya in English letters. See (Figure 4.13).

Figure 4.13



There was no statistically significant difference between the high school groups regarding their choice of language variety for religious messages. The majority of participants from each group either chose Standard Arabic or Arabic 3maya in Arabic letters for this purpose. See (Tables 4.28 and 4.29).

Table 4.28

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)	Point Probability
Pearson Chi-Square	11,765[a]	8	,162	,156		
Likelihood Ratio	11,224	8	,189	,262		
Fisher-Freeman-Halton Exact Test	9,980			,216		
Linear-by-Linear Association	,676[b]	1	,411	,435	,222	,030
N of Valid Cases	107					

a. 8 cells (53,3%) have expected count less than 5. The minimum expected count is ,60.

b. The standardized statistic is ,822.

Table 4.29

*During religious holidays or when sending religious messages online, which language variety do you typically use? * High School Crosstabulation*

	High School	Total

		Governmental/ Azharian			National (language)			International				
		N	%	Adjusted Residual	N	%	Adjusted Residual	N	%	Adjusted Residual	N	%
During religious holidays or when sending religious messages online, which language variety do you typically use?	English	5a	9,4%	-,85	2a	12,5%	,05	6a	15,8%	,86	13	12,1%
	Standard Arabic	24a	45,3%	,67	6a	37,5%	-,40	15a	39,5%	-,40	45	42,1%
	Arabic 3maya in Arabic letters	21a	39,6%	1,09	6a	37,5%	,27	10a	26,3%	-1,33	37	34,6%
	Arabic 3maya in English letters	1a	1,9%	-1,00	2a	12,5%	2,00	1a	2,6%	-,45	4	3,7%
	A mixture of English and Arabic words in English letters (Franco)	2a	3,8%	-1,44	0a	0,0%	-1,23	6a	15,8%	2,43	8	7,5%
Total		53	100,0%		16	100,0%		38	100,0%		107	100,0%

Each subscript letter denotes a subset of High School categories whose column proportions do not differ significantly from each other at the ,05 level.

4.1.7 Summary of the Varieties in Online Communication in Different Contexts

Table 4.30 shows that language variety preferences among Egyptian youth vary significantly based on the context of online communication and educational background. For discussions on personal matters or emotions, governmental school students primarily use "Arabic 3maya in Arabic letters," whereas both national and international school students show a preference for English. In online debates or discussions about societal issues, governmental students slightly prefer "Arabic 3maya in Arabic letters," but English is more dominant among national and international students. When sending birthday greetings or celebratory messages, English is commonly used across all school types, with the highest percentage among international students. For religious communications, "Standard Arabic" is predominantly used by governmental school students, with national and international school students also showing significant use, reflecting a more formal language choice in spiritual contexts. This distribution underscores how language choice in online interactions is deeply influenced by the communication context and the influence of educational experiences.

Table 4.30

Language Varieties Used in Online Communication in Different Contexts

Context	International	%	National	%	Governmental	%
Discussing personal matters or sharing emotions	Arabic 3maya in Arabic letters	45,3%	English	50,0%	English	34,2%
online debates or discussions about societal issues	Arabic 3maya in Arabic letters	39,6%	English	56,3%	English	47,4%
sending birthday greetings or expressing celebratory messages online	English	50,9%	English	37,5%	English	50,0%
sending religious messages online	Standard Arabic	45,3%	Standard Arabic / Arabic 3mya in Arabic letters	37.5% 37,5%	Standard Arabic	39,5%

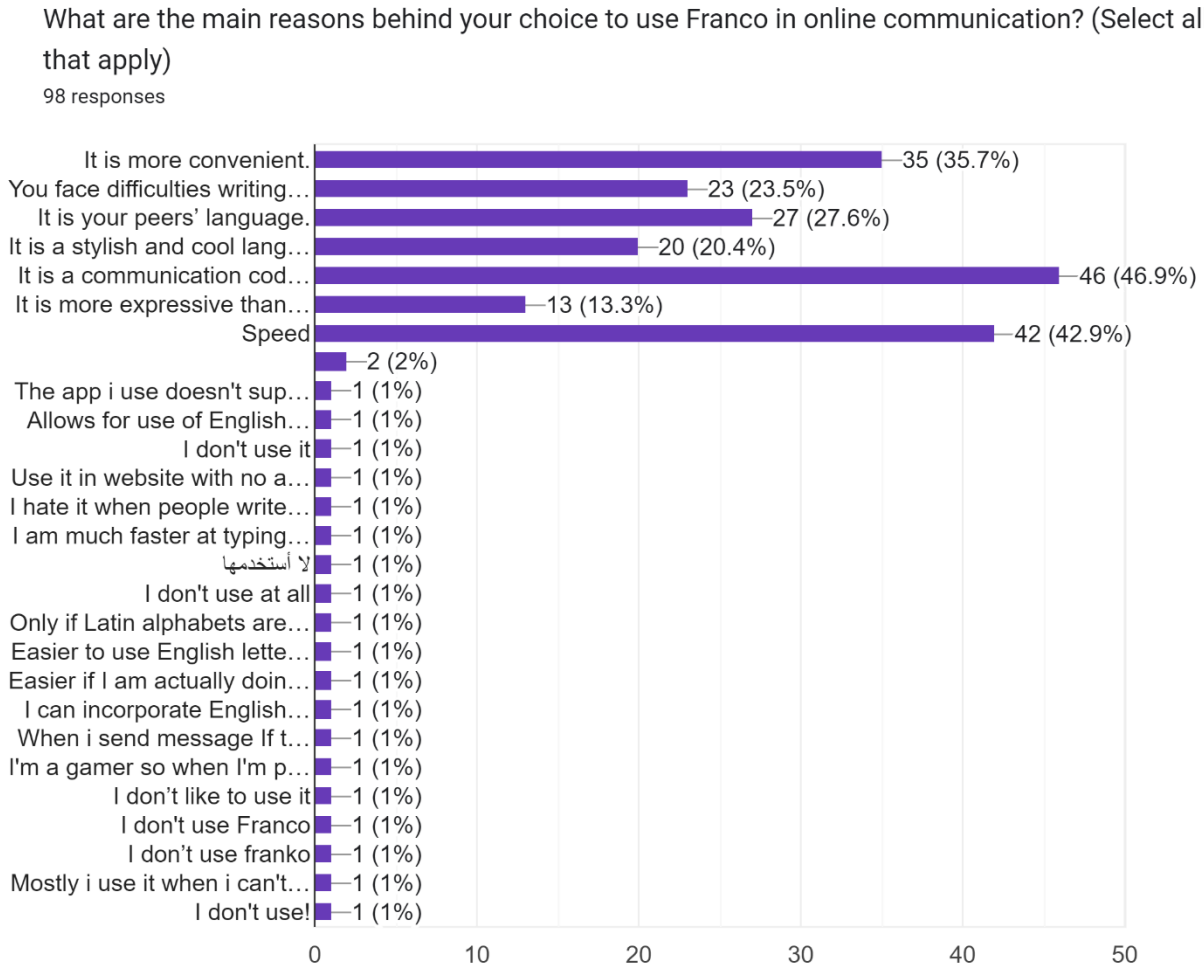
4.2 RQ 2: The Reasons Behind the Usage of Arabizi among the Egyptian Youth

In order to answer this research question, the data from item 16 in the research question is analyzed. This item is a checklist question that asks participants to choose all the reasons that led them to use Franco in their online communication. These reasons were collected and inferred from previous studies (Akbar et al., 2020; Alghamdi & Petraki, 2018; Bardaweel & Rababah, 2021). The following are the reasons that were mentioned in the list: 1) It is more convenient. 2) You face difficulties writing in Arabic letters. 3) It is your peers' language. 4) It is a stylish and cool language. 5) It is a communication code among your generation. 6) It is more expressive than Arabic. 7) Speed. Moreover, participants were given the option to add any other reasons or to state why they did not use Franco at all.

4.2.1 Reasons Behind the Usage of Franco in Online Communication

The checklist question provided multiple options for participants to select the main reasons behind their choice to use Franco in online communication, allowing them to choose more than one option. See (Figure 4.14).

Figure 4.14



The results show that 46.9% of participants use Franco because it serves as a communication code among their generation, while 42.9% find it faster to type in Franco. Convenience (easy of usage) is another significant factor, with 35.7% of participants citing it as a reason for using Franco. Additionally, 27.6% of participants mentioned that Franco is the language of their peers, and 23.5% reported difficulties with writing in Arabic orthography as a reason for their preference. Franco's stylish and cool language appeal was noted by 20.4% of participants, and 13.3% felt it is more expressive than Arabic.

Less commonly chosen reasons include using Franco because the apps they use do not support Arabic (2%), allowing for the use of English and Arabic interchangeably (1%), and its compatibility with websites that do not allow Arabic text (1%). Some participants (1%) indicated they do not use Franco because they hate it when people write Arabic in Latin letters, they prefer Arabic orthography, or they are not comfortable with it. Additionally, there were unique individual reasons, such as in gaming contexts where Arabic orthography is not supported or the convenience of not switching back and forth between Arabic and English on the keyboard. See (Table 4.31).

Table (4.31)

Reasons for Using Franco in Online Communication among Egyptian Youth

Reasons	Percentage
Serves as communication code among generation	46.9
Faster to type	42.9
Convenience	35.7
Language of peers	27.6
Difficulties with Arabic orthography	23.5
Stylish and cool language	20.4
More expressive than Arabic	13.3

Apps do not support Arabic	2.0
Allows use of English and Arabic interchangeably	1.0
Compatibility with websites not supporting Arabic	1.0
Dislike for Franco/Prefer Arabic orthography	1.0
Unique reasons (e.g., gaming contexts)	1.0

4.2.2 Follow-Up Question (If you do not use Franco at all, please state why)

As a follow-up question to the previous question, in order to adhere to the preference of the participants who do not prefer to use Franco in online communication, participants were asked to mention the reasons why they do not prefer Franco. The qualitative data collected from 38 participants who do not use Franco revealed several recurring themes, highlighting concerns about the impact of Franco on the Arabic language and cultural identity, practical challenges, and personal preferences against its usage as will be discussed in more detail in the following sections.

i. Concerns About Arabic Language and Cultural Identity

A significant number of participants expressed concerns that using Franco could gradually erode the Arabic language and cultural identity. For instance, one participant emphasized, "I appreciate the Arabic language and I think writing Arabic with English letters will erase our Arabic identity gradually." Another participant echoed this reaction, stating, "It is

useless and has destroyed the Arabic language; it is like when you write English words in Arabic letters like this (مايْ نيم از). It is totally incomprehensible for me to use or read if I can write the language as the natives use it."

The preservation of cultural heritage and identity was a strong motivator for many. One participant articulated, "I try to minimize using it as much as possible for multiple reasons. (1) It's ambiguous and non-standardized: every word can be written in 100 different ways and every spelling can mean multiple words. (2) Future and history: if people normalize using Franco too much, a lot of people will not be able to read Arabic as much and as such they will have a harder time reading old documents and connecting with our history, culture, and heritage. … (3) National identity."

Another participant was direct in their reasoning, stating, "Because we are Arabs and our language is Arabic, so there is no reason to use Franco except in cases of necessity, such as applications that do not support Arabic. Otherwise, what is the benefit of using it when we can use our language that we have been speaking since we were born!!!"

ii. Practical Challenges and Personal Preferences

Many participants highlighted the practical challenges and personal preferences for not using Franco. Several mentioned the difficulty and inconvenience of using Franco, with one participant stating, "It's not a language for me, I hate this type of reading." Another elaborated, "Because I feel Arabic is easier and more expressive."

The non-standardized nature and inefficiency of Franco were also noted as significant drawbacks. One participant explained, "It's ambiguous and non-standardized: every word can be written in 100 different ways and every spelling can mean multiple words. It's inefficient: in

Arabic, we typically only write the consonants and the long vowels, meanwhile, people use to also write the short vowels in Franco which makes it less time and space efficient."

iii. Discomfort and Dislike Towards Franco

Several participants expressed a strong personal dislike for Franco, describing it as cringy, disrespectful, or simply unnecessary. One participant remarked, "I don't like it. I feel like I'm suffocated when I read it. I don't think it's cool at all. I prefer using English or Arabic, not a creepy mix." Another participant shared, "It sounds too much as if I am pretending to be cool, I consider it cringy. I only use it when someone is starting a conversation using it."

A participant who values the classical Arabic language shared, "I do not use it for several reasons, which I can summarize as being that I love the classical Arabic language and am proud of it, as it is part of our Arab identity, and I believe that I must use it in order to preserve its survival and the survival of my identity. In addition, I believe that any language other than classical Arabic is not able to express everything accurately."

iv. Modern Technology and the Diminished Necessity for Franco

Some participants pointed out that modern technology, which supports Arabic keyboards, has diminished the necessity for Franco. One participant noted, "English doesn't have equivalents to certain sounds in Arabic, that some numbers stand for these sounds or similar sounds in English, now every app or site supports Arabic keyboards, it's not needed anymore."

v. Additional Insights

Other individual reasons for not using Franco included practical issues and personal comfort. One participant explained, "It's hard for me," while another found it challenging to

write Arabic words in English letters, saying, "Sometimes it is difficult to write Arabic words in English letters, and it doesn't get the right meaning."

In summary, the reasons for not using Franco are diverse but largely center around respect for the Arabic language and culture, practical challenges, and personal preferences. The responses indicate a strong desire to preserve the Arabic language and cultural identity, coupled with practical concerns about the ambiguity and inefficiency of using Franco.

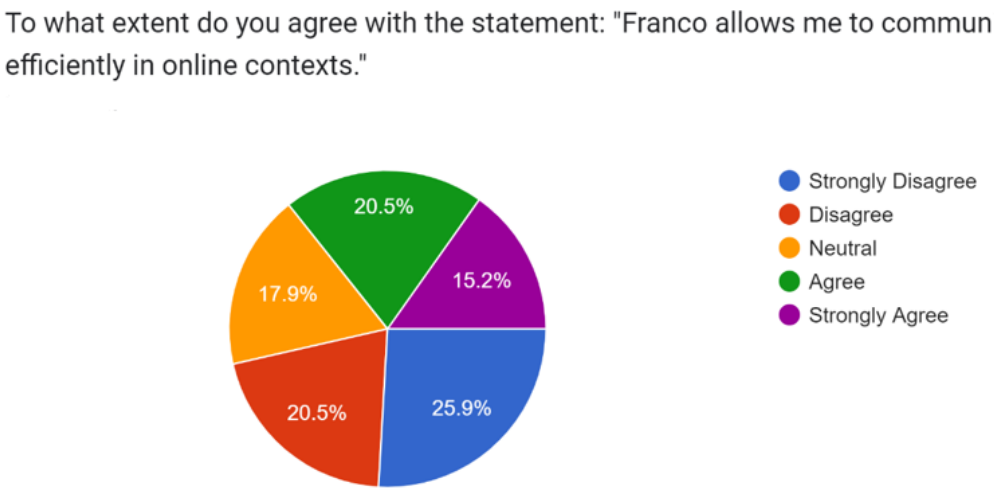
4.3 RQ3: The Attitudes towards the Use of Arabizi and how They might Differ according to the Participants' Type of Education

In order to answer this research question, the set of questions in section four of the online questionnaire aims to directly answer the third research question about participants' attitudes towards Franco. "To what extent do you agree with the statement: 'Franco allows me to communicate more efficiently in online contexts.'" This question aims to gauge individuals' efficiency of Franco in online communication. The following item, "How comfortable are you with your ability to use Franco in your online communication?", seeks to assess individuals' comfort level with using Franco in their online communication. "Please rate your level of agreement with the statement: 'I have faced negative reactions when using Franco in online communication.'" The purpose of this question is to assess individuals' agreement or disagreement with the statement that they have faced negative reactions when using Franco in online communication. The data from these items are analyzed using inferential statistics in order to explore the attitudes of Egyptian youths towards Arabizi and to examine if there are any differences in these attitudes depending on the type of education received in high school.

4.3.1 The Participants' Extent of the Efficiency of Using Franco in Online Communication

The data from the survey question that asks about the efficiency of Franco usage in online communication reveals varied attitudes among the participants. Out of 107 participants, 25.9% strongly disagreed, and 20.5% disagreed with the statement, indicating that nearly half of the participants (46.4%) do not believe that Franco enhances their online communication efficiency. On the other hand, 20.5% of participants agreed, and 15.2% strongly agreed, totaling 35.7% who perceive Franco as an efficient tool for online communication. See (Figure 4.15). The remaining 17.9% of participants were neutral on the matter, neither agreeing nor disagreeing with the statement. This distribution shows a divided opinion on the effectiveness of Franco in online communication, with a slight majority leaning towards disagreement.

Figure 4.15



The pairwise comparisons of high school graduates revealed significant differences in perceptions about the efficiency of using Franco for online communication. The main test was statistically significant. See (Figure 4.16). Specifically, international school graduates (with an average rank of 71.05) agreed significantly more with the statement that Franco enabled them to

communicate more efficiently compared to governmental/Azharian school graduates (with an average rank of 41.75). See (Figure 4.17). The average rank for national language school graduates was 54.09, showing a moderate level of agreement. The significant difference between international and governmental school graduates underscores the higher acceptance and perceived efficiency of Franco among those from international schools.

Figure 4.16

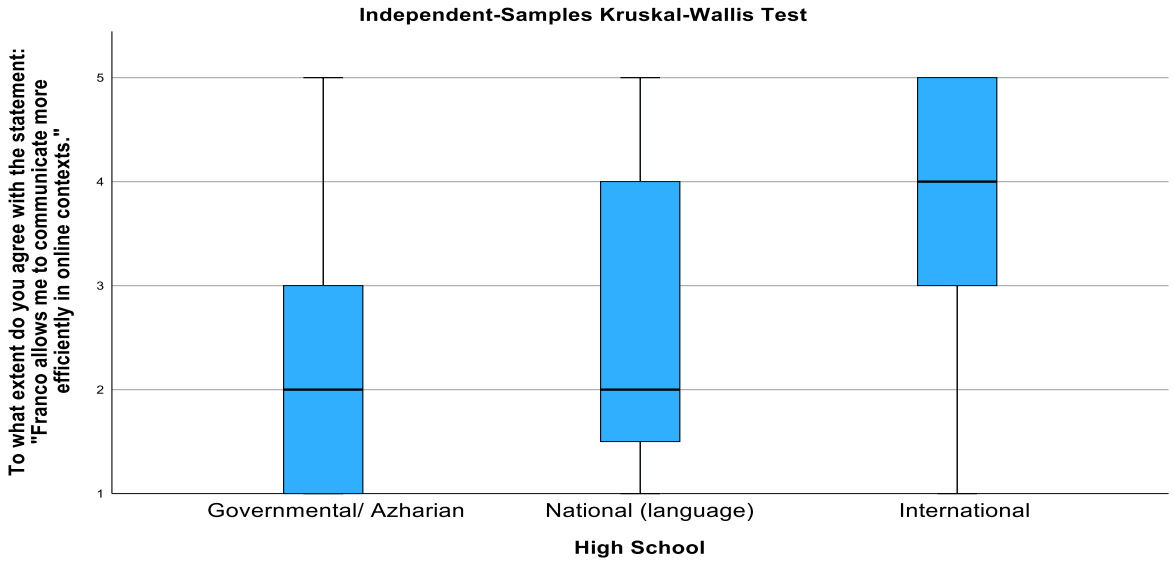
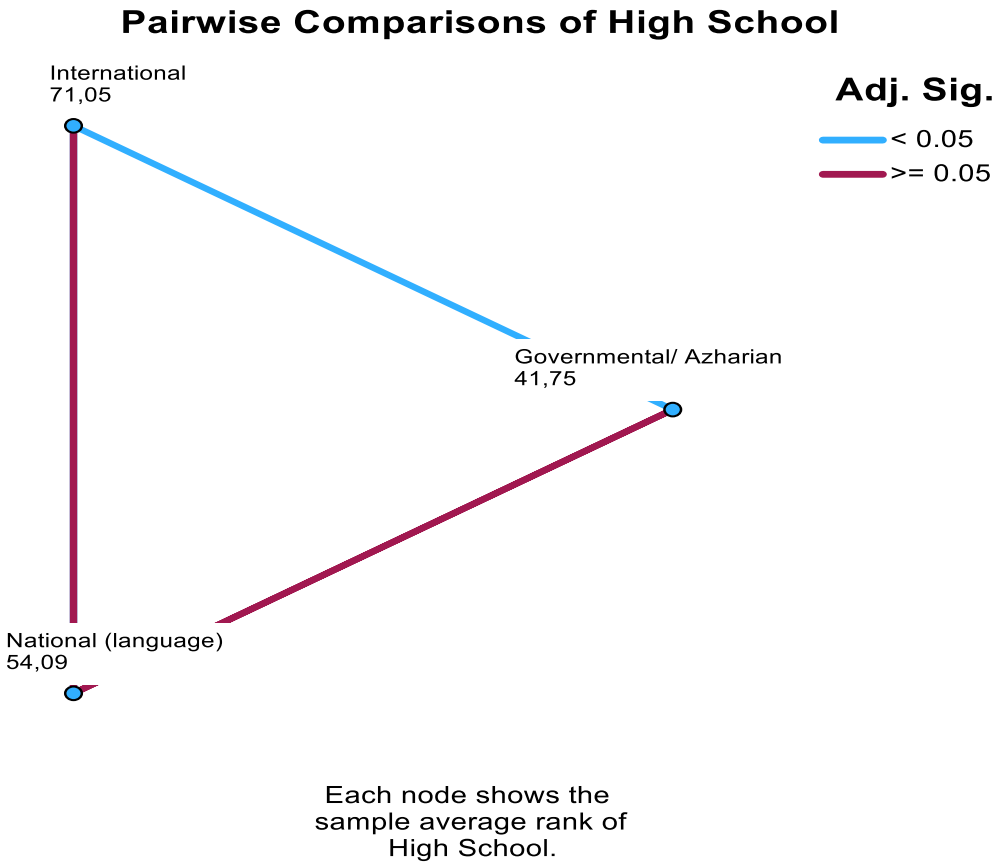


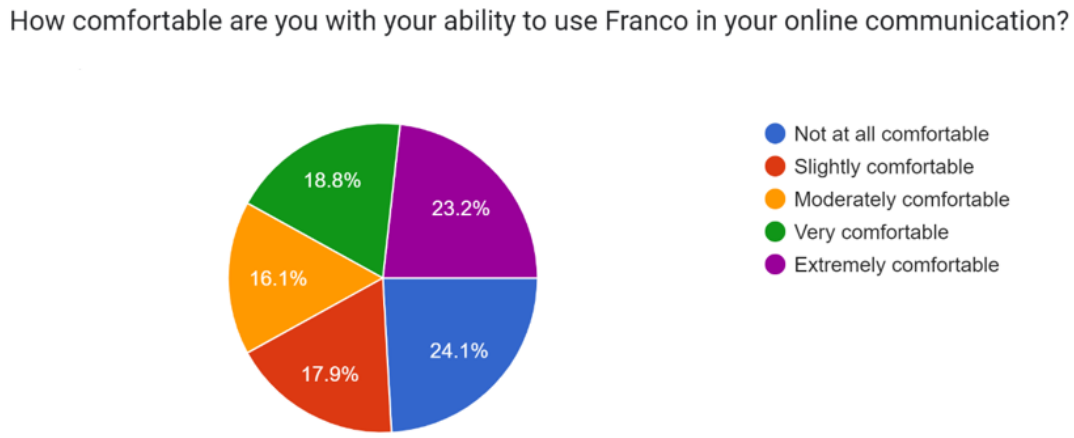
Figure 4.17



4.3.2 The Participants' Level of Comfort Using Franco in Online Communication

The survey question regarding participants' comfort with using Franco in online communication received 107 responses, indicating varied levels of comfort among the participants. Specifically, 23.2% reported feeling "extremely comfortable" with using Franco, while 18.8% felt "very comfortable." A notable 24.1% of participants described their comfort level as "moderately comfortable." In contrast, 17.9% of participants felt "slightly comfortable," and 16.1% reported feeling "not at all comfortable" using Franco in their online interactions. See (Figure 4.18). These findings reflect a broad spectrum of comfort levels with Franco, suggesting diverse experiences and familiarity with this form of communication among Egyptian youth.

Figure 4.18



The analysis of the data reveals significant differences in perceptions of Franco's convenience for online communication among graduates from different types of high schools. Specifically, the pairwise comparisons show that international school graduates (average rank 68.43) view Franco as significantly more convenient compared to graduates from governmental/Azharian schools (average rank 42.96). This statistically significant difference ($p < 0.05$) highlights that international school graduates find Franco more efficient for online communication than their counterparts from governmental schools. However, no significant difference was found between national (language) school graduates (average rank 56.28) and the other two groups. This suggests that the type of high school attended influences the perceived convenience of using Franco, particularly distinguishing international school graduates from those who attended governmental schools. See (Figures 4.19 and 4.20).

Figure 4.19

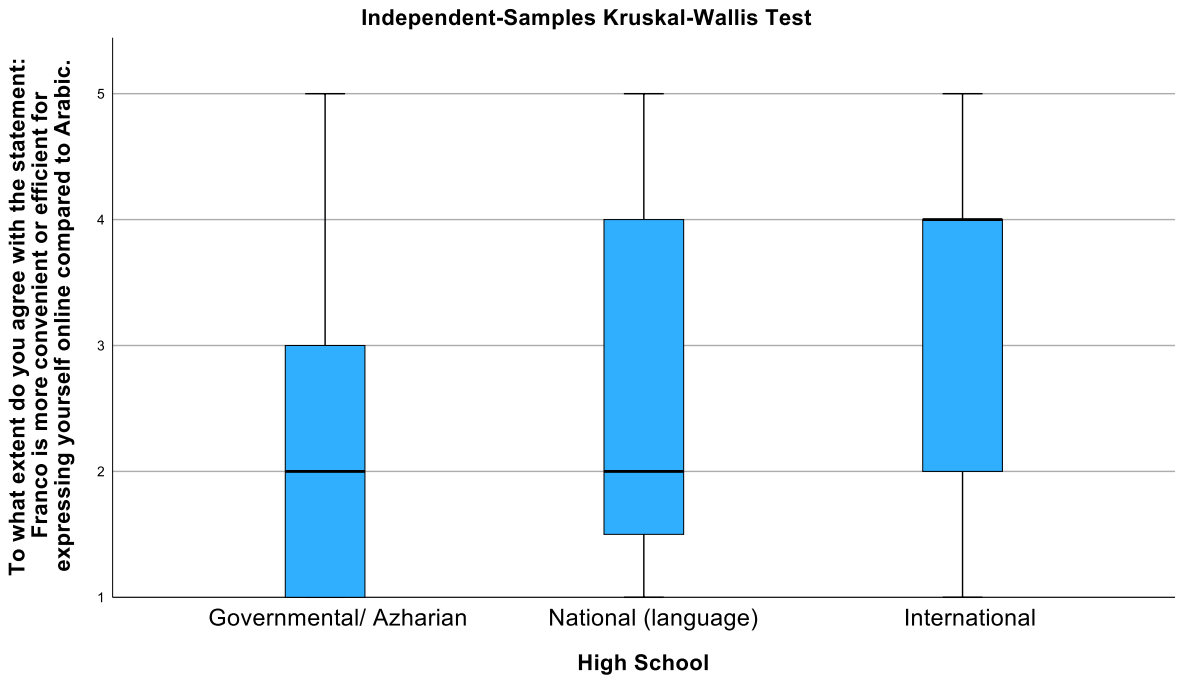
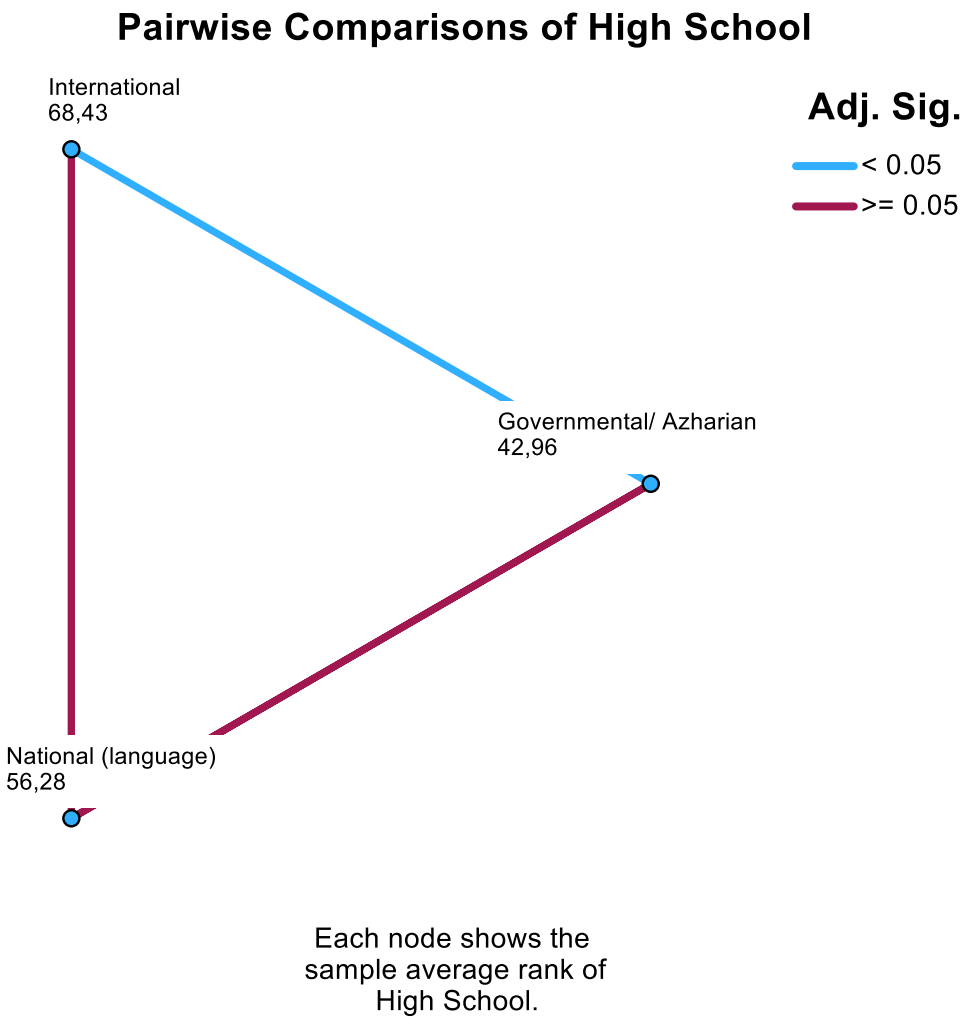

Independent-Samples Kruskal-Wallis Test
To what extent do you agree with the statement: Franco is more convenient or efficient for expressing yourself online compared to Arabic.
5
4
3
2
1
Governmental/ Azharian
National (language)
International
High School

Figure 4.20

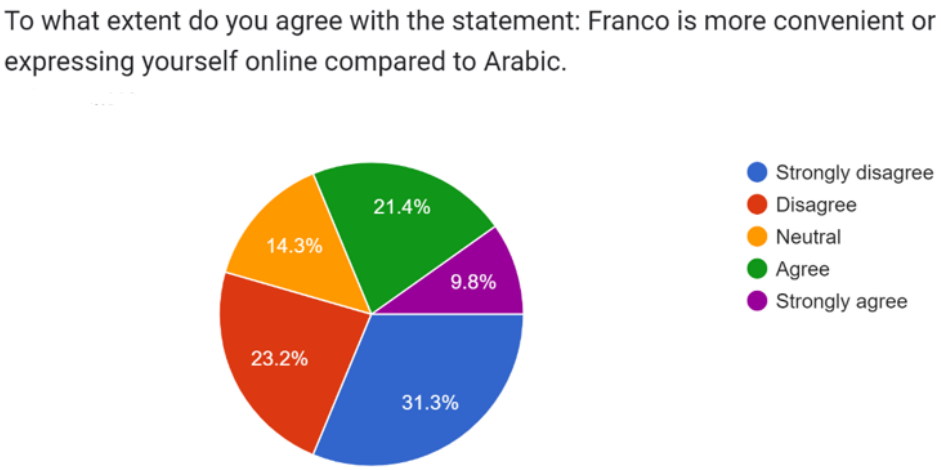


4.3.4 The Extent of Convenience or Efficiency of Franco as a Means of Self-expression

The survey question, "To what extent do you agree with the statement: Franco is more convenient or efficient for expressing yourself online compared to Arabic," received varied responses from the 107 participants. A notable portion, 31.3%, strongly disagreed with the statement, indicating that they did not find Franco more convenient or efficient. Additionally, 23.2% disagreed, further suggesting a significant number of participants were not in favor of Franco for online expression. On the other hand, 21.4% of the participants agreed, and 9.8%

strongly agreed that Franco is more convenient or efficient for online communication, showing that a portion of the participants did perceive benefits in using Franco. The remaining 14.3% were neutral, neither agreeing nor disagreeing with the statement. See (Figure 4.21). This distribution reflects a diverse range of opinions on the convenience and efficiency of using Franco compared to Arabic in online contexts.

Figure 4.21



The pairwise comparisons of high school graduates revealed statistically significant differences in their perceptions of Franco's convenience for online communication. The main test was statistically significant, indicating that the observed differences among the groups were not due to chance. Specifically, international school graduates (with an average rank of 68.43) perceived Franco as significantly more convenient for communication compared to governmental/Azharian school graduates (with an average rank of 42.96). The average rank for national language school graduates was 56.28, showing a moderate level of agreement. The significant difference between international and governmental school graduates underscores the

higher acceptance and perceived convenience of Franco among those from international schools. See (Figures 4.22 and 4.23).

Figure 4.22

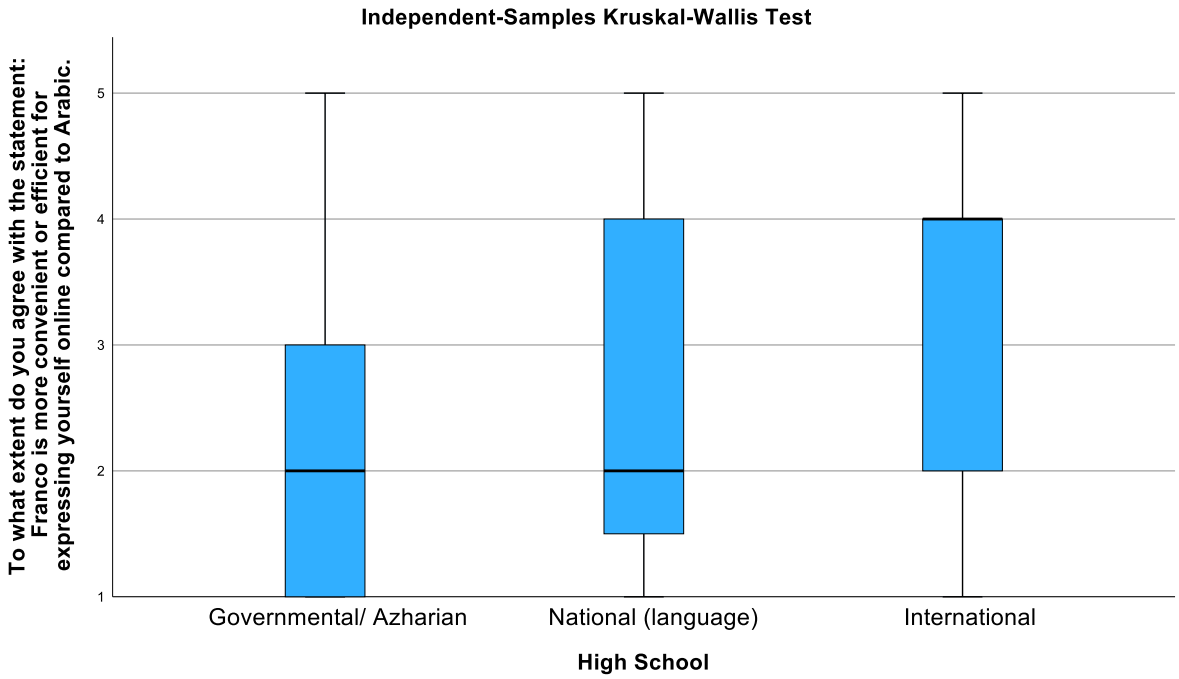
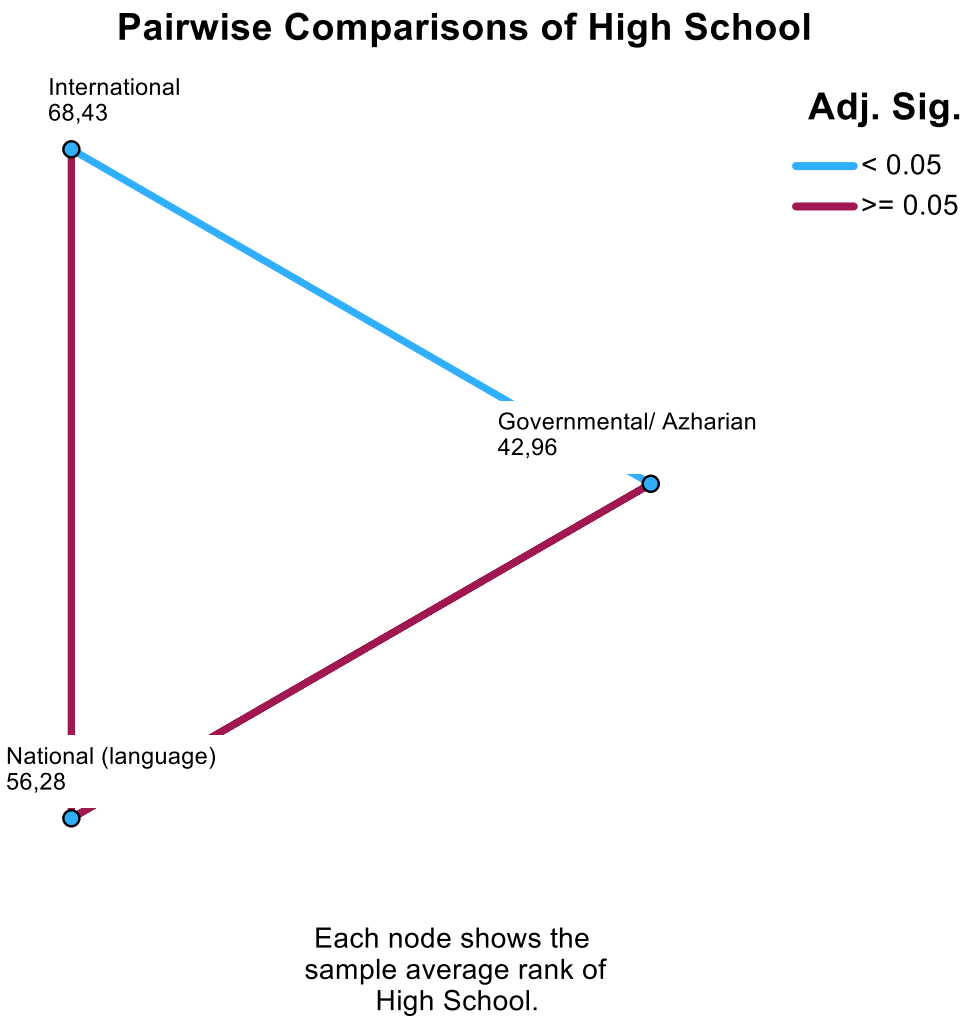


Figure 4.23

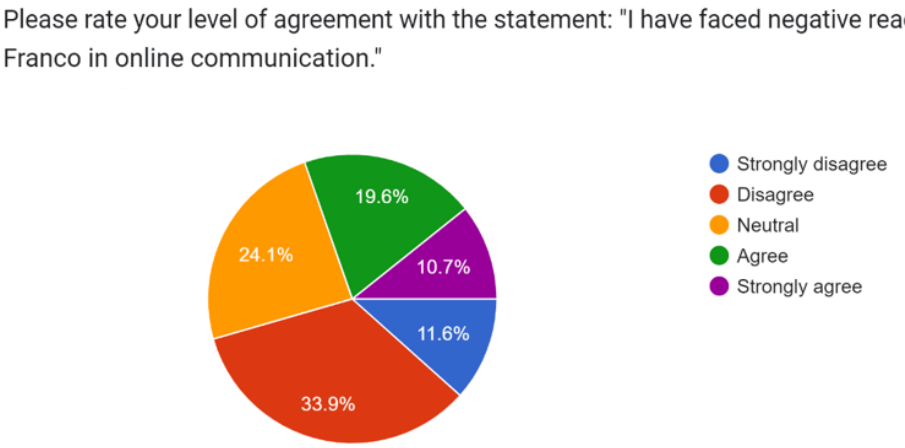


4.3.5 Participants Facing Negative Reactions When Using Franco in Online Communication

The results of the question asking about the negative reactions faced when using Franco in online communication indicate varied responses. A significant portion of participants, 33.9%, strongly disagreed with having faced negative reactions, suggesting a substantial level of acceptance or indifference towards Franco usage. Conversely, 19.6% of participants agreed, and 10.7% strongly agreed, indicating that they have encountered negative feedback, which reflects a

segment of the community that perceives Franco usage less favorably. Neutral responses were chosen by 24.1% of participants, showing uncertainty or ambivalence about the topic. Meanwhile, 11.6% disagreed with facing negative reactions, further emphasizing the mixed experiences and attitudes towards the use of Franco in online communication. See (Figure 4.24).

Figure 4.24



The analysis of responses to the question regarding negative reactions to using Franco in online communication did not reveal statistically significant differences among the high school groups. This indicates general neutrality across all groups, with neither Governmental/Azharian, National, nor International school graduates showing a distinct tendency towards experiencing more or less negativity in their use of Franco online. Each group's responses converged around a median level of neutrality, suggesting that negative reactions to Franco are perceived similarly across different educational backgrounds. In other words, they all neither agree nor disagree with facing negative reactions.

Figure 4.25

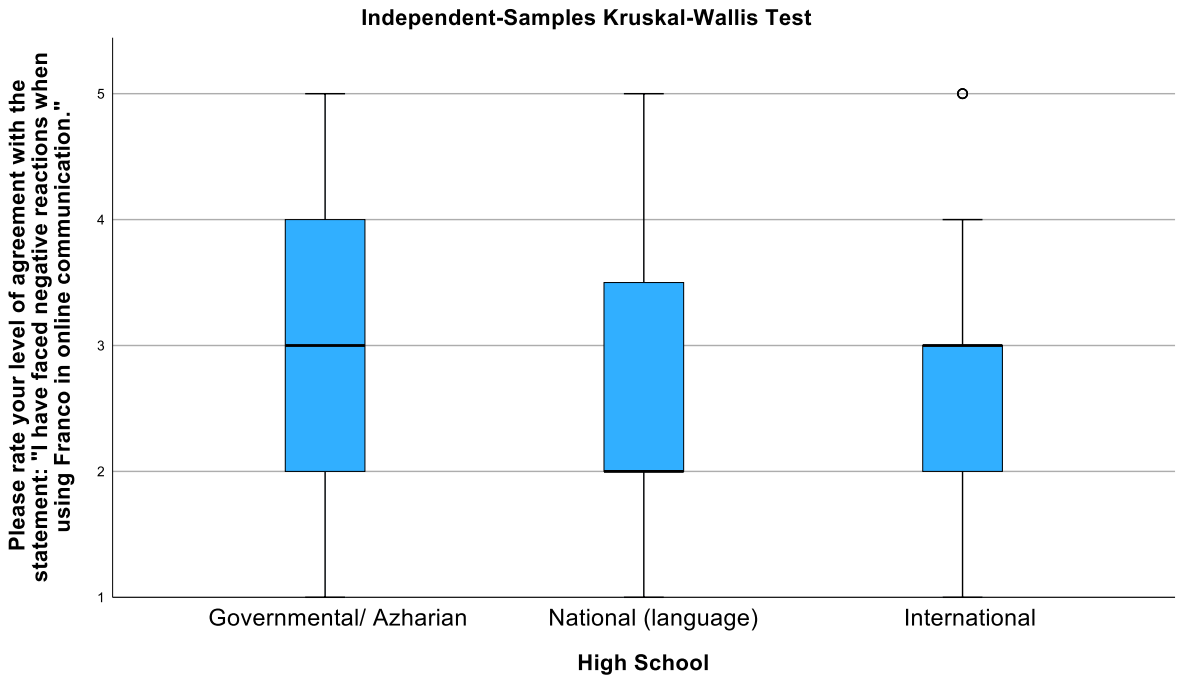
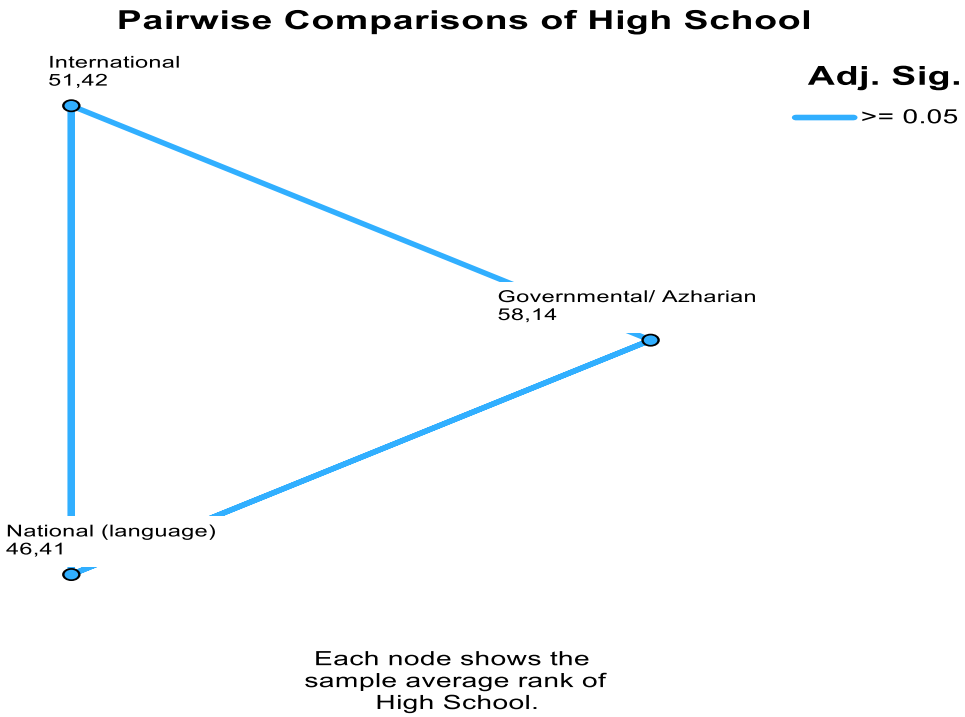

Independent-Samples Kruskal-Wallis Test
Please rate your level of agreement with the statement: "I have faced negative reactions when using Franco in online communication."
5
4
3
2
1
Governmental/ Azharian
National (language)
International
High School

Figure 4.26


Pairwise Comparisons of High School
International
51,42
Governmental/ Azharian
58,14
National (language)
46,41
Adj. Sig.
>= 0.05
Each node shows the sample average rank of High School.

4.3.5 Participants' Experience with Negative Reactions

To further investigate the negative reaction that some participants might have received, a follow-up question was asked to add more details and specifications about these situations. Providing real-life experiences is extremely important to examine how people might react to a phenomenon like Franco or Arabizi. The following paragraphs will list some of the common themes received in the 38 Responses.

The qualitative feedback from participants regarding their experiences with negative reactions to using Franco in online communication reveals a complex interplay of cultural, generational, and social factors. These reactions highlight various societal perspectives on the use of Franco, often seen as a deviation from standard Arabic language norms.

i. Cultural Disrespect

A common theme is the perception that using Franco is disrespectful to Arabic culture. For instance, one participant noted, "Because it's disrespectful to Arabic culture," echoing sentiments that Franco undermines the cultural integrity of the Arabic language. Another said, "Some older family members look down on using franco and think that it's disrespectful to the Arabic language," indicating generational divides in language use.

ii. Social Stigma and Identity

Participants reported social stigma associated with using Franco, with remarks pointing to a perceived lack of authenticity or national identity. For example, comments in online spaces reflect this stigma: "in a comments section under videos people that use franco are considered 'from Egypt not Masr' because they don't speak Arabic simply." This suggests a rejection of Franco users as less authentically connected to their national identity.

iii. Generational Tension

The generational gap is particularly pronounced, with younger users more likely to adopt Franco and older individuals or those from previous generations more likely to criticize its use. One participant relayed a typical interaction with parents: "Sometimes I text my parents in franco and usually get very angry and tell me 'yateklemy english ya arabic 3edel ya matetklemysh'... I just forget to type in English because am so used to Franco."

iv. Resistance from Peers

Even among peers, there is contention. A participant shared, "I was convincing my friend to text in Franco because she doesn't text in Franco she was upset telling me that studying in an international university changed me," which shows how Franco can be seen as a symbol of unwelcome change or westernization.

v. Perceived Elitism and Exclusion

Some feedback suggests that Franco is associated with higher social status, which can lead to exclusion or derision from those who do not partake. "When I'm talking to people who have problems with reading it," or "It's because of its difficulty in understanding if you are not proficient in it and because of its social connection to the high class," are statements that underline this point.

vi. Rejection and Mockery.

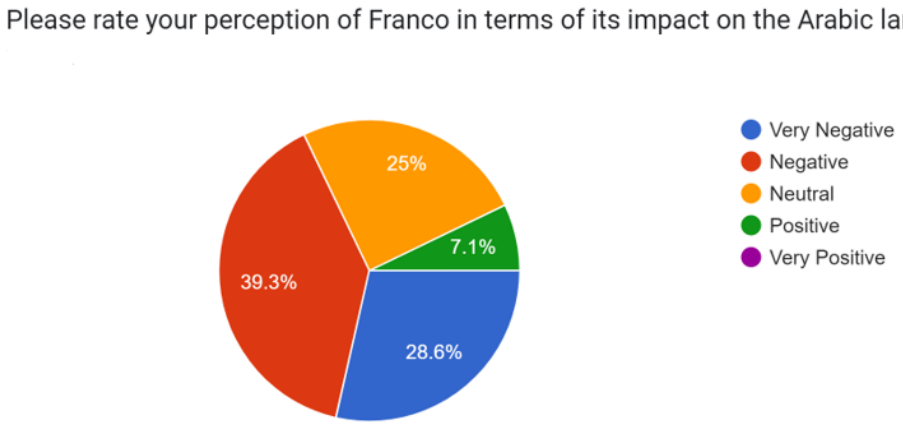
The emotional impact of using Franco also came through in responses such as, "My friends made fun of me because it is not how I normally text them," highlighting peer pressure and the desire for conformity within social circles.

This varied feedback underlines the complex socio-cultural dynamics at play when using Franco in Egypt, reflecting a landscape where language use is heavily intertwined with identity, cultural preservation, and social norms.

4.3.6 Perception of Franco in terms of its Impact on the Arabic Language

The survey results regarding perceptions of Franco's impact on the Arabic language reveal a significant lean toward negative views among the participants. Specifically, 39.3% of participants perceive Franco's impact as very negative, while 28.6% view it negatively, combining to form a majority of 67.9% who hold unfavorable opinions. In contrast, only 7.1% believe the impact to be very positive, and 25% remain neutral about Franco's influence on Arabic. See (Figure 4.27). This distribution underscores a major concern within the community about the potential erosion of the Arabic language due to the increasing use of Franco in online communication.

Figure 4.27



The analysis of the responses on the impact of Franco on the Arabic language reveals a statistically significant difference between educational backgrounds. Specifically, international school graduates rated the impact of Franco on the Arabic language slightly more favorably compared to their counterparts from governmental schools, with a mean rank of 61.93 versus 46.94, respectively. See (Figures 4.28 and 4.29) This difference is underscored by the pairwise comparisons, indicating a notable variance in perception based on the type of school attended.

Figure 4.28

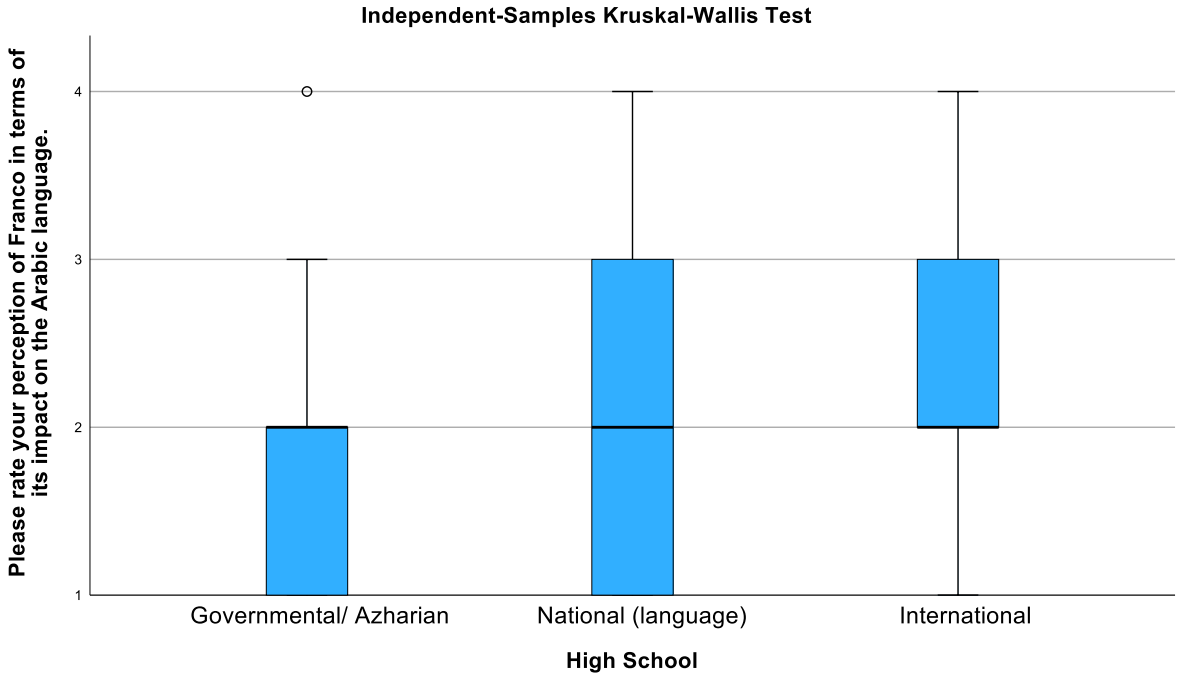
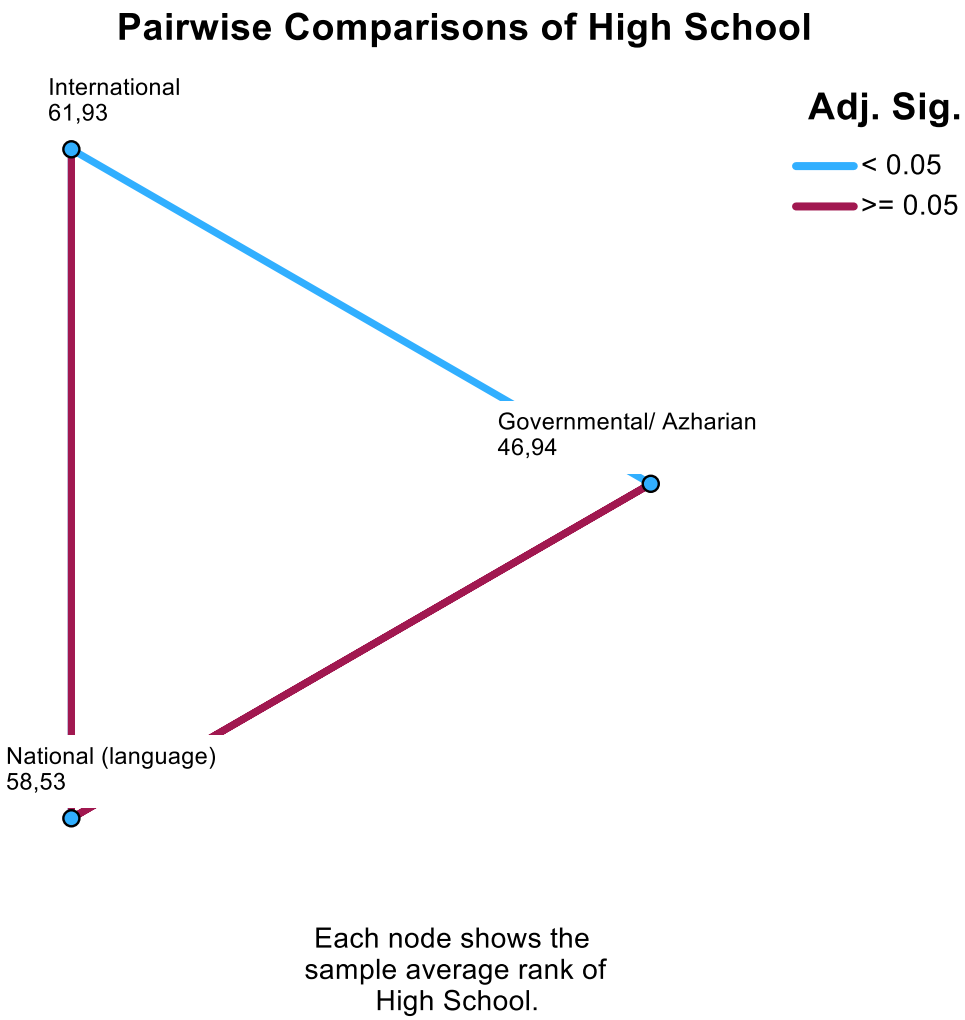


Figure 4.29



4.3.7 The Participants' Opinions of the Impact of Franco in the Arabic Language

Participants were asked to provide reasoning behind choosing an answer to the previous question. 59 responses were received. The responses provide a rich repertoire of concerns, experiences, and emotional responses that vary significantly among different age groups and social contexts. The data is thematically categorized into concerns about language degradation, cultural identity, or positive perception.

i. Language Degradation.

Participants overwhelmingly expressed a concern for the decline in Arabic language proficiency attributed to Franco's use. One participant articulates a common fear, stating, "It affects negatively because with time a person forgets to express himself in Arabic and lacks the diversity of words." Another adds, "People forget how to spell and write in Arabic," highlighting a direct impact on basic linguistic skills. The erosion of language is not limited to informal contexts; as one participant observes, "New generations from ages 10-15 lack the ability to even read simple Arabic words." Other responses highlighted its negative effect on the pronunciation of the language “It affects pronunciation since some sounds in Arabic can be the same in English like تـ and طـ are both substituted with T” and “Again it's very ambiguous and non-standardized which makes writing and reading Arabic a mess. It also usually doesn't distinguish between letters like س and ص which could have a negative impact on the language in the future if people continue using it extensively. In addition, it makes mixing foreign loan words more convenient which could make way for the gradual Anglicization of Arabic.” Another participant stated “تخرب اللغة وبيبقا عربي صوتا مش عربي كتابةً” that translates to (The Arabic language will deteriorate; therefore, it will remain only as spoken language but not as a written language).

Another set of responses addressed how it makes the Arabic language loses its beauty. One answer stated that “It loses the beauty of Arabic language.” A participant said that “ لأن اللغة العربية لغة الجزالة والتعبير والبلاغة وأفضل الكلام بها فهي توصل المعني المطلوب”; that translates to (Because the Arabic language is the language of eloquence and expression, and I really prefer to use it as it delivers the desired meaning). Another adds “ruins لغة القرآن” that translates to (it ruins the language of Quran).

ii. Cultural Identity

A significant number of responses reflect a deep-seated fear of losing cultural heritage. "It's destroying our language," states one participant, while another insists, "Because one should be proud of his tongue language and use it more frequently than Franco." These sentiments are echoed in an expressive reflection: "Franco now a days or in our generation specifically is used among each other and that made me partly forget my Arabic typing or how to communicate with my grandparents." Another response stated that “it’s not a positive thing arabic, as other things, is our heritage, it is used in our religions, and it has the right letters for our language it can’t be lost the way coptic is considered almost lost now. It feels as if our identity is slowly but surely disappearing.” Another response stated bluntly “محو هويه.” Another adds “Many the people in my circle can’t even read nor write Arabic even thought they’re 100% egyptians living on egyptian land.. In my opinion if franco wasn’t an option they will eventually learn arabic because it would be the only option.”

iii. Neutral and Positive View

Some participants noted varied attitudes towards Franco's influence over the Arabic language. A few individuals believe Franco is a gentle alternative, emphasizing its coolness and convenience for rapid communication, as one participant mentioned, "It doesn’t make any impact on the Arabic, it’s optional, more cool, and speed." Another response came from a positive perspective as it is used as a mean to simplify the Arabic language “ It simplifies the Arabic language to those who find difficulties with it.” Another pointed out that any negative effects would likely affect the Egyptian dialect more than Standard Arabic “I'm not really sure about it's effect but if it has any effect it'll be in the Egyptian dialect in arabic letters not the

standard Arabic used in the arabic world and globally". Finally, another response stated "It doesn't harm the Arabic langue in anyway."

Franco, while seen as a tool for modern and efficient communication by some, is perceived by others as a indication of cultural erosion. The sentiment, "It feels as if our identity is slowly but surely disappearing," encapsulates the profound anxiety surrounding the future of the Arabic language in the face of Franco's pervasive influence. This rich data underscores the complex interplay between language use and identity.

4.4 RQ 4: The Distinctive Language Features of Arabizi (Franco) Utilized by Egyptian Youth

To analyze the authenticity and application of Franco in everyday online interactions, participants at the end of our online questionnaire were encouraged to submit screenshots showing their use of Franco in contexts like text messaging or social media posts. A total of 47 samples were provided, with 42 being deemed valid for analysis. These samples have been meticulously retyped from images to text format, as detailed in Appendix Two, to facilitate a more streamlined and accurate analysis process. To comprehensively analyze these texts, Sketch Engine software was employed. Sketch Engine is equipped to handle multi-language texts, accommodating billions of words and integrating linguistic features such as morphology and grammar. This tool is ideal for our purposes, enabling detailed text analysis techniques that will provide insights into the practical use and linguistic characteristics of Franco in digital communication.

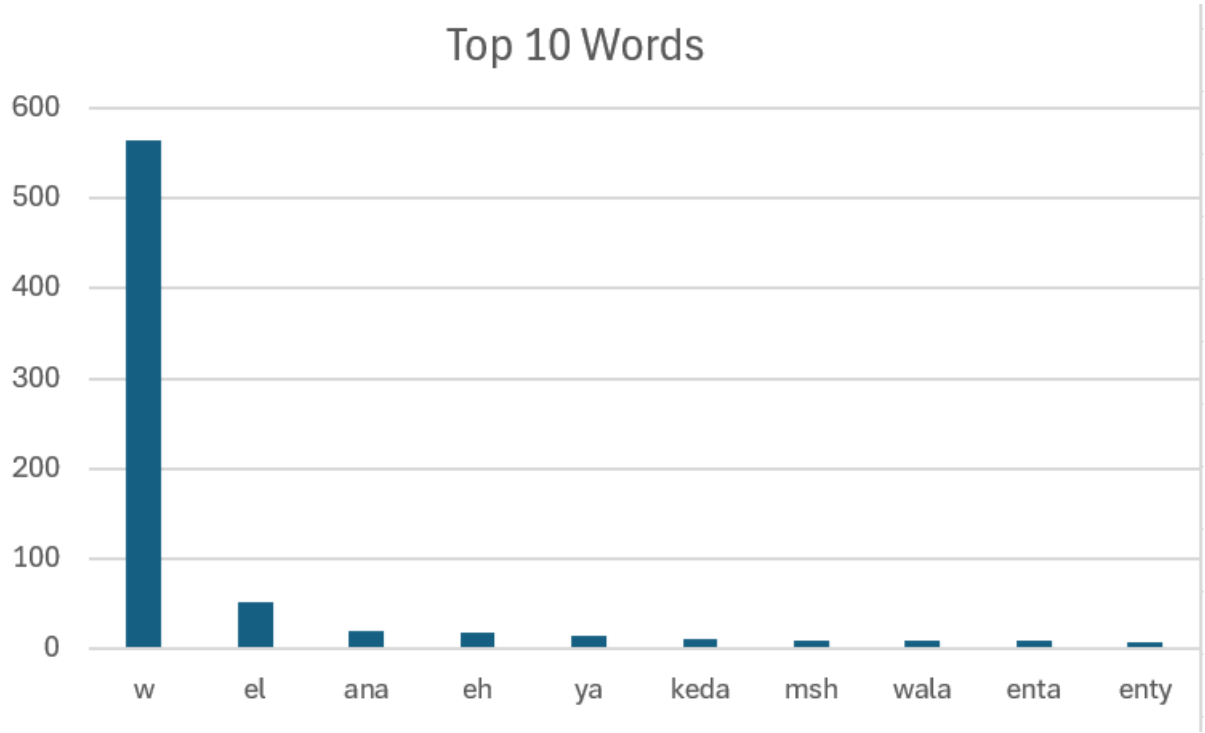
4.4.1 Top Ten Words

After analyzing all the conversations, the most frequently used word is "w," appearing 564 times, suggesting it is a common connector in the text, similar to the English "and" in usage. The next most frequent word is "el," used 52 times, representing the definite article "the" in Arabic transliterated text. The personal pronoun "ana" (meaning "I" in English) is used 20 times, reflecting personal references

within the communication. Other frequently used words include "eh" (18 times), possibly an interjection like "what" or "huh," and "ya" (14 times), often used to call attention in Arabic. The word "keda," meaning "like this" or "so," appears 12 times. Additionally, "msh" and "wala," each occurring 10 times, might convey negations such as "not" and "or," respectively. Lastly, "enta," and “enty” meaning "you," eash is used 9 times, rounding out the list and highlighting its conversational nature, where direct address is common. These words' frequencies underscore the informal and interactive character of the text, likely reflecting dialogue or personal communication. See (Figure 4.30).

Figure 4.30

Top 10 Words Used in Franco Conversations

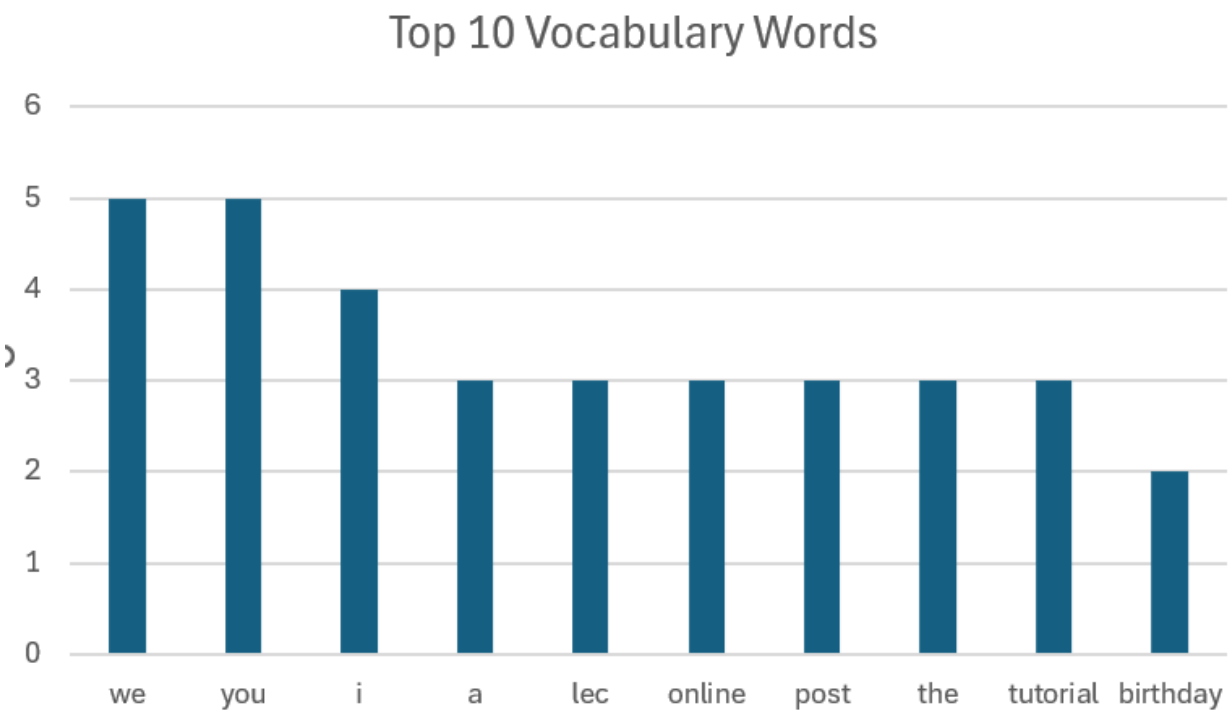


4.4.2 Top 10 English Words

The analysis revealed a consistent use of simple, everyday English words, reflecting common conversational elements in online communication. The words "we" and "you" are the most frequent, each appearing five times, suggesting a dialogic nature of the texts, possibly involving direct address and interaction. The singular first-person pronoun "I" follows closely, used four times, indicating personal narratives or opinions. The articles "a" and "the" and the preposition "in," each appearing three times, highlight basic grammatical structuring within the sentences. Notably, the words "lec," "online," "post," and "tutorial" also appear three times, pointing towards discussions likely related to educational or digital content contexts. "Birthday," mentioned twice, suggests casual or celebratory content. See (Figure 4.32).

Figure 4.32

Top 10 English Words Used in Franco Conversations



4.4.3 Code-Switching

The corpus of the conversations comprises 1735 words, of which 182 are English words and 1553 are Arabizi words. This distribution highlights the extent of code-switching within the dataset, demonstrating a significant preference for Arabizi while also incorporating English terms. The presence of English words alongside Arabizi reflects the bilingual nature of the participants and their tendency to blend linguistic elements from both languages. Despite the inclusion of English, the percentage of code-switching remains relatively low, indicating that while Egyptian youth do blend linguistic elements from both languages, they predominantly use Arabic words in Latin script much more in their communications.

4.4.4 Features of Arabizi Used by Egyptian Youth

The analysis highlighted several distinctive features of Arabizi content, particularly under the significant influence of English. Most of these features are common and similar to the Arabizi used by users from other Arabic countries. This linguistic blend reflects a dynamic intersection of Arabic with English, showcasing how the knowledge of a foreign language can shape and transform local linguistic landscapes. The analysis emphasizes that the Arabizi used by Egyptian youth follows CMC's dialogic nature making it a hybrid form of communication, combining elements of both writing and speech. This flexibility allows Egyptian users to adapt their communication style depending on the context and interlocuters. Such findings are pivotal in understanding the broader socio-linguistic shifts occurring within Arabic-speaking communities, especially among the youth who navigate multiple languages in their daily lives.

i. Use of Numerals instead of Letters

In Arabizi, the substitution of numbers for Arabic letters is commonly based on their visual similarity, a method referred to as using "arithmographemes." For example, the number 7 is used to represent the Arabic letter “ح”. 3 is used to represent “ع”. 6 is used to represent “ط”. 2

is used to present “ء”. 5 was used to represent “خ”. This orthographic practice, as discussed by (Tseliga, 2007) and further elaborated by Bianchi (2012a), illustrates a unique blend of alphanumeric characters to efficiently communicate in Arabic using Latin keyboards.

In the thorough analysis of the limited corpus derived from the Franco samples, the observations confirm the results of previous researchers, but also reveal certain differences that show the dynamics of Arabizi development. For instance, the numeral “7” was used 31 times in this corpus to represent the letter “ح”. The numeral “2” was used 26 times to represent the letter “ء”. The numeral “3” was used 86 times to represent the letter “ع”. The numeral “5” was used 12 times to represent the letter “خ”. However, the numeral “9” was never used to represent “ق”; the numeral “6” was never used to represent “ط”. Also, the numerals that use apostrophes were never used such as “7’”, “6’”, “9’”, and “3’”.

ii. Use of Latin Alphabet to Represent Both Long and Short Vowels

The use of the Latin alphabet in Arabizi encourages the representation of both long and short vowels in writing, as seen in examples like "mabrook”, “howa”, “youm”, “mo3ayana”, “emtaa”, a5oyaaa”, and “shoofy” for long vowels and examples like “nkhrog”, “7elwa”, “sah” “nos”, and “roht”. This practice essentially contradicts the consonantal nature of the Arabic script, where the root of words was primarily composed of consonants, with vowels—being fewer in number—inserted between consonants to modify and form various grammatical forms. This consonant-focused structure contrasts with the Arabizi practice, where vowels are explicitly written to reflect the phonetic nuances of the language, enhancing clarity in digital communication. In addition, words like “nkhrog” twist the consonant cluster nature of Arabic language as a CVC language.

iii. Singling out the Definite Article

In Modern Standard Arabic (MSA), the definite article is integrated into the word it modifies and is never used separately. However, in Arabizi texts, there is a noticeable tendency to separate the definite article from the word, treating it as an independent element. This deviation from the standard structure of Arabic writing highlights a distinctive feature of Arabizi, where the norms of the Arabic script are adapted to fit the phonetic and visual elements of the Latin alphabet. In the set of data being analyzed, it was observed that “el,” representing “the,” was used 52 times, and it was separated in all of these examples. This variation displayed by different users suggests that while this adaptation is notable, a larger body of samples is necessary to firmly establish the consistency and implications of this practice within Arabizi usage.

Use of Diagraphs to Express a Single Sound

In the analyzed conversations, there is a noticeable tendency to express complex, specific Arabic sounds—those without direct equivalents in Latin script—using combinations of two letters, or digraphs. Examples from the data are digraph “sh” as in “mathzarysh”, “gh” as in “shughl”, and “kh” as in "khales”. However, “th” was never used that could be attributed to the fact that the Egyptian colloquial in the spoken form does not use either “ث” or “ذ”. This approach of using diagraphs to express a single sound contrast with the conventional principles of Arabic script, where each sound is typically represented by a single graphical notation. The use of digraphs in Arabizi demonstrates an adaptation to the Latin alphabet, allowing users to convey unique Arabic phonetic elements in a script that does not inherently accommodate them.

Conclusion

Chapter Four presented an in-depth exploration of the phenomenon of Arabizi in the Egyptian context by examining the language practices of young Egyptians in online communication. This chapter analyzed several key research questions, focusing on identifying the most common language varieties employed by Egyptian youth, the distinctive features of Arabizi utilized by them, and the underlying reasons and attitudes towards its usage. The analysis also identified distinctive features of Arabizi, including the use of numbers to represent Arabic sounds and the blending of English and Arabic, reflecting a dynamic interplay of linguistic influences. These findings contribute to understanding the evolving linguistic landscape in Egypt, setting the stage for the subsequent discussion chapter, which will delve deeper into the implications of these results and their significance within the broader sociolinguistic framework.

Chapter Five: Discussion

This chapter aims to delve into the findings presented in the results chapter, providing an in-depth analysis of the language practices of Egyptian youth in online communication by answering the following research questions:

- What are the most common language varieties employed by Egyptian youth in different online contexts and with different addressees?
- What are the underlying reasons for the current usage of Arabizi (Franco) in online communication among Egyptian youth?
- What are the attitudes of Egyptian youth towards Arabizi (Franco) usage? Do these attitudes differ according to the type of education received in high school? and what does this difference indicate?
- What are the distinctive language features of Arabizi (Franco) utilized by Egyptian youth?

The study focuses on understanding the phenomenon of Arabizi and the educational background as a sociolinguistic factor that influences language choice in online communication. This chapter explores the implications of the results, considering how they align with or challenge existing literature on Arabizi and language variation among Arabic-speaking communities.

The chapter begins by revisiting the research questions and providing a summary of the results of each question. The discussion will interpret the data, situating the findings within the broader context of research conducted on Arabizi and examining their significance in light of

previous studies. Key themes such as identity expression, cultural dynamics, and the impact of educational backgrounds on language preferences are explored.

By critically examining the results, this discussion aims to offer valuable insights into the linguistic variation of Egyptian youth and contribute to the ongoing discourse on Arabizi's role as a legitimate and used variety in online communication. Finally, the study's limitations are assessed and areas for future research are proposed to enhance the understanding of Arabizi and its sociolinguistic implications.

5.1 Common Language Varieties Employed by Egyptian Youth in Different Online Contexts

To answer the first research question, "What are the most common language varieties employed by Egyptian youth in different online contexts?", the study analyzed the language preferences of Egyptian youth across various online scenarios. The analysis revealed significant differences in language variety usage depending on the context of communication and addressees. The study utilized quantitative data from an online questionnaire to provide a comprehensive view of these common varieties and the contexts that they are used in.

5.1.1 Frequency of Arabizi Usage.

The analysis indicated that Arabizi is frequently used by Egyptian youth, particularly among those who attended national and international schools. The usage of Franco was less prevalent among governmental school graduates, highlighting a correlation between educational background and language preferences in online communication. Moreover, Arabic 3maya in Arabic letters variety is most preferred by governmental school graduates, followed by national school graduates, and least preferred by international school graduates in online communication.

The findings also highlight the fundamental role of Arabizi in social discourse within the Egyptian community. The findings correspond to how Akbar et al. (2020) describe Arabizi in the Kuwaiti community Arabizi as “an emerging non-standard language variety that co-exists with the Kuwaiti dialect” (p.14). Reflecting on the Egyptian community, it could be noticed from the findings of the current study that Arabizi is frequently used alongside other language varieties in online communication by Egyptian youth with almost half of the participants stating that they frequently use Arabizi in online communication.

It could be noticed that young Egyptians, regardless of their socioeconomic status, have access to internet on smartphones on a daily basis. This allows them to excessively use social media for online communication. The participants in the current study state that on average they spent from two to four hours communicating online. Computer-mediated communication has broadened the scope of vernacular writing, introducing it to new contexts with diverse styles and norms, and has increased its visibility and acceptance compared to the past (Androutsopoulos, 2011). The globalization of English-based technology has prompted the current Arab generation, including Egyptians, to increasingly rely on the Latin alphabet for digital communication in an innovative way, which is Arabizi (Allehaiby, 2013). It is evident from the analysis of the data that Arabizi is a widespread form of language variation that is used by youth in online communication (Abu-Liel et al., 2019; Akbar et al., 2020; Alanazi, 2022; Alghamdi & Petraki, 2018; Bardaweel & Rababah, 2021, 2022).

The results confirm Alajmi’s (2017) claim that Arabizi is commonly used in social networking sites and texting and is particularly popular among young people in their early twenties to late twenties. However, Sullivan's (2017) results indicate that Arabizi is less commonly used by Lebanese on Twitter. Even though Twitter was not used as a context for this

study, Arabizi was found to be commonly used by Egyptians in online communication in other social media apps.

The findings of the study are aligned with the results of the study conducted by El-Essawi (2011) in the Egyptian context. All the common five language varieties are used by the Egyptian youth in online communication. In addition, Arabizi (Franco) has gained acceptance as a legitimate form of communication among Egyptian youth. The current study's findings resonate with El-Essawi's (2011) exploration of Arabic-English mixtures using Latin script. This study complements El-Essawi's findings by demonstrating the widespread adoption of Arabizi in digital contexts, particularly among youth from diverse educational backgrounds. This aligns with Essawi's observation of the growing control of English and its impact on language choices; however, El-Essawi's study dealt mainly with hand-written texts and did not address digital contexts.

The current study highlights the adaptability of Egyptian youth in navigating linguistic boundaries by using different language varieties in online communication according to the addressee and context. Together, these findings illustrate the complex landscape of language use in Egypt, where Arabizi serves as both a practical communication tool and a symbol of linguistic variation.

The current study offers insightful parallels and contrasts with Akbar et al. (2020) research conducted in the Kuwaiti context. Both studies explore the influence of educational backgrounds on language practices and the sociolinguistic dynamics that accompany the use of Arabizi in digital communication. In the Kuwaiti study, Akbar et al. found that Arabizi is prevalent among young Kuwaitis who have attended English private schools, whereas public school students tend to use it less frequently. This trend is mirrored in the Egyptian context,

where the current study reveals that international school graduates are more inclined to use Arabizi compared to their counterparts from governmental schools. This suggests a shared pattern across the two countries, where exposure to bilingual or multilingual educational environments encourages greater linguistic flexibility and the adoption of hybrid language forms like Arabizi.

While the study revealed that students from governmental and Azharian schools also engage in using Arabizi in their online communication, it raises a question about the extent to which using Arabizi is linked specifically to bilingualism. The study did not thoroughly examine if the use of Franco (Arabizi) is predominantly by bilingual youth. This gap suggests that future research should investigate whether bilingualism is a significant factor in the adoption of Arabizi among Egyptian youth, or if other factors, such as exposure to digital environments or social influences, play a more crucial role. Understanding this distinction could provide deeper insights into the sociolinguistic dynamics at play and the factors driving language variation in digital communication.

5.1.2 Language Varieties by Social Context with Different Addressees

The analysis of language varieties used for online communication with older family members revealed significant differences based on educational background. Governmental school graduates predominantly use "Arabic 3maya in Arabic letters," while this variety is less common among international school graduates. In contrast, "Arabic 3maya in English letters" is used by national and international school graduates but not by governmental school graduates. The analysis also showed a significant difference between high school groups in their preferred language variety when communicating with younger family members. Specifically, international school graduates are less likely to use "Arabic 3maya in Arabic letters" compared to

governmental school graduates. According to Akbar (Akbar, 2019) Arabizi was used in online communication with 45% compared to other varieties of online communication. According to the results of her study, Kuwaiti youth tended to use it heavily when communicating with friends and siblings and use it less when communicating with parents.

When communicating with friends, a significantly lower proportion of international school graduates prefer "Arabic 3maya in Arabic letters" compared to governmental school graduates. However, in the context of communication with work or study colleagues, the main test did not show statistically significant differences between the groups, possibly due to the limited sample size. For communication with teachers and professors, government school graduates exhibit a lower preference for English and a higher preference for Standard Arabic compared to graduates from national and international schools. In terms of communicating with work bosses or supervisors, there are no significant differences between the groups, with the majority using English across all high school groups. This could be attributed to the fact that speaking and communicating in English is linked to prestige or high status in the Egyptian context.

The findings indicate that educational background significantly influences language use and communication preferences among Egyptians. International school graduates, exposed to bilingual environments, often engage in code-switching and prefer "Arabic 3maya in English letters," reflecting their comfort with integrating English into daily communication. In contrast, governmental school graduates predominantly use "Arabic 3maya in Arabic letters," suggesting a more traditional linguistic environment. This divergence is evident across various communication contexts, with international school graduates favoring English or mixed language forms in professional and academic settings, while governmental school graduates lean towards

Standard Arabic. These findings highlight the role of education in shaping linguistic flexibility and the adoption of different language varieties, influenced by the social and professional expectations within specific contexts.

5.1.3 Language Preferences in Specific Contexts.

The analysis of language preferences for online communication reveals notable differences among high school groups, particularly in contexts involving personal matters and emotions. A significantly higher proportion of governmental school graduates prefer using "Arabic 3maya in Arabic letters" for discussing personal and emotional matters, while international school graduates more frequently use "Arabic 3maya in English letters." When it comes to debating or discussing societal issues online, although the main test found significant differences among the groups, the pairwise comparisons did not show statistically significant differences, possibly due to sample size constraints. In terms of sending birthday greetings or celebratory messages, international school graduates are more likely to use a mixture of English and Arabic words in English letters (Franco) compared to governmental school graduates. Finally, for religious holidays and messages, there are no significant differences between the groups, with most participants from each group using Standard Arabic or "Arabic 3maya in Arabic letters."

While both El-Essawi's (2011) study and the current research highlight the shift towards hybridized or English-dominant language varieties in specific social contexts, there are notable differences that the current study reveals. El-Essawi emphasizes the dominance of English and English/Arabic mixtures in both formal and informal settings, with English often replacing Modern Standard Arabic (MSA) among bilinguals in global or educational contexts. In contrast, the current study adds a deeper understanding by showing that educational background

significantly influences language preferences. Specifically, international school graduates are more likely to use a mixture of English and Arabic in English letters (Franco) for personal and emotional communication, while governmental school graduates tend to prefer "Arabic 3maya in Arabic letters." This study not only confirms the prevalence of hybridized forms but also highlights the persistence of Arabic in specific contexts among certain educational groups, offering a more nuanced view of language use among Egyptian youth.

5.1.4 Influence of Educational Background

The results indicate that educational background significantly affects language use, particularly in how spoken varieties are written and used online. The preference for "Arabic 3maya in Arabic letters" among governmental school graduates for personal and emotional communication reflects a connection to spoken Arabic, whereas international school graduates lean towards "Arabic 3maya in English letters," showing a higher integration of English. This suggests that educational context influences not only the choice of language varieties but also the adaptation of spoken language into written forms. The study confirms that while hybridized language forms are prevalent, there remains a strong use of Arabic in Arabic script in specific contexts, revealing how educational background shapes language preferences and the way vernacular speech is represented in writing.

The study found that the type of high school education significantly influenced language preferences. Graduates from international schools demonstrated a higher propensity for using mixed language varieties and English-influenced Franco compared to their counterparts from governmental schools. This suggests that exposure to bilingual or multilingual educational environments encourages greater linguistic flexibility and code-switching in online communication. This is aligned with the findings of Akbar et al. (2020) that Arabizi is a highly

popular communicative variety among students and graduates of English private schools. On the contrary, this behavior is often harshly condemned by public school attendees, leading to its rare use within that group.

The findings of this study support theories that emphasize the impact of social and educational contexts on language variation and usage. As noted by Bassiouny (2020), education as a flexible independent variable has barely been studied as a main variable in language variation in online communication. Therefore, the findings of this study contribute to the body of research by highlighting the significant role that educational background plays in shaping linguistic behavior, particularly in the online context.

Overall, the results indicate that Egyptian youth employ a diverse range of language varieties in online contexts, with preferences shaped by social relationships, conversation domain, and educational backgrounds. The findings provide insights into the dynamic nature of language use among young Egyptians, reflecting broader sociolinguistic trends and the impact of globalization on language practices.

5.2 The Reasons Behind the Usage of Arabizi among Egyptian Youth

The analysis of data from the second research question regarding the underlying reasons for using Arabizi in online communication among Egyptian youth reveals several key motivations.

5.2.1 Main Reasons for Using Arabizi

The primary data collected from a checklist question allowed participants to select multiple reasons for their choice to use Arabizi in online communication. The findings highlight several motivations.

i. Communication Code Among Generation

Nearly half of the participants use Arabizi because it serves as a communication code among their generation, signifying a cultural or peer group identity that is distinct and relatable among youth. This finding aligns with studies conducted by Alanazi (2022), Alghamdi and Petraki (2018), Bardaweel and Rababah (2022), and Muhammed et al. (2011).

ii. Speed and Convenience

The study reveals that a significant proportion of participants favor using Arabizi. Specifically, they find it faster to type in Arabizi and find it more convenient, which underscores the practical aspects of Franco in facilitating quick and efficient communication. This reason has almost been highlighted by all the studies conducted on this matter (Akbar, 2019; Alajmi, 2014; Alanazi, 2022; Alghamdi & Petraki, 2018; Bardaweel & Rababah, 2021; Muhammed et al., 2011). This supports the broader trend identified in the literature, demonstrating that practical considerations are central to the choice of language varieties in digital interactions.

iii. Peer Influence and Stylishness

Arabizi is also seen as the language of peers, with many participants noting its prevalence within their social circles. Additionally, some participants view Arabizi as stylish and cool, indicating that it resonates with contemporary youth culture. This perception aligns with findings from Alajmi (2014) and Bardaweel and Rababah (2022), who also highlighted Franco's social appeal and its association with modern, youthful trends. As Hall (2013) points out, language use is influenced by factors such as values, beliefs, attitudes, and social history, all of which shape individual social identity. The popularity of Arabizi among young people reflects these factors, illustrating how language choices are intertwined with social identity and cultural trends.

iv. Difficulty with Arabic Orthography.

A large number of participants reported difficulties with writing in Arabic orthography, which highlights how linguistic challenges contribute to the adoption of Arabizi for easier communication. This finding aligns with research by Alajmi (2014), Alanazi (2022), and Alsabaan (2014), who have similarly noted that practical writing difficulties often drive the preference for Arabizi. The ease of using Arabizi reflects its role in facilitating more efficient and accessible communication among users.

v. Expressiveness

Despite being less commonly cited, some of the participants feel that Arabizi is more expressive than Arabic, which may reflect the flexibility and informality that Arabizi provides in expressing emotions and ideas. Akbar (2019) reported that participants indicated that Arabizi was more flexible in discussing taboo topics such as sex. This indicates that Arabizi provides a linguistic space that accommodates discussions of sensitive or personal matters in a way that feels less constrained and more accessible to users.

vi. Additional Insights and Unique Reasons

Less frequently cited reasons for using Arabizi include the inability of certain apps to support Arabic text, and the convenience of not having to switch between English and Arabic keyboards, which was mentioned in Maamouri et al.(2014). Even with the advancement of technology and incorporation of Arabizi as a digitally mediated language, Arabic orthography is not supported in specific contexts such as gaming. This was stated as a reason by some participants.

The idea that Arabizi is associated with prestige and educated status, as highlighted by Al-Khatib and Sabbah (2008), Bardaweel and Rababah (2022), and Palfreyman and Khalil

(2003), could be relevant to the findings of this study. If Arabizi is perceived as a marker of modernity or higher social status, it might explain its prevalent use among certain groups, such as young Egyptians who graduated from high school. Al-Khatib and Sabbah (2008) and Palfreyman and Khalil (2003) suggest that such ideologies can influence language use. However, the results of the current study demonstrate that Arabizi is also used by Egyptians who graduated from governmental schools. As a result, these factors cannot be broadly applied to the Egyptian context.

Some of the reasons that were mentioned by Alghamdi and Petraki (2018) such as the usage of Saudis of Arabizi on social media to strengthen social bonds and create distinct identities were not echoed in the current study.

5.2.2 Reasons for Not Using Franco

The analysis also revealed that some participants do not use Franco, showing themes centered on cultural identity, practical challenges, and personal preferences.

i. Cultural and Language Preservation

Many participants expressed a desire to preserve the Arabic language and cultural identity, with concerns that Arabizi could erode the Arabic language over time. One participant emphasized, "I appreciate the Arabic language and think writing Arabic with English letters will erase our Arabic identity gradually." This point of view has been raised by Al-Jarf (2019), Alsabaan (2014), Bahrainwala (2011), Darwish (2017), Ibrahim and Makhlouf (2008), and Srage (2014). The fact that this concern is echoed in several studies suggests that it is a significant issue within Arab-speaking communities, highlighting a tension between embracing new forms of digital communication and preserving the traditional linguistic and cultural identity.

ii. Practical Challenges

Several participants cited difficulties and inconvenience associated with Arabizi, describing it as "ambiguous and non-standardized," with one participant noting, "Every word can be written in 100 different ways and every spelling can mean multiple words." This provides an interesting perspective, indicating that some young people are incapable of understanding the dynamics and features of this form of online communication. This challenges the common view of Arabizi as easy and convenient, highlighting that its lack of standardization can be a barrier to effective communication. This insight opens up new research opportunities to explore how these challenges impact the use of Arabizi among different groups.

iii. Personal Discomfort

Personal dislike and discomfort with Franco were common among non-users, with participants labeling it as "cringy" and "unnecessary." One participant remarked, "I don't like it. I feel like I'm suffocated when I read it." This suggests that while Franco may be popular among certain groups, it is also met with resistance and a sense of alienation by others, reflecting the broader tension between linguistic norms and emerging digital language practices. This view aligns with that of Akbar et al. (2020) that young Kuwaitis who attended public schools view Arabizi as less enjoyable.

iv. Modern Technology

The availability of Arabic keyboards in modern technology diminishes the necessity for Franco. A participant noted, "Now every app or site supports Arabic keyboards; it's not needed anymore." Although one of the earliest and primary reasons for using Arabizi was the limited capacity of early technology to support Arabic orthography, this reason does not exist anymore.

This raises the question of why Arab youth still use it. The reasons mentioned above help in clarifying this question.

The study reveals that Egyptian youth primarily use Arabizi (Franco) in online communication due to its role as a cultural code among peers, symbolizing a distinct youth identity, a finding consistent with studies by Alanazi (2022), Alghamdi and Petraki (2018), and Bardaweel and Rababah (2022). The speed and convenience of typing in Franco make it a preferred choice for quick communication, a reason highlighted across various studies (Akbar, 2019; Alajmi, 2014; Alanazi, 2022). Additionally, its perception as stylish and cool, along with peer influence, reinforces its appeal among youth, as noted by Alajmi (2014). Challenges with Arabic orthography also drive Franco's usage, as it is perceived as easier and more efficient, aligning with findings by Alsabaan (2014) and Alajmi (2014). Although some find Franco more expressive, particularly for discussing taboo topics (Akbar, 2019), others avoid it due to concerns about cultural identity and language preservation, fearing it could erode Arabic, a concern echoed in studies by Alsabaan (2014) and Taha (2015). Practical challenges, such as the ambiguity and non-standardization of Franco, deter its use, with some participants finding it difficult to navigate, while others express personal discomfort, labeling it as "cringy" and unnecessary. Despite modern technology supporting Arabic keyboards, which diminishes the necessity for Franco, its continued use suggests a persistent appeal rooted in social and practical factors.

5.3 The Attitudes towards the Use of Arabizi and how They might Differ according to the Participants' Type of Education

To answer the research question "What are the attitudes of Egyptian youth towards Arabizi (Franco) usage? Do these attitudes differ according to the type of education received in high

school? and what does this difference indicate?" The analyzed data from Chapter Four reveal significant insights.

5.3.1 Efficiency in Online Communication.

The survey explored whether participants felt that Franco allowed them to communicate more efficiently online. The responses showed a divided opinion, with nearly half of the participants disagreeing and a third agreeing that Franco enhances online communication efficiency. Notably, international school graduates were more likely to agree with this statement, indicating that they perceive Franco as a more efficient communication tool compared to governmental/Azharian school graduates. Similarly, as shown in Akbar et al. (2020) English school students see Arabizi as a symbol of practicality. Also, this is aligned with the results indicated by Taha (2015) that Arabizi was viewed as more expressive, trendy, and cool compared to the classic Arabic language.

5.3.2 Comfort with Using Franco

Participants reported varied levels of comfort using Franco in their online interactions. While some felt extremely or very comfortable, others were less so. The data showed that international school graduates reported higher comfort levels with using Franco, suggesting that their educational experiences might have fostered greater familiarity and ease with this language form.

5.3.3 Convenience Compared to Arabic

When asked whether Franco is more convenient or efficient than Arabic for online expression, responses were mixed. A significant portion of participants agreed while some disagreed with the statement. International school graduates again showed a higher agreement, indicating that they find Franco more convenient for online communication than their

governmental school counterparts. This was one of the major motives highlighted by Hamdan (2016). This difference suggests that educational background plays a role in shaping perceptions of linguistic convenience.

5.3.4 Negative Reactions to Franco Usage

The survey also investigated whether participants had faced negative reactions when using Franco. Responses indicated a general neutrality across all high school groups, with no statistically significant differences observed. This suggests that experiences of negative reactions are similar regardless of educational background, indicating that societal attitudes towards Franco might be broadly consistent across different demographic groups. The general neutrality in responses and lack of significant differences across high school groups suggest that Franco, as a language variety, is broadly accepted and has a stable status within Egyptian society. This indicates that societal attitudes towards Franco are consistent across different educational backgrounds, reflecting its widespread integration into online communication among various demographic groups. Despite concerns about its impact on cultural identity, Franco appears to be a normalized and uncontroversial mode of communication for many users. The findings are aligned with the results of Abu-Liel et al. (2019) that although the subjects in their study use Arabizi and report that it is easier and more accessible to them, they still consider MSA important and valuable, as it is related to their identity as Arabs.

4.3.5 Impact on Arabic Language

Participants were asked about their perceptions of Franco's impact on the Arabic language. The majority viewed it negatively, expressing concerns about the potential erosion of the language. These views mirror those of several scholars, such as Al-Jarf (2019), Alsabaan (2014), Al-Shaer (2016), Darwish (2017), Ibrahim and Makhlouf (2008), and Srage (2014).

However, international school graduates perceived Franco's impact slightly more favorably compared to governmental school graduates. This suggests that international school graduates might be more open to linguistic variation and change.

The concerns expressed by participants about Arabizi's potential to erode the Arabic language highlight the broader impact of globalization on linguistic practices. As global communication becomes increasingly digitized, languages like Arabic are influenced by the pervasive presence of English, particularly in online spaces. The negative attitudes towards Arabizi among the majority of participants reflect a fear that these global influences might weaken the integrity of the Arabic language. However, the more favorable view of Arabizi's impact among international and national school graduates suggests that those exposed to bilingual or multilingual environments may be more accepting of linguistic change and the integration of new language forms. This openness could be due to their greater familiarity with global communication norms and comfort with navigating multiple languages, indicating that globalization, while challenging traditional linguistic forms, also fosters a more flexible and adaptive approach to language use among those deeply embedded in globalized contexts.

The qualitative data reveals that participants' concerns about cultural identity, language degradation, and generational tensions in relation to Arabizi usage are closely linked to their educational background. Graduates from governmental and Azharian schools, who often have a strong emphasis on classical Arabic, tend to see Franco as a threat to the Arabic language and identity. In contrast, international school graduates, exposed to bilingual environments, appreciate Franco's modernity and convenience, reflecting a greater openness to linguistic evolution. This highlights how different educational experiences shape attitudes towards language and identity.

5.4 The Distinctive Language Features of Arabizi (Franco) Utilized by Egyptian Youth

The analysis of the distinctive language features of Arabizi (Franco) utilized by Egyptian youth reveals a complex and adaptive use of both Arabic and English elements in online communication. The data collected from 42 valid samples submitted by participants at the end of the online questionnaire showed how Franco is used in text messaging and social media posts. What is unique about these samples is that they show the actual usage of Arabizi in real-life situations. Some of the studies that analyzed Arabizi usage were collected from Twitter (Sullivan, 2017) story writing responses (Akbar et al., 2020), YouTube video comments (Vavichkina et al., 2021), and existing e-corpora (Maamouri et al., 2014). These samples of online communication were retyped and analyzed using Sketch Engine software to provide detailed insights into the linguistic characteristics of Franco.

Egyptian users adapt their communication style to fit the digital environment. The casual and adaptive nature of Arabizi mirrors the conversational tone Baron (2013) describes, emphasizing how CMC platforms facilitate a dynamic and interactive form of writing that feels more spontaneous and speech-like than formal writing. This demonstrates the flexibility and evolution of language use in digital contexts, as well as the ways in which users create and negotiate new forms of communication to suit their needs and preferences.

The analysis shows that Egyptian youth's usage of Arabizi (Franco) reflects the Egyptian dialect and not Modern Standard Arabic. This finding is aligned with the analysis conducted by Akbar (2019) on the Arabizi used in Kuwait and how it reflects the Kuwaiti dialect. On the other hand, it contradicts the analysis conducted by Gordon (2011) on the Levantine dialect that adheres to the conventional orthography of the MSA.

One of the most notable features of Arabizi is the use of numerals to represent Arabic letters based on visual similarity, a practice referred to as "arithmographemes." For example, the number 7 is used to represent the Arabic letter “ح”. 3 is used to represent “ع”. 6 is used to represent “ط”. 2 is used to present “ء”. 5 was used to represent “خ”. These findings are aligned with the previous research conducted by (Bianchi, 2012; Kenali et al., 2016; Maamouri et al., 2014; Vavichkina et al., 2021) However, some variations in usage were observed; for example, the numeral "9" was never used to represent "ق," and "6" was never used to represent "ط" in the analyzed corpus. The numeral “3” was used 86 times to represent the letter “ع,” and the numeral “7” was used 31 times to represent “ح.” The Egyptian youth might not be using the numeral "9" was never used to represent "ق” due to the fact that in spoken Egyptian colloquial, people barely use “ق” and always switch with “ء”. This indicates to what extent the spoken language affects the written variety of Arabizi or Franco.

Kenalli et al. (2016) identified two levels of Arabizi—basic and advanced—each with distinct character encoding systems for representing sounds not found in the basic Latin alphabet. Advanced Arabizi incorporates a combination of English figures and apostrophes, while basic Arabizi relies solely on conventional Latin alphabets. In the context of Egyptian users, the data suggests a leaning towards an advanced form of Arabizi, similar to that observed in young Kuwaiti users. This advanced system is evident in the use of numerals like '3' for 'ع' and '7' for 'ح,' which align with Kenalli et al.'s classification.

Another distinctive feature is the representation of both long and short vowels using the Latin alphabet, which contrasts with the conventional consonant-focused nature of Arabic script. In Arabizi, vowels are explicitly written to reflect phonetic nuances, enhancing clarity in digital

communication. Examples include "mabrook," "howa," "youm," and "shoofy" for long vowels, and "nkhrog," "7elwa," and "sah" for short vowels.

Additionally, the data shows that the definite article "el" is often singled out as a separate word in Arabizi, deviating from the standard Arabic script where it is integrated into the modified word. This adaptation underscores how Arabizi modifies the norms of Arabic writing to align with the phonetic and visual elements of the Latin alphabet, with "el" appearing 52 times in the analyzed texts. Comparing this with the analysis conducted by Akbar (2019), it could be noticed that Kuwaiti users tend to represent the definite article “il” and not “e”. This an indication that Arabizi used by Egyptian youth employs some aspects of transcription.

Moreover, the use of digraphs to express complex Arabic sounds without direct Latin script equivalents is evident. Digraphs like "sh" in "mathzarysh," "gh" in "shughl," and "kh" in "khales" illustrate this adaptation, providing a means to convey Arabic phonetic elements within the constraints of the Latin script. The absence of the digraph "th" corresponds with the fact that the Egyptian colloquial language does not typically use the sounds "ث" or "ذ" in spoken form. Again, this is an indication of the employment of transcription. This finding is aligned with Akbar (2019) point of view that the Arabizi used by Kuwaitis represents the Kuwaiti’s dialectical phoneme shifts rather than the conventional standard Arabic.

The findings indicate that while Arabizi displays some consistent features, such as the use of numerals to represent specific Arabic letters ("arithmographemes") and the representation of vowels using the Latin alphabet, there is significant variation in its application. This variation reflects Arabizi's status as a fluid, non-standardized language variety that adapts to the specific dialectal and phonetic nuances of the user group, as seen in the differences between Egyptian and Kuwaiti Arabizi. The use of digraphs and the adaptation of the definite article further emphasize

that Arabizi is more of a transcription system tailored to the spoken dialect rather than a fixed, conventionalized script. This variability underscores Arabizi's evolving nature and its role as a dynamic form of written expression, rather than a fully established or standardized language variety.

The analysis also highlighted the extent of code-switching, with 182 out of 1735 words being English, reflecting a significant preference for Arabizi while incorporating English terms. This is aligned with Sullivan's (2017) assertion that Romanized Arabic is still strongly associated with a high degree of code-mixing, particularly with English. For instance, the frequent use of simple English words such as "we," "you," "I," and digital-related terms like "lec," "online," and "post" demonstrate the bilingual nature of the participants. The code-switching in the analyzed conversation was structured with single nouns being the most commonly switched. This is aligned with the findings of Al-Khatib and Sabbah (2008).

This code-switching underscores how Egyptian youth navigate multiple languages in their daily lives, blending linguistic elements to facilitate communication in digital spaces. It could be noticed that Arabic words represented in Arabic letters comprise the matrix language of this corpus with almost 90% words while 10% were English words. This indicates that codemixing is limited in the Arabizi utilized by Egyptian youth. These results contradict the results reached by Akbar (2019) where Kuwaitis tend to code-switch with 52% of words being English words. Nevertheless, the extent of codeswitching is determined by context and addressees. In addition, some of the analyzed conversations did not include any English words at all. This indicates that Arabizi does not require high proficiency in English in order to be used, and it could be used by monolinguals who have some basic knowledge of English. Still, this area could be further explored in future research.

The observation that Egyptian youth are choosing to communicate primarily in Arabic, with limited code-switching, suggests a strong preference for their native language even within the context of digital communication. This tendency indicates that while Arabizi allows for some incorporation of English elements, it remains heavily rooted in Arabic, reflecting the linguistic identity and cultural ties of the users. The fact that 90% of the words in the corpus were in Arabic script, with only 10% in English, contrasts with findings in other contexts, such as Akbar's (2019) study in Kuwait, where English was more prominently used. This limited code-switching might suggest that Egyptian youth are less influenced by English or that they reserve English usage for specific contexts or addressees. Additionally, the use of Arabizi by individuals with only basic English proficiency indicates that this script can function as an accessible tool for communication, accommodating a range of language abilities. However, the variation in code-switching practices points to the need for further research to understand how different factors, such as context, addressees, and individual language proficiency, influence the choice of language and script in digital communication.

5.5 Limitations and Recommendations for Future Research

While this study provides important insights into the use of Arabizi among Egyptian youth, several limitations must be acknowledged, and recommendations for future research are offered to address these gaps.

5.5.1 Sample Size and Diversity

The sample size in this study, while adequate for drawing initial insights, may not fully encompass the wide variety of linguistic practices present across different segments of the Egyptian population. The focus on a specific demographic—youth—limits the scope of the findings, excluding older generations or individuals whose proficiency in English might have

hindered their ability to fully engage with the online questionnaire, which was presented in English. To enhance the generalizability of the results, future research should aim to include a larger and more diverse sample. This should encompass participants from various age groups, socioeconomic backgrounds, and geographic regions within Egypt. By broadening the participant pool, future studies could offer a more comprehensive understanding of Arabizi usage and its implications for the broader population, thereby enriching the topic of language variation in Egypt.

5.5.2 Methodological Considerations

The reliance on self-reported data introduces the possibility of biases such as social desirability bias, where participants may respond in ways they believe are expected rather than truthfully. Future studies could mitigate this by carrying out longitudinal studies that track changes in language use over time to provide more robust data on the evolution of Arabizi and its impact on Arabic proficiency.

5.5.3 Impact on Arabic Language Proficiency

The study touches on the concerns about Arabizi's potential impact on the preservation of Arabic, particularly in terms of language erosion and cultural identity. However, this issue was not explored in depth. Future research should focus on empirically assessing the effects of Arabizi on Arabic language skills, particularly in formal educational settings. This could involve measuring Arabic literacy and proficiency among Arabizi users versus non-users, examining how Arabizi influences students' performance in Arabic language subjects, or studying the long-term consequences of Arabizi use on written and spoken Arabic in professional and academic contexts.

5.5.4 Sociolinguistic Factors

While the study identifies educational background as a significant factor influencing language preferences, other sociolinguistic variables such as socioeconomic status (represented in aspects other than education) within Egypt were not thoroughly examined. These factors could play crucial roles in shaping language use, especially in a context as diverse as Egypt. Future research should investigate how these variables intersect with the educational background to influence the adoption and adaptation of Arabizi.

5.6 Conclusion

This study has delved into the phenomenon of Arabizi (Franco) as it is used among Egyptian youth in online communication, exploring the underlying reasons for its adoption, the attitudes towards it, and the influence of educational background on language choice. The findings reveal that Arabizi is a prevalent linguistic practice, especially among those who are in national and international schools. The study highlights the complex interplay between language and social factors (education), demonstrating that Arabizi serves not only as a practical tool for communication but also as a legitimate variety that has its own rules and features.

The research shows that the primary reasons for using Arabizi include its speed and convenience, the difficulty of using Arabic orthography in digital contexts, and its role as a stylistic and expressive medium. Additionally, while many participants view Arabizi positively, associating it with modernity and peer group identity, others express concerns about its potential impact on the Arabic language and cultural identity.

The study also uncovers distinct language preferences across different social contexts and addressees, with a notable divergence between those educated in governmental schools and those

from international schools. This divergence underscores the influence of educational background on language behavior, where international school graduates are more inclined to use Arabizi and English in online communication.

Overall, the study contributes to the growing body of research on Arabizi by providing a nuanced understanding of its usage in the Egyptian context. It underscores the need for further exploration into the socio-economic factors that drive language variation and change in the digital age, particularly in the context of globalization and the increasing dominance of English in online communication. The study also calls for attention to the implications of these linguistic shifts for the future of Arabic language preservation and cultural identity among younger generations.

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Appendices

Appendix 1

Consent Form:

Before proceeding with the online questionnaire, please take a moment to review the following statement and indicate your consent by clicking "Agree" at the bottom of the page.

Documentation of Informed Consent for Participation in Research Study

Project Title: Evolving Arabizi (Franco): A Study of new Features, Reasons, Attitudes, and Social Economic Influence among Egyptian Youth

Principal Investigator: Muhammad Wafa

*You are being asked to participate in a research study. The purpose of the research is to investigate the evolving usage, attitudes, and impact of Arabizi (Franco) in online communication among Egyptian youth. and the findings may be both published and presented. The expected duration of your participation is 10 to 15 minutes.

The procedures of the research will be as follows to answer an online questionnaire and provide a sample of your Fanco usage.

*There will not be certain risks or discomforts associated with this research.

*There will not be benefits to you from this research.

*The information you provide for purposes of this research is anonymous.

*Questions about the research, my rights, or research-related injuries should be directed to Muhammad Wafa at 01094189142.

*Participation in this study is voluntary. Refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled. You may discontinue participation at any time without penalty or the loss of benefits to which you are otherwise entitled.

Online survey questions:

Age:

- What is your age?

Gender:

- Male

- Female

High School:

- Governmental/ Azharian
- National (language)
- International
- Other (please specify)

University:

- Governmental
- Private
- International
- Other (please specify)

1- Please rate the frequency of your use of Franco in online communication:

- Very Rarely
- Rarely
- Occasionally
- Frequently
- Very Frequently

2- Approximately how much time do you spend per day communicating online?

- Less than 1 hour
- 1-2 hours
- 2-4 hours
- 4-6 hours
- More than 6 hours

3- Please organize the following options based on the languages you use in your online communication, starting with the most frequently used and ending with the least used.

- English

- Standard Arabic
- Arabic 3maya in Arabic Letters
- Arabic 3maya in English letters
- A mixture of English and Arabic words in English letters (Franco)

4- Which of the below mentioned language varieties do you normally use when you communicate online with your older family members?

- English
- Standard Arabic
- Arabic 3maya in Arabic Letters
- Arabic 3maya in English letters
- A mixture of English and Arabic words in English letters (Franco)

5- Which of the below mentioned language varieties do you normally use when you communicate online with your family younger family members?

- English
- Standard Arabic
- Arabic 3maya in Arabic Letters
- Arabic 3maya in English letters
- A mixture of English and Arabic words in English letters (Franco)

6- Which of the below mentioned language varieties do you normally use when you communicate online with your friends?

- English
- Standard Arabic
- Arabic 3maya in Arabic Letters
- Arabic 3maya in English letters

- A mixture of English and Arabic words in English letters (Franco)

7- Which of the below mentioned language varieties do you normally use when you communicate online with your study/work colleagues?

- English
- Standard Arabic
- Arabic 3maya in Arabic Letters
- Arabic 3maya in English letters
- A mixture of English and Arabic words in English letters (Franco)

8- Which of the below mentioned language varieties do you normally use when you communicate online with your teachers?

- English
- Standard Arabic
- Arabic 3maya in Arabic Letters
- Arabic 3maya in English letters
- A mixture of English and Arabic words in English letters (Franco)

9- Which of the below mentioned language varieties do you normally use when you communicate online with your work boss/supervisor?

- English
- Standard Arabic
- Arabic 3maya in Arabic Letters
- Arabic 3maya in English letters
- A mixture of English and Arabic words in English letters (Franco)

10- When discussing personal matters or sharing emotions online, which language variety do you feel most comfortable using?

- English
- Standard Arabic
- Arabic 3maya in Arabic Letters
- Arabic 3maya in English letters
- A mixture of English and Arabic words in English letters (Franco)

11- In online debates or discussions about societal issues, which language variety do you typically use?

- English
- Standard Arabic
- Arabic 3maya in Arabic Letters
- Arabic 3maya in English letters
- A mixture of English and Arabic words in English letters (Franco)

12- When sending birthday greetings or expressing celebratory messages online, which language variety do you typically use?

- English
- Standard Arabic
- Arabic 3maya in Arabic Letters
- Arabic 3maya in English letters
- A mixture of English and Arabic words in English letters (Franco)

13- During religious holidays or when sending religious messages online, which language variety do you typically use?

- English
- Standard Arabic
- Arabic 3maya in Arabic Letters

- Arabic 3maya in English letters
- A mixture of English and Arabic words in English letters (Franco)

14- To what extent do you agree with the statement: "Franco allows me to communicate more efficiently in online contexts."

- Strongly Disagree
- Disagree
- Neutral
- Agree
- Strongly Agree

15- How comfortable are you with your ability to use Franco in your online communication?

- Not at all comfortable
- Slightly comfortable
- Moderately comfortable
- Very comfortable
- Extremely comfortable

Reasons for Franco Usage:

16- What are the main reasons behind your choice to use Franco in online communication? (Select all that apply)

- It is more convenient.
- You face difficulties writing in Arabic letters.
- It is your peers' language.
- It is a stylish and cool language.

- It is a communication code among your generation.
- It is more expressive than Arabic.
- Speed
- Other (please specify)

Follow-Up question: If you do not use Franco at all, please state why.

17- To what extent do you agree with the statement: Franco is more convenient or efficient for expressing yourself online compared to Arabic.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree

18- Please rate your level of agreement with the statement: "I have faced negative reactions when using Franco in online communication."

- Strongly Disagree
- Disagree
- Neutral
- Agree
- Strongly Agree

If you have faced negative reactions pls specify when and why:

_____

_____

Language Attitudes:

19- Please rate your perception of Franco in terms of its impact on the Arabic language.

- Very Negative
- Negative
- Neutral
- Positive
- Very Positive

Why?

_____

_____

Franco Evidence

20- (Optional) Can you attach a screenshot of a conversation or a post where you used Franco?

As per institutional review board (IRB) guidelines, participation in this aspect of the survey is completely optional. If you choose to provide a screenshot, please ensure that it does not contain any personally identifiable information about you or others. Your decision to include a screenshot will not affect your participation in the study in any way.

Appendix 2

Franco Samples Provided by the Participants

Conversation 1:

"form el majors etba3t..."

"deadline is thursday..."

"howa et2al haga mohema fel zoom meeting bta3 enaharda?"

"Kan recorded el link etba3at"

"Hwa 3ady ahot el first w el second nafs el haga?

Conversation 2:

"Yalla t3ala"

"ma ana hnak"

"Fenk"

"Fe boukla"

"Ana fe el she5 wfe2"

"Wb3dha htl3 m7tt el rml"

"W enta?"

"Aw3a el delay"

"Ah el net wehesh fashkh"

"Enta 2a3ed tayeb?"

"Asly kharga m3 ahly delo2ty"

"Aywa"

Conversation 3:

"Hatla3 w akalemak"

"Fy 7aga wala enh?"

"Howa el kalam dah 7 el sobh yasta wala el kalam dah beleil embareh wala eh bezabt"

"El sob7"

"La2 la2"

"Hakhalas w akalemak nenzel el gym"

"Fy match el zamalek"

"F ghaleban nenzel ba3do ba2a"

"Okayy"

"Bos enta momken tenzel enta wana hanzel belel khales"

"3alashan ba3d el match nenzel"

"Neshof jouna w moura w keda"

Conversation 4:

"Htkhlsi emtahanat emta"

"Bokra"

"Ayzen nkhrogg"

"Bas hasafr fl eid"

"Lama arg3 nzabt"

"Mthzriiishh"

"Tohfa"

"Hatrohi feen"

"Aywaaa"

"Marsa alaam"

"Have fun babe"

Conversation 5:

"Bas 7ata el set up idk it looks weird keda"

"AYWA"

"its not wow keda"

"Showayet screens w noor"

Conversation 6:

"Yabrooo, kol sana wenta tayyeb we 3obaal seneeen keteera we te7a22a2 kol el nefsak fih"

"Eh ya3m tammet el kaam delwa2ty?"

"AKHOYAAAA"

"wenta tayeb ya habeeby"

"18 aho ya 3am"

"ta3ala nezabat nazlet cyber keda wala haga"

"Ya3m ana lama kont bakalemak abl keda kont bet2oly mesh fady keter"

"Fa saybak lama tefda tekallemna"

Conversation 7:

""Eh el a5bar ya Malouka?"

"Elhamdullah gebt 650"

"Ehhmadullah el mara eli fatet gypti kam?"

"620"

"w el math?"

"My highest is 690 Bas this trial 680"

"M32eny I didn't solve 7elw fel math 5ales fa idk how"

"W Ik I solved better in english"

"Elhamdullah 3la kol 7aga ya3ni"

Conversation 8:

"wa7ashtini ya martina walahy w inshallah tekon sana sa3eeda 3aleki"

"W enta awii yarab bs a5las mn om el sana deh"

Conversation 9:

"bosy homa already katbeen"

"en hows based on the series"

"Aywaa"

"Wallahy Helw"

"You will like it"

"ahh ana shoft awel episode wa fi el tanya"

"Keep going"

Conversation 10:

"3ayzaki tegi ba'a mn badri te'di el youm m3aya"

"Y rou7iii aywaaa tab3nnn Ana mawgodaaaa mn badry m3aaaky"

"Mabroook awiii rbnaaaa yfaraaa7eeek yarap w ys3dek daymn"

"allah yabarak feki y roh albi yarab"

"Bthzaaary yalhwwwy 3l halawaaaaa Mabroook y amaaaar"

"Ht3mlehaaa fl beeet?"

"etf'naa"

Conversation 11:

"Eda la2 di A7la akeddd"

"Ana today shakly haykon s3b"

"La2 bgd"

"NO"

"shaklek helw awy elnaharda"

"ana 3andy bad news"

"La2 mathzarysh"

"Fe eh?"

"mesh hagy el sokhnaa"

"Kadaba"

"walahy"

"call"

"Okayy"

Conversation 12:

"AHAHAHAHAHAHA"

"el sticker d btmawetni Ima btb3ateeha"

"Howa e7na eh"

"kids"

"You"

"heya bgd iconic"

"Gdan"

Conversation 13:

"ana msh ba7b el franco"

Conversation 14:

"Lazem"

"Laa sa3b awyyy ya mohamed"

"Today"

"Hatkoon fady emta"

"Enta fady el naharda?"

"Ah"

"Kolo?"

"Yasnyah"

"Leh"

"Tbb khalas helww awyyy hab2a akalemak"

Conversation 15:

"Enty fadelk eh?"

"Skirting"

"skirting da 0.2 fel scale?"

"Enty fadelk eh"

"plan w elevation"

"Ah yea"

"Sahlen sahlen ."

"Kolena brdo fadelna"

"El7"

"tayebb kwyes"

"Yeah"

"howa fe bas haga"

"elquiz"

Conversation 16:

"Ana hagy 3ala el tutorial"

"mashy"

"Wana bardo"

"Rohty Mo bistro abl keda"

"yes"

"3ayza adraf el as3ar"

"hatedfa3y 350-400-500 keda"

"depends on what you'll get"

"Mashy eshta"

"shoofy el menu online"

"OK"

Conversation 17:

"Kalemteny kont nayem"

"fe haga wala eh"

"Kont fe eskandraya w 3ayez ashofakk"

"Enta meheet ya3ny?"

"Laa lesa hamshy blell"

"Tab bos ana 3andy emtehan elnhrda 3ala 7:30 keda lw 5lat we enta lesa kont hena hageeak ashofak"

"Bas abl keda mesh ha3raf 5ales"

"Tayeb khalas eshta"

"Khls keda w‘oly"

Conversation 18:

"Bs msh 3arfa 2 circuits dol sah wala eh"

"wala a3ml eh fen"

"3ndi so2al kaman"

"fel am asta5dmto multiplier eh 34an mwgod f masr"

Conversation 19:

"Ana hagaraaab lama ehh add wala invite friends dh"

"Bs so2aaa ent 3ayzoo"

"A log out m'n 3andy"

"La2 la2"

"Kammly 3ad"

"L sho3'l awla"

"Lama n5ls | presentation mmkn nb2a n3ml kda"

"Aw makolsh f youm w agyb account tany"

"Okieee"

"Ba2lk eh"

"Ma3aky now video l ahowreel"

"Msh link"

Conversation 20:

"gama3a ehna we2efna f slide kam f lec el physio"

Conversation 21:

"lazem neroh ne3melo"

"shofy ayza emtaa"

"mmkn bokra"

"that's the opposite of el kont olteek fih soosa sah?"

"wallahy ma fakra"

"mmkn bokra"

"bokra aandy eid milad zeina, unless law el sobh"

"what time"

"ana msh warayaa ay haga mn 12"

"kda kda mehtagen neroh nekshef w neshtaghal fihom"

Conversation 22:

(Social Media Post):

"less met7ageba gedid w me7taga lebs sefi w hasa eni tayha mesh 3arfa agib eh wala menen mehtaga mosa3da"

Comments:

"bosy dy online brands w sa3at benzlo bazars w 3ndhom kolo lebs mohgbat

"wajad fam"

"taj sister"

"maison taj"

"rinaj thw brand"

"ascia"

"minimabydina"

"nadah hassan"

"Malak Mohamed"

"thank you"

"Desoukey W NYF has the best cotton shirts bgd"

Conversation 23:

"yes i know el green di 3agbany men sa3et lama roht"

"ma3ish chats cause everything was lost men 2orayeb sorry"

"Ay wahed"

"Aw kanyoumeh"

"gam3a hya fein lec el histo bta3et enharda"

Conversation 24:

"da haram da"

"Ana bafakar ab2a aro7 El beit w arga3 tany"

"laa nenam noma helwa kda

"baaden enta msh hterga3"

"La2 bokra harga3 mafeehash hezar"

"Enty khadty El karar khalas sa7 mesh ha3raf akne3ek"

"ah asl ana msh banam"

"wana msh ba3raf anam ba3d ma as7a"

"Tab ya sety efkesy"

"Bas etla3y El fayoum"

"yeeh"

Conversation 25:

"10 hakon henak isa"

"Hanzl mel beet actually 10"

"type"

"Enty rayha te3mely haga mo3ayana henak"

"Wala rayha keda"

"wallahi momken"

"enty hatruhi?"

"Bafakar"

Conversation 26:

"Laaa mesh hatakly matgesh"

Conversation 27:

"Mmkn Iw 7d hy7der testing ysglwo"

"Msh m7taga awseky tsgly"

"Inshallah"

"Lec kam"

"10"

Conversation 29:

"dr saraa bt2olko en session al nahrdaa revision"

"Fe attendance?"

"Ya gma3a dr saran bt2olko bokra mmkn yb2a feh tutorial online mn 6:7"

"Gama3a Howa feh tutorial physics delwa2ty?"

Conversation 30:

"Happy birthday sweetheart"

"miss you"

"Miss u too ya 7abibtyy"

Conversation 31:

"3amel eeh ya hima

"Wa7shny w 3ayez 24ofak"

Conversation 32:

"M4 haygy 100%"

" I knoww"

"Tb eh Iw hnnzl nro7 feen"

"Ana e4ta ay 7ta 3aiz nro7 el zamalek msln t3ala"

"Tgyly faisal no3od 3la ahwa we 5alas?"

"B3id 3lia

"We7yat omk"

"Ma ana kol 4waya ana ele bageelak"

"Etl3 3la maw2af el bo7os we erkb faisal b 5 gneeh fe nos sa3a hateb2a 3ndy"

Conversation 33:

"Bmla form 3n elfranco .. .. W 3ayzen screenshot lya w ana btklm franco"

"F esm7ili b2a, 34an mtklimt4 franco 3la whatsapp 2bl kda"

"Brkl 3la welink bs"

Conversation 34:

"mashy"

"tsbahy 3 khar"

"caption tamam? ill post at l2"

"basha wake up w oly a post 3ashan ta3mel aala tool accept lel collab"

"alooo"

"Mezooo"

Conversation 35:

"Saba7 El 5er.ezayek 3alma eh?"

Conversation 36:

"Had rah"

"ana marohtsh"

"Howa ento fienn"

"gya"

"Wana Gaya"

"Had rah tdy?"

"NOPE"

Conversation 37:

"can u do this"

"hader"

Conversation 38:

"msh adra walahy"

"Ehna msh ahsan ya benty"

"Meen gayeb daraga helwa tab"

"Tab cv da yekhlas f ad eh"

"Eda wana Kont fakra en 2.5 dah we7sh

"Asdek eh ya alia"

"Ashan adham a3ed yezalani wana aslan 3amala lewa7di"

"tamentouniiii"

"momken had yeb3atly sample el hr"

"w el assignment guidelines"

"ashan cms beta3y ma2fool"

Conversation 39:

"Hwaa yaah begd

"Ylhway eh dah bgad"

"Ehna kbrna awy"

"Awiee"

"Gama3aa"

"Fadyen sabt aw had aw etnen"

"Batoul kalmtny w 3yzana nkhrog "

"Ana el fatra de mahshoraa F hagat el brand w el shughl"

"Enty saheh hatbd2y tenzly el hagat w keda emtaa"

"Yum el sabt aw el had inshaallaah"

"Gameed dahh"

Conversation 40:

"Happy birthday w 3'bal million sana w enty tayba w b5er ya ra7'lbyyy"

"w enty tyba w b5er dayma ya rab ya habibty"

Conversation 41:

"Bteemlyyy ehh dlwaate"

Conversation 42:

"Happy Sham el Nessim 7abibi"