Language and Its Substitutes in Social Media

1. Dr. Ahmed Abdullah M. Alhussami

Assistant Professor of English Linguistics
English Department, Faculty of Arts
Thamar University, Dhamar, Yemen
ahmad_alhussami@tu.edu.ye

2. Madhukar V. Bhise

M.A., B.Ed., M.Phil. Ph.D. (English ap.)
Assistant Professor of English (CHB)
Extension Education VNMKV, Parbhani-431 402, India
bhise1005@gmail.com

==

Abstract

Language, as a social phenomenon, is considered to be the most common tool used by human beings for the purpose of communication. We constantly communicate with people for different purposes in all spheres of our life: at home, school, market, work, etc. In their communicative roles, people interact with each other for different purposes not only to affirm their status but also to exchange their life needs. Communication may, however, take different directions such as downwards, upwards, horizontal and like a grapevine, but we are not in a position to discuss this aspect. Sometimes communication takes the form of a sign language instead of real words or verbal forms, especially in digital communication. It is now under the shadow of globalization that people start using some symbols, emoticons, icons, emojis and shapes while communicating with each other. Some of the icons, emojis, symbols, etc. being provided in WhatsApp, Facebook and Tweeter have become commonly used in everyday digital conversation to express a meaning to a receiver. The question that presents itself is, 'Do all these icons, emojis, symbols, etc. carry the same meanings to people of different educational, religious or cultural background? This paper endeavors to answer this question and generalizes the results that will be drawn from the study.

Keywords: Language substitutes, Social Media, Globalization, Communication, Language, Symbols.

Introduction

===
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   232

As a social phenomenon, language is in constant development and of rapid growth due to its use for the purpose of communication. Because of urgent need to communicate, speakers of a language come in contact with speakers of another language. As a matter of fact, language is the most useful tool for the purpose of communication among human beings. In fact, the use of language as a tool for communication seems to lend itself to grandiose and sometimes vaporous pronouncements, but it is hardly an exaggeration to say that the social order, as it is constituted in human societies, is predicated on the capacity for linguistic communication. In fact, without this capacity the nature of human social life would be radically different. In their paper, *Language and Social Behavior*, Robert M. Krauss and Chi-Yue Chiu remark that Sperber and Wilson describe communication as:

> … a process involving two information-processing devices. One device modifies the physical environment of the other. As a result, the second device constructs representations similar to the representations already stored in the first device (Sperber & Wilson, 1986, p. 1).[1]

Thus, communication, in this regard, represents a mini-function among the wide and multi-functions that a language has to perform for its users. Producing a language's utterances can be by speech acts that can be identified in terms of their intended purposes: assertions, questions, requests, etc. (Austin, 1962; Searle, 1969, 1985). Generally, we use language to share knowledge and to express ideas, thoughts, etc. The process of communication is not necessarily confined to taking place among speakers of the same language; instead, it can be used overseas among speakers of different mother tongues. It is may be for the purpose of trade, academic affairs, personal affairs and so on that people of different mother tongues are in contact with each other, especially during the innovation of social media.

Linguistically speaking, users of social media for communication may or may not use the correct or standard form of a language. It is under the shadow of globalization that considerable changes take place not only in the way that people communicate with each other but also in the use of a language itself. Some users of social media use broken forms of language and some use words which are not of their native language at all. This leads to slight changes in a language's vocabulary and even in the way that a language is used. It is due to this influence that languages may have on each other that new lexicons are added; some are disused, some others die, and some others change their morphology and semantics to keep up with the dynamic world. The fact that Internet has radically and remarkably changed global communication is beyond controversy. The social media, in their widest scope, have created a chance for all people of

---

[1]M. Robert, Krauss and Chi-Yue Chiu. *Language and Social Behavior*. D. Gilbert, S. Fiske & G. Lindsey (Eds.), Handbook of social psychology (4h ed.), Vol. 2. (pp. 41-88). Boston: McGraw-Hill

==
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   233

different cultural backgrounds, different religions or even of different educational status to facilitate the process of communication amongst each other.

Globalization together with modern forms of technology has facilitated the process of communication and makes it easier than before. As Monica Sim et al. have pointed out:

> There are many different forms of social media including Internet forums, weblogs, social blogs, micro blogging, wikis, podcasts, pictures, video, and rating. In 2010 Kaplan and Haenlein created a classification scheme for different social media types by applying a set of theories in the field of media research - social presence, media richness and social processes -self-presentation, self-disclosure. According to them there are six different types of social media: collaborative projects, blogs and micro blogs, content communities, social networking sites, virtual game worlds, and virtual communities.[2]

Decidedly, the prevalence of various computer-mediated communication technologies negotiated in the last few decades - emoticons, symbols, icons, emojis, etc. have become popular and widely used, especially by young generations in their daily online digital communications and interactions. These emoticons, symbols and emojis are used in almost every online communication when interacting via digital messenger applications, such as emails, Instant Messages (IM), forums, Facebook, WhatsApp, Twitter and countless other digital platforms. As Fathiya Al Rashdi, M.S., suggests in his PhD dissertation *Forms and Functions of Emojis in WhatsApp Interaction Among Omanis*:

> Through the analysis of many excerpts including various emojis, the study demonstrates that emojis do not mainly serve as indicators of users' emotions; rather they serve many other communicative functions. They can serve as indication of approval or disapproval of others' messages, responses to expressions of thanks and compliments, conversational openings and closings, indications of celebration and excitement, and indications of the fulfillment of a requested task, contextualization cues, substitutes for lexical items, and indexical signs.[3]

---

[2]Sim, Monica et al. *THE IMPACT OF SOCIAL MEDIA ON VOCABULARY LEARNING CASE STUDY-FACEBOOK*. Department of International Business, Faculty of Economic Sciences, University of Oradea, Oradea, Romania.

[3]Fathiya Al Rashdi, M.S.*Forms and Functions of Emojis in Whatsapp Interaction among Omanis*.PhD dissertation.2015. P. 3-4.

===
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   234

In fact, using some of the icons, emoticons and symbols of modern social media forms, like those of Facebook, WhatsApp, Twitter, etc., is not easy as a common task among all users of different cultures. A symbol may carry a meaning to users of the same religious or cultural background, but a different meaning to people of another culture. In some cases, some common proverbs can be expressed in WhatsApp and Facebook through using the available items, symbols and emoticons. However, such symbols cannot be used to express the same proverbs for people of a different culture or religion.

This paper aims at investigating whether users of social media can use symbols of social media like WhatsApp and Facebook properly across cultures, or not. The researcher, through this paper, tries to examine whether the symbols of some social media like WhatsApp and Facebook carry the same meaning to all users in spite of their cultural background; or could there be a misuse due to such cultural gap? I hope this research will be the kick-start to open a new theme in the area of this study.

It is because of social media that it has opened up a domain of language exchanges, to some extent. Irrespective of gender or class, this young generation is extremely active on WhatsApp groups, which have a tighter social network. Not only do well-educated people make use of the modern technology, especially in the field of communication, but also people who are either illiterate or of little education. The influx of mobile phones or so-called smart phones and affordable internet plans has made WhatsApp commonly used in everyday life among people of different age, gender, caste, etc. In Yemen, as in any other part of the world, smartphones are used for a wide variety of services ranging from calling and texting to gaming, accessing emails and social media platforms such as WhatsApp, Facebook, LinkedIn and Twitter, to snapping and uploading photos and pictures or even watching movies. People of different ranks or jobs, like milk-man, farmer, tailor, driver or even a housewife in her kitchen, all have access to the modern communication accessories to keep up with the modern style of life.

In fact, some forms of social media, like Facebook, WhatsApp, Twitter, WeChat, have supplied users with different symbols, signals, emoticons etc., to be used as common signs which are supposed to be known by both sender and recipient. This material succeeds in disregarding or replacing some real words of a language by symbols, for people chatting through social media forms like Facebook, WhatsApp, etc. For example, a native Indian user of WhatsApp can use a symbol to express his sadness or happiness while communicating with a native Arabic user of WhatsApp without using the words "sad" and "happy". In spite of their cultural variety, WhatsApp's and Facebook's users of different cultures still use the available symbols to express their feelings, attitudes, moods, etc.

==
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   235

The present paper is devoted to investigating whether some users of WhatsApp are able to break down the cultural barriers and express the same meaning to different people of different cultural or religious background or not. The researcher prefers to confine his study to WhatsApp because it has become highly addictive and can create a great impact on regular users. As other modern digital devices, WhatsApp is a messenger application with a variety of functions, like text messages, audio and video files, images and links to website addresses. It is a freeware, cross-platform and end-to-end encrypted instant messaging application for smartphones/tablets, and it can also be used in web.

Statement of the Problem

All forms of social media, like WhatsApp, Facebook, Twitter, etc., have become common tools of communication among people all over the globe. Each of these forms has been supplied with different symbols, shapes, icons, etc., to use as a form of communication. Using these symbols for communication, a question presents itself: do these symbols carry the same meaning to users of different social, racial and religious backgrounds? In other words, do users of the social media use these symbols to make contact with each other without creating ambiguity to each other as a result of their cultural, religious or ethnic background? This study is confined only to the u WhatsApp users of different cultural and religious background.

Research Hypotheses
- It is hypothesized that symbols, emojis, emoticons and expressions used in social media like WhatsApp carry the same meaning to users of different cultural and religious background.
- The researcher hypothesizes that factors like religion, social norms, cultural and ethnic background play a crucial role in understanding WhatsApp's symbols in digital communication and on Facebook.

Scope and Limitation of the Study

In their everyday life, people use different forms of social media to communicate, like Facebook, WhatsApp, WeChat, Twitter, etc. They use these communication tools to express their ideas, thoughts, news, to express their own feelings and attitudes to others. All these social media forms have different or similar symbols, shapes and expressions used to express and convey meaning to others. The current study is devoted to investigating the symbols, shapes and expressions in WhatsApp as it is a common form of the social media.

Methodology

In this paper, the researcher has used the descriptive statistical method to analyze the data collected from the informants. The researcher has divided the paper into two parts to collect the data. In the first part, the researcher prepared and sent a WhatsApp message which was only in the form of symbols, as an example to measure whether social or religious background plays a

==
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   236

crucial role in understanding WhatsApp's symbols, emoticons, etc. In the second part, the researcher sent two WhatsApp symbols (i.e. 🙏 and 😇) to some users of WhatsApp who were of different cultural, religious and language background. Then feedback was obtained from the respondents owning a mobile device and from the users of WhatsApp. To authenticate the research findings and generalize the findings obtained, the researcher sent the symbolic message and the symbols to people of different cultural, religious and even mother-tongue backgrounds. To make the results accurate and reliable, the researcher was careful to collect data from adult informants. Then, the researcher went through all the explanations given by the recipients to analyze the data and draw accurate results for a better generalization.

Data Analysis

In this paper, the researcher intended to go through some of the icons, symbols, shapes, etc. that are supplied in some communication tools, which enable mobile and Facebook users to express their ideas, moods, status, etc. in the form of symbols in spite of the different cultural backgrounds of sender and listener. From the sociolinguistics point of view, every speaker uses his/her own variety of a language; either the standard form of his/her mother tongue or a dialect to communicate with others. However, social media have broken down the social barriers, unifying some signs in a language in the form of symbols, icons and shapes. In fact, the idea that attracts me most to work on this paper is a WhatsApp message in an English Family group. The group has members who are scholars, teachers, researchers and students of different nations. They are from Yemen, Algeria, India, Qatar, Pakistan, etc. The group is not homogenous, and has members of different languages and of different cultures and different religions. The administrator of the group asked this question: "why are Yemeni members inactive nowadays in the group?" One of the Yemeni members in the group immediately sent a message of only symbols to the group, as a reply to the question. The message was as shown in the following Figure1, below.

The group has members of diverse cultures; so that the message was understood and explained by all of them differently. Each symbol being used in the message carries a meaning to a receiver filtered through his/her cultural or religious background. The iconic or symbolic language has been looked at from different angles by different people. The above WhatsApp message was given to different people and they were asked to translate it into a text message to compare its meaning by different people. The researcher got answers which looked the same, but

==
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   237

with slight changes in interpretation that may be due to interference from pre-understanding of the situation in Yemen.

This area can be deeply researched, especially in the Arabic context. This study aims to enrich knowledge of language usage regarding some of the symbols, shapes and icons used on social networking sites such as WhatsApp, as well as to motivate other further research in this area. To the best of my knowledge, research investigating WhatsApp symbols is still relatively new. This paper therefore intends to discuss the diverse interpretations of WhatsApp symbols by people of different cultural, religious and linguistic backgrounds.

Regarding the feedback on the first part, we can show some of the responses below with some explanations. The first respondent is from a female Algerian member and of different cultural background, but she has knowledge about the political instability in Yemen. She said that 'Yemen is being shelled with planes and exposed to slaughtering, siege, explosion, burning, killing with the international silence due to the money. She ended disgrace upon them. She meant the international community'.

The Yemeni flag suggests the domain of the message description is Yemen. The missile image suggests that Yemen is exposed to shelling by missiles. The image represents the chain that shows or signifies the freedom restriction that Yemeni people suffer from. Consequently, the image represents the knife that stands for the tool that people in Yemen use to kill each other although the situation is not as she imagined: the process of using knives to kill one another is not common and, if it happens, it is rarely found. Her understanding of the situation in Yemen, during the civil war, is based on exaggeration of the media news. As she is an outsider woman, she could predict and imagine the political instability in Yemen, and she was almost right in her explanation.

The image stands for a bomb that has become common in Yemen due to the civil war. There is a relation between war and the image of a bomb, as the second is used as a tool in the first. So by the time the civil war broke out in Yemen, different kinds of weapons were used, one of which is bombs. The next image in the message is the fire symbol . In the message, it has a metaphorical use. The fire signifies the uprising and the extensive political turmoil that is likely to sweep through the country and ruin its stability.

The symbol stands for a gun. There is a relationship between the gun and the war environment or the battlefield that is taking place in Yemen nowadays.

===
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   238

The next symbol is the dislike image (i.e. 🤐) which suggests that Yemeni people suffer from oppression and, suppression as well as restrictions on freedom.

Before the last image, the symbol of dollar is put as 💵, to carry two different meanings to a message reader. The first meaning is that the cost of a dollar has risen relative to the local Yemeni currency. The second meaning may suggest that the economy of the country has dramatically fallen due to the political chaos in the country. The last symbol (i.e. 👎) stands for dislike and it has a direct relation to the image of the dollar. It signifies the economic deterioration in Yemen due to the civil war and how the war has been harming the national economy. So this is the way that the Algerian lady has interpreted the WhatsApp message about the present situation in Yemen.

To make it clear how the WhatsApp symbols are explained by different people due to their social or religious background, I will present some examinations of the same message with the same symbols.

The Yemeni person who sent me the message in the form of symbols was asked to send me again the message in the form of a text. Then he sent me the message in Arabic text that was translated into English as follows:

In Yemen, there is only war, fighting, economic deterioration, explosions, assassination, explosions, limiting freedoms and there is economic deterioration.

Mr. Mana'a, a Yemeni scholar in India, shifted the message into a text message as: in Yemen, aircrafts bombing, flaming fire, liberty restrictions, revolutionists are seized at the back of iron rods, slaughtering at night without understanding who is the murderer and the victim, assassination, bombing houses. He ends his message saying that the common man lives between the collapsed economy and the flaming war.

In his point of view, Mohammed Al-Asbahy, a Yemeni Ph. D scholar in India, said that the message suggests that Yemen is passing through a very dangerous and miserable situation nowadays as the planes of the coalition attack Yemen; assassinations either with bombs or with personal pistols, with a total silence from the international worshipers of the dollar. In short, Yemen is on its way to the abyss.

Dr. Ali Al-Sharaby, a professor of mathematics, interpreted the message as:

==
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   239

"In the Republic of Yemen there is only ground and aerial bombing, kidnapping, assassination, forced imprisonment, muffling of mouths, suppression of freedoms, high prices and the deterioration of the local currency against the dollar".

All the above interpretations, to some extent, move around the exact topic and convey the same message about the present situation in Yemen. Though the social media has supplied similar symbols to carry the meaning being supported by the lexicon, they do not carry the exact meaning. A symbol in WhatsApp may have different meanings for different people and for specific situations. For example, the symbol 🤐 can carry different meanings to different people in different situations. When you keep chatting with a friend on WhatsApp about a secret or political issue, s/he may send you this symbol as a sign: keep silent and do not talk about such affairs here, it is risky. If you have a very argumentative issue with a friend on Facebook or WhatsApp and he/she sends you the above symbol, it suggests: "keep silent; otherwise I will harm you in a very aggressive way". Another way of using the above symbol may be to carry the meaning of muffling mouths and suppressing freedom. To sum up, WhatsApp symbols carry a meaning that seems to be fixed but knowing the cultural and the situational background is a must for better understanding of the message conveyed by such symbols.

Regarding the second part of the investigation, we can present some of the respondents' reviews on the two WhatsApp symbols (i.e. 🙏 and 😇). They can be presented as they have been received by the researcher through his WhatsApp. They are as follows:

The first response was from a Yemeni female. Her name is Fatima and she is 23 years old. She wrote: "the first symbol suggests if u please; however, the second symbol stands for happiness". In her response, Rokyah, a 20-year-old Yemeni female, texted me that "the first thanks and pleasure; the other stands for innocence". Subsequently, Mohammed Al-hetar, a Yemeni student in the English Department, Faculty of Arts, Thamar University, suggested that "the first expresses excuse and sorrow; the second, in Yemeni dialect, means *on head*". By the phrase *on head*, according to the Yemeni culture, it means whatever you have said is appreciated and accepted. It is a sign of approval and agreement. The phrase *on head* or *on my head* is always heard among Yemeni speakers only in their everyday oral conversation.

Anas is a Yemeni university graduates who gave the answer as: "the first is thanx and approval; the second is (i.e. in Arabic *heerah*)". The Arabic word *heerah* means baffling or confusion.

Aleem Sir is an Indian teacher of English. He is the friend of the author (i.e. Ahmed Alhussami) and a member of the English Family WhatsApp group established by the researcher

===
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   240

(Ahmed Alhussami) four years ago. In his text message as a response regarding the two symbols, he said: "the first means gratitude & request; the second shows that one feels dizzy".

Fadila is an Algerian lady who works as a teacher of English in her country. She explained the two symbols as: "the first means making request; the second is a sign of going to asleep". Furthermore, Mr. Suraj is an Indian M.A student at S.R.T.M University. He suggests that "the first symbol means namskaar (i.e. Indian religious greeting) or a sign of gratitude; however, the second symbol stands for happiness and sometimes feeling like vertigo". Similarly, Santoosh is an Indian scholar who suggests the two symbols mean: "the first means thanks or welcome; the second stands for confusion or no final decision". In her turn, Nada is of Yemeni nationality and she is an employee in the faculty of Arts, Thamar University. She explains that "the first means kindness and thanks; however, the second means innocence". Najla is a Yemeni young girl in the English Dept., Faculty of Arts, Thamar University. She thinks that the first symbol means a non-Islamic symbol. She adds, it is a Jewish, masonic symbol. As Arabs, we should not use it because it goes against our morality. However, the second symbol means shy. She adds that it has different meanings according to the context.

Thus, going through the above-mentioned responses, we get slight changes in explaining the meaning of the two WhatsApp symbols (i.e. 🙏 and 😇) by people of different cultural and religious backgrounds. The responses show how cultural and religious backgrounds play a significant role in understanding and explaining some of WhatsApp's symbols and emojis, etc. One of the Yemeni respondents, mentioned above, in her answer suggests that this symbol 🙏 is used by Hindus to greet each other and to magnify and glorify their Gods. She adds, "as Muslims, we should not use it at all". Her explanation seems to be based on her religious background. Her explanation corresponds with the Indian response, from Mr. Suraj. As mentioned above, Mr. Suraj suggests that "the first symbol means namskaar (i.e. Indian religious greeting) or a sign of gratitude; however, the second symbol stands for happiness and sometimes feeling like vertigo". His answer supports the response of the Yemeni girl in her explanation.

Findings and Generalization

As this study represents a threshold in the area of social media studies, we come to draw some generalizations based on an investigation of the problem. We have observed that WhatsApp symbols carry a different meaning to people either of different mother tongue or of different culture and religion. However, for better understanding the meaning of the symbols and avoiding ambiguous interpretation, both sender and receiver should have a similar background in relation to the domain and the nature of the topic or text being chatted or talked about. It is also, as part of social norms, necessary to take social and cultural background into account when communicating with people of different cultural and religious background in any form of the

==
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   241

social media. For example, using the WhatsApp or Facebook symbol like 🙏 for greeting a radical Muslim, may lead him to disapproval and even abhorrence. He finds it haram (i.e. forbidden) from his religious pint of view.

Regarding the WhatsApp message mentioned above on the Yemeni situation, it has been interpreted similarly by those who have enough background on Yemen and what is going on there nowadays. However, those who are outsiders to the situation were not able to explain the exact content of the message. Thus, both sender and receiver should share the same semantic domain or scope of the symbol to avoid any ambiguity or misunderstanding.

===

References

- Al Rashdi, Fathiya, M.S. *FORMS AND FUNCTIONS OF EMOJIS IN WHATSAPP INTERACTION AMONG –OMANIS.*
- Amry, A. B. (2014). The impact of WhatsApp mobile social learning on the achievement and attitudes of female students compared with face-to-face learning in the classroom. European Scientific Journal, 10(22), 116-136.
- Bouhnik, D. & Deshen, M. (2014). WhatsApp goes to school: Mobile instant messaging between teachers and students. Journal of Information Technology Education: Research, 13, 217-231.
  - M. Robert, Krauss and Chi-Yue Chiu. *Language and Social Behavior*. D. Gilbert, S. Fiske & G. Lindsey (Eds.), Handbook of social psychology (4h ed.), Vol. 2. (pp. 41-88). Boston: McGraw-Hill.
- Miller, H., Thebault-Spieker, J., Chang, S., Johnson, I., Terveen, L., & Hecht, B. (2016). "Blissfully happy" or "ready to fight": Varying interpretations of emoji. Proceedings of the 10th International Conference on Weblogs and Social Media (pp. 259–268). Cologne, Germany.
- Quinlan, J.R. (1996). Improved use of continuous attributes in C4.5. Journal of Artificial Intelligence Research 4: 77–90. doi:10.1613/jair.279.
- Sim, Monica et al. *The Impact of Social Media on Vocabulary Learning: Case Study-Facebook.* Department of International Business, Faculty of Economic Sciences, University of Oradea, Oradea, Romania
- Turkle, Sherry: "Connected, but alone?" Filmed February 2012. TED video, 19:41.last accessed April 12. 2016. https://www.ted.com/talks/sherry-_turkle_alone_together?langauge =en
- Venkatraman Shriram. *Social Media in South India.* UCL Press. 2017.
- "Digital in 2016", Accessed January 27, 2016. http://wearesocial.com/uk/spe cial-reports/digital-in-2016

===
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   242

- Rosenfeld, A. *WhatsApp usage patterns and prediction of demographic characteristics without access to message content*. Demographic Research, Vol. 39 (JULY - DECEMBER 2018), pp. 647-670. Max-Planck-GesellschaftzurFoerderung der Wissenschaften. https://www.jstor.org/stable/26585343. Accessed: 14-07-2019.
- Sperber, D. & Wilson, D. (1986). Relevance: Communication and cognition. Cambridge, MA: Harvard University Press.
- Walther, J. B. & D'Addario, K. P. (2001). The Impacts of emoticons on message interpretation in computer mediated communication. Social Science Computer Review, 19(3), 324–347.
- Wierzbicka, A. (1985). Different cultures, different languages, different speech acts. Journal of Pragmatics, 9, 145-178.

==
Language in India www.languageinindia.com **ISSN 1930-2940 20:3 March 2020**
Dr. Ahmed Abdullah M. Alhussami and Madhukar V. Bhise
Language and Its Substitutes in Social Media   243