Discursive hybridity in the chat rooms of university students' WhatsApp groups

Hibridación discursiva en las salas de chat de los grupos de WhatsApp de los estudiantes universitarios

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Abstract

The central purpose of this research article is to describe and analyze the hybrid character of the discourses that occur in the chat rooms of the WhatsApp groups of university students of the Universidad Nacional de San Antonio Abad del Cusco, semester 2023-I. El enfoque de investigación que se ha seguido es de tipo cualitativo y alcance descriptivo-analítico con una aproximación a lo cuantitativo. El diseño es el fenomenológico porque describe el fenómeno de la hibridación discursiva. Además, es de diseño de teoría fundamentada por su tratamiento teórico. La investigación se realizó en una muestra conformada por 70 estudiantes de los grupos de WhatsApp de las escuelas profesionales de Economía y Farmacia y Bioquímica cuyas edades oscilan entre 17 a 20 años seleccionada de manera no aleatoria. El instrumento que nos permitió fue la ficha de análisis documental. This research concludes that the discourses in the chat rooms of WhatsApp groups are of a hybrid and multimodal nature due to the variety of codes and discursive forms used in communication. Likewise, there is a hybridization in the use of different orational modalities, types of texts, play of hybrid tenses, symbolic games and the creative and hybrid combination of different mathematical and linguistic signs; they perform morphological hesitations; they break with orthographic and conventional norms. In addition, those who communicate via WhatsApp use different communicational spaces such as interpersonal and interdiscursive spaces, metadiscursive, paradiscursive, presuppositional, prosodic, intersemiotic spaces, etc.

Resumen

El propósito central del presente artículo de investigación es describir y analizar el carácter híbrido de los discursos que se dan en las salas de chat de los grupos de WhatsApp de los estudiantes universitarios de la Universidad Nacional de San Antonio Abad del Cusco, semestre 2023-I. El enfoque de investigación que se ha seguido es de tipo cualitativo y alcance descriptivo-analítico con una aproximación a lo cuantitativo. El diseño es el fenomenológico porque describe el fenómeno de la hibridación discursiva. Además, es de diseño de teoría fundamentada por su tratamiento teórico. La investigación se realizó en una muestra conformada por 70 estudiantes de los grupos de WhatsApp de las escuelas profesionales de Economía y Farmacia y Bioquímica cuyas edades oscilan entre 17 a 20 años seleccionada de manera no aleatoria. El instrumento que nos permitió fue la ficha de análisis documental. En esta investigación se concluye que los discursos en las salas de chat de los grupos de WhatsApp son de carácter híbrido y multimodal por la variedad de códigos y formas discursivas utilizadas en la comunicación. Así mismo, hay una hibridación en el uso de diferentes modalidades oracionales, tipos de textos, juego de tiempos híbridos, juegos simbólicos y la combinación creativa e híbrida de diferentes signos matemáticos y lingüísticos; realizan vacilaciones morfológicas; rompen con las normas ortográficas y convencionales. Además, los que se comunican por WhatsApp utilizan diferentes espacios comunicacionales como los espacios interpersonales e interdiscursivos, espacios metadiscursivos, paradiscursivos, presuposicionales, prosódicos, intersemióticos, etc.

Discursive hybridization, Cybernetic Language, Discursive And Interdiscursive spaces, discursive modalities.

hibridación discursiva, lenguaje cibernético, espacios discursivos e interdiscursivos, modalidades discursivas

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Introduction

The linguistic reconceptualization of the global superstructures of the text.

Likewise, Mikhail Bakhtin (1895-1975) in his study on discursive genres argues that secondary or complex discursive genres contain primary discursive genres both in their discursive characteristics and structures. Bakhtin's translinguistic and transtypological theory of discourse accounts for discursive hybridity in both its oral and written forms, which distances it from Saussurean theory and even from Vossler's linguistic school.

In these times of the digital era, at the height of the scientific and technological revolution where the discursive structure has taken on a different structure and nature of an electronic language. It is necessary to carry out a linguistic study of the current panorama of discourses in the cybernetic spaces of chat in its written and oral forms from a synchronic-evolutionary and diachronic perspective. Studies on cyber discourses are still scarce or non-existent. However, the context of the pandemic has made discursive modalities more electronic and digital. Such a context has been the driving force behind the transformation from a traditional discursive modality to a virtual or electronic discursive interaction. Given this need, we proposed, in the present research article, to conduct a study on the discursive hybridity present in chat rooms in these virtual times in whose study, we have proceeded with a pragmalinguistic analysis of the WhatsApp chat discourse.

Without linguistic studies in the context of modern discursive forms, we would be stuck in the conservatism of classical discursive theories of face-to-face personal communication. The diachronic nature of a language and discursive transformations calls for linguistic studies in the context of cybernetic language. Therefore, the task of a linguist is also to innovate and renew linguistic theory, according to the new contexts brought about by modernity and the digital era.

To conduct a discursive analysis from a pragmatic point of view, a scientific research method was followed in all stages of the study up to the qualitative and quantitative analysis of the body of discourses in relation to the process of hybridization present in the discursive spaces of the chat rooms of WhatsApp groups through the collection of the chats or conversations, the analysis and categorization of the information and the conclusion of the research. The research technique that allowed us to conduct the study was the documentary analysis technique and the analytical-phenomenological method from the sociolinguistic point of view.

It is very relevant to carry out a scientific and epistemic study of electronic discourses in environments of the digital era in order to reconceptualize and rethink the linguistic nature of languages as a system and the pragmatic use according to the transformation process and diachronic and synchronic criteria.

The importance of this research article lies in the theoretical contribution and pragmatic analysis of the text in electronic discourse and its transformation process to be carried out in real communicative contexts.

This article has theoretical, pragmatic, epistemic and social importance. Its theoretical value lies in the contribution of linguistic, diachronic and synchronic constructs and theories of electronic discourse to the existing knowledge on sociolinguistics, discursive linguistics and pragmalinguistics. These theories will serve to make a modern linguistic analysis and treatment of cyber discourses that have a hybrid structure. The results of the research will serve as a theoretical source of reference for linguists, teachers and future researchers.

This research is of great methodological and social importance, since it will provide methodological tools for discourse analysis in the field of sociolinguistics in a cybernetic context. This contribution will help linguists, trainers and social actors to understand an electronic discourse and thus solve problems related to the communication process in virtual environments. Citizens in the digital era use and will continue to use this type of electronic discourse through chat with varied and multiple textual structures and codes.

Likewise, the instruments that have been developed for the study and analysis of the phenomenon of hybridization can be used by other researchers and teachers in the linguistic field in this same or related topics.

Conceptual framework

Discursive hybridization

The discursive act is a production of linguistic communication in which heterogeneous realities such as knowledge, beliefs, myths that the discursive constructs about reality from perception are made known. Musialek (2015) states that every discursive act is, also, an act of knowledge representation, therefore, discourse is a carrier of such knowledge and opinions about reality. From the cognitive and psychosocial perspective, human beings elaborate discourses about the world, concepts and points of view as social representations that imply and determine "social practices, norms and rules" (p. 30). Likewise, the situational, cultural and momentary aspects and factors in which the discourse is given.

The hybrid terminology according to the dictionary of the RAE means: "set of elements of different nature". From this meaning, the hybrid is conceptualized as an alloy and mixture of different elements or components. In the discursive field, it is the combination and mixture of different textual typologies, codes, modalities, etc. Indeed, discursive hybridization is understood as the variety and multiplicity of codes of use, voices, enunciative modalities, styles, combinations with iconic representations (the latter in written discourse), and plausible and doxic discursive representations that occur within the different electronic communicational spaces.

In discursive production there are two representations of reality that are emitted by the communicators: The first is the cognitive representation and the other, the social representation (Musialek, 2015). The cognitive discursive representation are the ideologies, also known as beliefs, thoughts, reasoning that the discursive person has which are transmitted and shared socially within a social group. They are mental representations or interpretative realities formed within mental schemas, which are integrated by basic principles such as perception, understanding, knowledge. They are all conceptions and interpretations of the world (Van Dijk, 1998).

On the other hand, social representation refers to collective norms, collective ways of life, collective uses and customs which are accepted; they are socially established knowledge and in many cases of hegemonic character. According to Musialek (2015), the conceptualizations that occur in social representations present the following elements: "commonplace, ideology, common sense, doxa, opinion, attitude, prejudice, stereotype, values, etc." (p. 30).

According to Van Dijk (1998) in discursive representations there are "mental models of knowledge and contextual models of the communication situation". The former refer to the representation of individual, experiential and episodic thinking that relate to people's concrete actions. On the other hand, contextual models are semantic and cognitive models that control and contextualize the production of discourse, the different discursive forms to be used according to each communicative situation, "the syntactic structures, the type of lexicon, the different modalities", as well as the type of implicit or explicit message. In the same way, they define and redirect the comprehension of listeners or readers according to the purposes, interaction roles and interpretation of the meanings underlying the discourses.

Discourse, in its cognitive dimension, is defined by Pfleger (2021) as a creative communicative construction of language that the discourse speaker elaborates in the interaction with other people, a space where he/she constructs meanings by putting into play the elements of "cognition, social phenomenon and linguistic instantiation". From the cognitive dimension, discourse is a construction of meanings, knowledge and experiences, experiences, etc. "that constantly triangulates between social structures, discursive structures and cognitive structures" (p. 1). In a virtual environment, such constructed experiential meanings are transmitted in a heterogeneous or hybrid manner in terms of the use of different codes, modalities and discursive forms.

Discursive analysis

According to Charaudeau (2004), the central criterion in discourse analysis is truth, i.e., how much the discourse influences, persuades or makes the listener or reader believe with the construction of meanings enunciated in his discourse.

The construction of meaning in a discourse, according to the author in question, "arises from the constant interaction of three types of individual and social activities: the activity of relating to others, of categorizing the world, and of semiology" (Charaudeau, 2004, Charaudeau, 2004). (Charaudeau, 2004, cited in Musialek, 2015). In that understanding, for Charaudeau the discursive is the producer of senses in an act of communication in a relationship of communicative intercomprehension.

Categories of discursive knowledge according to basic semantic and functional properties.

The categories of discursive knowledge are presented in a relationship of ideology and knowledge. Van Dijk (1998) classifies into seven categories of discursive knowledge. (1) referential knowledge (referring to the representation of objective reality) and procedural knowledge (corresponding to processes and actions); (2) social category (personal, interpersonal, group, professional, institutional, regional, national, cultural, international and universal); (3) category of generality or specificity of the referenced knowledge of events or situations; (4) ontological category of events or occurrences (knowledge alluding to concrete or abstract entities, fictitious, historical, etc.); (5) category according to the generality or specificity of the referenced knowledge of events or occurrences (knowledge alluding to concrete or abstract entities, fictitious, historical, etc.); (6) category according to the category of the event or occurrence (knowledge alluding to concrete or abstract entities, fictitious, historical, etc.).); (5) category according to the degree of intensity (referring to the degree of veracity: certain or uncertain); (6) theoretical or empirical (according to the type of knowledge constructed or assumed); (7) category according to the forms of dissemination of formal or informal, specialized or non-specialized (esoteric or profane) knowledge.

The same author states that these discursive categories can be given in a combined manner; as well as, the modalities, means of diffusion or interaction, discursive, persuasive or informative typologies, etc. In the same way, he stresses the importance of the communicative situation that occurs in every discourse within the framework of semantic and pragmatic properties.

In the same line, as Musialek (2015) states in relation to what Van Dijk (1998) established, the fact of producing and understanding a discourse, whether political, academic, scientific, etc., implies the handling of different knowledge by the addressee or interlocutor.

Discursive and interdiscursive spaces

Discursive and interdiscursive spaces are the spaces where the communicative act takes place between interlocutors who share the roles of communicators and receivers. Exactly, within the socio-communicative spaces, discursive hybridization arises in a dynamic of discursive interaction (Ramírez Almansa, 2021); these spaces can be spaces of direct face-to-face communication, virtual spaces such as chat rooms, asynchronous or synchronous communication spaces.

For Pfleger (2021) such discursive exchanges are processes of transmission and contact known as communicative spaces. For the author "each discourse opens a space of exchange and interaction in which the actors communicate about a given reality" (p. 3). She also emphasizes the relational nature of discourse where all the necessary cognitive and social elements circulate, which she calls socio-cognitive structures. Consequently, assuming the Plegerian logic, discursive spaces are equivalent to communicative spaces.

According to Charaudeau (2004) interlocutors select the topic; they issue messages explicitly as well as implicitly; they focus on the objects of knowledge they share; they make judgments to such knowledge or messages within an interdiscursive discursive space. In the same way, they form an opinion according to their stance. The author also calls interdiscursive spaces as space of thematization.

In order to attest to the existence of the knowledge entities issued or to be issued, the interlocutors and/or discursors resort to actions of "identification, qualification, representation of facts and actions, as well as explanations" (Charaudeau, 1995).

Types of discursive operations

According to Pop (2000) there are nine fundamental types of discursive operations that occur simultaneously in practice in different discursive spaces.

1. Interdiscursive spaces. These are spaces where discursive exchanges of an intertextual and bidirectional nature take place, i.e., messages are related and combined with other texts or discourses. In these discursive spaces, there are reiterations, emphases, citations of other discourses or versions, etc.

2. The metadiscursive space. This is a communicational space that goes beyond a conventional discourse. The nuances that identify this type of discourse are: reformulations, clarifications, precisions, justifications, explanations, exemplifications, demonstrations, etc.

3. Interpersonal space. It is a medial space between people, that is to say, it is a relational discursive space in which the issuers make appeals, appeals, exhortations to the interlocutor, likewise, greetings, imperatives, vocations of how the speaker addresses the receiver are identified.

4. Subjective spaces. These are subjective and connotative discursive practices. On the one hand, they are evaluative, appreciative discourses whose purpose is to evaluate, judge or examine facts, realities or beings; on the other hand, they are affective and emotive discourses where the discursor externalizes his emotional states.

5. Referential discursive space. This is the space that describes an objective or abstract reality. The nuances that characterize this type of discourse are reports, descriptions, factual statements, demonstrations.

6. Presuppositional discursive space. These are communicative spaces that focus on conjectures, hypotheses, demonstrations whose purpose is to get to the bottom of knowledge. They are presuppositional nuances: thematizations, assumptions, explanations, verifications, framings, systematizations, crossings of information.

7. The paradiscursive space. These are discourses in which operations of formulation of discursive modalities for other discourses, preparation of expositions, agreements, search for appropriate words, hesitations, choice of ideas, elimination of errors or corrections are carried out.

8. Prosodic space. Discursive space in which suprasegmental elements such as accent, intonation, pauses or communicative silences, which are interpreted by the interlocutors, are put into practice.

9. Intersemiotic communicative spaces. These are non-verbal communicative acts, i.e., non-linguistic communication such as gestural, oculistic, proxemic, haptic, mimic, etc. communication.

Communicative operations as discursive forms or ways in which the discursive organizes and structures the ideas of the text he produces, are concrete actions that take place in different spaces as they have been classified based on Pop's proposal (2000). These discursive acts are linguistic practices of a cognitive nature because they originate in the psychic phase and then become concrete in the speech act in different spaces.

Hybrid discursive forms

Digital discourses offer us a renewed heterogeneity of appropriateness and mixing of codes in communicative interaction over the internet through the application of different social networks such as WhatsApp, Instagram, Facebook, etc. Written discourses on the web, mostly by WhatsApp in terms of its uses and forms, is closer to oral communication than written" (Ramirez, 2019; Dackow, 2020). Hybrid forms are mixed endogenous-exogenous type communications or discourses (Musialek, 2015). Among the different hybrid forms of discourse we have:

a. Hybrid written language. The hybrid textual genre is a discursive form that contains a mixture of different textual genres such as literary, expository, cinematographic, etc. (Ramírez Almansa, 2021; Moreno, 2000). There is a combination of languages, codes (Errico, 2013). In the digital era, texts are heterogeneous. This heterogeneity occurs both at the level of discourse organization and the enunciative level (Musialek, 2015).

Hybrid discourses originate from different phenomena: cultural (Ramirez, 2021), social, cybernetic, temporal or epochal; in current times discourses are even more hybrid and variegated.

When in a textual genre the presence of another type of text or inserted genre is appreciated, it is called hybridity (Lavob & Fanshel, 1977). A text is mixed when it contains, in its organizational structure, different types of texts such as informative, descriptive, argumentative, narrative, dialogic, etc. For Ramírez Almansa (2021) these discursive acts occur in the textual media analyzed from a pragmatic perspective.

In this type of texts different voices, styles, varied discursive forms, different relations of text and context intervene (Ramírez Almansa, 2021; Van Leeuwen, 1993), alternative codes such as iconic and onomatopoeic languages, etc.

b. Multimodal codes. A discourse is considered hybrid when it uses multimodal codes, that is, a multitude of discursive modes or forms ranging from the use of iconic codes (images, photographs, emoticons), written codes (different types of written texts, abbreviations), oral codes (voice recordings), phonetic codes (onomatopoeic voices), symbolic codes, etc. Within the oral and written codes, academic (formal) and non-academic (informal) speeches are introduced.

In written and oral codes, hybrid forms occur in the use of enunciative, interrogative, interrogative, exhortative, dubitative, exclamatory, and desiderative sentence modes; these forms are mixed with other codes such as symbolic, iconic, etc.

According to Hulst (1995), textual means are those that make it possible for texts to have a multitude of functions (multifunctionality) in a given context. According to the author in question, what matters in multimodal and multifunctional use is the communicative purpose or objective and these are of an extratextual character and the textual media would be of an intratextual character; therefore, the discursive act is the sum of both characters.

Hybrid discursive and sociodiscursive imaginaries

In hybrid discourses, sociodiscursive imaginaries occur when the speaker, group of discursives or discursive communities create plausible, fictitious or doxic realities about some aspect related to the society or social context where they are in a specific sociohistorical moment (Medina Audelo, 2019). (Medina Audelo, 2019).

"It is the internal freedom of man as creation, institution, invention and discovery, associated with reality and the symbolic functions of language" (p. 3).

Imagination is part of individual and collective creation in the formation of concepts, meanings and ideas about perceived reality, which are concretized in different discursive spaces. Collective ideas, whether beliefs or knowledge, have been constructed on the basis of social imaginaries.

The social imaginary is classified into two types or forms:

a) in the instituting imaginary that refers to the creation of a "human collective entity of new meanings that subvert the existing historical forms and b) the instituted imaginary that is the product of this creation: it is the set of people or discursive groups that embody and construct these meanings and confer reality, whether they are material (tools, techniques, instruments of power) or immaterial (languages, norms, laws)" (Poirier, 2006, p. 62; Medina Audelo, 2019).

The discourses in chat rooms have as instituting discursive imaginaries all the members of the group who interact and create and construct meanings about the reality and topic of conversation in relation to the communicative situation. On the other hand, the discourse created, and the meanings already assumed as a cultural product accepted by all, is the instituted imaginary; and, as material products, are the manufactures or technological products.

Multidiscursive Spaces of WhatsApp Chat Rooms

WhatsApp is an application most used by individuals and groups of people as a means of communication to exchange messages or share information, videos, images, links to websites, location maps, etc. in real time. It is a multidiscursive space because there are different types and discursive formats, as well as types of texts. The multidiscursive character is even more evident in WhatsApp groups where many people interact through multimodal discourses such as text messages (SMS), audios, videos, images, Gifs, emoticons, cartoons, abbreviations or geographic location.

In the context of remote education, WhatsApp has also been used as a means of teaching and interaction with students, therefore, as stated by Mamani Sanchez (2019) it would have a pedagogical force and from a linguistic point of view presents a simple discursive structure.

WhatsApp is not only used by young people - although it is true that this population group uses it more frequently - adults and older adults also use it; the difference is in the type of discourse and the variety of multimodal discursive forms they use according to age and gender. In communication, linguistic codes (text messages and voice recordings) and non-linguistic codes (emoticons, images, moving images, etc.) are used (Ongallo, 2007; Mamani Sánchez, 2019)). Communication through non-linguistic codes reinforces linguistic communication (Chempén, 2017).

Regarding the grammatical and stylistic nature according to Mamani (2019) in WhatsApp communication "Punctuation rules are not respected, just as words are not usually stressed, i.e., there is syntactic relaxation, discursive sloppiness, lack of concordance; incorrect uses of syntactic spelling". These characteristics of WhatsApp writing respond to the nature of spontaneous, natural and free conversation.

Methodology

In the present scientific study, the qualitative methodological line has been followed with a quantitative approach. The qualitative paradigm has been chosen because of the nature of the study of the problem addressed, since it will allow describing the linguistic phenomenon in data that are not necessarily quantifiable, but a qualification on the phenomenon of hybridization.

As for its scope, this research article has a descriptive phenomenological scope because of its qualitative type. It is descriptive phenomenological because what it intends is to describe through a textual analysis the phenomenon of discursive hybridity present in communication through WhatsApp group chat. Furthermore, it is close to explanatory because it supports certain discursive factors that condition users of chat communicative spaces to opt for the use of multiple forms of written conversation in a virtual context.

In terms of design, the present study is a phenomenological design of analytical type; likewise, due to its theoretical nature, it is a grounded theory design.

On the one hand, it is a phenomenological study in its analytical-interpretative treatment because the phenomenon of discursive hybridity present in WhatsApp group chat rooms at a given time was described and analyzed.

The population under study were the students of the first semester of the National University of San Antonio Abad del Cusco, made up of 70 students of the WhatsApp groups of the professional schools of Economics and Pharmacy and Biochemistry whose ages range from 17 to 20 years between males and females.

To determine the sample, the non-random or non-probabilistic technique was used, i.e., the group of subjects, and its corresponding WhatsApp group, was selected intentionally for working with them on a general education subject.

The instrument that facilitated our analysis and description of the phenomena of discursive hybridization present in the chat rooms of the WhatsApp groups was the documentary analysis sheet. The discourses extracted from the WhatsApp group or collected were in a number of 40 to 50 conversations or chat.

In the stage of analysis and hybrid description of the speeches, categorization was carried out according to the forms of hybridization in relation to codes, discursive spaces, orational, stylistic, form, enunciative modes, etc. Triangulation was also carried out to determine the points of encounter or recurrences. Based on these procedures, knowledge was constructed following the grounded theory design.

Analysis

From the analysis of the WhatsApp group chat discourses collected with methodological supports and resources such as the documentary analysis sheet, the following results were obtained:

The analysis focuses on the linear, modal, stylistic structure and structure behind the lines of the texts or conversations held by the students in the discursive and interdiscursive virtual spaces in the chat rooms.

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Likewise, it focuses on the morphosyntactic, lexical-semantic analysis, as well as the cybernetic characteristics present in the virtual conversations. The set of texts of the conversations was retrieved from the WhatsApp group of the different days collected from the month of May to October 2023. The phenomenon of discursive hybridity present in the conversations in the chat rooms of WhatsApp groups is as follows:

Chat Room: WhatsApp group Text Writing, Economics students, semester 2023-I:

[7:01 a.m., 9/26/2023] +51 997044790: Guys good morning ! 👩 ...
Before the contemplations regarding the teachers' strike and the dispersion of verbatim and non-verbatim information ...Let's keep an eye on the group. There is a certain probability of doing the virtual classes in the hour of writing ... (depending on whether or not a formal resolution is issued). Otherwise the classes are face-to-face, if there is no communication.

[8:48 p. m., 11/10/2022] +51 932633099: Good morning, everyone. The university is closed

[8:48 p. m., 11/10/2022] +51 9731176169: Noooo.... I'm on my way

[8:48 p. m., 11/10/2022] +51 928508751: Then confirm that it will be by meet

[7:01 a.m., 11/10/2022] +51 944017430: Definitely, they don't let in the university.

We have checked with the professor.

[7:00 a. m., 11/10/2023] +51 930346759: Ala, I am about to arrive at the U.

[7:01 a. m., 11/10/2022] +51 917265789: They are entering from the top.

[7:00 a. m., 11/10/2023] +51 900423900: X2

[7:01 a.m., 11/10/2023] +51 917265789: Ahh?

[7:01 a. m., 11/10/2023] +51 930346759: Those are from cepru xd. Hahaha

[7:03 a. m., 11/10/2023] +51 922621404: Cepru never stops, they are hard workers.

[7:03 a. m., 11/10/2023] +51 917265789: The cgd haha.

[7:18 a. m., 11/10/2023] +51 931141594: Those in the mate group vote for option 2.

[7:24 a. m., 11/10/2022] +51 927132640: The jalados are winning :(

[7:25 a. m., 11/10/2023] +51 928508751: Xddd

[7:30 a. m., 11/10/2023] +51 997044790: Guys! Join the Classroom for writing classes! Teacher is sending out the invitation.

In this space of interpersonal conversation, the members of the discursive group use vocatives, imperatives, appeals, exhortations. That is, the use of different sentence modalities is recognized, such as enunciative sentences (They are entering from above), exclamatory sentences (Guys! Join the Classroom of the writing classes!), dubitative sentences (There is a certain probability of doing the virtual classes during the writing hour), which configure the multimodal character and, consequently, the hybrid nature of the discourse. The other discursive space present in these conversations are the referential ones, because they allude to an entity such as the university (The university is closed), in addition, in the conversation the interlocutors inform, make statements of facts, objects, places as in the following emission: 'they do not let you enter the university. We have checked with the professor'.

Subjective and evaluative spaces are also evident; they make appreciations; they examine facts, realities or beings as in 'Cepru never stops, they are very hard-working'. According to Charaudeau (2004), it is knowledge that is transmitted by the discursors on which they make judgments within an interdiscursive space. Symbolic representations are frequent in chat conversations, there is a creative mixture of symbols and abbreviations such as 'X2', 'xd' or 'Xddd' to mean 'by God'; the duplication of phonemes in 'Xddd' has a connotative charge of admiration or surprise and signifies greater expressive intensity that replaces the double exclamation mark. Also, the use of different types of discursive texts such as informative ('They are entering from above'. 'Los jalados están ganando'), persuasive (Los q están en el grupo de mate voten por la opción 2) and, predominantly, they are dialogic texts in a real context of communication via WhatsApp. Likewise, all the conversations held in the different discursive spaces via WhatsApp are cognitive metaphors constructed with a hybrid semantic load.

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In this other WhatsApp conversation block, the hybrid character of the chat discourses from one interlocutor to another is even more evident.

[4:34 p. m., 10/23/2023] +51 997044790: Hi! Guys good afternoon ... 📎 Tomorrow starts with the exhibitions ✨ "Prevean chicos" !!!!! 🙋

[4:50 p. m., 10/23/2023] +51 953 625 711: Here a video so you can learn one more flake.

[4:54 p. m., 10/23/2023] +51 930346759: It was mandatory that it is related to economics?

[4:57 p. m., 10/23/2023] +51 997044790: ... Mandatory: No But it was recommended by the teacher ... 👀

[4:57 p. m., 10/23/2023] +51 930346759: Ah weno thank you.

[7:08 a. m., 10/24/2023] +51 997044790: Guys .... Log in to the virtual classroom please 🙋

[7:09 p. m., 10/24/2023] +51 930346759: What time was the Expo class today?

[7:10 a.m., 10/24/2023] +51 997044790: - The teacher said he would come in at 8:00 to 8:30 or so ...
So let's keep waiting ...

[7:11 a. m., 10/24/2023] +51 992621404: We'll wait for you 🤞

[7:12 a. m., 10/24/2023] +51 973117616: The teacher is already or not yet?

[7:12 a. m., 24/10/2023] +51 930346759: Maybe the prof forgot.

[7:13 p. m., 10/24/2023] +51 930346759: I think the teacher is in the group bro hahahaha

[10:15 a.m., 10/25/2023] +51 997044790: The teacher sent me the following video link https://fb.watch/nK9jPrCgFd/?mibextid=VhDh1V

[7:00 a. m., 26/10/2023] +51 997044790: Guys good morning ! 🙋🤪 Please be informed that today we have: 🙌 Classes 7.00am 🙌 Unit exam 8.00am 🙌 Exhibitions 9.00am (Before any situation, foresee your camera) 🙋

[7:08am, 10/26/2023] +51 997044790: Guys good morning !!!! Here you have the material of the session developed so far of the second unit 😊🙋...

In this conversation we observe hybrid multimodal discursive forms such as text messages (SMS), images, video links, gifs, emoticons, abbreviations. There is a discursive heterogeneity in the organization of discourse and in the enunciative plane as stated by Musialek (2015). Written texts are presented in their different types as informative texts (Be informed that today we have: 🙌 Classes 7.00am 🙌 Unit exam 8.00am), expository texts (Here you have the material of the session developed so far of the second unit).

Discursive hybridity in the use of sentence modalities is presented in the following cases: enunciative sentences ('Tomorrow we start with the expositions', 'The teacher sent me the following video link'), interrogative (Is the teacher already there or not yet?), exclamatory (✨ "Prevean chicos" !!!), dubitative ('Maybe the profe forgot'. 'Creo q el profe está en el grupo bro jajajaj'). In the use of the written code, the discursors also use abbreviations such as 'q' for 'que', apocopated abbreviations such as 'Expo' for 'exposición', 'bro' to refer to the English term for 'brother' -in this last case, even an idiomatic hybridization is appreciated as linguistic borrowings-.

In the morphosyntactic aspect, there is morphological hesitation such as the inversion of words in 'flake' instead of 'little', 'weno' instead of 'good'. As for spelling, there is absence of punctuation marks such as commas and periods (Ah weno gracias), absence of squeeze question marks (A q hora era la clase de Expo hoy hoy?), etc.

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The multimodal character is also present in the transcription of onomatopoeic voices such as laughter (jajaj), icon-symbolic codes (✨ 🙌) etc. The types of discourses according to their level of formality, introduce academic discourses ('Here you have the material of the session developed so far of the second unit', 'Here a video to be able to learn') and non-academic discourses (Yo creo q el profe está en el grupo bro jajajaj).

In this conversation group the different interpersonal and interdiscursive spaces can be appreciated, because they make appeals, greetings, vocatives, appeals, exhortations to the interlocutor as in 'Guys good morning ! 🙋', 'Guys .... Enter the virtual classroom please 🙋'; as well as metadiscursive spaces, because the interlocutors make reformulations, clarifications, precisions, precisions, justifications, explanations, exemplifications as in 'Tomorrow we start with the expositions✨ "*Prevean chicos"* !!!! 🙋', 'It was obligatory to be related to economics? PRECISION= Mandatory: No But recommended by the teacher ... 👀'. In the same way, referential spaces are present ('Enter the virtual classroom please', 'Is the teacher already there or not yet?', etc.), paradiscursive spaces when they make agreements and prepare speeches as in 'Tomorrow we start with the expositions ✨ "Prevean chicos"', 'Was it mandatory that it is related to economics? ', presuppositional spaces (*'Mañana se empieza con las exposiciones', 'El docente dijo que entría 8.00 a 8.30 más o menos'*), prosodic when they vary the intonation with interrogations and exclamations, likewise, when they make pauses that in the written plane represent it with suspensive points as in 'Chicos

.... Please enter the virtual classroom'. Also, communication takes place in an intersemiotic space in order to express communication through oculistic, haptic, kinesic, etc., they resort to emoticons or icons that allow them to express meanings and intentions.

Chat Room: WhatsApp Group Copywriting, Pharmacy and Biochemistry students:

[8:20 p. m., 7/7/2023] +51 991267922: :v how can I get in touch with tacher :V

[5:52 p. m., 8/8/2023] +51 951701111: Guys we will do classes from 11-12 Xq the professor can't earlier.

[5:52 p. m., 10/8/2023] +51 951701111: Guys, remember that the texts are due tomorrow and the exam is on Thursday.

[6:40 p. m., 10/8/2023] +51 984209947: I am passing this PPT of the first part, to remind you of the part of this second unit that was worked on.

[8:13 a. m., 10/8/2023] +51 913864921: Q

[8:13 a. m., 10/8/2023] +51 991267922: uwur :Vvvvvvvvvvvvvvvvvvvvvv:

[4:43 p. m., 8/13/2023] +51 982591984: The meet meeting at what time is it going to be held...or the test?

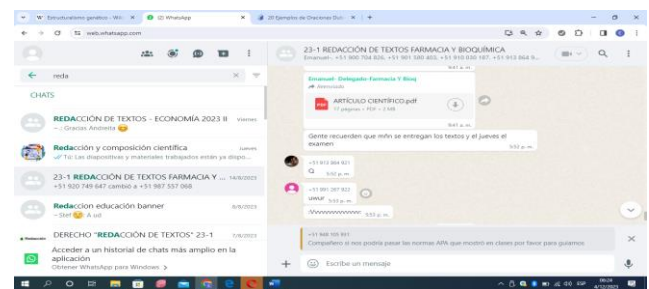[4:43 p. m., 8/13/2023] +51 982591984: Don't worry fellas about that we won't say I'll tell you myself.

Figure 1

In this other WhatsaAp group of Pharmacy and Biochemistry students, we can appreciate the play of tenses -what is called chronological hybridity in the discourses-, that is, the tenses: present, future and past are combined in the same discursive space ('Guys we will do 11-12 classes', 'I pass you this PPT of the first part, to remember the part that was worked of this second unit'). WhatsApp conversations break, many times, with grammatical rules and syntactic construction, because they flow naturally and freely; that is, there is a kind of logical-grammatical relaxation, discursive sloppiness; the non-use of punctuation marks as in 'Don't worry fellows of that we won't say I will tell you myself.'.

They insert intersubjective and little understandable codes, but with connotative and semantic load as in 'uwur :Vvvvvvvvvvvvvvvvvvvvvv:' which does not correspond to any other language different from the code used; moreover, it is different from the creative or invented abbreviations also used by cybernauts as in 'mñn' which would abbreviate the word 'mañana', 'Xq' for 'porque'.

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Discursive hybridization is also notorious because communication occurs in interpersonal, interdiscursive, paradiscursive spaces (how can I communicate with the tacher), presuppositional spaces (Guys we will do 11-12 classes Xbecause the teacher can't before), etc. These conversations involve different styles, varied discursive forms, hybridization or jumping of topics and contexts in line with what Ramírez (2021) affirms.

The analysis of the discourses poured by cybernauts in the chat rooms within the WhatsApp group of the subjects studied allows us to elaborate a theory on textual hybridity in discursive and interdiscursive spaces based on the existing literature.

For Ramirez (2021) many of the texts are hybrids analyzed from different points of view and pragmatic criteria. In relation to what Ramírez affirms, the hybrid character of texts is present in different types of discourses, even more so in discourses through digital or virtual media such as WhatsApp and other social networks.

Conclusions

In line with the analysis of the conversations held by the members of the two WhatsApp groups and in response to the research problem, the following conclusions have been reached:

The discourses in the WhatsApp groups are hybrid and multimodal in nature due to the variety of codes used in communication; the cybernaut dialoguers make use of a variety of sentence modalities such as enunciative ('The teacher sent me the following video link'), interrogative (Is the teacher already there or not yet?), exclamatory (✨ "Prevean chicos" !!!), dubitative ('Maybe the teacher forgot'. 'Creo q el profe está en el grupo bro jajaj'), etc. There is hybridization of tenses in the discourses, that is, present, future and past tenses are combined in the same discursive space. Likewise, they insert onomatopoeic voices such as laughter (jajaj), mix icon-symbolic codes (✨ 🙌); deliberate use of informal and academic discourses, etc.

Conversations held in chat rooms via WhatsApp tend to the use of different discursive modalities and codes; this hybridity is evident in the use of codes such as text messages (SMS), images, link to videos, Gifs, emoticons, abbreviations, etc. Consequently, messages are transmitted using different codes.

As for the written text messages, they are heterogeneous from one interlocutor to another, i.e., they intersperse informative text types ('They are entering from above'. 'The pullers are winning'), persuasive (Those who are in the mate group vote for option 2), expository texts (Here you have the material of the session developed so far of the second unit).

Symbolic games and the creative and hybrid combination of different mathematical and linguistic signs are frequent in chat conversations. This combination is presented in abbreviations such as 'X2', 'xd' or 'Xddd' to mean 'by God'; the doubling of phonemes in 'Xddd' has a more intensifying connotation of either admiration or surprise replacing the double exclamation mark. Apocopated abbreviations such as 'Expo' for 'exposición', 'profe' instead of profesor, 'bro' to refer to the English term for 'brother' are also appreciated.

In WhatsApp speeches there are frequent hesitations with altered and recreated morphology of words such as the inversion of words in 'flake' instead of 'little', 'weno' instead of 'good', syntactic disarrangements, etc.; that is, there is a kind of logical-grammatical relaxation. As for spelling, they break with syntactic grammatical rules, because they flow naturally and freely there is absence of use of accents, punctuation marks such as commas, periods and many other signs (Ah weno gracias), incorrect use of capital letters (A q hora era la clase de Expo hoy hoy?).

WhatsApp discourses use different communicational spaces such as interpersonal and interdiscursive spaces, metadiscursive spaces -the latter when reformulations, clarifications, precisions, justifications, explanations, exemplifications are made-, as well as paradiscursive spaces (see analysis), presuppositional, prosodic, intersemiotic spaces, etc.

The messages elaborated in the different discursive spaces via WhatsApp are cognitive metaphors constructed with a hybrid semantic load.

Authors' contribution

Elías Aguilar Rojas and María Dolores Velasco Palacios as authors responsible for the research, our degree of contribution and contribution as authors is shared throughout the work as a whole.

That is to say, from the gestation of the idea of the topic of study, the identification of the problem, the elaboration of the project, data collection, analysis and interpretation of the data, the conclusions and the whole research process, we have assumed an equal contribution.

Conflict of interest

Elías Aguilar Rojas and María Dolores Velasco Palacios, authors of the manuscript of the research carried out, are responsible for the article to be published and have no conflict of interest with third parties in relation to authorship.

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