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Department of English

**Deconstructing Gender-Linked dis/similarities Using Hate
and Offensive Speeches amongst Facebookers in Algeria**
**(The Case of MA Students in 'Students of Ibn Khaldoun University
Facebook Group')**

A Dissertation Submitted to the Department of English in Partial Fulfilment of
the Requirement for the Degree of Master in Linguistics

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Dedications

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Abstract

This research examines gender-linked language dis/similarities in using hate, and offensive speeches by investigating how men and women interact in Facebook in Algeria as a whole, and in particular in Tiaret speech community. The purpose of this dissertation is to explore the nature of hate speech among MA students in their Facebook group, and how it may be addressed differently based on the gender of the offender. Both quantitative and qualitative methods were applied. First, a questionnaire was conducted online via the group of students of ibn khaldoun University of both levels of master's students and the specialties of the faculty of letters and foreign languages, specifically from the English, Arabic, and French departments. The sample consisted of 56 students from the English department, 10 students from the Arabic department, and 9 students from the French department. Second, content analysis was used to linguistically analyse 9 posts that include hate and offensive speeches. The collected data from the questionnaire indicate significant differences in the use of hate speech between men and women in terms of the choice of words, tone, level of directness, etc, mainly to assert male dominance over females. The final result of this study also shows that men are more likely to engage in such behaviour rather than women would do as a manner to display their masculinity and toughness. Last but not least, the use of hate and offensive speeches among the students in their group reflect just real life situations, which unfortunately lead to psychological harm, racism, and reputation damage.

Keywords: Hate speech, offensive speech, Tiaret Speech Community, gender

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List of Abbreviations and Acronyms Coding Conventions Used in the Dissertation

ADA: Algerian Dialectal Arabic

CA: Classical Arabic

CDA: Critical Discourse Analysis

FB: Facebook

FLN: National Liberation Front

FTAs: Face-Threading Acts

MSA: Modern Standard Arabic

WL: Women's Language

Key to Phonemic Symbols

Letters	Phonemic Transcription	Letters	Phonemic Transcription
ا	/ʔ/	ض	/s/
ب	/b/	ط	/t/
ت	/t/	ظ	/g/
ث	/θ/	ع	/ʕ/
ج	/dʒ/	غ	/ɣ/
ح	/h/	ف	/f/
خ	/ħ/	ق	/q/
د	/d/	ك	/k/
ذ	/ð/	ل	/l/
ر	/r/	م	/m/
ز	/z/	ن	/n/
س	/s/	ه	/h/
ش	/ʃ/	و	/w/
ص	/ʕ/	ي	/j/

General Introduction

General Introduction

Ever since the beginning of the universe, human beings have developed different means of communication as a way to transmit their thoughts, feelings, exchange ideas with one another. Language is a complex and fascinating system of communication that sets us apart from all other species on Earth. Additionally, language is not only spoken, but one of its most remarkable features is its ability to convey abstract concepts such as love, justice, freedom, or even hatred.

Over time, Societies have undergone significant changes, which affected speakers' languages. New vocabulary has been introduced to their lexis while old-fashioned words have been changed. Each language has its own qualities and, to a considerable extent, reflects the society it represents. Thus, much research on language variation has been carried out for many years. Traditionally, sex has been seen as a non-linguistic factor, just like social class, age, ethnicity, and social status. However, this viewpoint has been changed in the mid-1970s with the release of Robin Lakoff's article *Language and Woman's Place*.

Furthermore, apart from gender, language usage itself can vary and serve different purposes, some of which are positive and others are harmful. Such as insulting and humiliating people which are linguistically termed as hate and offensive speeches.

While there have been numerous studies conducted on hate and offensive speeches, and the language use by men and women, few researches have dealt with how men and women use words to discriminate one sex from another. Therefore, we are motivated to conduct this study about hate and offensive speeches and its different usages by men and women to understand the underlying factors that contribute to the use of such phenomena. Hate and offensive speeches are a forms of communication that seeks to demean, insult, or degrade individuals or groups based on their race, gender, religion, or other characteristics. The study aims at exploring

how men and women use hate and offensive speeches differently and the motives behind such linguistic choices.

Our work examine the gender-linked language differences among MA Students in the faculty of letters & foreign languages at Ibn Khaldoun University of Tiaret. The study aims to address the following questions:

- 1) How does the use of hate and offensive speeches amongst MA students in messenger differ between genders?
- 2) What are the consequences of gender-based differences in the use of hate and offensive language on the student in their messenger group and on TSC?
- 3) To what extent do the socio cultural factors influence the use of hate and offensive language in social networking sites and how can such linguistic practices be diminished or reduced?

The following hypotheses are proposed in order to answer and explain the aforementioned questions:

- 1) Language varies from one gender to another in terms of syntax, phonology, and lexis. Men use more simple words or as commonly known as (abstract Language); while, women are more expressive and polite in using language.
- 2) Hate and offensive speeches can pose serious problems to society by inciting people to engage in violence or harmful speeches towards individuals, which can lead to hate crime, or cause psychological harm to the individual when his/her dignity is insulted.
- 3) Socio-cultural factors heavily influence the use of hate and offensive language on social networking sites, with societal norms, cultural values, peer influence, and online anonymity playing a significant role.

- 4) To diminish or reduce such linguistic practices, it is important to promote education and awareness about the consequences of online abuse, enforce strict platform policies against hate speech, implement effective reporting and moderation systems

Considering the questions and hypotheses previously mentioned, these objectives and aims have been taken into account:

- 1) The study of hate and offensive speeches aims at identifying the causes of such behaviour.
- 2) To demonstrate the psychological effects on the offended individuals by such kind of speeches in particular and their consequences on the social hierarchy of TSC as a whole.
- 3) To provide insights into the ways whereby hate and offensive speeches can be combated effectively in TSC.

As with many research works, this work is divided into three chapters. Chapter one provides an introduction to the context of the study and the previous empires in Algeria. The authors highlight that Algeria has a rich history, which has been shaped by various empires that have ruled over it. The official and Foreign Languages in Algeria as the modern standard Arabic being the official and national language of the country, and French, and English as foreign languages. The chapter further discusses other linguistic concepts that are related to the sociolinguistics situation in Algeria.

The second chapter of the research is dedicated to the examination of online hate speech, gender, and language. It aims at establishing a theoretical framework that underpins the study. This chapter would begin by defining key terms such as gender and language it would then introduces various theories that are relevant to the study, exploring how they contribute to the understanding of the subject matter. Additionally, the chapter delves into an in-depth

exploration of the topic from multiple perspectives. It examines the various forms that online hate speech can take it also investigates how gender influences language use and acquisition, shedding light on the ways in which societal norms and power dynamics shape linguistic behaviour. Furthermore, the chapter investigates the role of language in perpetuating hate speech. It explores how language is utilized as a tool to express hatred.

The third and last chapter outlines the methods used to collect data, including the sample size and selection criteria. The chapter also presents the results of the study in a clear and concise manner. The only method used to collect data was a questionnaire namely 'Yes/No' questions and multiple-choice answers then the collected data was analysed and presented in graphical forms such as tables and graphs. Alongside ten posts as a part of content analysis. The questionnaire was shared online via the Facebook group that goes by the name of students of ibn Khaldoun University.

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1.1 Introduction

Algeria is widely known as a rich country when it comes to languages and dialects for the reason that it has witnessed many colonisations, such as French colonialism, which is the Algerian Arabic dialect was highly influenced by the French language and other foreign languages. The first chapter is mainly dedicated to the historical aspects that affected the language, creating the linguistically rich environment we have today, the Algerian speech repertoire, and the commonly used language varieties in Algeria, with a current population of 46,228,870 as of Thursday, July 6, 2023, based on Worldometer elaboration of the latest United Nations data

1.2 The Prehistoric Era of Algeria

History today finds itself faced with doubtful yet challenging responsibilities, as McCullough (1933) stated, "History is who we are and why we are the way we are." latest researches indicate that the early presence of human beings in North Africa was approximately between 2,000,000 BCE & 1,470,000 BCE. In fact, more recent investigations found faceted spheroids and chopping tools besides the archaic wildlife which confirms the early settlement at the time, however, the most important discovery was the famous *Atlanthropus* found by Professor Camille Arambourg in June 1954 in Tighennif Mascara, professor Arambourg had found three large human lower jawbones (mandible), and a part of a skull. Additionally, he found some teeth that indicate the presence of huge creatures that at that time were called *Atlanthropus Mauritanicus*, according to tests of those remains anthropologists estimate the age of those remains to be 400,000 years old, going back to the era of rhinoceroses and giraffe. Algeria is considered the home of some of the earliest settlements, including Tassilin'Ajjer and Djebel Irhoud in Adrar with thousands of rocks and cave paintings.

1.2.1 The Carthaginian Empire (550-202 BCE)

The Carthaginian civilization was one of the most powerful and influential cultures in North Africa during ancient times. Carthage was located on the coast of modern-day Tunisia, according to Greco-Roman sources; these sources documents show an increase in Carthaginian military activity in the central and western Mediterranean. Based on this data, scholars have offered three possible dates for the beginning of Carthaginian imperialism: the first is 650 BCE, the second is 550 BCE, and the third is around 480 BCE.

Cilliers, L. (2019). According to legend, the Phoenicians, Semitic colonists from Tyre (in modern Lebanon), founded a city on this Promontory (near modern Tunis) in c. 800 BCE; they called it Quart-hadasht ('Carthago' in Latin), which means 'New City', implying that it was a 'new Tyre'.

The Carthaginians were recognized for their naval skills, and they developed a large network of colonies that extend North Africa, Spain, and Italy. They were also known for their military prowess, as proven by their legendary general Hannibal Barca. During the Second Punic War, Hannibal led an army across the Alpine region to invade Rome, but he was unable to defeat the Roman Empire. Despite the army's defeats, the Carthaginians remained a cultural and economic power in North Africa until they were conquered by Rome in 146 BCE, and this tremendous civilization's heritage continues to inspire researchers and historians all around the world.

1.2.2 The Romans

North Africa was an exceptionally prosperous region throughout its ancient history, reaching a degree of luxury during Roman rule that the physical remains attest to. The Roman Empire was one of history's most powerful empires, with a reach extending beyond Europe

including North Africa as well, which later on became a significant part of the empire's territory. When the Romans defeated the Carthaginians and seized their lands in 146 BC, they made their first foray into North Africa by building several settlements and towns in the area over time, including Carthage itself. North Africa flourished and was a prosperous territory during Roman rule, as they developed new farming methods and an extensive network to facilitate trade and commerce. In order to protect their interests in the region, they also built up a significant military presence.

Overall, the Roman presence in North African culture and history was enormous, and several ancient remains can still be witnessed all over North Africa, and the best example of that is Thamugadi at present-day Timgad in north eastern Algeria, Djémila which is an establishment of an ancient Roman colony founded during the reign of Nerva (96 - 98 A.D.). And is located 50 km north-east of the town of Sétif and Tipasa with two more Christian basilicas and a cemetery.

1.2.3 The Phase of Islamic Rule, the Arrival of Islam

The Islamic era in North Africa started with the arrival of Arab conquerors in the seventh century, prior to Islam people practiced Christianity, Judaism, and pagan religions.

Britannica (2020) revealed that “in 681 CE, Uqba was granted command of the Arab forces again, where he invaded what is now called Tunisia in an attempt to take over the region from the Byzantine Empire. He founded the first Islamic province in North Africa in “Kirawan”, and built a mosque that was made a hub of knowledge and a meeting center of mujahidun and scholars.

However, Kusaila escaped during the campaign and attacked Uqba on his return, and killed him near Biskara currently located in Algeria. ”and many of the locals embraced the new

faith. Trade and commerce, as well as intertribal marriages between Arab and Berber tribes, helped Islam spread. Another factor that helped the new religion spread was the migration of Arab Muslims. “Thousands of people have migrated from one place to another in order to propagate Islam. Historians had recorded that thousands of Arabs had flown into North Africa and settled there in and played an important role in the spread of Islam in North Africa as well. There were some people who are called Banu Hilal, who migrated from Asia to North Africa in the 11th century. According to Ibn Khaldun, the Banu Hilal were accompanied by their wives and children when they came to the Maghreb. They settled in Tunisia after winning some battles against some Berber tribes. Their influx was a major factor in the linguistic and cultural Arabization of the Maghreb (Bitton, 2021).”

Algeria witnessed intellectual and academic growth and many powerful dynasties when it was ruled by the Islamic world. Muslim scholars preserved a large portion of the knowledge of antiquity that would have otherwise been lost by translating Greek and Roman books into Arabic. Magnificent mosques and other works of architecture were also built during this time.

1.2.4 Algeria Under the Turks; From the 16 Century to the 19th C

The Ottoman Turks arrived in Algeria in 1516, defeating the Mamluk Sultanate in Egypt and expanding their empire into North Africa. Over the next few decades, they gradually extended their influence over the Maghreb region, including Algeria, and established a permanent presence in Algiers in 1536. According to historical narrations, it is been said that the only reason for their presence in Algeria was for protection purposes against the Spaniards based on the request of Algerians themselves, during Ottoman rule, Algeria’s governmental and social systems underwent significant changes including the growth of trade and commerce, The Ottoman promoted trade and commerce by constructing ports and improving regional networks

They also developed commercial relations with other countries, especially European powers such as France and Spain. Another significant impact of Ottoman rule on Algeria was the growth of Islamic scholarship and education with the establishment of religious schools known as madrasas. This intellectual culture helped to make Algeria a centre of Islamic scholarship and attract students and scholars from across the region. Despite the benefits of Ottoman authority, there were major difficulties and drawbacks. The Ottoman Turks were frequently in conflict with European countries, notably France, which aimed to increase its dominance in North Africa. This resulted in multiple battles between the Ottomans and European power, including the French invasion of Algeria in 1830, which finally resulted in the collapse of Ottoman rule in the region.

In conclusion, the Ottoman rule was and still is an important chapter of Algeria's history for its contributions to the regions' political, economic, and social structures also trade, scholarship, and culture in Algeria.

1.2.5 French Colonial Era in Algeria

Algeria's French colonial era began in 1830 and lasted more than a century. Algeria witnessed enormous changes in terms of politics, economics, culture, and society throughout this period of time. The French invaded Algeria with the intention of settling a colony that would serve as a base for their African expansion, however, their presence in Algeria had far-reaching consequences that still shape the country to this day.

Algeria, according to the French conquerors, was a land of opportunity, rich in resources, and with the potential for economic prosperity. They began swiftly exploiting the country's natural resources, including oil, gas, and minerals. The French also built large-scale agriculture, focusing mostly on grape, wheat, and olive production. This exploitation of

Algeria's resources supported France's economic expansion, but it also pushed many Algerians to flee, forcing them to labour in harsh conditions and live in poverty. The French colonial government replaced the tribal system with a new legal system and governance framework, resulting in the imposition of French culture and language on Algerians. They also developed a new educational system to assimilate Algerians into French culture to produce loyal French citizens.

Moreover, the French encountered opposition from Algerians who considered their presence a danger to their culture, identity, and lifestyle, which led to the resistance movement organized by Algerian nationalist groups.

In 1954, the National Liberation Front (FLN) initiated an armed fight against French rule, resulting in an eight-year conflict. The French used military force to suppress Algerians, but they were ultimately defeated in 1962, and Algeria gained its independence.

In conclusion, The French colonial era in Algeria was marked by exploitation, cultural assimilation, and violent resistance. The story of French colonialism in Algeria serves as a reminder of the long-lasting effects of colonialism on colonized countries.

1.3 The History of Tiaret, a Flourishing City in the Atlas Mountains

Originally Tahert, Tingartia or Taghzout was the capital and main urban center of the Rustamid settlement. It was founded by Abd al-Raḥmān ibn Rustam in 777 AD.

New Tahert is located near an ancient site, in the western side of the Algerian hill, in Arabic "EL TAL", it is considered one of the capitals of the high plateaus, distant from the Algerian capital EL Djazaïr with 283km and from Oran with 233km, it is above the sea surface approximately with 1000m, it has a continental climate with a hot and dry summer and a cold

winter, it is also an important centre for agriculture including 1,609,900 hectares of agricultural land, it also has a major forest territories estimated with 142,422 hectares.

Tiaret is well known for its production of different kinds of horses breeds and particularly the Arabic purebred horses and the best example for that is the centre of horse boarding Chaouchaoua which is the biggest of its kind in Africa, it is also the place where Ibn Khaldun wrote his Muqaddimah the literally translation for introduction alongside with many monuments, Jedars is one of them, which is the remains of a set of pyramids on a Square shape foundation near Frenda, it is believed that those pyramids were memorials of Berber princes in the 6th and 7th centuries.

Old Tahert, According to the classical Arabic narrative sources, it had a citadel and a double rampart, most likely dating from the Byzantine period. It is reputed to have been built on the ruins of another ancient site, and this may explain the toponymical Tagdemt (the Berber form of the Arabic qadīm, “ancient”). The Rustamids were an Ibādī dynasty, of Persian origin, which reigned from Tāhart (161-296/776-909) the Rustamid capital was very prosperous. At its apogee, the Rustamid capital was very prosperous, that Al-Ya'qūbī (1918) said "It is an important city, very famous and with a great influence, which people have referred to as the Irak of the Maghrib." (p. 71). In Kitāb al-Buldān (Book of Countries).

In addition “a fortress on the coast serves as a port for the fleet of the principality of Tāhart; it is called MarsāFarūkh”. Ibn al-Ṣaghīr mentioned that there were roads that connected Tahert with what is known currently Sudan, and with all lands to the east and the west. It was a major Trans-Saharan trading post: it was an important entepôt for supplies of gold, dust and slaves between the Maghreb and the Mediterranean. It was also a major centre for the spread of Islam in its dealings with West Africa. Indeed, Ibadi traders and missionaries played a critical role in spreading Islamic teachings across the Sahara. Tahert was engaged with commerce with other

Muslim nations as well since it had a Radhanite market, the Rahâdina were multilingual Jewish merchants who had established a trade network via activities with china, India, and central Asia to the Maghreb, al-Andalus, and the Kingdom of the Franks.

In conclusion, The Rustamids had an indelible impact on Algeria and the larger Islamic world. Their dedication to religious tolerance and knowledge helped in the promotion of a culture of intellectual inquiry, tolerance, and awareness, which paved the way for the development of later Islamic dynasties in the region. Today, the legacy of the Rustamids can still be observed in the cultural and intellectual heritage of Algeria and the Maghreb area as a whole.

1.4 Algeria in the Modern Era

Algeria, officially the People's Democratic Republic of Algeria, The country's name is derived from the city of Algiers, According to the Online Etymology Dictionary ("Algeria,"2022), the city name is derived from the Arabic al-Jazā'ir "The Islands" (plural of jezira).

Algeria is a northern African country located in the north of Africa, it is bordered to the east by Tunisia and Libya; to the south by Mali, Niger, and Mauritania; to the west by morocco and to the north by the Mediterranean Sea, Algeria is part of the Maghreb region of North Africa, with most of its population living in the north and the Sahara dominating the south by space. It is the world's tenth-largest country by area and the largest in Africa after the split of Sudan, Algeria is the ninth-most populous country in Africa with a population of 44 million, and the 32nd- in the world, its capital is called Algiers located in the far north on the Mediterranean Sea. Algeria has witnessed many civilizations including Numidians, Phoenicians, Carthaginians, Romans, Ottomans, and the French colonial empire which was the

last and lasted 132 years, only for Algerian to revolt which led to the Algeria war, and with that Algeria obtained its independence on 5 July 1962, Algeria is divided into 58 provinces, it has the largest oil company in Africa Sonatrach, as well as the world's sixteenth-largest oil reserves and the ninth-largest reserves of natural gas. Algeria is known as the "Balcony of the Mediterranean",

Algeria has a variety of geographical differences, from green valleys in the north to sand dunes in the Sahara. In the northern region of the large area, a coastal band with exotic beaches extended for 1200 km. To improve job prospects, Algeria must, like other oil-exporting nations, move toward a more diversified economy. Thus by 2020 to improve job prospects, the government has made efforts to increase both domestic and international investment.

The educational system in Algeria includes 9 years of primary school, from age 6 to 11, through nine years between primary school and lower secondary school that follow, all children in Algeria have access to education to free and compulsory education, and an average school day is 6 hours long, students can then attend three years of secondary school to finish high school, Algeria has several different universities as well as other higher education institutions, such as specialized and teacher training institutions. The ministry of higher education standardizes curriculums and degrees are awarded based on the field of study.

1.5The Different Varieties in Algeria

It is rather truism that people use different varieties in their way of speaking, because of their multilingualism; they can use many varieties to express themselves well or fulfill their needs. Algeria is one of the great countries, characterized by its cultural and linguistic diversity. It has a diverse a complex linguistic repertoire consisting of many varieties, including classical Arabic, modern standard Arabic, Algerian dialect, and Berber, along with other languages such

as French and English. Most of the population speaks the Arabic dialect, which combines Arabic, Berber, French, and some Spanish.

1.5.1 Classical Arabic

Classical Arabic, or Quranic Arabic, this type of Arabic has been used since the 7th century and throughout the middle Ages, most notably in Umayyad and Abbasid literary texts such as poetry, elevated prose, and oratory. It widely used for religious purposes, particularly. There were seven dialects of classical Arabic: Quraishi, Tamimi, Hateel, Azad, Rabee'ah, Hawazen, and Sa'ad Bin Bakar. The Qur'an was written in all these dialects. In terms of grammar, Standard Arabic is the highest and most eloquent form of Arabic, it is not an easy language to understand for ordinary people, expect of course for the scholars who have studied it in the Islamic universities. In the couple of centuries that followed the revolution of the Qur'an, philologists sought to systematize Arabic due to its importance, Used CA as their guide or reference. Classical Arabic is, moreover, the register of the Arabic language on which Modern Standard Arabic is based.

1.5.2 Modern Standard Arabic

Modern Standard Arabic is a version that has been simplified to a great extent to encompass modern uses. The regional academies of the Arabic language focused on expanding and updating the language's vocabulary to make it understandable even to illiterate individuals. This form of language is used in reading and writing in the media, on children's television shows, and in formal speeches. In addition, MSA includes words with Arabic roots, such as "siyyara" (car) or "baakhira" (ship), or borrowed words from European languages, such as "warshat 3amal" which comes from English (workshop).

1.5.3 Algerian Dialectal Arabic

Algerian darija is normally considered to belong the Maghreb Arabic dialect group which not includes only Algerian Arabic but also Marrocon, Tunissian and Lybian. The Algerian spoken Arabic dialects are rich complex languages, they contain original or code switched words, expressions, and linguistic structures from Arabic language (CA), different Berber varieties, and different languages which have existed in the Algerian territory in different periods of its history: French, Spanish, Turkish as well as other Mediterranean Romance languages. Some samples in the table 1.1

Table1.1 *Samples of Dialect Vocabulary Influenced by Different Languages*

MSA	ADA	Source	English
طاولة /ta:wla/	طابلة /'ta:blə/	French: Table	Table
هاتف النقال /ha:tif an- nuqa:l/	تيليفون/بورطابل /pu:rtaɓel/ /te:li:fu:n/	French: Portable	Mobile
اسود البشرة /aswad al- bashara/	نيقرو /ni:groʊ/	Spanish: Negro	Black skin
ربما /rabama/	بلاك /'bla:k/	Turkey: Belki	Maybe
ورق /waraq/	كاغط /ka:ɣat/	Turkey : kağıt	Paper

Dialects in the context of Algeria are well used in everyday matter communication, TV emissions, movies, social networks, television conversation and so on.

1.5.4 Berber and its Varieties

According to the historical overview, the Amazigh are an indigenous people of North Africa who have lived in the region for thousands of years. Even though North Africa is regarded as predominantly Arab, more than 30 million Amazigh live across the region, and around 10 million live in Algeria in particular.

The Amazigh people are commonly referred to as Berber, and in Algeria, nearly one-third of the population speaks one of the Amazigh languages. Tamazight was the main language of North Africa before the Muslim conquest in the 7th century brought Arabic to the region. But for decades, the Amazigh people have been demanding official recognition of their language. In 2016, Algeria recognized it as an official language besides Arabic. Algeria has also recently started teaching Tamazight at public schools. These changes marked an ease in tension between the Amazigh and the respective governments, but the Amazigh struggle goes beyond language.

Like many languages, the Amazigh language has different varieties or dialects that were traditionally written in the old lybco-berber script, which is still used today by the Tuareg in the form of tifinagh. Kabyle is related to the Kabyle region; it is the most spoken Amazigh variety, mainly in TiziOuzou, Bejaia, Bouira, and Boumerdes. As for Chaouia, it spreads in Batna, Tebessa, and Souk Ahras in the east, while Tuargia spreads in Tamanrasset in the far south, and there are Mزاب in Ghardaa and OuedSouf in the Sahara governorate, Chlouh in Bechar, and Chenoui in Tipaza.

1.5.5 French

Throughout the course of history, numerous colonial empires embarked on a quest to conquer and colonize various regions across the globe. In their pursuit of dominance, these

colonial powers employed a range of methods to subjugate indigenous populations. One such method, known as assimilation, involved imposing the culture and language of the colonial power upon the native people. This practice was particularly evident in the French colonial empire, where the French language and culture were forcefully introduced, often at the expense of indigenous languages and traditions. For example, in their colonization of Algeria, the French colonialists sought to establish a strong foothold by implementing policies aimed at eradicating Arabic influence. Mosques were demolished, and the Arabic language was systematically excluded from educational curricula. These measures were intended to reinforce French cultural dominance and diminish the significance of indigenous customs and linguistic heritage.

However, despite the deliberate efforts to promote linguistic Arabization as a national strategy after Algeria gained independence, current statistics reveal a surprising trend. Approximately 11.2 million Algerians, which constitute around 33% of the population, possess the ability to read and write in French. Remarkably, this number has experienced a significant increase over time since the nation achieved independence.

This unexpected rise in French literacy among Algerians is a complex phenomenon with multifaceted causes. While linguistic Arabization was advocated as a means of asserting Algerian national identity and establishing Arabic as the language of scientific discourse, the legacy of French colonial rule had a profound and enduring impact on the country's linguistic landscape. French language skills became associated with upward social mobility, access to education, and economic opportunities. As a result, many Algerians, particularly those from urban areas or with aspirations for higher education and professional careers, pursued fluency in French as a valuable asset.

Furthermore, the French language continued to hold prestige and influence within Algerian society. It remained prevalent in various domains, such as the legal system, media,

and higher education institutions, even after independence. This perpetuation of French as a language of power and privilege, coupled with its global significance as a language of diplomacy and commerce, further contributed to its sustained relevance in Algeria.

Moreover, factors such as migration, globalization, and the prevalence of French-speaking communities in neighbouring countries, particularly in North Africa, have also played a role in fostering the continued use and acquisition of French language skills among Algerians.

Thus, despite the historical context of French colonialism and the subsequent efforts to promote Arabic, the ability to read and write in French has persisted and even expanded among Algerians. This intricate linguistic landscape reflects the complex interplay between historical legacies, socio-economic dynamics, and individual aspirations, shaping the linguistic choices and abilities of the Algerian population.

1.5.6English

In recent years, the rapid growth and spread of the English language made it the lingua franca of the twenty-first century. In Algeria precisely, the English language has a prosperous future as it is considered as a second foreign language, and with the younger generation giving more attention to the English language in chatting online, watching movies and TV shows, and listening to songs as a result of globalization made it even more powerful and dominate. Its status took a challenging turn in 2000s, where the government introduced the educational reform most supported by the United States, which included English being taught in the first grade in middle school. On one hand, the implementation of the English language in Algerian middle schools and giving it such a position was due to a variety of reasons, including the failure of the Arabization policy that resulted in a generation of teachers becoming uneducated about foreign languages, on the other hand:

The history of the Algerian development was divided into three phases. The first of which is the dominance of the educational system in Algeria by the French colonization, the second lasted from independence to the 1990s when a policy of Arabisation was implemented and the third began in early 2000 characterized by the transition to globalized pedagogy or the free market economy. (Benrabah, 1999, p. 229)

It is true that the English language in Algeria is neither an official language nor a national language, but it gained a higher position due to its importance in all life aspects especially as a main tool for Algerians to work in foreign companies as well as being a vital role for knowledge and access to knowledge, regardless of the fact that Arabic is the language of instruction along with French but the English language paved its way in the Algerian community due to the crucial role it plays. Zughoul, M (2003) indicated that "In Arab North Africa, and despite the fact that French has had a strong foothold in Tunisia, Algeria, and Morocco, it has been retreating and losing a lot of ground to the English. In fact, the tendency of what can be termed a shift from French to English in these countries cannot be cancelled." (p. 122)As for the latest change, last September 2022, primary pupils of the third grade across the country began learning English, as a tool for the future, and many parents welcomed the decision of President Abdelmadjid Tebboune in implementing English in primary schools.

At the university level, English is included in several curriculums in many departments either as a primary subject where students take classes of Literature, Civilization, Linguistics, phonetics, Oral Expression, and Written Expression or as an additional course of English for specific purposes (ESP) according to the student's area of research.

1.6 Language Contact Situation in Algeria

The contact language situation in Algeria has been shaped by various periods throughout the country's history, each involving different languages and their respective varieties. Due to military campaigns and Algeria's geographical proximity to the European continent, Algerians have been exposed to a multitude of languages, leading to a complex linguistic landscape.

One prominent feature of the Algerian dialect is the incorporation of loanwords from diverse sources, including French, Turkish, and Spanish. Over time, these borrowed words have become an integral part of the Algerian vocabulary, enriching and diversifying the language. This linguistic borrowing reflects the historical and cultural interactions Algeria has had with different nations.

Furthermore, Algeria exhibits a high degree of bilingualism and multilingualism, with many Algerians being proficient in both Arabic and French. This proficiency enables Algerians to effortlessly switch between the two languages depending on the social context or the interlocutors they are communicating with. This code-switching phenomenon is particularly prevalent in Algeria and plays a significant role in everyday communication.

In addition to code-switching, another linguistic phenomenon observed in Algeria is code-mixing. This refers to the practice of blending elements from two or more languages within a single conversation or even within a single sentence. Algerians, in their daily interactions, often mix Arabic and French expressions, creating a unique linguistic hybrid that is characteristic of their communicative style.

In summary, the language situation in Algeria can be described as diglossic, characterized by the coexistence of Arabic and French in different domains and functions. This diglossia is further complicated by the widespread occurrence of code-switching and code-mixing, which reflect the linguistic versatility and cultural diversity of the Algerian population.

1.6.1 Diglossia

Diglossia is a term derived from the Greek language, signifying "being in a bilingual state." Within the field of sociolinguistics, diglossia refers to a situation where two distinct language varieties are spoken within a single speech community. According to Ferguson's definition in 1959, "diglossia entails the coexistence of two language varieties, each serving a specialized function. Typically, one variety is used for informal, everyday interactions, while another standardized language is employed for formal and official purposes". The language variety utilized in daily communication is often considered the "low" variety, characterized by informal learning without formal instruction in grammar or writing. It is primarily acquired through spoken interactions. On the other hand, the language employed in formal settings represents the "high" variety, which is formally taught in schools. Speakers of the high variety learn how to write in that language and are educated on its formal grammar rules. In many cases, the community perceives the high variety as the pure or correct form of the language, desiring to preserve its integrity and resist changes. A prominent example frequently cited is the Arabic language. In Arabic-speaking countries, distinct dialects exist, differing in grammar, vocabulary, and pronunciation not only from other dialects but also from the standardized form known as Modern Standard Arabic.

Table1.2 *Comparing High and Low Varieties*

High variety	Low variety
<ul style="list-style-type: none"> • Learned systematically at school 	<ul style="list-style-type: none"> • Acquired naturally
<ul style="list-style-type: none"> • Learnt in formal context 	<ul style="list-style-type: none"> • Acquired in different context
<ul style="list-style-type: none"> • Learnt consciously 	<ul style="list-style-type: none"> • Learnt unconsciously
<ul style="list-style-type: none"> • Necessitates some preparation 	<ul style="list-style-type: none"> • No instructions

1.6.2 Code Switching

The term "code switching" in sociolinguistics refers to the process of shifting from one language to another in the same conversation. In other words, code switching occurs in bilingual settings where speakers alternate between languages on a sentence or phrase level. Code switching is largely unpredictable, and speakers often impulsively switch languages without any conscious choice. Haugen in 1956 defined code-switching as the ability of a bilingual to introduce unassimilated words from another language into his or her speech, which means that this phenomenon suits just those who speak more than two languages ("bilinguals and multilinguals"). One situation in which code switching is common is within immigrant families. For example, if an Algerian family moves from Algeria to the United States and the children grow up speaking Arabic as their native language but they learn English outside of their home, when the children of that family speak to their siblings, they might code switch between Arabic and English as in the following dialogue:

A: Karim, come here, win Rah Telefouni!

B: Hey, brother, Wallah Macheftou, ask my mom.

Bilinguals switch codes for different reasons:

Directive function: a bilingual could switch languages to include or exclude other people from conversation.

Expressive function: bilinguals include embedded language in order to express some part of their identity; they want to show their connection to a certain country or culture.

Referential function: when a bilingual is unable to express his or her ideas easily in one language, he or she shifts to another language in order to do so.

Photic function: sometimes bilinguals switch languages or repeat something in both languages in order to emphasize.

Poplack.S. (1980) stated three types of code switching:

- 1) **Intre-sentential code switching:** requires switching between sentences in the sense that each sentence is in a different language. e.g: "we have Three days left, on doit finir le travail".
- 2) **Intra-sentential code switching:** is a kind of code switching that occurs within a sentence or clause; it can be viewed as a kind of mixing two languages without a change in a topic, interlocutor or setting. e.g., "I don't think qu'il va accepter, don't even ask him."
- 3) **Tag switching:** is the switching of either a tag phrase or word, or both, from one language to another (common in intra-sentential switches). e.g., "C'est une blague, isn't it?"

1.6.3 Code Mixing:

Code mixing is a phenomenon of language contact that doesn't reflect the grammars of both languages working simultaneously; words are borrowed from one language and adopted in another, usually without changing the topic. It often occurs within one sentence that one element is spoken in language A and the rest in language B. This term is usually found in mainly informal interactions. Many classifications have been suggested by different scholars during the last years, they can be classified as follows: some scholars suggested two types of code mixing which are:

1. **Intra sentential code mixing:** this type occurs within a phrase, clause or sentence boundary.

Exemples:

ill s'allonge sur son bed et dort profondément.

Ignorance is Bliss, parfois it better not to know.

2. **Intra lexical code mixing:** this type of code mixing occurs within a word boundary, involving a Change of pronunciation , this type occurs in the phonological level.

Examples:

He was a lieutenant in the Algerian army (America, British)

snathneghtlatha, akkentevghir (berber accents).

According to Muysken. P. (2000) there are four types of insertion in code mixing:

- 1 **Insertion of word.** e.g: "d'accord, we are going to deal with it tomorrow". The French word "d'accord" is inserted within the English language.
- 2 **Insertion of phrase.** e.g: "hadaysemouh, reading skills" _Algerian Dialectical Arabic_ (this is called). The English phrase "reading skills" is inserted within the ADA.
- 3 **Insertion of word repetition** e.g: "je t'ai prepare une BIG-BIG surprise ". The English Word repetition « Big, Big » is inserted within the French language.
- 4 **Insertion of idioms.** e.g: " انت لا تعرف القصة don't judge a Book by its cover". In English language (you don't know the story). The English idiom "don't judge a book by its cover" is inserted within the Arabic language. (p.350)

1.6.4 Borrowing

Borrowing is a linguistic phenomenon that has been defined by Thomason & Kaufman (1988) "Borrowing is the incorporation of foreign features into a group's native language. By Speakers of that language, the native language is maintained but changed. By the addition of the incorporated features" (p.37).It means the process of using a word that originated in one language but is now used in another, even by people who don't speak the "lending" language. The borrowed items can be adapted either phonologically, morphologically, or both.

According to Haugen (1950), the linguistic items are borrowed in terms of morphemic importation and substitution, and he classified them into three categories:

Loanwords: the adaptation of phonologically and morphologically distinct items, for example, /ksida/ in Algerian Arabic and "accident" in French, or /tabla/ and "table."

Loan-blends: words are formed by combining parts of words from the donor and the host languages, for example: "halalize," "to make something legal religious", "haramaize," "to make something illegal religiously."

Loan_shift: in this case, the host language borrows only the meaning of the words and forms words for the borrowed meaning, for example: /mithana/ "mixer" and /natihatsahab/ "skyscraper."

Borrowing is usually the result of language contact (languages that are geographically close to each other, such as Algerian Arabic and Spanish) or colonization (when the country takes control of another country by using force and the dominant language of the powerful group is usually the donor. and the traditional motivation (sometimes languages borrow to fill the lexical gap; this usually happens in the fields of technology, medicine, and business).

1.7 Conclusion

In summary, this chapter provides a historical overview of Algeria and Tiaret in particular. In addition, it aims to shed light on the linguistic diversity in Algeria, consisting of Arabic (MSA, CA), Berber and its Varieties, dialects, and foreign languages (French, English). Lastly, it gives a profile of language contact situation in Algeria.

In the second chapter; we will try to explain and clarify the differences between two different concepts—hate speech and offensive speech—and their relationship concerning gender.

Chapter two: The proliferation of hate and offensive speeches in Facebook as sociolinguistic Fieldwork

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2.1 Introduction

With millions of people using various platforms to interact with others and share their experiences, social media has firmly established itself as a part of our everyday lives. Therefore, Researchers are becoming more interested in the problem of online hate speech that draws Concern about the negative effects that social media may have on mental health. Many recent studies have focused on different types of hate speech such as religious hate speech, gendered hate speech, and racist hate speech, and while there has been much research on hate speech itself, few researchers have taken how different gender use language in communicating offensive speech into consideration.

In this chapter, we will examine various points of view on hate speech as well as many other perspectives; we will also discuss how hate speech can contribute to a culture of intolerance and discrimination. Chapter Two will also explore the different types of hate speech and their impact on individuals and communities. Since it is crucial to understand the difference between offensive Speech and hate speech, we will provide an overview of both terms and the difference between them. This research seeks to shed light on a complex issue that affects many people worldwide. By examining language use in relation to gender and exploring how online hate speech manifests itself in different contexts. Furthermore, the chapter discusses the impact of hate speech on its targets, highlighting how it can lead to psychological harm and even physical violence.

In conclusion, this study aims at raising awareness of the relationship between language, gender, and online interactions, and to highlight the need for intervention to combat online hate speech.

2.2 Gender

According to West and Zimmerman (1987), gender is a social construct that encompasses a wide range of characteristics, expectations, and behaviours associated with being male or female in a particular society. It is influenced by cultural, social, and historical factors, shaping it as a unique phenomenon. They argue that gender is not an innate or predetermined trait but a conscious choice we make in relation to our identity and self-expression. In line with this perspective, Judith B. (1990) argued that “gender is a performance and something enacted by individuals in their daily lives”. Butler emphasizes that “gender is a social construct rather than a biological fact”. This means that social and cultural factors, rather than biological ones, determine gender. Gender is a social and cultural identity that is produced and sustained by society, while biological sex is determined by factors such as chromosomes and hormones. These understandings challenge the notion of gender as a fixed and essential characteristic, highlighting its malleability and the influence of societal constructs.

2.3 Language and Gender (Theories to gender studies by Robin Lakoff)

In the last twenty years, there has been an explosion of interest in the relationship between gender and language use. It is hard to believe now that early sociolinguistic research was dominated by white, well-educated males who were preoccupied with the co variation of language and social class, age, and ethnicity. Androcentric sprang from a sense that men and people were the same things this changed in the 1970s with the publication of an article in 1975 by Robin Lakoff, a female sociolinguist based at the University of California, Berkeley. Lakoff drew attention to a wide range of gender differences in language use and argued that these differences were directly related to the relative social power of male speakers and the relative powerlessness

of female speakers. The publication of this work marked a turning point in sociolinguistics. Linguists have approached language and gender from a variety of perspectives, including:

Deficit approach: it was characteristic of the earliest work in the field. Best-known is Lakkof's *Language and Women's Place*, which claims to establish something called "women's language" (WL), which is characterized by linguistic forms like subs hedges, empty adjectives like "charming," "divine," "nice," and talking in italics (exaggerated intonation contours). Women's language is described as weak and unassertive, or, in other words, as deficient. Implicitly, WL is deficient in comparison with the norm of male language.

Dominance approach: it sees women as an oppressed group and interprets linguistic differences in women's and men's speech in terms of men's dominance and women's subordination. Researchers using this model are concerned with showing how masculine dominance is enacted through linguistic practice. "Doing power" is often a way of "doing gender" too. Moreover, all participants in the discourse, women as well as men, collude in sustaining and perpetuating male dominance and female oppression.

Difference Approach: It emphasizes the idea that women and men belong to different subcultures. The "discovery" of distinct male and female subcultures in the 1980s seems to have been a direct result of women's growing resistance to being treated as a subordinate group. The invisibility of women in the past arose from the conflation of "culture" with "male Culture." But women began to assert that they had a different voice, a different psychology, and a different experience of love, work, and family than men.

Social constructionist approach: Gender identity is seen as a social construct rather than a given social category. What has changed is linguists' sense that gender is not a static, add-on characteristic of speakers but something that is accomplished in talk every time we speak. The deficit approach is now seen as outdated by researchers who have all yielded valuable insights

into the nature of gender differences in language, but it is probably true to say that social constructionist is now the prevailing paradigm.

2.4 Gender and Language acquisition

There has been plenty of research in linguistics on the relationship between gender and language acquisition. Children's language acquisition is impacted by their gender, as well as the social, and cultural environment in which they grow up. But first of all, one must differentiate between sex, and gender to dive deeper. Giddens. (1989) believed that the word sex suggests biological differences between men and women while gender is a more social concept that refers to psychological and social distinctions (p.158). Furthermore, Studies have shown that girls tend to acquire language faster than boys, with a larger vocabulary and more advanced grammatical structures. This may be due to differences in brain development or socialization patterns, which leads us to another factor of Brain anatomy.

” there is only one well-documented difference in neuroanatomy between human males and females, concerning the corpus callosum, an array of neural fibres that connect the two hemispheres of the cortex. The corpus callosum of females is on average large when adjusted for total brain size, especially in the posterior portion known as the splenium. Brain size tends to track body size, and so male brains are on average larger. The average size of the corpus callosum in adult females is roughly the same as in males, but it is larger in proportion to total brain size. But gender plays a role in language acquisition”.

(Holloway, 1993, p. 13)

Additionally Tannen, D. (1990). Both Lakoff (1972) and Tannen (1990) disputed that boys and girls interact differently due to belonging to different subcultures. They agreed that the difference between women's and men's language is based on male

dominance. Spender (1980) argued in his work "Man-Made Language" that male dominance over women is the reason for the differences in language between men and women. Coates (2004), in her book "Women, Men, and Language," explained the development of language and gender research within the scope of Sociolinguistics. Coates (2004) also stated that opinions exist regarding the existence of gender distinctions in language. Furthermore, Downs, R. M. (1998) said that "language variation includes many other types of variation; the most considerable are regional, social, lexical, and stylistic. "Any linguistic phenomenon we want to treat as a single unit" (p. 17) is referred to as a variety. Varieties may be mutually intelligible. In this context, a relationship between language variation and speech community may occur.

According to Rais (2017), the study observed 40 women and 30 men aged between eighteen and fifty-five years old, who live in Relizane Centre, in various informal situations such as home, with neighbours and relatives, shops, and buses. Additionally, approximately 70 men and women aged between twenty and sixty years old were interviewed. The analysis and interpretations of the data revealed the existence of gender lexical variation in the speech community of Relizane, leading to linguistic consequences including multilingualism, bilingualism, borrowing, code-switching, and diglossic situations.

Overall there are many other factors that can influence language development. But, understanding gender differences in language acquisition can help educators and parents better support children's linguistic development.

2.5 Gender differences in the use of offensive speech

Many language features have traditionally been gendered, that is, assigned to either men or women and usually perceived in a negative or positive way. It is frequently believed that men

and women communicate differently, with women being more expressive and emotional while men often opt for more direct and assertive speech.

It is widely believed that men are more likely to use offensive language than women. This belief is supported by research that shows that men are more likely to swear and use derogatory terms than women and, the reason for this difference may be due to a different upbringing. Boys are often encouraged to be tough and aggressive, while girls are taught to be polite and nurturing. This can lead to boys using offensive language as a way of asserting their masculinity. Furthermore, it has been observed that men tend to use profanity in public settings. Women, on the other hand, tend to use less profanity and are more likely to use it in private settings. And it is because men have historically held more power in society, which has allowed them to use offensive language without consequence. Women, by contrast, have been punished for using such language. Another factor that may contribute to this difference is the way society views men and women who swear. Men who swear are often seen as strong and confident, while women who swear are often viewed as vulgar or unladylike.

Overall, it is important to note that not all men use offensive language, and not all women avoid it. Gender should not be used as an excuse for inappropriate behaviour or language. However, these differences may reflect broader societal attitudes toward gender roles and expectations. Understanding these differences can help us better understand how gender shapes our behaviour and interactions with others.

2.6 Hate Speech

Many people find the idea of hate speech to be intuitively simple to understand, yet many others contest the idea's even being a logical one. The concept of "hate speech" refers to more than

just a descriptive idea that is used to describe a particular category of statements. Nonetheless, the majority of legal theorists and philosophers do not understand the term in that way. As a simple definition, hate speech is any form of expression or communication that is meant to denigrate, dehumanize, or call for violence against an individual or a group of individuals due to that individual's or that group's race, ethnicity, national origin, religion, gender, or other characteristic. Hate speech can be expressed in a variety of ways, such as through words, writing, pictures, films, or gestures. It can target specific people or groups and take place in both public and private settings. It is significant to highlight that in many nations, regulations protecting free speech do not apply to hate speech. Although everyone has the freedom to hold their own viewpoint, hate speech is not permitted because it is damaging and dangerous. According to the United Nations, "hate speech" refers to any words, actions, or behaviours that have the potential to incite violence or negatively affect a particular person or group. It can be expressed through any media or technology and can target people or groups based on their race, ethnicity, national origin, religion, gender, or other trait.

Hate speech, as defined by the Anti-Defamation League, is language that calls for or justifies harming people or groups based on their race, ethnicity, religion, gender identity, or ability. This concept also covers language that demeans or dehumanizes someone based on stereotypes, insults, or other distinguishing features.

According to Brown A (2017)

“The term ‘hate speech’ could mean something like speech or other expressive conduct which insults or degrades or defames or negatively stereotypes or incites hatred, discrimination or violence against persons or groups of persons based on their race or religion or sexual orientation or gender identity or disability and which is intimately connected with feelings, emotions or attitudes of hate or contempt or despisement” (p564)

Brown admits the impossibility of defining hate speech, but, at the same time, he considers it a compositional concept, which is formed by three simpler concepts. He affirms that something is hate speech only if it:

- 1 is speech or expressive conduct;
- 2 Concerns any members of groups or classes of persons identified by the characteristics.
- 3 involves or is intimately connected with emotions, feelings, or attitudes of hate or hatred

2.6.1 Hate Speech vs. Offensive Speech

Although the phrases "hate speech" and "offensive speech" may be used interchangeably, they have different meanings. Hate speech is defined as any speech that mocks an individual or a group based on their racial, ethnic, religious, gender, sexual, or other traits. It is meant to humiliate and insult the targeted group and might result in discrimination and violence. On the other hand, offensive speech refers to any statement that can be regarded as impolite or insulting but does not necessarily target a particular group of people, while offensive speech is as distasteful or unpleasant as hate speech but it does not necessarily incite hatred towards a particular group. In general, even though in the United States, hate speech and offensive speech are protected by the First Amendment, it is crucial to recognize the harm that hate speech may inflict. It may encourage systematic groups to rise and foster a hostile environment for marginalized groups. Therefore, it is crucial to make a distinction between hate speech and freedom of expression to successfully deal with harmful language while yet protecting freedom of speech.

2.6.2 Hate Speech vs. Free Speech

Hate speech and free speech are two concepts that are often discussed in relation to each other, as they both relate to the freedom of expression. However, they are not the same thing, and

there are important distinctions between them. Free speech is the ability to express any thought or viewpoint without limitations or restriction, so long as it doesn't hurt anyone or violate their rights. Free speech is a fundamental right that is protected by law in many nations and is crucial to a democratic society because it enables people to express their opinions, participate in political discourse, and hold those in authority accountable. The principle of free speech is based on the conviction that everyone has the right to speak their mind without fear of retaliation and that an open exchange of ideas is essential to a vibrant and effective society. There are restrictions on free speech, though, such as when it endangers the public's safety or incites violence or hatred toward a certain group. On the other hand, as known, hate speech is all kinds of attacks and harm against individuals or groups based on their religion, race, color of skin, etc. Although some contend that free speech rules allow hate speech, several legal systems around the world have set restrictions on it. The concept of free speech remains a vital part of modern society and is essential for fostering open and honest communication, promoting creativity and innovation, and protecting individual rights and liberties.

2.6.3 Hate Speech vs. Hate Crime

Hate speech and hate crime are both forms of bigotry, but they differ in terms of the specific actions they entail and the legal and social consequences they carry, and we can say that hate speech leads to hate crime. Thus, "hate crime" is a crime perpetrated against individuals, properties, or groups based on their race, religion, gender, et cetera.

In addition, physical assault, vandalism, intimidation, harassment, and even murder are all examples of the various ways that hate crimes can manifest. They cause harm to the immediate victim as well as wider-spread anxiety and unease within the targeted population. Hate speech

cannot be referred to as a hate crime because it relies only on offensive expressions without hurting or vandalizing.

To sum up, a hate crime is more than just hate speech; it is a specific type of criminal activity that can include everything from property crimes like vandalism and arson to assaults, murders, and intimidation. Institutions, religious institutions, and governmental bodies may also be victims of hate crimes.

2.7 Types of Hate Speech

Hate speech encompasses various forms of communication that offend, threaten, or insult individuals or groups based on attributes like race, religion, ethnicity, sexual orientation, gender identity, or other characteristics. Although categorizations may differ, here are several prevalent types of hate speech

2.7.1 Verbal Hate Speech

Verbal hate speech is a form of communication that aims to degrade, insult, or attack a person or a group of people based on their identity. This can be based on factors such as race, ethnicity, nationality, religion, gender, or any other personal characteristic.

We can choose to use this force constructively with words of encouragement or destructively with words of despair. "Words have energy and power with the ability to help, to heal, to hinder, to hurt, to harm, to humiliate, and to humble."

Here are some examples of verbal hate speech:

Racial slurs: using derogatory terms to refer to individuals of a particular race or ethnicity, such as the N-word, Chink, or Spic.

Religious discrimination: Insulting or mocking someone's religion or religious beliefs, such as by telling a Muslim to "go back to their own country" or mocking Jewish people by referencing stereotypes.

Sexist remarks: making derogatory comments about someone's gender, such as "women belong in the kitchen" or "men are weak and emotional."

Ableism language: using derogatory terms or phrases that belittle people with disabilities, such as "retard" or "cripple."

Xenophobic comments: Insulting or discriminating against individuals from other countries, such as by calling them "foreigners" or making assumptions about their culture or religion.

There is a growing recognition that verbal hate speech can have serious consequences, both for individuals and for society as a whole, and that it is important to take steps to address and Combat it.

2.7.2 Hate-Motivated Behaviour

Nowadays, most societies consider hate-motivated violence to be a serious national problem; it is characterized by violent acts against individuals or groups based on colour, ethnicity, religion, or other personal traits. Such behaviour can be referred to as a hate crime, which is defined by the United States House of Representatives as an 'a crime in which the defendant intentionally selects a victim, or in the case of property crime, the property that is the object of the crime, because of the actual or perceived race, colour, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person.' However, a recent research study has criticized that definition as an alternative viewpoint that takes into account not just the motivations of the offenders but also the potential effects that such crimes may have on their victims. And the

additional harm it may do for both the victim as a person and society as a whole because it sends a message of terror to minority group members. This kind of behaviour can have terrible effects on those who are targeted with it, and it causes psychological harm that lasts a lifetime. There are many different and rooted causes of such behaviour. And they could originate from feelings of fear, insecurity, ignorance, or a desire for dominance and control over others. Furthermore, it is necessary to promote tolerance and understanding among various groups through awareness campaigns to fight hate-motivated actions. It is also essential to build strong legal systems that defend people against prejudice and penalize offenders of hate crimes. Last but not least, hate-motivated behaviour is a destructive force that should have no place in any society. It is our responsibility as individuals to stand up against it and promote unity instead of division.

2.8 Forms of Hate Speech

Hate speech manifests in various ways. It taken on multiple forms and be expressed through different means.

2.8.1 Animation

In some cases, individuals or groups may use animation to create cartoons or other types of animated media that promote discriminatory messages or stereotypes about specific individuals or groups based on their race, ethnicity, religion, gender identity, or other characteristics. For example, someone could create an animated video that mocks and belittles a particular group of people using crude stereotypes and derogatory language. Or, they could create an animated character that represents a negative caricature of a particular ethnicity or culture, promoting harmful stereotypes and prejudices. The use of animation in hate speech can make the message more visually appealing and potentially more persuasive to some viewers, especially younger audiences who may be more drawn to cartoons or other animated media. It can also make it more

difficult to recognize the harm and prejudice behind the message, as the animation may appear harmless or even humorous on the surface.

2.8.2 Pictures

Pictures that constitute hate speech are those that convey hateful or discriminatory messages through visual means. Here are some examples:

Racist caricatures: Pictures that depict people from certain races or ethnicities as inferior, violent, or grotesque, using exaggerated or offensive features.

Misogynistic imagery: Pictures that objectify or demean women, perpetuate gender stereotypes or promote violence against women.

Islamophobic imagery: pictures that depict Muslims as terrorists or use symbols associated with Islam to convey negative messages

These are just a few examples of how pictures can be used to spread hate speech. It is important to remember that hate speech is not limited to one form of expression and can take many forms, including pictures, words, and actions.

2.8.3 Memes

Memes are often humorous images or videos that are shared on the internet. However, some memes can be used to spread hate speech or promote discriminatory ideas. When memes are used to promote hateful messages; they can contribute to the spread of harmful stereotypes and further marginalize vulnerable groups. Memes that contain racist, homophobic, or other discriminatory content can be hurtful and offensive to those who are targeted by the message.

It's important to recognize that not all memes are harmful or promote hate speech. Many memes are created for entertainment purposes and do not intend to harm anyone. However, it's crucial to be aware of the potential for harm and to be responsible when creating or sharing content online.

If you come across a meme that contains hate speech or discriminatory content, it's important to recognize the harm it can cause and to refrain from sharing it further.

2.9 Islam's Point of View on Hate Speech

The Arabic word "Islam" means "peace." Islam is a religion that was revealed to provide man with a peaceful, quiet life in which Allah's unending mercy and compassion are made known. Allah invites everyone to adopt Islamic ethics as a guide for living a merciful, compassionate, tolerant, and peaceful life. Verse 208 of the chapter of al-Baqara states the following:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (208)

“O you who believe! Enter into Islam wholeheartedly, and follow not the footsteps Of the Evil One; for he is to you an avowed enemy”.

As can be observed from the verse, Allah claims that the only way for individuals to be secure is through accepting Islam and practicing the Quran's moral teachings. The Quran always orders people to abstain from evil activities and forbids them from disbelief, sins, rebellion, oppression, tyranny, slaughter, and bloodshed. According to the verse, individuals who disobey this command from Allah are those who publicly adopt an attitude that Allah has deemed haram; they are said to be those who walk in the path of Satan. The Quran contains numerous verses that address the topic. The following are two of them:

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ لَا أُولَئِكَ لَهُمُ اللَّعْنَةُ
وَأُولَئِكَ لَهُمُ السَّوَاءُ الدَّارِ (25)

"But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land, on them is the curse; for them is the terrible home!"(ar-Rad, 13/25)

the prophet muhammad Salla llahu Alayhi WaSallam, defined the true Muslim as one who avoids harming other Muslims with his tongue (words) and hand (actions) ”.

Abdullah bin Amr, Radhi Allahu Anhu, reported: The Messenger of Allah, Salla llahu Alayhi WaSallam, said:

”الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ“

The Muslim is the one from whose tongue and hand the Muslims are safe.

2.10 Hate Speech on Facebook, the Power of Words

Hate speech on Facebook has become a major concern in recent years. The power of words cannot be underestimated, and the impact of hate speech can be devastating. It can lead to discrimination, harassment, and even violence.

Facebook is a platform that allows people to express themselves freely, but this freedom should not be used to spread hate. Hate speech goes beyond expressing an opinion; it is an attack on someone's identity or beliefs. One of the primary reasons why hate speech thrives on social media sites such as Facebook is the anonymity it provides. Thus People are empowered to speak things they are unlikely to say in public. Likewise, hate speech that has already been published online remains there permanently and has the potential to be seen and utilized again on social media. As stated by Andre Oboler of the Online Hate Prevention Institute. “The longer the content stays available, the more damage it can inflict on the victims and empowers the perpetrators. If you remove the content at an early stage you can limit the exposure. ”. Also,

social media algorithms play a significant role in this. These algorithms promote content that generates engagement, which means that hateful posts are more likely to be seen by others.

In conclusion, hate speech on Facebook is a serious issue that requires our attention. As responsible citizens, we must take action against hate speech on Facebook. We should report any instances of hate speech we come across and encourage others to do the same. We must also educate ourselves about the impact of our words and use them responsibly.

2.11 Hate Speech From a Gender Perspective

Gender studies in linguistics refer to the examination of how language reflects and reinforces gender roles and stereotypes in society. This field of study gained momentum in the second half of the twentieth century, with Robin Lakoff's article "Language and Woman's Place" published in 1975 being a significant milestone. Lakoff's article argued that language perpetuates gender inequalities by using linguistic devices such as hedges, tag questions, and intensifiers, which are more commonly used by women and contribute to their perceived inferiority. Lakoff's article sparked a heated debate among linguists, with some arguing that her claims were exaggerated and lacked empirical evidence, while others supported her arguments and expanded on them. Since then, gender studies in linguistics have become a prominent area of research, with scholars examining various aspects of language use, such as syntax, semantics, pragmatics, and discourse, to uncover how gender is constructed and maintained through language. Today, gender studies in linguistics have broadened their focus beyond just the binary of male and female genders to include the examination of non-binary and gender queer identities. This field of study has also contributed to the development of inclusive language practices, where language is used in a way that respects and acknowledges gender diversity.

2.12 Hate Speech From Pragmatic Perspective

Language is an essential tool for effective communication and connecting with others. However, language can also be misused with evil intentions. One such example is hate speech which specifically targets others based on personal characteristics like race, social class, nationality, gender, or religion, creating a hostile environment of discrimination and prejudice.

When analyzing hate speech from a pragmatic perspective, it is crucial to examine the context in which it is used, it also provides a useful framework for understanding offensive speech. According to pragmatics, as already mentioned the meaning of an utterance is not solely determined by its literal content, in addition, it involves examining the intention behind the words used and their impact on the targeted audience. For example, racial slurs, Slurs are words or phrases that are used to insult or degrade a particular group of people. They have been a part of human language for centuries and have been used to express hatred, prejudice, and discrimination. In pragmatics, slurs are considered as speech acts that can cause harm or offense to the target group.

However, when these words are used by a member of that same race, they may not be considered offensive as opposed to when used by someone outside of that group. Another Linguistics theory which we can view this phenomena from, is critical discourse analysis (CDA), in this area hate speech is seen as a tool used by dominant groups to maintain power and control over marginalized communities. Furthermore, CDA examines the language used in social and political discourse to uncover underlying power structures and ideologies. Hate speech is a clear example of how language can be used to reinforce oppressive systems and perpetuate discrimination.

In conclusion, pragmatics offers an effective solution to hate speech and offensive speech by emphasizing the importance of context. By educating people about how their words

can be interpreted differently depending on the situation, we can reduce the harm caused by these types of language use.

2.13 Stereotypes

The concept of "stereotype" was initially introduced by Walter Lippmann, an American journalist and author, in his book "Public Opinion" published in 1922. Lippmann argued that stereotypes are a natural part of human cognition and play a crucial role in simplifying the complex world we inhabit. However, he also acknowledged that stereotypes can lead to harmful biases and discrimination. Stereotypes can be understood in terms of their advantages and disadvantages.

According to Brislin, R. (1986), stereotypes are like a double-edged sword. They can be a valuable and necessary aspect of intelligent and efficient thinking. Moreover, Brislin, R (1981) stereotypes involve categorizing individual elements related to people in ways that obscure the differences among those elements (p.44).

More recently, Dovidio et al. (1996) defined stereotypes as generalizations and beliefs about groups that lack justification due to faulty thought processes, overgeneralization, factual inaccuracies, excessive rigidity, inappropriate attributions, rationalizations stemming from prejudiced attitudes, or discriminatory behavior. In essence, stereotypes involve forming simplified and often unfair assumptions about individuals based on their group membership.

In summary, stereotypes serve both positive and negative functions in our cognitive processes. While they can aid in quick decision-making and understanding, they can also perpetuate biases and contribute to discrimination when applied unjustly or inaccurately.

2.14 Speech Act Theory

Speech act theory is a branch of linguistic philosophy that explores how words are used not only to convey information, but also to perform actions, such as making requests, giving orders, making promises, and so on. The "speech act theory" was first introduced by the American philosopher J.L. Austin in his book *How to Do Things with Words* in the middle of the 20th century, and further developed by American philosopher J.R. Searle. It is a linguistic and philosophical theory of language. J.L. Austin & J.R. Searle suggest that language is not just used to represent the world, but also to perform actions, such as making requests, giving orders, making promises, and so on. Searle, J. (1969). Claimed that Speech act theory has changed the way we think about language and communication by showing us that words are not just empty vessels, but also powerful tools for performing actions and shaping our social reality. According to Searle, when we use language, we are not just conveying information, but also performing a social action, or what he calls a "speech act." Searle's theory is based on the idea that a speech act has three main components: the locutionary act (the act of saying something), the illocutionary act (the intended meaning behind the saying), and the perlocutionary act (the effect of the saying on the listener). Speech Act Theory also includes the idea of felicity conditions, which are the conditions that must be met for a speech act to be successful.

There are some types of speaking acts are provided by Searle (1976). As follows:

- **Directives:** Directives are speech acts that are used to command or request someone to do something. For example:

"Pass the salt, please.", "Could you close the door?", "Don't touch that!"

- **Commissives:** are speech acts that commit the speaker to a future action. For examples:

"I promise to be there on time.", "I'll call you tomorrow.", "I swear I'll never do it again."

- **Declarations:** Declarations are speech acts that bring about a change in the world simply by being uttered. For example:

"I now pronounce you husband and wife.", "I declare this meeting adjourned.", "I name this ship the HMS Victory."

- **Expressive:** are speech acts that convey the speaker's psychological state, such as emotions or attitudes. For example:

"I'm sorry for your loss.", "Congratulations on your promotion!", "I'm really excited to see you!"

- **Assertive:** are speech acts that make a claim or statement about the world. For example:

"The sky is blue.", "I have a headache.", "The meeting is at 2 PM."

- **Declarations:** are speech acts that bring about a change in the world simply by being uttered. For example:

"I now pronounce you husband and wife", "I declare this meeting adjourned", "I name this ship the HMS Victory."

2.14.1 Locutionary, Illocutionary and Perlocutionary Acts

Austin classified speech acts into three categories: locutionary, illocutionary, and perlocutionary acts.

The locutionary act occurs when the speaker utters words that have a clear and literal meaning. It is the basic level of communication where words are used to convey a message or express a thought. The meaning of the words used in a locutionary act can be understood by anyone who understands the language used. Uttering a locutionary act also involves stating, asking or answering a question, reminding, and informing, such as "I am going to the store." This sentence is a locutionary act because it simply states a fact or intention without any additional meaning or implications.

The illocutionary act is a linguistic act that is intended to produce a certain effect on the listener. It is a type of speech act that goes beyond the mere conveying of information and rather

aims to achieve a specific communicative goal. It involves the use of language to perform actions such as making requests, giving orders, making promises, expressing congratulations, apologizing, and many other things.

Examples of illocutionary acts include:

Request: "Can you pass me the salt?"

Order: "Close the door, please."

Promise: "I promise I will be there on time."

Congratulations: "Congratulations on your graduation!"

The Perlocutionary act is a type that focuses on the effect or consequences that a speaker intends to produce on the listener or audience through their words, in other words, it is the impact or result that a speaker's words have on the listener, beyond the literal meaning of the words themselves. For instance, if a speaker says, "Close the window," the literal meaning of the words is a directive to physically shut the window. However, the perlocutionary effect may be to make the listener feel more comfortable or to reduce noise levels. Another example could be a persuasive speech that aims to inspire the audience to take action or change their beliefs. Perlocutionary acts are often used in persuasive communication, such as in advertising or political speeches, where the intended effect is to influence the audience's behaviour or attitudes. They can also be used in everyday communication, such as in making requests, giving advice, or expressing emotions.

Austin's theory of speech acts is concerned with the ways in which language can be used to perform actions rather than simply convey information.

2.15 Politeness

In pragmatics, politeness refers to the ways in which speakers can use language to show respect and consideration for their conversational partners. Politeness strategies can include using

indirect language, such as asking a question instead of making a request, using hedging or mitigating language to soften the impact of a message, and showing deference to the social status or expertise of the other person. Politeness strategies can vary depending on the cultural and social context, and speakers may use different strategies depending on their relationship with the other person, the topic being discussed, and other situational factors. Pragmatics also recognizes that politeness can be used strategically to achieve different social goals, such as building rapport, demonstrating power or authority, or avoiding conflict. According to Lakoff, politeness involves the use of a range of linguistic and non-linguistic strategies to mitigate potential face-threatening acts (FTAs) in communication. Face refers to an individual's sense of self-image or identity, and FTAs are actions or statements that may be perceived as challenging, threatening, or otherwise damaging to one's face. Lakoff identified several key linguistic strategies that people use to be polite, including:

1. **Indirectness:** Using softening or vague language to avoid being too direct or confrontational. For example, instead of saying, "Give me that," a polite person might say, "Would you mind passing that on to me, please?"
2. **Hedges:** Using expressions like "sort of" or "kind of" to soften the impact of a statement or make it less categorical. For example, instead of saying, "You're wrong," a polite person might say, "I'm not sure I agree with you completely."
3. **Tag Questions:** Adding a question tag at the end of a statement seeks agreement or confirmation from the listener. For example, instead of saying "I'm leaving now," a polite person might say, "I'm leaving now, okay?"
4. **Polite Forms:** using polite forms of language such as "please" and "thank you" to show respect and gratitude. For example, instead of saying "Pass the salt," a polite person might say "Could you please pass the salt?"

The purpose of the politeness principle, according to sociolinguists Penelope Brown and Stephen Levinson's theory, is a set of linguistic strategies that people use to maintain social harmony and show respect for others. Linguist Geoffrey Leech further developed this theory and identified six main politeness strategies:

1. **Bald on-record:** This strategy involves making a direct request without any attempt to minimize its imposition. For example, "Can You please pass me the Salt?"

Positive politeness: This strategy involves emphasizing friendliness and solidarity with the person being addressed. For example, "Hey, buddy, could you do me a favour and pass me the salt?"

2. **Negative politeness:** This strategy involves showing deference and respect for the other person's autonomy. For example, "I don't want to bother you, but could you possibly pass me the salt?"
3. **Off the record:** This strategy involves hinting at a request rather than making it directly. For example, "Wow, this food is really good." "It would be even better with some salt."
4. **Indirectness:** This strategy involves using euphemisms or vague language to convey a request. For example, "Do you happen to have any extra salt that I could use?"
5. **Avoidance:** This strategy involves avoiding the request altogether to avoid causing offense or discomfort. For example, "Never mind, I'll just get the salt myself."

2.16 Conclusion

In this chapter, we tried to shed light on the alarming issue of online hate speech and its various forms, and gendered nature of online hate speech and how it disproportionately affects marginalized communities. This chapter highlights the importance of understanding how language is used to perpetuate harmful stereotypes and discriminatory attitudes towards certain individuals; it also argues how online platforms have become breeding grounds for hate speech due to their anonymity and lack of accountability. Furthermore, the chapter explores various

theories of gender studies such as the dominance approach by Robin Lakoff. Last but not least, this chapter serves as a reminder that language is powerful and can be used to either uplift or harm individuals. It calls for a collective effort to challenge harmful stereotypes and promote inclusivity in all aspects of society.

In the third chapter, our attention will shift toward the practical aspects of our research. We will delve into the methodology employed to carry out this study, including details about our participants and the tools utilized for data collection. Our primary objective is to gather valid data that can be analysed to elucidate the intricacies of deconstructing gender through the use of hate and offensive speeches.

CHAPTER THREE: Data Collection Procedures, findings, and Discussion

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3.1 Introduction

The third chapter takes a more pragmatic approach as it outlines the functional framework of the research. It aims at describing the research methodology, procedures, and data collection instruments utilized in the study. Moreover, it provides an in-depth analysis and interpretation of the primary findings.

3.2 Methodology

The methodology is the backbone of scientific research. It refers to the systematic approach used by researchers to collect, analyse, and interpret data in order to answer a research question or test a hypothesis. The methodology used in scientific research is critical because it ensures that the results obtained are accurate, reliable, and valid. Thus, the methodology used in this research was executed by using quantitative, and qualitative methods. This approach is a combination of both statistical and mathematical techniques to analyse data, and detailed data about complex social phenomena.

The primary objective of quantitative research is to measure variables and establish relationships between them, as well as providing a more comprehensive understanding of the research topic. While qualitative research is often used to explore complex phenomena that cannot be measured quantitatively. It aims to understand the meaning behind human behaviour and experiences.

During this study, we faced several challenges. Despite organizing for 100 participants, we only received 75 respondents, with a higher proportion of females than males. As a result, the accuracy of our findings may be compromised. Respondents may have provided responses that were influenced by social desirability bias, where they aimed to give socially acceptable answers. Additionally, acquiescence bias may have played a role, leading

participants to agree with statements regardless of their true beliefs. It is also important to acknowledge that social media can often contain highly offensive language. Therefore, when conducting content analysis, only nine posts were analysed due to the need to exclude posts with inappropriate language.

3.3 Population Sampling

At Ibn Khaldoun University, the large number of students studying letters and foreign languages necessitated the selection of a manageable subset from the entire population. The chosen level was MA students, who were considered representative of the target population, to avoid overgeneralization of results. To ensure objectivity and reliability and reduce bias, the research followed a probability sampling method based on random selection, which provided every element in the population with an equal chance of being selected. Therefore, irrespective of their specialty, age, gender, or educational level, 100 master's students were randomly chosen from both the first and second years for this case study.

3.4 Research Instruments

In our research, we will use two main tools to gather information: a questionnaire and content analysis. A questionnaire is a structured set of questions that we will use to collect data from participants in an organized manner. The questions are designed to target specific information relevant to our research goals. To make it convenient for participants, we will distribute the questionnaire electronically. Additionally, content analysis will help us examine and understand the specific characteristics, themes, and patterns of hate speech found in comments and publications.

3.5 Description of Questionnaire

Questionnaires are commonly used to collect data in research, as they are a standardized and efficient way of gathering information from a large number of individuals. This tool usually consists of a set of written questions in various formats. One of the main advantages of using a questionnaire is that it provides the researcher with numerical data that is easy to analyse. For this particular study, a questionnaire will be designed for 100 master's students from all specialties and levels of faculty of letters and foreign languages. The questionnaire will consist of 16 close-ended questions, which will require respondents to answer either "yes" or "no" or select the appropriate box from a set of pre-existing choices. The questions will be phrased in clear and simple language to ensure that participants can provide direct and unambiguous answers. The questionnaire will be divided into five sections, each with its own set of questions. The first section will focus on gathering personal information about the participants, including their sex, level and specialty. The second section will explore participants' attitudes towards expressing hate and offensive speech in daily life. This section will consist of seven items, including yes/no questions, multiple-choice questions, and a table to fill in. The third section will examine gender differences and similarities in expressing hate and offensive speech. It will include five items with several sets of choices for participants to select from. Finally, the fourth section will ask participants to provide examples of hate and offensive speech they have encountered on social media.

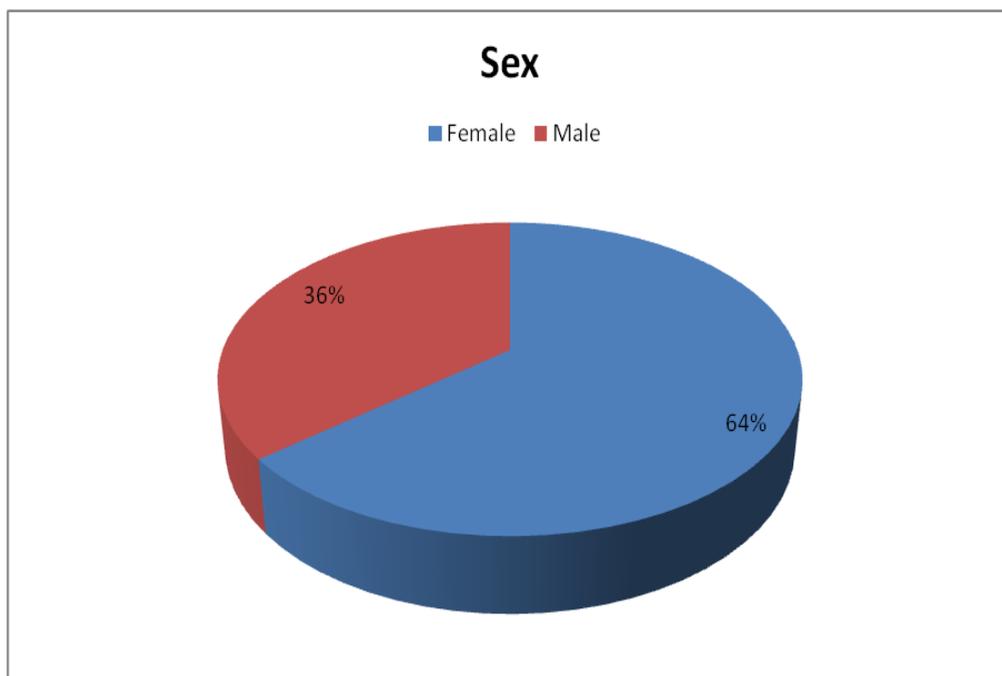
3.6 Graphical Presentation of the Data Collection

This section aims at presenting the gathered data in a clear and organized manner through the use of tables, and pie charts. The goal is to analyse the information and draw conclusions based on the visual representations of the data.

3.6.1 Personal Information

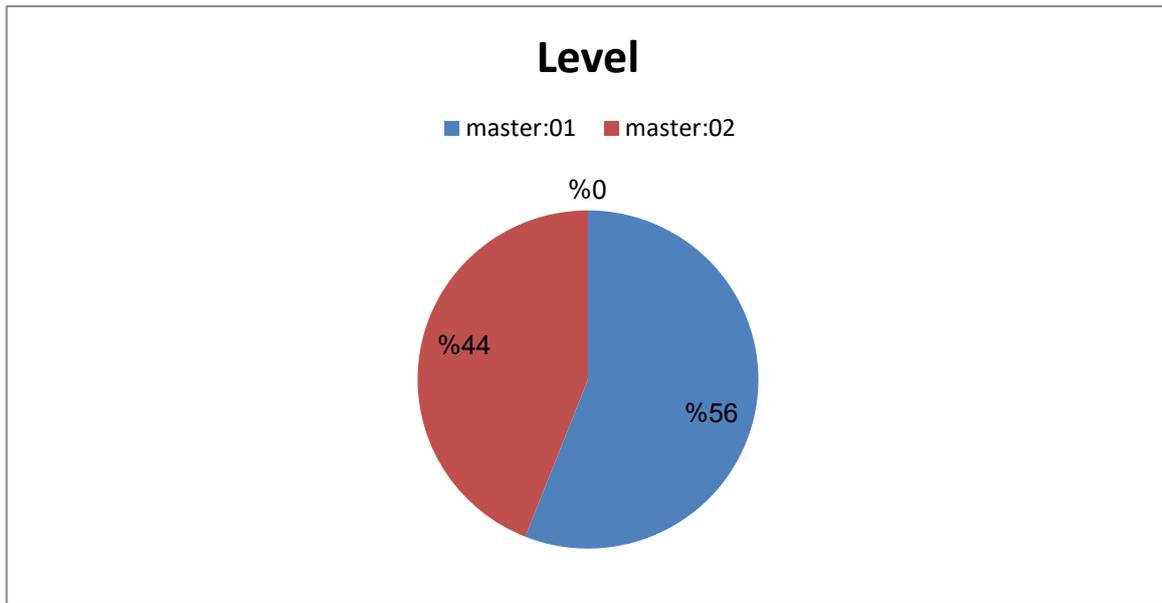
The initial section of our research questionnaire focuses on gathering background information about the participants. This section aims at collecting key details pertaining to the participants, such as their gender, educational level, and speciality.

Graph 3.1 *Participants Sex*



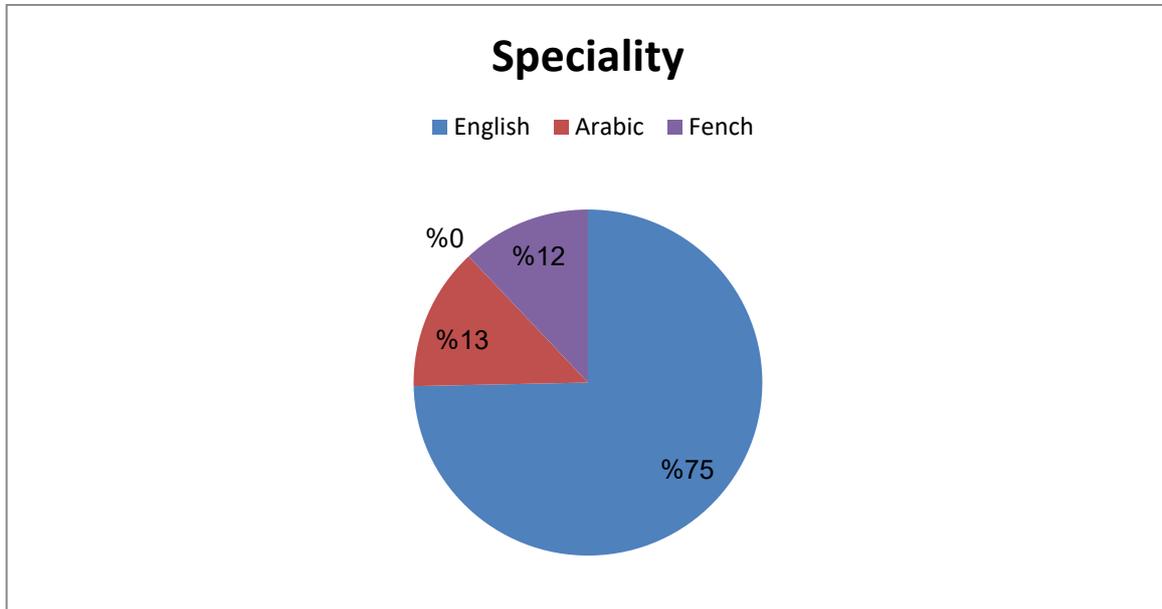
Graph 3.1 illustrates the distribution of participants' sex, in which 27 (36%) are males and 48 (64%) are females out of the total 75 (100%) respondents. It is evident that the number of female participants surpasses that of males, indicating an imbalance in the division. This disparity can be attributed to a commonly held stereotype that females show a greater interest in language studies compared to males, who tend towards scientific subjects.

Graph 3.2 *Participants Level of Education*



The graph 3.2 represents the participants' levels both in numbers and percentages. Among the participants, there are approximately 42 students (56%) in the MA 1 category; while, the remaining 33 participants (44%) belong to the MA 2 category. The reason for this unequal distribution is that the MA 2 participants are currently engaged in preparing their dissertations.

Graph 3.3 *Participants Domains and Speciality*



Graph 3.3 shows that the students are divided into three specialities: English, Arabic, and French. Among these specialities, English has the largest number of students, with 56 students representing 75% of the total number. However, Arabic students account for only 10 students (13%); while French students make up 9 students (12%). The disparity in participant numbers could be attributed to several factors such as: the questionnaire was not available in French and a potential lack of understanding of linguistic terms among French and Arabic students.

3.6.2 Attitudes towards Expressing Hate and Offensive Speeches in Daily Life

In this section, participants were asked to explore their attitudes regarding the expression of hate and offensive speeches in daily life. It is crucial to acknowledge that

attitudes can differ among individuals and across various cultures and societies. Nevertheless, we will attempt to provide a broad perspective on this matter.

Q.1 Do men and women use language differently?

- a) If yes, how?
- b) If no, why not?

Table 3.1 *Gendered Language: Exploring Differences in Communication Between Men and Women*

Choices			Number	Percentages
Yes	70%	Different tone	21	30%
		Different vocabulary	28	40%
		Nonverbal communication	14	20%
	93%	Directness	7	10%
No	5	Both use it to convey meaning	0	0%
		To communicate thoughts	3	60%
	7%	To establish and maintain relationships	0	0%
		To learn and acquire new knowledge	2	40%

Table 3.1 reveals that the majority of participants believed that ‘*men and women use language differently*’. Among those who answered ‘*Yes*’ to this question, approximately 93% (70) expressed the belief that differences do exist. These participants attributed the differences in language use between men and women to various factors. Specifically, 30% of them mentioned ‘*tone*’, suggesting that men and women may use different tones or intonations in

their communication. Another 40% is attributed the '*differences to vocabulary*' implying that men and women may use distinct words or language choices. Additionally, 20% of respondents mentioned '*nonverbal communication*' indicating that men and women may have varying nonverbal cues or gestures while communicating. Finally, 10% of participants emphasized '*directness*', suggesting that men and women may have different levels of directness in their language.

In contrast, only a small portion, 7% (5), responded with a '*No*' to the question, indicating that they believed men and women do not use language differently. Out of these respondents, 60% (3) highlighted the importance of '*communication for expressing thoughts*', suggesting that effective communication is crucial regardless of gender differences. The remaining 40% (2) emphasized the role of '*learning and acquiring new knowledge*', indicating that language differences might arise from individual learning experiences rather than inherent gender disparities.

The findings suggest that the majority of participants perceived differences in language use between men and women, with a focus on factors such as tone, vocabulary, nonverbal communication, and directness. However, a small minority believed that men and women do not use language differently; citing reasons related to effective communication and individual learning experiences.

Q.2 Does gendered language reinforce traditional gender stereotypes?

- a) If yes, why?
- b) if no, why not?

Table 3.2 *the Role of Gendered Language in Perpetuating Traditional Gender Stereotypes*

Choices			Number	Percentages
Yes	60	It associates certain words with a particular gender	27	45%
	80%	It influences our understanding of gender roles	18	30%
		Language is a powerful tool that shapes our beliefs	15	25%
No	15	Social norms contribute to gender stereotypes	7	47%
	20%	Media portrayal	5	33%
		Cultural norms imposed on individuals	3	20%

Upon closer examination of Table 3.2, it becomes evident that a significant majority of our participants, specifically those over 60 (80%), express their agreement that *‘gendered language reinforces traditional gender stereotypes’*. Furthermore, 27 (45%) note that *‘it associates certain words with specific genders’*; while 18 (30%) claims that *‘it influences our understanding of gender roles’*. Additionally, 15 participants (25%) emphasize that *‘language is a powerful tool that shapes our beliefs’*. Conversely, 15 (20%) hold the opposing view that *‘gendered language does not reinforce traditional gender stereotypes’*. Among them, 7 (47%) attribute this perception to *‘social norms that contribute to gender stereotypes’*. Moreover, 5 participants (33%) pointed out *‘the influence of media portrayals’*, and 3 (20%) cited *‘cultural norms imposed on individuals’*.

Concerning the diverse perspectives regarding the impact of gendered language on traditional gender stereotypes the majority of participants express the belief that gendered language reinforces these stereotypes, emphasizing the association of words with specific genders, the influence of gender roles, and the power of language in shaping beliefs. However,

a smaller group holds the opposite view, attributing their perspective to social norms, media portrayals, and cultural expectations.

Q.3 Have you ever been a victim of hate speech or offensive speech?

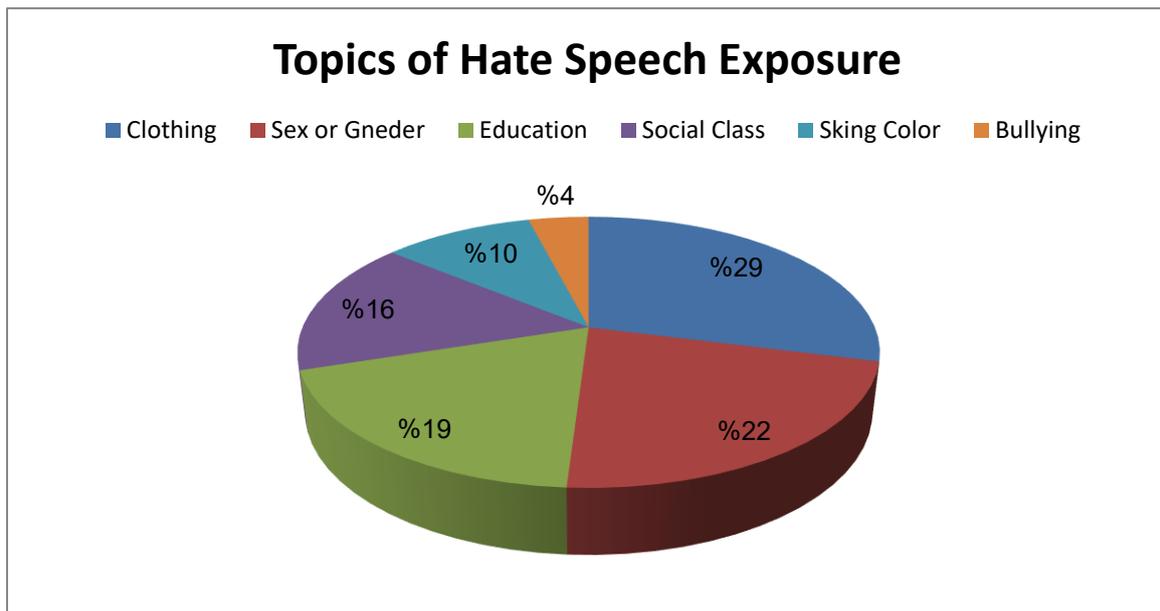
Table 3.3 *Respondents Being a Victim of Hate Speech or Offensive Speech*

Choices	Number	Percentages
Yes	42	56%
No	33	44%

Based on the data presented in Table 3.3, it can be observed that out of the total number of informants, 42 participants, which accounts for 56% of the sample, reported ‘*being victims of hate speech and offensive speech*’. In Addition, 33 individuals, comprising 44% of the sample, stated that they had not experienced any instances of hate speech.

- a) If yes; in what sense?

Graph 3.4 *Topics Related to Hate Speech and Offensive Speech*



Graph 3.4 presents the distribution of topics related to hate speech exposure as chosen by the participants. The largest number of participants more than 29%, say that ‘*clothing*’ is the most common subject of hate speech. This means that many individuals believe that hate speech is often directed at people because of the clothes they wear or their style choices. Around 22% of participants mention that hate speech focuses on ‘*sex and gender*’, showing that discrimination and biases related to gender are a significant concern for a substantial portion of the participants. ‘*Education*’ is chosen by 19% of participants, indicating that hate speech regarding educational disparities or discrimination in schools and learning environments is an important issue for them. ‘*Social class*’ is mentioned by 16% of participants, suggesting that hate speech based on differences in socioeconomic status or social class is a concern for a significant number of people. ‘*Skin colour*’ is identified by 10% of participants, indicating that hate speech related to racial discrimination or prejudice based on skin colour is an important problem for a portion of the participants. Only 4% of participants mention ‘*bullying*’ as the topic of hate speech they encountered. Although this proportion is smaller compared to the other categories, it still shows that hate speech

associated with bullying behaviours exists. The analysis of Graph 3.4 demonstrates that the participants identify a diverse range of topics associated with hate speech. The proportions vary across different topics, indicating that the prevalence and focus of hate speech may differ depending on the specific context and individuals involved.

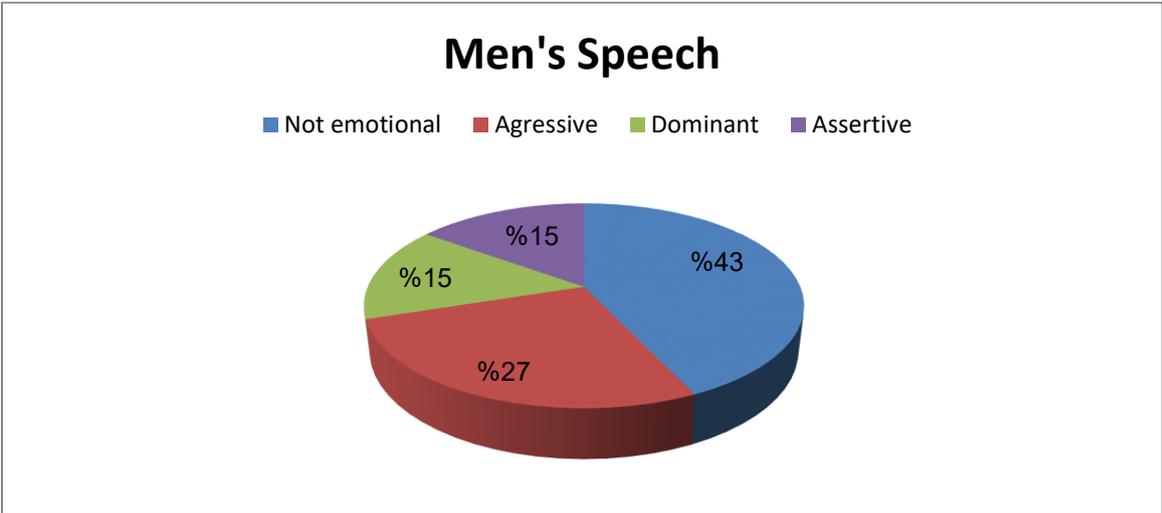
Q. 4 are there specific words that are considered more appropriate for men to use?

Table 3.4 *Societal Perceptions of Appropriate Terminology for Men*

Choices	Number	Percentages
Yes	57	76%
No	18	24%

a) .If yes; because men’s speech is supposed to be...?

G3.5 *Men’s Speech*



In Table 3.4 and graph 3.5, the data shows that 67% of the participants (57 individuals) believe that men have more appropriate words to use; while 24% (18 participants) hold the opposite view. Among those who believe in men's linguistic advantage, 43 percent perceive men's speech as lacking emotion, 27% associate it with ‘aggression’, and 15% each view it as

‘dominant’ and ‘assertive’. These findings suggest a majority perception that men possess better linguistic skills, characterized by a lack of emotional expression, aggression, dominance, and assertiveness. However, it is worth noting that a significant minority holds a different perspective on this matter.

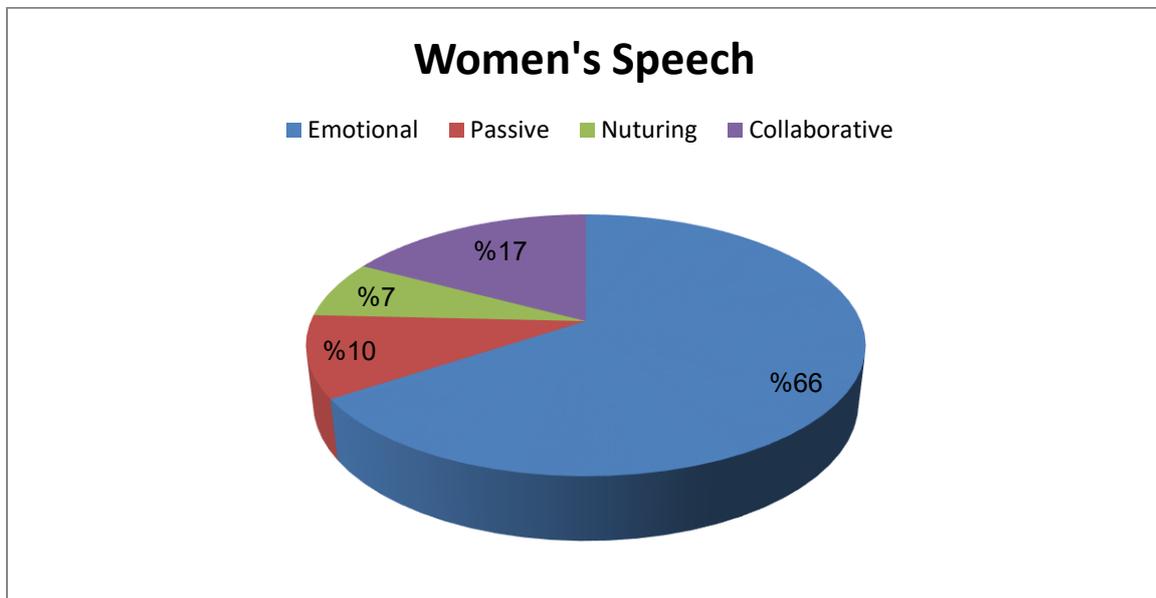
Q.5 Are there some terms or phrases that are suitable only for women to use?

Table 3.5 *Societal Perceptions of Appropriate Terminology for Women*

Choices	Number	Percentages
Yes	63	84%
No	12	16%

a) If yes; because women’s speech is supposed to be...?

G3.6 *Women’s Speech*



The data from Table 3.5 and Graph 3.6 reveals that a significant majority (84%) of the participants (63 individuals) believe that there are words suitable exclusively for women to use, while a smaller percentage (16%) holds the opposing view. Among those who believe in

women's linguistic advantage, the data indicates that ‘emotional’ words are most strongly associated (66 percent), followed by ‘collaborative’ (17%), ‘passive’ (10%), and ‘nurturing’ (7%) words. These findings indicate that there is a prevailing perception that women do not possess superior linguistic skills, which are often associated with emotional expression.

Q.6 Would you respond to hate speech with more hate?

Table 3.6 Responding to Hate Speech

Choices			Percentages
Yes	24 32%	They started it first	35%
		It won't stop until you put an end to it	35%
		It is the perfect answer	15%
		It is provoking	15%
No	51 68%	It is not an effective strategy	35%
		It is continuing the cycle of Violence	33%
		It escalates the conflict	16%
		It is not a permanent solution	16%

Table 3.6 illustrates the responses of participants regarding their inclination to respond to hate speech with more hate. Out of the total 75 participants, the majority, comprising 51 individuals (68%), wouldn't respond to hate speech with more hate. (35%) expressed their belief that responding to hate speech with more hate is an ‘ineffective strategy’. Their reasoning includes the understanding that such a response perpetuates the ‘cycle of violence’ (33%), ‘escalates conflicts’ and ‘does not offering a permanent solution’ (16%). However, the remaining 24 participants (32%) indicated their willingness to respond to hate speech with

more hate. Their justifications for this approach varied, with some asserting that they were provoked and acted as a result (15%), while others believed that responding in kind was necessary as a reaction to being the initial target of hate speech and felt that the hate speech would persist unless forcefully countered (35%). The findings suggest that a majority of participants recognize the ineffectiveness of responding to hate speech with more hate, emphasizing the need for alternative strategies to address such instances.

Q.7 Who do you think is more likely to use hate speech or offensive speech?

- a) If men, it is because...?
- b) If women, because....?

Table 3.7 *Examining the Likelihood of Hate Speech or Offensive Speech From Gender Perspective*

Choices			Percentages
Men	45	Men a higher tolerance for taboo language	33%
		Social norms that are posed on men	18%
	60%	To establish their masculinity & toughness	46%
		As a way of bonding with each other	3%
Women	30	They use offensive speech in private settings	20%
		They are expected to be less rational	40%
	40%	It is a new trend	16%
		To strengthen their argument	24%

Choices	The total number	Male	Female
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/	75	27	48
Men	/	16	29
Women	/	11	19

Table 3.7 indicates that the majority of participants (60%) believe that ‘*men are more likely to use hate and offensive speeches compared to women*’. This belief is supported by various reasons, including ‘*men having a higher tolerance for taboo language*’ (33%), ‘*societal norms imposed on men*’ (18%), the desire ‘*to establish masculinity and toughness*’ (46%), and ‘*as a means of bonding with others*’ (3%). However, (40%) of participants, totalling 30 individuals, hold the opposing view, suggesting that women are more likely to engage in such speech. Their reasons include ‘*women using offensive speech in private*’ (20%), the perception that ‘*women are expected to be less rational*’ (40%), considering it as ‘*a new trend*’ (16%), and using offensive speech ‘*to strengthen their arguments*’ (24%). It is noteworthy that among the (27) male participants, (16) chose ‘*men*’ as more likely to use offensive speech, while (11) chose ‘*women*’. Similarly, among the (48) female participants, (29) chose ‘*men*’ and (19) chose ‘*women*’. These differing perspectives and individual choices reveal a complex range of opinions on gender and the use of hate and offensive speeches.

Table 3.8 Gender Differences in Language

Statements	Strongly Agree	Agree	Disagree	Strongly Disagree
Men and women converse differently	21 (28%)	39 (52%)	9 (12%)	6 (8%)
Males use more swear words than females	12 (16%)	42 (56%)	15 (20%)	6 (8%)

Women’s language is expected to be more polite and empathetic	27 (36%)	39 (52%)	6 (8%)	3 (4%)
Social factors can affect the use of language such as social class; sex; ethnic group; and age	24 (32%)	45 (60%)	6 (8%)	0
Language and dialects reflect gender identity	21 (28%)	42 (56%)	12 (16%)	0

Table 3.8 shows that a majority of respondents have certain perceptions about language usage and its relation to gender. Here are the key findings:

‘Men and women converse differently’: Strongly agree: 21 (28%), agree: 39 (52%), disagree: 9 (12%), strongly disagree: 6(8%). 80% of respondents either strongly agree or agree that there are differences in communication styles between genders.

‘Males use more swears words than females’: Strongly agree: 12 (16%), agree: 42 (56%), disagree: 15 (20%), strongly disagree: 6 (8%). 72% of respondents either strongly agree or agree that there are differences in the frequency of swear word usage based on gender.

‘Women’s language is expected to be more polite and empathetic’: Strongly agree: 27 (36%), agree: 39 (52%), disagree: 6 (8%), strongly disagree: 3 (4%). 88% of respondents either strongly agree or agree that societal expectations for politeness and empathy are higher for women’s language.

‘Social factors impact language use’: Strongly agree: 24 (32%), agree: 45 (60%), disagree: 6 (8%), strongly disagree: 0. 92% of respondents either strongly agree or agree that social factors influence language use, such as social class, sex, ethnic group, and age.

‘Language and dialects reflect gender identity’: Strongly agree: 21 (28%), agree: 42 (56%), disagree: 12 (16%), strongly disagree: 0. 84% of respondents either strongly agree or agree that language and dialect choices can reflect gender identity.

In summary, the data indicates that there is a general consensus among the respondents regarding differences in language usage between men and women, the frequency of swear word usage, expectations of politeness and empathy, the impact of social factors on language use, and the reflection of gender identity in language and dialects.

3.6.3 Gender Differences and Similarities in Expressing Hate and Offensive Speeches

In this section, our focus is on examining the utilization of hate speech and offensive speech on social media, specifically exploring how individuals of different genders express those behaviours. We aim to gain insights into the similarities and distinctions between men and women in terms of their online use of hate speech and offensive speech, as well as understanding how online behaviour of such may shift into real-life context.

Q.1 Is hate speech more common on social media than in other forms of communications?

Table 3.9 *Unveiling the Prevalence of Hate Speech: a comparative Analysis of Social Media and Other Communication Platforms*

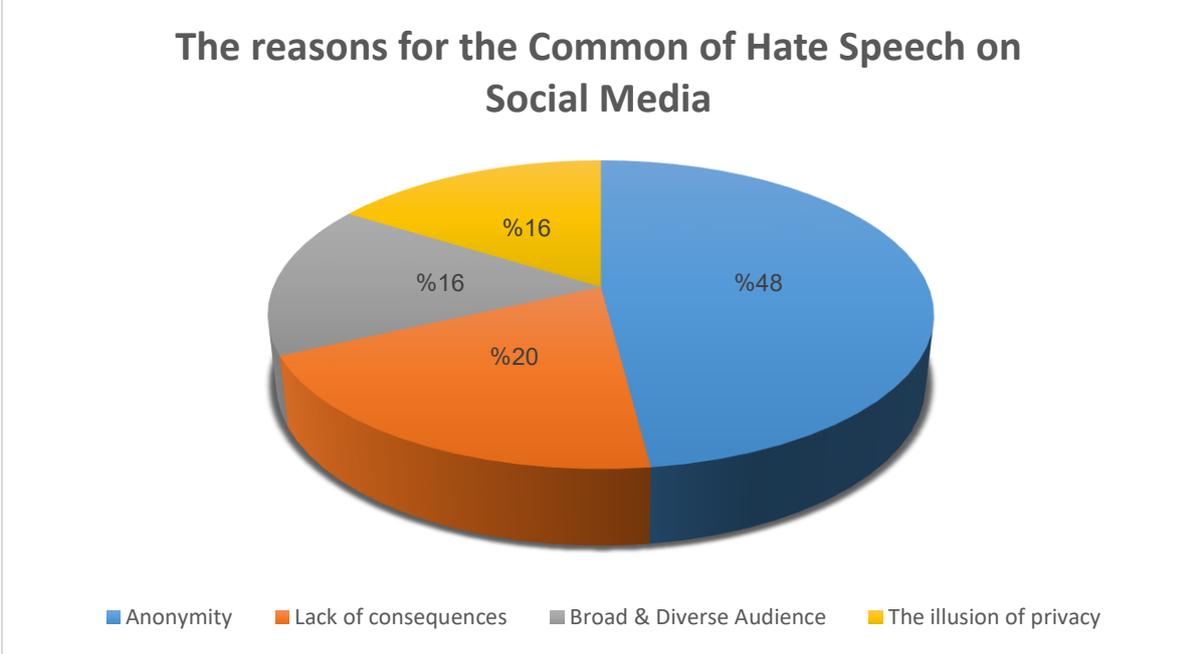
Choices	Number	Percentages
Yes	69	92%
No	6	8%

Table 3.9 shows the results of a survey or study examining students' perceptions of the prevalence of hate speech on social media compared to other means of communication. The

table reveals that a significant majority, accounting for 69% of the respondents, believe that *‘hate speech is more widespread on social media platforms’*. This finding indicates that a substantial portion of people hold the perception that social media platforms are particularly susceptible to the dissemination of hate speech. However, a small minority, comprising only 8% of the participants, expressed a contrasting viewpoint. These individuals believe that *‘hate speech is more prevalent in other forms of communication’*, suggesting that they perceive social media platforms to be relatively less conducive to hate speech compared to other channels.

a) If yes, because?

Graph 3.7 *Reasons of the Proliferation of Hate Speech on Social Media*



Graph 3.7 reveals several key factors contributing to the prevalence of hate speech on social media platforms compared to other forms of communication. These factors shed light

on the underlying reasons for the widespread existence of such content. ‘Anonymity’ emerges as the primary factor, accounting for 48 % of the total number. The relative anonymity provided by social media platforms allows users to express themselves without fear of direct identification or consequences. This anonymity can embolden individuals to engage in hateful speech as they feel shielded from accountability. The second significant factor is ‘*the lack of consequences*’, which constitutes 20 %. Social media platforms often struggle to enforce strict consequences for hate speech due to the sheer volume of content being generated and the challenges of moderation. This leniency can create an environment where individuals feel they can freely express hateful views without facing repercussions, further contributing to the prevalence of hate speech. ‘*Broad and diverse audiences*’, along with the illusion of privacy, both contribute equally at 16% each. Social media platforms attract a vast range of users from different backgrounds and ideologies, leading to increased exposure to diverse viewpoints. However, this diversity can also result in clashes, misunderstandings, and the amplification of hateful rhetoric. Additionally, ‘*the illusion of privacy*’ on social media platforms, where users often perceive their communications to be private or restricted to a limited audience, may lead them to express hateful opinions more freely.

Q.2 Does offensive speech on social media have real-life consequences?

a) If yes, because?

Table 3.10 *Real-Life Consequences of Offensive Speech on Social Media*

		Choices	Percentages
	63	It leads to physiological harm	58%
		Reputation damage	13%

Yes	84%	Hate crimes	6%
		Racism	23%
No	12 16%	/	/

Table 3.10 shows the responses of participants regarding their opinions on the impact of offensive speech on social media in real life. The majority of participants, comprising 63 (84%), agreed that offensive speech on social media carries consequences in real-life situations. However, 12 (16%) claim that such speech does not have any impact on real-life situations. This data suggests that a significant portion of the participants recognize the potential ramifications of offensive speech on social media, they believe that what is said online can have tangible consequences in the offline world, and this aligns with a growing awareness of the power and influence of social media platforms and their ability to shape public opinion and behaviour. The fact that 84 % of participants acknowledge the real-world impact of offensive speech implies that they perceive it as a serious issue that should be addressed. They likely believe that individuals should be held accountable for their online behaviour and that there should be repercussions for engaging in offensive speech. However, the 16 % of participants who do not believe that offensive speech on social media has any impact on real-life situations hold a contrasting viewpoint, they may perceive online interactions as separate from offline life or may downplay the significance of online communication altogether, their stance suggests a difference in opinion regarding the influence of social media on society.

According to those who argue that offensive speech has real-life consequences, they provide four primary reasons to support their claim.

The majority, accounting for 58%, argue that ‘*offensive speech leads to physiological harm*’, this suggests that they believe verbal attacks and offensive language can have a detrimental impact on an individual's mental and emotional well-being. It implies that the negative effects of offensive speech extend beyond mere words and can result in tangible psychological harm. A significant portion, comprising 23 %, attributes the consequences of offensive speech to ‘*racism*’, this indicates that they believe offensive language often targets individuals or groups based on their race or ethnicity, racism perpetuated through offensive speech can fuel discrimination, prejudice, and societal divisions. 13 % argue that offensive speech can cause ‘*reputation damage*’, this implies that they believe derogatory or defamatory language can harm a person's standing in society, tarnishing their reputation and potentially affecting their personal and professional relationships, the emphasis here is on the broader societal impact of offensive speech on an individual's image and public perception. A smaller percentage, specifically 6%, contends that ‘*offensive speech contributes to hate crimes*’, this suggests that they believe there is a direct link between the use of offensive language and the incitement of hate-motivated violence or criminal acts. It implies that offensive speech can escalate tensions, breed hostility, and potentially result in harmful actions against targeted individuals or communities.

Q.3 Have you ever used offensive speech or hate speech on social platforms?

Table 3.11 *Using Hate Speech or Offensive Speech on Social Media*

Choices			percentages
Yes	27 36%	To express anger or frustration	32%
		To assert dominance over a group	42%
		As a way of joking with friends	16%

		Friend’s influence	10%
No	48 64%	It harms others	24%
		It is unethical	21%
		It goes against your believes	45%
		It Creates an unsafe environment	10%

Table 3.11 presents data on the usage of hate and offensive speeches on social platforms among the participants. The findings reveal that a majority of participants, comprising 64 % or 48 individuals, have never engaged in such behaviour. On the other hand, a minority of participants, accounting for 36 % or 27 individuals, have admitted to using hate and offensive speeches on social platforms. For those participants who have chosen not to use hate speech or offensive speech on social media, there are various reasons behind their decision. The reasons can be summarized as follows:

‘Beliefs’: 45 % of the participants stated that refraining from hate speech and offensive speech aligns with their beliefs. This indicates that they hold values and principles that oppose the use of such behaviour on social platforms.

‘Harm to others’: 24 % of the participants recognized that hate speech and offensive speech can cause harm to others, they acknowledge the potential negative impact of such behavior on individuals or communities, which likely influences their decision to abstain from engaging in it.

'Ethical concerns': Approximately 21 % of the participants consider the use of hate speech and offensive speech on social media to be unethical, this suggests that they have a moral standpoint against such behaviour and choose not to partake in it due to their ethical values.

'Unsafe environment': About 10 % of the participants perceive that hate speech and offensive speech create an unsafe environment, they recognize that engaging in such behaviour can contribute to a hostile and threatening atmosphere on social platforms, and therefore, they choose to avoid it.

These findings indicate that a significant portion of the participants who refrain from using hate speech and offensive speech on social media do so because they believe it contradicts their values, can harm others, is considered unethical, and contributes to an unsafe environment.

Based on the experiences of those who have engaged in such behaviour, individuals themselves have admitted to having distinct motivations behind their use of offensive and hate speech, as indicated by statistical data. 42 % assert *'dominance over a group'*; this suggests that a significant portion of people may use offensive and hateful speeches as a means to establish power or control over others, it could be a way for them to assert their authority or superiority within a social or cultural context. 32 % *'express anger or frustration'*, this category indicates that a sizable portion of individuals resort to offensive and hateful speeches as an outlet for their anger or frustration. In such cases, people may use derogatory language to vent their negative emotions, often targeting specific groups or individuals. 16 % claims *'it is a way of joking with friends'*, some people may argue that their use of offensive and hate speeches is merely intended as humour among friends. 10 % state *'it is influenced by friends'*,

this category suggests that a small percentage of individuals might be influenced by their friends or peer groups to engage in offensive and hateful speech, social dynamics and group norms can play a significant role in shaping people's behaviour and attitudes.

Q.4 Who do you think uses more offensive speech or hate speech on social media platforms?

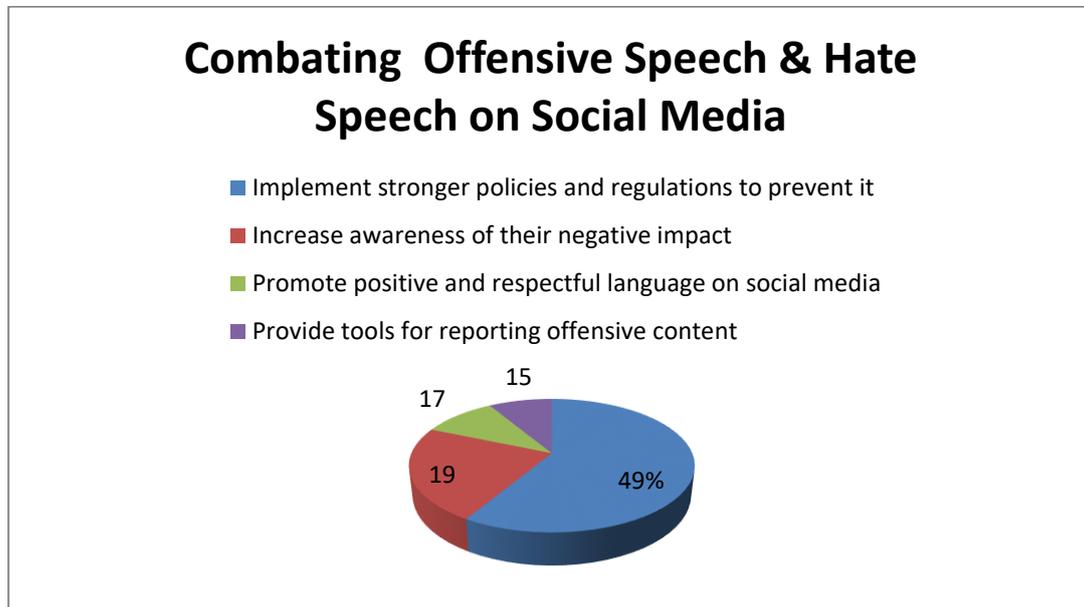
Table 3.12 *Identifying the Primary Contributors “Men or Women”*

<i>Choices</i>	<i>Number</i>	<i>Male</i>	<i>female</i>	<i>Percentages</i>
Men	42%	15%	27%	56%
Women	33%	12%	21%	44%

Table 3.12 presents the participants' opinions regarding the prevalence of offensive or hate speech on social media platforms, specifically focusing on whether men or women engage in such behaviour more frequently. The table reveals that 56% of the participants, totalling 42 individuals, believe that men are more prone to using hate speech on social media, among these individuals, 15 “male” and 27 “female”. Moreover, 44% of the participants, comprising 33 participants, believe that women are more likely to exhibit such behaviour, within this group, 12 “male” and 21 “female”. The results suggest a divided perception among participants, with a majority leaning towards men as the primary users of offensive speech on social media. However, it is important to note that these opinions are subjective and may not reflect the actual prevalence of hate speech on these platforms.

Q.5 What can be done to reduce the use of offensive speech or hate speech on social media platforms?

Graph 3.8 *Strategies for Mitigating Offensive and Hate Speech on Social Media*



Graph 3.8 showcases participants' suggestions for reducing offensive or hate speech on social media platforms. The data reveals that 49% of respondents advocate for implementing stronger policies and regulations, indicating a need for stricter rules to prevent such speech. Additionally, 19% emphasize the importance of increasing awareness about the negative impact of offensive content, while 17% propose promoting positive and respectful language to cultivate a healthier online environment. Another 15% emphasizes the need for providing tools to report offensive content, empowering users to take action against inappropriate speech. These findings suggest a comprehensive approach that combines policy enforcement, education, fostering positive behaviour, and user empowerment, all of which are crucial in addressing offensive and hate speech on social media platforms.

3.6.4 Samples of Hate & Offensive Speeches in Social Media

Here some examples of hate and offensive speeches provided by the participants:

1. *"You are ugly, I hate you":*

This statement is an expression of personal dislike and insults someone's physical appearance.

2. *"Unfollow her, look at yourself":*

This remark suggests that someone should unfollow or disassociate themselves from another person based on their appearance. It implies that the person being referred to is somehow inferior or unworthy due to their physical attributes. This type of comment encourages judgment and exclusion based on appearances.

3. *'Fat shaming: Examples like "cow," "sack of fat," etc.'*

Fat shaming involves derogatory comments and insults directed at individuals with larger bodies. It perpetuates harmful stereotypes and can lead to body image issues, low self-esteem, and mental health problems. Fat shaming contributes to a culture that values thinness and promotes discrimination based on body size.

4. *'Arab people being called "boomers" or associated with 9/11':*

This example involves racial discrimination and stereotypes. Associating all Arab people with negative events or using derogatory terms is both unfair and inaccurate. It perpetuates harmful biases and contributes to the marginalization and mistreatment of individuals based on their race or ethnicity.

5. *'Sexist comments: "Go back to the kitchen" or the "women 😊" meme':*

These examples display sexism and gender discrimination. They belittle women, reinforce traditional gender roles, and perpetuate the idea that women belong in the kitchen or are less capable than men. Sexist comments contribute to gender inequality and restrict the progress of gender equality in society.

6. 'Arabic expressions: "ما كافي"، "كافي"، "ما كيش شابة" أصلاً" (you're not even pretty), "ما كيش شابة" (you don't resemble anyone), "مطرق شوا" (skinny), "داير كي ربعة تاع الصباح" (he is ugly)':

These expressions involve insulting and belittling individuals based on their appearance or intelligence.

These examples illustrate various forms of discrimination, including body shaming, racism, and sexism. Such comments perpetuate harmful biases, reinforce stereotypes, and create a hostile environment for individuals targeted by these insults.

3.7 Content Analysis

Content Analysis is a research method used to analyse and interpret the content of various forms of communication, such as texts, images, audio recordings, and videos. It involves systematically examining the content of these materials to identify patterns and themes. That can provide insights into social phenomena. According to Gheyle and Jacobs (2017), content analysis is described as "a research methodology to make sense of the (often unstructured) content of messages – be they texts, images, symbols, or audio data. In short, it could be said to try to determine textual meaning."(p. 2).

The process of content analysis involves several steps. First, researchers must select the texts or other forms of communication that they want to analyse. Next, they must develop a coding scheme that allows them to categorize different types of content based on specific criteria. This may involve identifying key themes or concepts that are present in the text.

Once the coding scheme has been developed, researchers can begin analysing the data. This typically involves counting the frequency of different types of content and looking for patterns in the collected data. Researchers may also use statistical methods to analyse their findings and draw conclusions about the meaning and significance of their results.

In conclusion, content analysis is a valuable tool that helps studying language use in various contexts. Whether it is used for theoretical or practical purposes, this method has proven to be effective at uncovering insights into how we use language as individuals and as members of larger communities.

3.8 selecting Facebook criteria

When examining Facebook posts for this research, several key factors were considered. First and foremost, accessibility. All posts were publicly available to maintain ethical research practices. Additionally, a context that helps understand the post's origins and audience, in this case, was the Facebook group of the students of Ibn Khaldoun. Members of Facebook groups typically share the same beliefs, which, accompanied by less security, sets the ground for spreading hate. Last, themes and topics revolve around hate speech and its various manifestations, including different aspects such as targeted groups, language patterns, gender, and the use of derogatory terms. In conclusion, by adhering to these criteria, ten Facebook posts were selected.

3.7.1 The Analysis of the Offensive Use of Sarcasm in Facebook posts

Pictograph 3.1 *Linguistic Sarcasm Against Individuals From Freneda*



Pictograph 3.1 is a Facebook post representing bloggers' Sarcasm page as a tool for mockery against people from Frenda. It was posted on May 10, 2023, by the Facebook page Spotted Tiaret, spotted refers to the act of seeing, observing, or noticing something, which can be translated into English as follows "An old box was found in Frenda town that dates back to the year 1690 inside it a note that it was written on it Frenda is part of Oran". The post appears to mock the inhabitants of Frenda, who are perceived to have a similar accent to those from the nearby city of Oran. The admin of this page or the person who published this used indirect language for the purpose of ridiculing Frenda's people speech patterns and pronunciation.

Pictograph 3.2 *Linguistic Sarcasm Against Individuals From Tiaret Downtown*



Pictograph 3.2 is a Facebook comment on the previously mentioned post, on the same page to respond to the post of the page Spotted Tiaret. It was published on May 10, 2023. The comment can be translated as follows "A person from Tiaret when you ask him where you live, my origins are from la cite (The city, is well known old neighbourhood). But my uncle's grandfather lives in rue bijou (jewel street, which is a prestigious neighbourhood) and we live in F1 (the F stands for Foyer which is a French word that means flat) and we take turns to sleep 😂".

It appears that the comment is describing a situation where individuals from Tiaret claim to come from both old and prestigious neighbourhoods, but in reality, they live in a

small apartment in a different neighbourhood and take turns sleeping. There are a few different themes to explore here, such as identity, and social status. By examining the language and tone of the comment seems that the individuals being described are making claims about their identity based on where they come from and which neighbourhoods a distant relative of them inhabit. On the other hand, from a social status perspective, the comment highlights the potential pressure that exists within society to present oneself as coming from a well-known old neighbourhood or prestigious area, regardless of the reality of one's living situation. However, the comment suggests that this desire to project a particular image may not always reflect the economic reality of the real circumstances. The comment is ironically mocking these people and assuming all people from this community are the same.

Pictograph 3.3 *Linguistic Sarcasm About Physical Appearance Against Individuals From Tiaret*



Pictograph 3.3 is another comment on the same page. It was posted on May 10, 2023, the literal translation can go as follow “People from Tiaret are all like this”. In the case of the comment containing a picture of two cartoon characters with a statement that people from Tiaret all look the same, this assumption can be seen as a form of stereotyping. Furthermore, the

comment suggests that all individuals from Tiaret look identical to one another based on the physical appearance of two cartoon characters.

Pictograph 3.4 *Linguistic Sarcasm Against People From Sidi Bel Abbes*



Pictograph 3.4 is a Facebook post representing linguistic sarcasm against people from Sidi Bel Abbes. It was posted on June the 7th, 2023. It was originally posted by ميمز تموشنت 46 which is translated to memes Tmouchent 46, and was reposted in the group of طلبة جامعة ابن خلدون تيارت which can be translated to English as students of the University of Ibn Khaldoun

The post is translated as follow “people from Sidi Bel Abbes have one brain which they all share whoever wakes up the first in the morning uses it”. The admin or the person who published it claims that everyone in Sidi Bel Abbes shares one brain and whoever wakes up early in the morning uses it, it is important to recognize that this statement is a form of exaggerated language that is not meant to be taken literally. However, the use of such language may perpetuate negative stereotypes about the inhabitants of this town. Moreover, the suggestion that whoever wakes up early in the morning has access to this one brain further reinforces the stereotypes that the people of Sidi Bel Abbes lack individuality, creativity, and diverse perspectives.

Pictograph 3.5 *Linguistic Sarcasm Against Individuals From Tmouchent*

Pictograph 3.5 is a Facebook comment on the previously mentioned post. It was posted on June 7th, 2023, is a sarcastic meme against people from Tmouchent, and it can be translated as “when you tell a person from Tmouchent you are cultivated, and can hold a meaningful conversation, he is likely to respond with god bless you friend, it is because I have a grandmother that lives in Oran”. The meme portrays a person claiming that when someone from Tmouchent is praised for being cultivated and capable of meaningful conversations, they respond by attributing it to their grandmother being from Oran. This implies a presumption that individuals from Tmouchent frequently make false claims about their origins, and try to associate themselves with Oran. The intended message here seems to mock individuals from Tmouchent for their alleged attempts to align themselves with Oran and highlights a contradiction between their origins and what they claim to be.

Pictograph 3.6 *Linguistic sarcasm against people from the Sahara*



Pictograph 3.6 is a Facebook post representing linguistic sarcasm against people who live in the Saharan region of Algeria. It was reposted on June 15, 2023 in the Facebook group of the students of the university of Ibn khaldoun. It is literally translated into English as follows “People from the Sahara only see the sea in television and they are afraid of being eaten by this.” The language used in this post implies that individuals from this region have limited exposure to the ocean or sea creatures, which may not be accurate. Moreover, the suggestion that they are 'afraid' of being eaten by an orca reinforces negative stereotypes that paint individuals from this region as unintelligent or naive.

Pictograph 3.7 *linguistic sarcasm Against ethnic group's Appearance*



Pictograph 3.7 is a Facebook post making fun of Kabyle people because of their big noses as stated. It was posted in Salims' account, and it was forwarded in the Facebook group

of the students of the university of Ibn khaldoun. It was posted on November 16, 2023. This post can be translated as follows “Once upon a time a Kabyle person put his head outside a bus window to get some air..... He pulled a Maruti with his nose”. The post appears to be intended as a joke, but the humour relies on the negative depictions of Kabyle people.

Furthermore, the story is presented in an exaggerated manner, with the Kabyle person using their nose to pull a car, which reinforces the stereotype that people from this ethnic group somehow have the same big nose.

Pictograph 3.8 *Linguistic Sarcasm Against Female’s Physical Appearance*



Pictograph 3.8 is a FB post that was shared in Chikh Ouled Baghdad account, and it was forwarded in the Facebook group of the students of the university of Ibn khaldoun. It was posted on May 6th 2022. It is literally translated into English as follows “A girl, her forehead is big and has a fringe..... call me Dora”. The Facebook post seems to be making a comment about the physical appearance of an individual who is being compared to the cartoon character Dora. The post suggests that the person being referred to is a girl, has a big forehead and a fringe, and hence must look like the character Dora. It also indicates that the writer is making an assumption about the person's appearance based on their physical features.

Pictograph 3.9 *Linguistic Sarcasm Against Adrar People Style of Clothing*



Pictograph 3.9 is a Facebook post representing bloggers' linguistic sarcasm against people from Adrar. It was posted on May 6th, 2023 in Gadi Ibrahim's FB page, and it was reposted in the FB group of the students of the university of Ibn khaldoun, which can be translated into "it was not until today, I found out that people from Adrar wear the same clothes as we do, I thought they are still wearing clothes like people from the film Messenger 🤔🤔". It appears that the writer of the Facebook post is using situational irony to create a sarcastic tone with regards to the clothing style of Adrar's people. The use of such irony reinforces negative stereotypes and prejudices. Moreover, the use of irony in this post may be observed as the writer is pretending to be surprised by something that they had already known in order to create a sense of mockery towards Adrar's people.

3.8 Results and findings' Dissociation

The main objective of conducting this study is to investigate the prevalence and nature of hate speech and offensive language on social media platforms, particularly among men and women. Through a comprehensive questionnaire, the study aimed to examine whether there are any discernible differences in the language used by men and women when engaging in such behaviour. The gathered findings from the questionnaire analysis provide valuable

insights into the participants' attitudes and behaviours. Despite some variations in their responses, the majority of the respondents displayed similar patterns in their answers to several key questions. This suggests a general consensus among both men and women regarding certain aspects of hate speech and offensive language on social media. However, upon closer examination, the research uncovered notable disparities in the use of language between men and women. These differences may manifest in various ways, such as the choice of words, the tone employed, or the intensity of the offensive language expressed. The study's findings shed light on these distinctions and contribute to a deeper understanding of how gender influences the linguistic dynamics of hate speech and offensive discourse online.

3.9 Conclusion

The methodology of quantitative research is a systematic approach to collecting and analysing data that involves the use of numerical data. The chapter describes the various steps involved in conducting quantitative research, including defining the research problem, selecting a sample, designing a questionnaire, collecting data, and analysing the results. This chapter shows that men are more likely to use hate speech or offensive language in compared to women, regarding individuals that belong to Tiaret speech community. However, it does not mean that women do not completely engage in such a behaviour but rather they would use a different approach. Furthermore, this chapter provides a clear understanding of the phenomenon of hate speech and offensive speech on social media platforms, precisely on Facebook, and its long-lasting impacts in other words Individuals must also take responsibility for their actions online by being mindful of the language they use when communicating with others.

General Conclusion

General Conclusion

Our research findings show that men and women use language differently; these differences encompass various aspects, including tone, vocabulary, nonverbal communication, and directness.

Moreover, gender-based language contributes to the reinforcement of traditional gender stereotypes. This phenomenon highlights the association of certain words with specific genders, the influence of gender roles, and the powerful role that language plays in shaping our beliefs.

It is important to note that people who are targeted by hate speech often face harm because of certain aspects of their identity, like how they dress, their education level, or their gender. This troubling trend shows that those who don't conform to society's expectations in terms of clothing, education, or gender identity are often the ones most affected by hate speech.

Given these findings, it is really important to come up with different ways to deal with instances of hate speech. Most participants strongly believe that responding with hate is not a good strategy and can lead to bad results. To effectively address hate speech, we need to think of peaceful and helpful ways that try to understand the reasons behind it, promote understanding, and teach people to be more accepting and understanding of others.

The study indicates that men are more likely to use hate speech and offensive language compared to women. There are several reasons behind this behaviour, one being that men often have a greater acceptance for taboo words, possibly due to societal expectations that men are assertive, dominant, and tough, which can make them use offensive language to show their masculinity and strength.

This research shows that social media platforms have become hotspots for hate speech and offensive language. This has serious consequences for people and communities. Not only does it harm a person's reputation, but it also helps to keep racism going. In some cases, it can even lead to real-world violence and hate crimes.

Based on an analysis of nine hate and offensive posts, it becomes evident that Facebook users have employed figurative language and figures of speech like simile, irony, alliteration, and assonance to craft sarcastic remarks targeting specific individuals or groups

In conclusion, this present research aimed at delving into the phenomenon of hate speech via social media. It is noteworthy to acknowledge the fact that the results are not meant to generalize in any kind the stereotypical picture put over men as being offensive but to delve deeper into the linguistic practices of this issue from a neutral gender perspective.

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Appendice 1

Questionnaire

Dear Participant,

The questionnaire, in between your hands, is a part of our ongoing MA dissertation that is meant to collect data about the issue of gender-linked language differences and/or similarities in expressing hate and offensive speeches amongst MA students in the Faculty of Letters & Foreign Languages Facebook group at Ibn Khaldoun University- Tiaret

Instructions:

N.B: Please! Tick (✓) the right box (es) that fit (s) to your viewpoint or use the provided space.

Abbreviations and Acronyms:

Algerian Dialectal Arabic (**ADA**), Modern Standard Arabic (MSA), Berber & its varieties (**Ber**), French (**Fr**), English (**Eng**)

Strongly Agree (**SA**), agree (**A**), disagree (**D**), strongly Disagree (**SD**)

Section One: Personal Information

1. Sex: Male Female
2. level: M1 M2
3. Speciality: Arabic literature French language English language

Section Two: Attitudes towards Expressing Hate & Offensive Speeches in Daily Life

Note: Offensive speech is a language that is generally considered inappropriate or disrespectful, whereas, hate speech is a language that promotes discrimination or violence against a specific group.

1. Do men and women use language differently? Yes No
 - a. If yes, how...?

Different vocabulary <input type="checkbox"/>	different tone <input type="checkbox"/>	Nonverbal communication <input type="checkbox"/>
<input type="checkbox"/>	Directness <input type="checkbox"/>	
 - b. If no, because...

Both use it to convey meaning <input type="checkbox"/>	to establish and maintain relationships <input type="checkbox"/>
To communicate thoughts <input type="checkbox"/>	to learn and acquire new knowledge <input type="checkbox"/>
2. Does gendered language reinforce traditional gender stereotypes? Yes No

a. If yes, because...

It associates certain words and phrases with a particular gender

It influences our understanding of gender roles

Language is a powerful tool that shapes our beliefs

Other (specify):.....

b. If no, because....

Social norms contribute to gender stereotypes

Media portrayal

Cultural norms imposed on individuals

Other (specify):.....

3. Have you ever been a victim of hate speech or offensive speech? Yes No

a. If yes, in what sense...

Skin colour race gender or sex social class clothing education

Other (specify):.....

5. Are there specific words that are considered more appropriate for men to use?

Yes No

If yes, because men's speech is supposed to be...

a) Not emotional b) Dominant c) Aggressive d) Assertive

Other (specify):.....

5. Are there some terms or phrases that are suitable only for women to use? Yes No

If yes, because women's speech is supposed to be...

a) Emotional b) Passive c) Nurturing Collaborative

Other (specify):.....

6. Would you respond to hate speech with more hate? Yes No

a. If yes, because...

They started it first it won't stop until you put an end to it

It is the perfect answer it is provoking

Other (specify):.....

b. If no, because...

It is not an effective strategy it is continuing the cycle of violence

It escalates the conflict it is not a permanent solution

Other (specify):.....

7. Who do you think is more likely to use hate speech or offensive speech?

Men women

a. If men, it is because ...

Men have a higher tolerance for taboo language social norms that are posed on men

To establish their masculinity & toughness as a way of bonding with each other's

Other (specify):.....

If women, it is because....

Women use offensive speech in private settings Women are expected to be less rational

It is a new trend they try to strengthen their argument

Other (specify):.....

	Statements	SA	A	D	SD	Reasons
1	Men and women converse differently.					
2	Males use more swear words more than females.					
3	Women's language is expected to be more polite and empathetic.					
4	Social factors can affect the use of language such as social class, sex, ethnic group, and age.					

5	languages and dialects reflect gender identity					
---	--	--	--	--	--	--

Section three: Gender Differences and Similarities in Expressing Hate and Offensive Speeches

1. Is hate speech more common on social media than in other forms of communication?

Yes No

a. If yes, because...

Anonymity broad & diverse audience the illusion of privacy

Lack of consequences

Other(specify):.....

2. Does offensive speech on social media have real-life consequences? Yes

No

If yes, because...

It leads to psychological harm Reputation damage Hate crimes racism

Other (specify):.....

3. Have you ever used offensive speech or hate speech on social media platforms?

Yes No

a. If yes, because ...

To express anger or frustration to assert dominance or power over a group

As a way of joking around with friends peer pressure and influence

b. if no, because...

It can harm others it goes against your beliefs it is unethical it creates an unsafe environment

Other (specify):.....

4. Who do you think uses more offensive speech or hate speech on social media platforms?

- a) Men
- b) Women

5. What can be done to reduce the use of offensive speech or hate speech on social media platforms?

- a) Increase awareness of the negative impact of offensive speech and hate speech
- b) Implement stronger policies and regulations to prevent offensive speech and hate speech
- c) Promote positive and respectful language on social media platforms
- d) Educate users about the impact of hate speech and offensive speech

Other (specify):.....

Section Four: Samples of Hate & Offensive Speeches in Social Media

Please! Could you provide us with some words, phrases or expressions of Hate & Offensive Speeches on Social Media and their meanings?

1.....
.....
.....
.....

2.....
.....
.....
.....

Thank you for your cooperation.

استبيان

يسرنا أن نضع بين أيديكم هذه الاستبانة الالكترونية، والتي صممت لجمع البيانات اللازمة للدراسة التي نقوم بإعدادها. والتي تهدف إلى جمع البيانات حول مسألة الاختلافات أو التشابهات المرتبطة بالجنس في التعبير عن خطابات الكراهية والمسيئة بين طلاب الماجستير في كلية الآداب واللغات الأجنبية في مجموعة الفيسبوك التابعة لجامعة ابن خلدون - تيارت. ونظراً لأهمية رأيكم في هذا المجال، يرجى منكم التكرم بالإجابة عن الأسئلة بكل موضوعية ودقة. ونحيطكم علماً أن جميع إجاباتكم سيتم التعامل معها بمنتهى السرية، ولن تستخدم إلا لأغراض البحث العلمي. تقبلوا منا جزيل الشكر والامتنان.

المشاركون الأعزاء

التعليمات:

تنويه: يرجى وضع علامة (√) في الخانة (الخانات) المناسبة التي تتوافق مع وجهة نظرك أو استخدم الفراغ المقدم بعد كل سؤال.

الاختصارات

(1) موافق تماماً

(2) موافق

(3) غير موافق

(4) غير موافق على الإطلاق

الجزء الأول: المعلومات الشخصية

الجنس: ذكر أنثى

المستوى: سنة أولى ماستر سنة ثانية ماستر

التخصص: انجليزية فرنسية ادب عربي

الجزء الثاني: المواقف تجاه التعبير عن الكراهية والخطابات المسيئة في الحياة اليومية

ملاحظة: يشير الخطاب المسيء إلى لغة تعتبر عموماً غير مناسبة أو غير محترمة، بينما يشير خطاب الكراهية إلى لغة تشجع على التمييز أو العنف ضد فئة معينة.

1. هل يستخدم الرجال والنساء اللغة بطريقة مختلفة؟ لا نعم
- إذا كانت الإجابة بنعم، فكيف؟
- مفردات مختلفة نبرة الصوت المختلفة التعبيرات الوجهية ولغة الجسد المباشرة والوضوح
- إذا كان الجواب لا، فذلك لأن...؟
- كلاهما يستخدمهما لإيضاح المعنى لتوطيد العلاقات والحفاظ عليها لإيصال الأفكار تعلم واكتساب معارف جديدة أخرى (حدد).....

2. هل تعزز اللغة الجندرية صور نمطية تقليدية للجنسين؟ لا نعم
- إذا كانت الإجابة بنعم، فكيف؟
- تربط بعض الكلمات والعبارات بنوع معين من الجنس تؤثر على فهمنا لأدوار الجنسين اللغة هي أداة قوية تشكل

..... معقداتنا أخرى (حدد).....

.....

• إذا كانت الإجابة بلا، فلأن؟

الأعراف الاجتماعية تؤثر على الصور النمطية للجنسين وسائل الإعلام (الأفلام والمسلسلات والرسوم المتحركة) الأعراف الثقافية المفروضة على

الأفراد أخرى (حدد).....

.....

3. هل سبق وأن كنت ضحية خطاب الكراهية أو الكلام المسيء؟

• إذا كان الجواب نعم، في أي سياق؟

لون البشرة العرق الجنس الطبقة الاجتماعية طريقة اللبس المستوى التعليمي

أخرى

..... (حدد).....

4. هل هناك كلمات محددة يعتبر استخدامها مناسبًا أكثر للرجال؟ نعم لا

لا

• إذا كان الجواب نعم، فذلك لأن كلام الرجال يجب أن يكون...

غير

عاطفي مهيمن عدواني مؤكد أخرى (حدد).....

.....

5. هل هناك بعض المصطلحات أو العبارات التي يجب أن تستخدمها النساء فقط؟ نعم لا

لا

• إذا كان الجواب نعم، فذلك لأن كلام النساء يجب أن يكون...

عاطفيًا سلبيًا تعزيريًا تعاونيًا أخرى (حدد).....

.....

6. هل سترد على خطاب الكراهية بالمزيد من الكراهية؟ نعم لا

لا

• إذا كان الجواب نعم، فلماذا؟

هم من بدأوا به أولاً لن يتوقف الأمر حتى تضع حدًا له إنه الرد المثالي إنه

مستفز أخرى (حدد).....

.....

• إذا كان الجواب لا، فلماذا؟

ليست استراتيجية فعالة لأنه استمرار لدورة العنف يزيد من تصاعد الصراع ليس هذا حلًا

نهائيًا أخرى (حدد).....

.....

7. من تعتقد أنهم أكثر احتمالًا لاستخدام خطاب الكراهية أو الكلام المسيء؟

رجال نساء

• إذا كان الرجال، فهذا بسبب...

لدى الرجال تسامح أعلى للغة المسيئة □ القيود الاجتماعية المفروضة على الرجال □ لإثبات رجولتهم □ كوسيلة لتقوية العلاقات بينهم □

أخرى (حدد).....

• إذا كانت الإجابة بالنساء، فهذا بسبب...

يستخدمن الكلام المسيء في إطار خاص □ من المتوقع أن يكونوا أقل عقلانية □ صيحة جديدة □ لتعزيز حجتهن □

أخرى (حدد).....

الأسباب	1	2	3	4	العبارات
					يتحدث الرجال والنساء بطريقة مختلفة
					الرجال يميلون إلى استخدام لغة أكثر خشونة من النساء
					من المتوقع أن تكون لغة النساء أكثر أدباً وتعاطفاً
					يمكن للعوامل الاجتماعية أن تؤثر على استخدام اللغة مثل الطبقة الاجتماعية والجنس والمجموعة العرقية والعمر
					تعكس اللغات واللهجات هوية الجنس

الجزء الثالث: أوجه التشابه والاختلاف بين الجنسين في التعبير عن الكراهية والخطابات المسيئة

1. هل يعتبر خطاب الكراهية أكثر شيوعاً على وسائل التواصل الاجتماعي من غيرها من

وسائل الاتصال الأخرى؟

نعم □ لا □

• إذا كانت الإجابة نعم، فذلك بسبب...

الأسماء المستعارة □ الجمهور (المستخدمين) الواسع والمتنوع □ وهم الخصوصية □ عدم وجود عواقب □

أخرى (حدد).....

.....

2. هل للخطاب المسيء على وسائل التواصل الاجتماعي عواقب في الحياة الواقعية؟

نعم □ لا □

• إذا كانت الإجابة نعم، فذلك لأنه....

يؤدي إلى الأذى النفسي □ ضررٌ في السمعة □ جرائم الكراهية □ العنصرية □

أخرى (حدد).....

.....

3. هل سبق لك استخدام الكلام المسيء أو خطاب الكراهية على منصات التواصل الاجتماعي؟

نعم □ لا □

• إذا كانت الإجابة نعم، فذلك من أجل...

للتعبير عن الغضب أو الإحباط □ لتأكيد الهيمنة على مجموعة عرقية محددة □ كوسيلة للمزاح مع الأصدقاء □ ضغوط من الأصدقاء □ أخرى (حدد).....

• ...إذا كانت الإجابة لا، فلماذا...

لأنه يضر بالآخرين □ يتعارض مع معتقداتك □ غير أخلاقي □ يخلق بيئة غير آمنة □ أخرى (حدد).....

4. من تعتقد أنه يستخدم الكلام المسيء أو خطاب الكراهية بشكل أكبر على منصات التواصل

الاجتماعي؟ الرجال □ النساء □

5. ما الذي يمكن فعله للحد من استخدام الكلام المسيء أو خطاب الكراهية على منصات التواصل الاجتماعي؟

- توفير أدوات أكثر تطوراً للإبلاغ عن المحتوى المسيء □
- الترويج لاستخدام لغة إيجابية ومحترمة على منصات التواصل الاجتماعي □
- تنفيذ سياسات وقوانين أقوى لمنع ذلك □
- زيادة الوعي بالأثر السلبي لهذا النوع من الكلام

أخرى (حدد).....

الجزء الرابع: عينات من خطابات الكراهية والإساءة في وسائل التواصل الاجتماعي

هل يمكنك تزويدنا ببعض الكلمات والعبارات أو التعبيرات المسيئة على وسائل التواصل الاجتماعي ومعانيها؟

1.....

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2.....

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Deconstructing Gender-Linked dis/similarities Using Hate and Offensive Speeches amongst Facebookers in Algeria

المخلص

تهدف هذه الدراسة إلى تفكيك اللغة المرتبطة بالجنس في استخدام خطاب الكراهية والكلام المسيء من خلال دراسة كيفية استخدام الرجال والنساء للغة لنقل رسالة مثل هذا النوع من الخطاب، مع التركيز بشكل رئيسي على ولاية تيارت. يهدف هذا البحث إلى استكشاف طبيعة خطاب الكراهية عبر الإنترنت، وتأثيراته على الأشخاص المستهدفين، وكيف يمكن استعماله بطرق مختلفة اعتمادًا على جنس الجاني

Summary

This research aimed to deconstruct gender-linked language in the use of hate speech and offensive speech by examining how men and women use language to convey such a message, focusing mainly on the Tiaret Speech Community repertoire. The purpose of this dissertation is to explore the nature of online hate speech, its effects on those who are targeted, and how it can be addressed differently depending on the gender of the offender.

Résumé

Cette recherche a pour objectif de déconstruire le langage associé au genre dans l'utilisation du discours de haine et du discours offensant en examinant comment les hommes et les femmes utilisent le langage pour transmettre un tel message, en se concentrant principalement sur le répertoire de la wilaya de Tiaret. L'objectif de cette thèse est d'explorer la nature du discours de haine en ligne, ses effets sur ceux qui en sont la victime et la manière dont il peut être traité différemment selon le sexe de la personne qui est responsable d'un tel comportement.