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**DISSERTATION N° \_\_\_\_\_**

**Deconstructing Hate Speech in both Social Media (Facebook)  
and Real Life Situations in Connection with Ethnicity and Race:  
Tiaret Speech Community as a Sample**

**A DISSERTATION SUBMITTED TO THE DEPARTMENT OF FOREIGN  
LANGUAGES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE  
MASTER DEGREE IN LINGUISTICS**

**SUBMITTED BY:**

**SUPERVISED BY:**

**MISS IMANE MEBKHOUT**

**MISS OUISSAM MAHIOUTI**

**DR. BENABED AMMAR**

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<b>EXAMINER</b>	<b>KHALED BELARBI</b>	<b>MCB</b>	<b>IBN KHALDOUN TIARET</b>

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## **Dedication**

In the Name of Allah, the Most Gracious and the Most Merciful All the Praise is due to ALLAH alone the Sustainer of all the worlds.

Our deepest gratitude goes to all our family members especially our parents Mohamed and Fatima, Djamel and Fatma for their love, prayers, caring and sacrifices, to our beloved brother Salem, to Abderrahmen and to our dearest sisters Ismahene, Amina, Bochra, Aya and Khadidja. Also, without forgetting our friends who believed in us and prayed for our success.

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## TABLE OF CONTENTS

<b>DEDICATION .....</b>	<b>I</b>
<b>ACKNOWLEDGEMENTS.....</b>	<b>II</b>
<b>TABLE OF CONTENT.....</b>	<b>III</b>
<b>LIST OF TABLES.....</b>	<b>VII</b>
<b>LIST OF FIGURES.....</b>	<b>VIII</b>
<b>LIST OF SCREEN CAPTURES.....</b>	<b>IX</b>
<b>ABSTRACT.....</b>	<b>X</b>
<b>GENERAL INTRODUCTION .....</b>	<b>1</b>

### Chapter One: Literature Review

#### Section One

#### **Hate Speech: Definition, Related Concepts and Hate Speech from Different Perspectives**

Introduction.....	20
I.1 Hate Speech.....	20
I.2 Hate Speech and Other Related Concepts.....	22
I.2.1 Hate Speech vs Offensive Speech.....	23
I.2.2 Hate Speech vs Free Speech .....	24
I.2.3 Hate Speech vs Discrimination .....	24
I.2.4 Hate Speech vs Hate Crime.....	25
I.2.5 Hate Speech vs Stereotypes.....	25
I.2.6 Hate Speech vs Defamation .....	26
I.3 Hate Speech Types .....	27

I.3.1 Taboo Language as a Linguistic Concept .....	27
I.3.1.1 Categories of Taboo Language .....	29
I.3.1.1.1 Obscenity.....	29
I.3.1.1.2 Profanity.....	29
I.3.1.1.3 Vulgarity.....	30
I.3.1.1.4 Insult.....	30
I.3.2 Name Calling and Bullying .....	31
I.4 Hate Speech from the Islamic Viewpoint .....	32
I.5 Hate Speech from a Pragmatic Perspective.....	33

## **Section Two**

### **Related Theories, Online Hate Speech, Effects and the Regulatory Law**

I.1 The Other and Otherness: Genesis and Definition .....	36
I.2 Position and Positioning .....	36
I.3 Internet and Social Media.....	37
I.4 Social Media as a Free Platform.....	39
I.4.1 Online Hate Speech.....	39
I.4.2 Effects of Online Hate Speech .....	40
I.5 Social Media in Algeria .....	41
I.6 Current Regulation of Online Hate Speech .....	42
I.6.1 Indian Regulation as regards Hate Speech .....	42

I.6.2 Canadian Regulation as regards Hate Speech.....	43
I.6.2 United Kingdom (UK) Regulation as regards Hate Speech.....	43
I.6.3 Polish Regulation as regards Hate Speech.....	44
I.6.4 United Arab Emirates (UAE) Regulation as regards Hate Speech.....	44
I.6.5 United States of America (USA) Regulation as regards Hate Speech.....	45
I.7 Hate Speech Regulation in Algeria.....	45
Conclusion .....	46

## **Chapter Two**

### **Research Design and Methodology**

Introduction.....	48
II.1 Overall Research Design.....	48
II.1.1 Descriptive Research .....	48
II.1.2 Case Study Approach .....	49
II.2 Qualitative and Quantitative Research .....	50
II.3 Research Context and Participants.....	50
II.4 Participants' Identity and Representativeness .....	51
II.5 Participants' Number .....	52
II.6 Data Collection Methods .....	52
II.6.1 The Questionnaire .....	52
II.6.1.1 Structure of the Questionnaire.....	53
II.6.1.2 Questionnaire Piloting Procedures .....	53

II.6.1.3 The Administration of the Questionnaire .....	54
II.6.2 Content Analysis .....	54
II.7 Data Analysis Procedures .....	54
II.8 Ethical Consideration .....	55
Conclusion.....	55

### **Chapter Three**

#### **Data Collection and Analysis**

Introduction .....	56
III.1 Questionnaire Analysis .....	56
III.2 Qualitative Analysis & Interpretation.....	68
III.2.1 The Content Collected and Its Analysis.....	68
III.3 Data Triangulation .....	75
III.4 Limitations of the Research .....	76
III.5 Recommendations for Further Studies.....	77
<b>General Conclusion .....</b>	<b>78</b>

Appendices, List of references and Illustrations

**List of Tables**

Table II.1 Informants' Personal Data.....	51
Table II.2 Online Informants' Personal Data .....	51
Table III.3 Targeted Aspects of Informants' Identity.....	59
Table III.3.1 Online Targeted Aspects of Informants' Identity.....	59



## List of Figures

Figure III.1 Hate Speech Victims .....	57
Figure III.1.1 Online Hate Speech Victims .....	57
Figure III.2 The Frequency of Hate Speech .....	58
Figure III.2.1 The Frequency of Hate Speech in Online Results .....	58
Figure III.3 Hate speech Offenders According to Informants' Experiences .....	60
Figure III.3.1 Online Hate Speech Offenders According to Informants' Experiences .....	60
Figures III.4 The Informants' Perceptions of the use of Hate Speech .....	61
Figure III.4.1 The Online Informants' Perceptions of the use of Hate Speech .....	61
Figure III.5 The participants' feeling toward the hate speech.....	62
Figure III.5.1 The online participants' feeling toward the hate speech.....	62
Figure III.6 The Informants Probability towards the Increase of Decrease of the Hate Speech.....	63
Figure III.6.1 The Online Informants' Probability towards the Increase or Decrease of the Hate Speech .....	63
Figure III.7 The use of Hate Speech in Real Life and Social Media .....	64
Figure III.7.1 The use of Hate Speech in Real Life and Social Media in Online Results...	64
Figures III.8 The Informants' Feedback and Suggestions towards the Hate Speech.....	66
Figure III.8.1 The Online Informants' Feedback and Suggestions towards the Hate Speech.....	66

## List of Screen Captures

Screen Capture. III.2.1 The Hate Speech toward Racism.....	68
Screen Capture. III.2.2. The Hate Speech used in Social Media.....	70
Screen Capture. III.2.3. The Hate Speech used in Social Media toward the Skin Color of Algerian Footballer.....	71
Screen Capture. III.2.3. The Hate Speech used in Social Media toward Albinism.....	73
Screen Capture.III.2.4 The Hate Speech used in Social Media towards Berber Ethnic Group.....	74

## Abstract

The ultimate objective behind the current research is an attempt to deconstruct hate speech both on social media (Facebook) and real-life situations in connection with ethnicity and race. It aims to check whether hate speech is more prevalent online or offline, and determine the reasons behind its spread to examine individuals' perceptions and attitudes towards hate speech in Tiaret speech community. In order to conduct this study, a mixed method was adopted, viz., qualitative and quantitative approaches. It should be noted that owing to the imposed drastic sanitary measures, the questionnaire, encompassing 13 questions, was distributed and published online to gather sufficient data. It was helpful to assess the frequency of hate speech within Tiaret community based on the informants' experiences while taking into consideration their opinions about the recent hate speech crisis. Besides, we adopted content analysis to address our research from a realistic perspective, which was useful to evaluate the intensity of the generated Facebook post and/or comment considering factors such as the identity of the poster or the commentator and also to identify the linguistic choices, vocabulary and structures offenders tend to use. The findings reveal that hate speech is more predominant on social media than in real life, especially among Tiaret community members. It also indicates that ethnicity and race, mainly physical appearance, are the most offended aspects of victims' identities. Overall, it offers various strategies and solutions for fighting/preventing hate speech.

**Key words:** Hate speech, social media, Facebook, ethnicity, race, fighting.

## **General Introduction**

Racism is an ideology of racial domination believing that race is a fundamental determinant of human traits and capacities. Racism is a product of the complex interaction in a given society of a race-based worldview with prejudice, stereotyping, and discrimination. It is not only an individual's ideology but an entire system of behaviors, ideas, practices, conditions, structures, policies and processes that maintain racial advantage. Racism and hate are still existing and extremely prevalent. As social media have come to dominate socio-political landscapes in each region of the world, new and old racist practices increasingly take place on these platforms. Racist speeches and hateful comments actually thrive on social media. In fact, these racist assumptions, beliefs, or behaviors visibly find their way into people's lives, especially minorities.

Racist and more commonly discriminatory discourses have been investigated since the 1980s/90s. Hate speech and, in particular, racist hate speech or racist discourse have been extensively studied by disciplines such as social psychology, sociology, history, politics, law, linguistics and discourse where in the last 5-10 years, the attention to online hate speech has become a public concern. As in the current research, online hate speech is mainly analyzed on a written level (verbal communication), adding in some cases also visual aspects, except for body language (non-verbal communication) and the use of voice (paraverbal communication).

## **Statement of Purpose**

Online hate speech has been a topic of public concern and research interest. Initially, the focus of the current study is centered on the proliferation of hate speech in an Algerian context particularly in Tiaret community in order to identify the main reasons behind the occurrence of hate speech, whether it is online or offline, to investigate the perceptions and attitudes of individuals in Tiaret speech community regarding hate speech, to promote a spirit of social justice and suggest a set of strategies and approaches to effectively counter and eradicate these discriminatory social practices at a personal and an institutional level.

## **Motivation**

Hate speech is considered to be one of the major issues currently plaguing the online social media and even in real life. However, despite the growing attention devoted to the topical issue, Algerian-based research looking at personal experiences and/or exposure to hate speech is surprisingly absent. Our own hate speech experiences and the aforementioned are the main motives behind undertaking such a current study.

## **Research Questions**

The present study endeavours to address a set of questions which, as planned a well as expected, will give the whole work focus, drive and purpose. It should be noted, however, that the forthcoming research questions are framed and arranged so as to reflect the three broad axes of our investigation: the hate speech axis, the offended perception towards such intimidating behaviours axis, and the probable regulations to reduce if not preventing them. As a result, this study is set out to answer the following research questions. The first main

descriptive question (umbrella question), aiming at deconstructing online and offline hate speech variable within Facebook users, is worded as follows:

- Q1: To what extent are online and offline hate speech disseminated/proliferated?

For the sake of delimiting the scope and drawing a clear setting around which the researcher should glean accurate data to answer the main research question, the three following sub questions are written out:

- Sub-question 1. Why are such online and offline bullying/intimidating/harassing behaviours in continuous spreading?
- Sub-question 2. What is the perception/attitude of hate speech victims towards offenders' behavior?
- Sub-question 3. What are the strategies and regulations put forward to fight racial hate speech and prevent its transmission to future generations?

The above sub-questions have been submitted to improvement and refinement after referring to some details provided by secondary (theoretical) and primary (empirical) sources.

## **Hypotheses**

Hypotheses are by definition a supposition of the causes and effects of the phenomenon under investigation. The researcher is required to identify the problem, explore it from different facets, demonstrate its worth and value, and eventually propose at best adequate solutions and at worse entail recommendations. It is noteworthy to put forward that

hypotheses are not necessarily true all the time; they may prove to be false, in which case they do not whatsoever denigrate the value and worth of the research. Along those lines, Bentley (2006: 26) considers academic hypothesis as a theory which requires evidence to prove or disprove it. Being testable propositions and predictive statements about the possible outcomes of the current study, the two following hypotheses have been put forward.

1. We hypothesize that hate speech can be prevalent in real life against people on the basis of ethnicity, religion, disability or sexual orientation, although it could be more frequent on social media.
2. We assume that social media platforms can be means for spreading hateful content where it is produced anonymously, pseudonymously and instantaneously, can be easy to access, reach a larger audience, spread via different formats across multiple platforms.
3. We surmise that offended people's attitudes towards hate speech may generally be negative. As known, any victim of hate speech is affected whether the abuse was intentionally or unintentionally to hurt them. Some may be ignorant to such behavior but other can feel angry or sad and psychologically effected.
4. Finally, we guess that though regulations exist, mitigating or preventing such insane behaviors are out of reach for the time being due to deterrence.

## **Delimitation of the Study**

The current investigation is primarily about the issue of hate speech via social media platforms. It tends to explore to what extent such insane practices are disseminated through different platforms, especially Facebook. Therefore, it develops exclusively along the aforementioned lines. We mindfully purport to study a sample of people in the Wilaya of Tiaret. It is worth of note to mention that the questionnaire was also put online thus the respondents' age could consist of different brackets, ranging from 15 to more than 30. In addition, a corpus, consisting of comments was analysed. All in all, being limited to a meagre number may prevent the generalisation of the outcomes of our study.

## **Structure of the study**

The present research displays an outline of three chapters in which the first starts with the review of the related literature and gives insights of the main sociolinguistic phenomenon. Firstly, it sheds light on the definition of hate speech, its main categories and the related concepts, dealing with hate speech mainly from an Islamic and a Pragmatic perspective. It provides a brief description of the different theories including the Other and Otherness, Foucault's idea of subject positions, Hivernon positioning theory and small-group interaction. It also emphasizes on the relationship between social media in Algeria as a free platform and the incidence and impact of online hate speech, as well as the current regulation of online hate speech in several democracies, including Algeria.

The second chapter is devoted to research methodology and design in terms of the techniques used for data collection and sampling strategy. It gives an overview of the mixed methods of qualitative and quantitative data since relying on a single approach for data



collection and analysis is insufficient, as well as the different research tools which have been employed, including a questionnaire and content analysis, in order to confirm the validity of the hypotheses and to answer our research questions.

Throughout the third chapter, the data collected and research findings will be carefully analyzed, interpreted and discussed with the aid of tables, percentages, graphs and pictures to ensure that the data gathered is presented clearly. At the tail end of this dissertation, some suggestions and recommendation at the same area of investigation are provided along with the limitations of the study and the general conclusion.

# Chapter One

## Chapter One: Literature Review

### Section One

#### **Hate Speech: Definition, Related Concepts and Hate Speech from Different Perspectives**

Introduction.....	20
I.1 Hate Speech.....	20
I.2 Hate Speech and Other Related Concepts.....	22
I.2.1 Hate Speech vs Offensive Speech.....	23
I.2.2 Hate Speech vs Free Speech .....	24
I.2.3 Hate Speech vs Discrimination .....	24
I.2.4 Hate Speech vs Hate Crime.....	25
I.2.5 Hate Speech vs Stereotypes.....	25
I.2.6 Hate Speech vs Defamation .....	26
I.3 Hate Speech Types .....	27
I.3.1 Taboo Language as a Linguistic Concept .....	27
I.3.1.1 Categories of Taboo Language .....	29
I.3.1.1.1 Obscenity.....	29
I.3.1.1.2 Profanity.....	29
I.3.1.1.3 Vulgarity.....	30
I.3.1.1.4 Insult.....	30
I.3.2 Name Calling and Bullying .....	31
I.4 Hate Speech from the Islamic Viewpoint .....	32

I.5 Hate Speech from a Pragmatic Perspective.....	33
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## **Section Two**

### **Related Theories, Online Hate Speech, Effects and the Regulatory Law**

I.1 The Other and Otherness: Genesis and Definition .....	36
I.2 Position and Positioning .....	36
I.3 Internet and Social Media.....	37
I.4 Social Media as a Free Platform.....	39
I.4.1 Online Hate Speech.....	39
I.4.2 Effects of Online Hate Speech .....	40
I.5 Social Media in Algeria .....	41
I.6 Current Regulation of Online Hate Speech .....	42
I.6.1 Indian Regulation as regards Hate Speech .....	42
I.6.2 Canadian Regulation as regards Hate Speech.....	43
I.6.2 United Kingdom (UK) Regulation as regards Hate Speech.....	43
I.6.3 Polish Regulation as regards Hate Speech.....	44
I.6.4 United Arab Emirates (UAE) Regulation as regards Hate Speech.....	44
I.6.5 United States of America (USA) Regulation as regards Hate Speech.....	45
I.7 Hate Speech Regulation in Algeria.....	45
Conclusion .....	46

## **Introduction**

Racism that people all over the world countries are witnessing is mainly based on how people stereotype different ethnic groups that is thought to be embedded into the fabric of society and its institutions, resulting in ongoing mistreatment and injustice in acts or speech.

Across the digital landscape, sociality is continuously transformed by the interplay of humans and technology. In this regard, social media companies and most commonly Facebook play a central role in mediating and amplifying old and new forms of abuse, hate, and discrimination.

This chapter provides an overall explanation of the phenomenon of hate speech discourse including definition and related concepts through reviewing the studies conducted by previous researchers from Islamic and pragmatics perspectives and offers a succinct account of the different theories including the Other and Otherness, Foucault's idea of subject positions, Hivernon positioning theory and small-group interaction. It also stresses on the relationship between social media in Algeria as a free platform and the occurrence of online hate speech in addition to its effect.

## **Section One**

### **Hate Speech: Definition, Related Concepts and Hate Speech from Different Perspectives**

#### **I.1 Hate Speech**

The term "hate speech" is a cluster which consists of two words 'hate' and 'speech'. The former is an emotional concept which refers to any sense of extreme dislike, disgust or intense hostility towards an individual or group of people targeted; while, the later refers to any expression that conveys ideas, thoughts, opinions about others. It can take any form; either verbally or non- verbally, and it can be both through different means of communication like internet, radio, television, etc. Despite the frequent use of what is called 'hate speech'

there is no universal definition of it since it is a vague concept that includes many aspects. Thus, it can refer to any expression that denigrates an individual or group of people on the account of that individual or groups' characteristics including; race, religion, gender, nationality, disability, etc. So, it targets the individual's and social aspects that shape their identity. It can be expressed through body movement, facial expressions, and mainly through words. The concept "hate speech" has been defined by Spertus (1997) as an "abusive messages, hostile messages or flames"(p.100) .Thus, it is restricted to messages which are offensive or abusive that include flames such as rants, sarcasm, and squalid phrases that are used as medium to attack and offend others for various reasons such as jealousy, hatred etc. likewise, Sood et al. (2012) view, this phenomenon as "insults, profanity and user posts that are characterized by malicious intent " (p.115). This definition implies that "hate speech" takes the form of insult or any silly, bad or virulent post. Razavi et al. (2010) define the concept as "offensive language". Similarly, Xiang et al. (2012) view it as "*vulgar language and profanity-related offensive content*". So, it is all about indecent or wounding language that targets the others. However, Burnap and Williams (2014) specifically refer to it as "*bothering language, characterized by an us-them dichotomy in racist communication*" (p.65). This means that 'hate speech' is any language that may discriminates people on the basis of race.

According to the Council of Europe, Committee of Ministers Recommendation no. (97,20), the term "hate speech" shall be understood as covering all forms of expressions which spread, incite, promote or justify racial hatred, xenophobia<sup>20</sup>, anti-Semitism or other forms of hatred based on intolerance, including: prejudice expressed through aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin.

According to Cohen-Almagor (2013) hate speech is:

A bias-motivated, hostile, malicious speech aimed at a person or a group of people because of some of their actual or perceived innate characteristics. It expresses discriminatory, intimidating, disapproving, antagonistic, and/or prejudicial attitudes toward those characteristics, which include gender, race,

religion, ethnicity, colour, national origin, disability, or sexual orientation. Hate speech is aimed to injure, dehumanize, harass, intimidate, debase, degrade, and victimize the targeted groups and to foment insensitivity and brutality against them. (p.43)

Most scholars opt for a definition depending on the objective of their research. As proof, Parekh (2012) emphasized three defining characteristics. First, it is *'directed against a specified or easily identifiable individual or a group of individuals-based on an arbitrary and normatively irrelevant features'* (p. 40). Second, *'hate speech stigmatizes the target group by implicit or explicit ascribing to it qualities widely regarded as highly undesirable'*. Third, *'the target group is viewed as an undesirable presence and a legitimate object of hostility'* (p. 41). Delgado & Stefancic (1995) claimed that: *"hate speech is a conscious and willful public statement intended to denigrate a group of people"*. And, hate speech is discourse designed to call attention to, and to manipulate, social differences. (Foxman & Wolf, 2013; Waltman & Haas, 2011; Waltman, 2015).

The challenge is greater in giving a fixed universal definition, since hate speech takes on many forms in real-life, media and social networks. As it is manifested verbally, non-verbally and symbolically (Nieisen, 2002). The identification of a content as hateful, is that there is no universally accepted definition of hate speech, mainly because of the vague and subjective determinations as to whether speech is "offensive" or conveys "hate" (Storssen 2016). In addition to the ambiguity in the definition, hate speech creates a conflict between some people's speech rights, and other people's right to be free from verbal abuse (Greene and Simpson 2017). While hate speech is currently defined as any speech that directly attacks people based on what are known as their "protected characteristics" — race, ethnicity, national origin, religious affiliation, sexual orientation, sex, gender, gender identity, or serious disability or disease.

## **I.2 Hate Speech and other Related Concepts**

The concept of hate speech is related to what is called, Free speech, discrimination, Offensive speech, hate crime, Stereotype and defamation.

### **I.2.1 Hate Speech vs. Offensive Speech**

To some degree, the terms hate speech and offensive speech are interchangeable; nonetheless, they have distinct applications and meanings. Each one is used in a unique circumstance. We may claim that offensive speech is a component of hate speech, but we cannot say that hate speech is a component of offensive speech. In fact, there is a substantial difference between the two ideas. On the one hand, hate speech encompasses all types of hatred, insult, and hostility directed at others by a single individual, group, or even an entire nation, based on distinctions such as religion, language, ethnicity, origins, races, gender or disability.

This hatred also exists as a reason for historical conflicts which later inherited directly by the next generation e.g., the increasing levels of hatred in western societies; mainly USA and Europe, against all that is Arabic and Muslim was because of the famous tragedy in 11 September 2001 terrorists' attack by the so-called Al-Qaida in New York City which destroyed the twin towers of World Trade Centre. Huge waves of hate speeches rapidly grown up on all kinds of mass media, up till the present days, against the Arabs and Muslims in particular. These speeches consider all Muslims around the world as Jihadists or simply as terrorists.

However, on the other hand, offensive speech refers to all kinds of attacking people who do not share similarities with other targeted category using harmful and negative speeches. It is most of the time built on the bases of negative attitudes but rarely or never ever in an objective way. The offensive speech, most of the time, is delivered by people who has low status than the population being offended.i.e., most of the time offense speech is a weapon of an empty minded people who do not have the ability to express their opinions in an appropriate manner. Seemingly, this phenomenon exists everywhere specially within non-educated category of people to express their anger and hatred e.g. in Algeria, football fans in the stadiums use offensive speeches and rude expressions towards other teams which, then, unfortunately circulate to insult others on the bases of just a game, which is supposed to unite not to separate them.

To sum up, the two terms 'Hate speech and Offensive speeches' have the same



meaning, but there is a slight difference between them, that is, offensive speeches is a part of hate speech, while; hate speech is not a part of offense speech and it targets a whole social group rather than individuals. Both terms express the negative use of language to belittle, underestimate, and hurt peoples' feelings and emotions.

### **I.2.2 Free Speech vs. Hate Speech**

It is widely agreed and confessed by the governments and the human rights organizations that every member in any society has the right to speak and express his views publically without any obstacle. Indeed, all constitutions -in all countries - have a number of amendments that preserve people's rights of speech. For instance, in Algeria, the amendment number No. 4823 protects people's rights in expressing their thoughts and opinions freely.

However, exaggerating in delivering speeches towards people with the intention of attacking and humiliating them by expressing certain statements about their religion, race, gender becomes hate speech. In other terms, over speaking without respecting red lines/ limit leads to the negative side of speech, herein 'hate speech'. Hate speech is a form of an abusive and offends language that has a totally negative impact on the society as well as individuals. People nowadays fall in the issue of misconception, that is to say, they now cannot truly understand and distinguish these concepts. In general, freedom of speech is something acknowledged by the Constitution, a constitutional right for all citizens no matter who are they, their religions, gender, etc., while, hate speech, is something forbidden by the Algerian Penal Law<sup>24</sup>(c.f., appendix 06). It leads its doer to the court, and of course, punishment. So, freedom of speech is totally the opposite of hate speech. That is, freedom of speech is accepted; whereas, hate speech is totally refused.

### **I.2.3 Hate Speech vs. Discrimination**

The term 'discrimination', on the one hand, refers to the act of unfairly treating of an individual or group of people on the basis of arbitrary reasons, usually on race, religion, nationality, etc. As Allport (1954) states "discrimination involves denying individuals or groups of people equality of treatment which they may wish" (p.51). Thus, an individual or a group of people is less favourable than the others. On the other hand, hate speech -as its

name indicates (expressing hatred in different forms), can promote and incite discrimination towards an individual or even group of people. Therefore, it can be said that hate speech can take the form of discrimination, and discrimination in turn, is an integral part in the phenomenon of hate speech.

#### **I.2.4 Hate Speech vs. Hate Crime**

The terms “hate speech” and “hate crime” are sometimes used interchangeably, as they are both symptoms of prejudice and intolerance; yet, they are different to some extent. Hate crime refers to criminal offences where the criminal or the perpetrator targets the victim based on his/her characteristics which are to be the bias motivation of the crime. In other words, what motivates the offender to commit the crime is who the victim is or what the victim appears to be. As the Association of Chief Police Officers (ACPO) and the Crown Prosecution Service (CPS) (2007) state that *“hate crimes are where the perpetrator's hostility or prejudice against an identifiable group of people is a factor in determining who is victimized.”* Thus, these biased factors are race, religion, nationality, gender, etc.

In the hate crime, two elements are included to be called after. These two elements are Criminal Base Offence and Bias Motive to commit it; while, hate speech cannot be called a hate crime because it lacks what is called criminal base offence. Hence, hate speech –which refers to any expression that attacks the others based on specific aspects -can be an indicator of a bias motivation -and be introduced as evidence as it is uttered before or during or even after the commission of the crime. Therefore, the racist hate speech may form the evidence of hate crime.

#### **I.2.5 Stereotypes and Hate Speech**

Currently, hate speech and/or (nick) naming is built on negative assumptions towards people. The widely circulated idea about people in a negative way has a strong impact to increase the existence of hatred, prejudice and hostility even between the members of the same family. A stereotype<sup>25</sup> is defined according to Merriam Webster online dictionary<sup>26</sup> as “an often unfair and untrue belief that many people have about all people or things with a particular characteristic” or “to believe unfairly that all people or things with a particular

characteristic are the same. It's not fair to stereotype a whole group of people based on one person you don't like." Accordingly, the beliefs which are circulated amongst people usually are unfair and untrue due to the overgeneralisations of a particular characteristic on either individuals or on a group of people.

### **I.2.6 Hate Speech vs. Defamation**

Hate speech expresses hatred towards individuals or groups on the basis of the attributes that characterise them. In contrast, defamation refers to a malicious or false statements expressed in some ways with the intention of harming or discredit someone's reputation, social status and honour as well. As Prosser, Torts 756 (3d ed. 1964) advocate "*Defamation is an invasion of the interest in reputation and good name, by communication to others which tends to diminish the esteem in which the plaintiff is held, or to excite adverse feelings or opinions against him.*" Also, it is defined by law <sup>1</sup> as:

For defamation will be responsible he who, about another person with a determined or obvious identity, with the intention of harming his honour and reputation, before a third person states or spreads false facts that are harmful to his honour and reputation, and knows or was obliged and can know that they are untrue.

In the same vein, Odger <sup>2</sup> states:

No man may disparage or destroy the reputation of another. Every man has a right to have his good name maintained unimpaired. This is an absolute right and good against the entire world. Words which produce, in any given case, appreciable injury to the reputation of another are called defamatory, and defamatory words if false are actionable. (p.78)

If the defamation is spoken, it is called "slander", but when it is written, it is called "libel". What distinguishes hate speech from defamation is that hate speech aims at degrading or

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<sup>1</sup> Article 8 paragraph 1 of the Law on Civil Liability for Insult and Defamation.

<sup>2</sup> George Odger (1813–4 March 1877) was a pioneer British trade unionist and radical politician.

humiliating the individual for specific attributes that may be perceived as socially accepted and quite normal including; religion, race, gender, etc, that is to say, his/her respect is injured. Differently couched, hate speech takes the form of an expression that attacks him/her, as regards his inherent nature. In addition to that, it does not defame a person as an individual, but rather as a member of a specific group to which s/he belongs and with which s/he shares specific characteristics such as a Muslim within an Islamic group; whereas, defamation is a calamity due to the harm it causes to the victim such as: defaming someone as being a thief or dishonest.

### **I.3 Hate Speech Types**

Hate speech can appear in many forms; yet, our concern in the current research work is taboo language with reference to its categories and more precisely name calling or nicknaming and/or insult.

#### **I.3.1 Taboo Language as a Linguistic Concept**

The word “taboo” is originally a Tongan word which comes from the Polynesian language of the Island of the Tonga “tabu”. The term “taboo” was firstly defined in 1777 by Captain James Cook who borrowed it and introduced it into the English language. It means “sacred prohibition, disallowed or forbidden.” In this sense, Brown (1939) says that:

...In the language of Polynesia, the word means simply, to forbid, “forbidden”, and can be applied to any sort of prohibition. A rule of etiquette, an order issued by a chief, an injunction to children not to meddle with the possessions of their elders, may all be expressed by the use of the word taboo... (p.50) (Quoted in Keith Allan and Kate Burridge, 2006,02).

In view of that, taboo words are regarded as forbidden or prohibited words to be uttered. In the same line of thought, Trudgill (2000) points out:

Taboo can be characterized as being concerned with behaviour which is believed to be supernaturally forbidden, or regarded as immoral or improper; it deals with behaviour which is prohibited or inhibited in an apparently irrational manner. In language, taboo is associated with things which are not said, and in particular with words and expressions which are not

used. In practice, of course, this simply means that there are inhibitions about the normal use of items of this kind. (p.18)

Actually, it is worth claiming that taboo words exist in all languages; taking the form of a behaviour or a speech. However, some taboo topics are perceived as being forbidden and unacceptable in one culture as they may be beneficial and acceptable in another one. Thus, it has to do with some cultural norms. In this regard, Trudgill (2000) states that “*the type of word that is tabooed in a particular language will be a good reflection of at least part of the system.*” (p. 18). This view is also shared by Anderson (1990) who clearly points out that taboo differs between different cultures. For instance, in northern Australia in some tribes; it is forbidden to utter a dead man’s name since it is taboo (Anderson, 1990). Besides, Allan and Burridge (2006) believe that since all society members share the same cultural norms and principles; they may share the same taboo words as well. In this sense, they state the following statement:

[...] to an outsider, many prohibitions are perplexing and seem silly-but they are among the common values that link the people of a community together. What one group values, another scorns. Shared taboos are therefore a sign of social cohesion. (p.9)

While quite the opposite, Wardhaugh (2010) believes that taboo terms are universal as he advocates in the following statement:

Each social group is different from every other in how it constraints linguistic behaviour in this way, but constrain it in some such way it certainly does. Perhaps one linguistic universal is that no social group uses language quite uninhibitedly. (p.236)

Furthermore, (ibid) explains that taboo words are prohibited, standing on the fact that they cause shame and embarrassment to people. As he states: “*Taboo is the prohibition or avoidance in any society of behaviours believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame.*” (ibid.)

Moreover, language is regarded as a tool in order to perform various functions; among

them is interpersonal function (as mentioned by Roman Jakobson). Thus, people use it for the purpose of expressing their feelings and emotions namely; happiness, joy, surprise, anger and frustration. Therefore, taboo words are used to express the abovementioned feelings that, in turn, may have a positive or negative impact on the others.

From this standpoints , we can understand that although taboo terms often seen negative for the others since they attack and harm them; they may have positive functions because these word are used aiming at achieving certain social outcomes among group of people such as: telling jokes , humour , and breaking rules among its members just for the sake of promoting and reinforcing the social cohesion and intensify the relationship among them .Besides ,taboo words may be uttered in order to avoid physical fight and instead relieve the inner anger towards the others.

### **I.3.1.1 Categories of Taboo Language**

Both Montagu (2001) and Jay (1996) have distinguished different categories of taboo words including; obscenity, profanity, vulgarity, insult and name-calling, which are to be explained below each in details as follow.

#### **I.3.1.1.1 Obscenity**

Obscenity refers to words or expressions which are offensive, repulsive and indecent because they are pointed to be sexual in nature. As Montagu (2001) states that obscenity refers to *“a form of swearing that make use for indecent words and phrases”*. He adds *“words or expressions which characterize sex- differentiating anatomy or sexual and excretory functions in a crude way,”* (p.105), while, Jay (1996) views it as *“unprotected speech”* (p.14). The law of obscenity was put to protect listeners from harmful language as he states *“while the notion of taboo restricts or inhibits what speakers say, obscenity functions to protect listeners from harmful language.”* (ibid)

#### **I.3.1.1.2 Profanity**

It refers to a word, expression or gesture which is considered as socially rude, offensive and unacceptable because it shows disrespect towards religion; yet, it is not intended to attack religion as Jay (ibid :10) confirms *‘To be profane means to be secular or*

*to be ignorant or intolerant of the guidelines of a particular religious order, but profanity is not a direct attack on the church or religion.*” Similarly, Bastistella (2005) advocates that profanity *“involves the coarse use of what is taken to be sacred.”* (p. 38). In this vein, Jay (1992) provides an example of this category and says *“an example of profanity would be a word or phrase which seeks not to denigrate God, religion or holy affairs but would be based more on ignorance of or indifference to these matters.”* (p.4)

### **I.3.1.1.3 Vulgarity**

One of the categories of language which is regarded as being nonstandard, uneducated, unsophisticated and impolite as well sometimes it is referred to by “Street Language” In this regard, Jay states *“vulgarisms reflect the crudeness of street language”*. He adds (ibid) *“some communities may produce more vulgarities than others, depending on prevailing social, intellectual, and economic conditions and values operating in the community”*. This point of view reveals that the degree of vulgarity varies among societies depending on their cultural norms and principles.

### **I.3.1.1.4 Insult**

It is regarded as another form of attacking an individual or group of people verbally. In this sense, Jay (1992) states that *“these words are spoken to harm the other person by the word alone.”* Then, he confirms that *“such words are spoken with intent to harm, demean, or denigrate the listener.”* (1996: 22).

Referring to another point of view, Fielder (2007) points out that *“an insult as a means thing someone says to hurt another person’s feelings. People may use insults because they are angry, jealous, or have low self-esteem.”* (p. 05). In the same line of thought, Jay (1996) believes that: *“Insults may denote the physical, mental, or psychological qualities of the target and are commonly heard on the school playground...insults function to hurt the person directly through the particular word or phrase.”* (p. 22)

In a nutshell, all that we can understand from the aforesaid quotations is that many factors mainly the psychological ones may lead the speaker to utter these words for the purpose of harming people.

### **I.3.2 Name Calling and Bullying**

We all communicate, but the communication process between people differs from one to another. Some communicate to achieve better understanding with their listeners; however, others communicate to achieve ill desired messages. The latter is called hate speech, which is not a new phenomenon but it dates back for long centuries ago. It differs in the form but the purpose of attacking others remains the same. More precisely, name calling which is a form of bullying towards other people when someone uses nicknames; most of the time, negative names to address others. These names are chosen according to addressee's gender, physical appearance, nationality, region, skin, and religion.

In the recent days, hate speeches in general and name calling more precisely are increasing, and of course, it covers all domains of peoples' lives. Unfoundedly, Kids are abused at schools; women are abused in streets, adult are mistreated in the work place, and most people are discriminated in the social media. Broadly speaking, the issue of hatred exists everywhere, and affected everyone at any time.

It is a common occurrence that people in addition to their real names; they may be given other names (nicknames) as forms of identifications that are related to their appearance, personality, or something they have done. Most nicknames can contribute to both positive and negative views of self and others, and are often inappropriate (De Klerk & Bosch 1996, p. 526). These names are often humorous that may be desirable for the addressee as they may not. Thus, name calling and bullying are other categories of taboo language. They are forms of verbal harassment. Thus, according to Merriam-Webster online dictionary, name calling is defined as: *“the use of offensive names especially to win an argument or to induce rejection or condemnation (as of a person or project) without objective consideration of the facts.”*

Accordingly, name calling is used for addressing people with nicknames which are totally refused by the addressee sine it has a negative impact on their feelings. The name caller is here a subjective one who uses these negative names to win a debate.

On the one hand, name calling may be used in various situations with the intent of joking, making fun among individuals or group of people to foster and reinforce the feeling of belonging and to establish a social hierarchy among them. On the other hand, when name



calling aims at attacking, degrading and humiliating the other; it becomes bullying. So, what sets apart name calling from bullying is the intention of harming the listener, as Craig and Pepler (2003) define bullying “*as harmful physical, verbal, or relational aggression used intentionally to assert dominance.*” (p.100)

Moreover, according to Crozier and Dimmock (1999); name calling or nicknames are viewed as ambiguous social event since they are used to achieve various positive or negative goals among individuals. Their structure is suited to the context in which it is used. Therefore; they divided nicknames into two categories which are to be explained in the following section in much more details.

#### **I.4 Hate Speech from the Islamic Viewpoint**

Islam is not just a religion, but a system of life; whenever Muslims lost their way, they will surely find it either through the Holy Quran’s Chapters or by the Prophet Mohamed’s (PBUH) *Sira* (النبيوة السيرة). In this century and before, many issues have raised among them; hate speech and name calling from a purely Islamic view. Islam teaches Muslims to be straight men and women by following its Prophet Mohamed and of course the Holy book. This religion unifies people from different origins, races, gender, etc. In fact, Islam has strictly forbidden calling people by names, rude or offensive names. Many verses in the Holy Quran have completely rejected this bad practice not only towards Muslims but also non-Muslims. In verse 11 of Surat (chapter) Al-Hujarat of the Holy Quran, (49) it is said:

O you who believe! No people shall ridicule other people, for they may be better than they. Nor shall any women ridicule other women, for they may be better than they. Nor shall you slander one another, nor shall you insult one another with names. Evil is the return to wickedness after having attained faith. Whoever does not repent— these are the wrong doers. (11)

In this verse, Islam is the unique religion that forbids hate speech in general, and name calling in specific. In Islam, calling someone with negative nicknames, like of animals’, their shapes, skins, origins, social classes or anything else, is considered as a bad practice, which results

in punishment from Allah to its doers which are the acts of evil. In Islam, Allah and his Prophet Mohamed (PBUH), on the one hand, preserve peace and unity amongst people and other people (non-Muslims). On the other hand, it considers peoples' psychological side which are feelings and emotions. In fact, hurting others with bad words leave pain and results hatred between them. Islam as a religion calls for peace, unity, tolerance and collaboration between people; as the verse 13 of Surat (chapter) Al-Hujaraat of the Holy Quran (49:13) confirms:

O people! We created you from a male and a female, and made you races and tribes, that you may know one another. The best among you in the sight of Allah is the most righteous. Allah is All-Knowing, Well-Experienced. (13) 3

This verse refers that Allah creates humanity with different genders, skins, languages and countless differences, and of course, Islam is meant for all humanity, not only Arabs. Indeed, Islam calls for peace between different people from different nations and origins. They are created to make relationships amongst them, not to create problems and conflicts, by insulting and spreading hatred and negative feeling amongst them. No one can claim that s/he has a good position than others have, but everything is measured by closeness to Allah. It is up to faith to Allah; Allah knows and we do not know. Moreover, in prophet's Sira, It was narrated from Abu Hurairah that Mohamed (PBUH) once said: *The Messenger of Allah [SAW] said: "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe."*

As Islam calls for peace, there are too many verses and Hadith by our Prophet to show that. In fact, Islam has organized relationships among people very well. As in this aforesaid Hadith, the good Muslim is the one whom other people are safe from "tongue" i.e., his speeches and "hand" i.e., his behaviour wherein insulting other is totally forbidden and cost the doer heavy sins from Allah. Also, Allah calls for kindness in speech as states in Chapter Two Al Baqarah (2): *"And speak to people kindly"* (2:83)

## **I.5 Hate Speech from a Pragmatic Perspective**

People use language as a communicative tool to convey messages and pass on

opinions to the others around the world. These messages are expressed in forms of utterances which include words that have literal and implied meanings as well. In order to better understand the meaning expressed, we have to take into consideration whoever produces the utterance; the listener who is in charge of interpreting this utterance and the context where the utterance is put forwards. The latter includes four main aspects namely; when, where, to whom and under which circumstances the utterance is uttered. These perspectives play a great role in interpreting the hidden or the implied meaning the speaker intends to say. Thus, the abovementioned aspects from the speaker intended meaning to the listener's interpretation to the situation where the utterance occurs are the core main notions in the broad field of enquiry known as pragmatics.

Pragmatics, as a field of linguistics, has been broadly defined by many scholars as the study of language use in a given context. According to C.W Morris (1901–1979), pragmatics is “*the study of the relation between signs and their interpreters.*” Overtly, pragmatics studies the linguistic expression which communicates something to someone who is, in return, in charge of interpreting it. In the same line of thought, Yule (1996.p.4) defines pragmatics as “*the study of the relationships between linguistic forms and the users of those forms.*” (p. 04).

Moreover, according to Crystal (1997); pragmatics is defined as:

The study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication (p.301)

Correspondingly, pragmatics refers to the language the speakers use to convey to the hearer in a social context where the communication is taking place. Similarly, Thomas (1995) defines pragmatics as “meaning in interaction” (p.22), which means the language users, i.e., the speaker and the listener who both use language to convey meaning that is influenced by different contexts where the interaction occurs.

Furthermore, pragmatics has been defined by Stalnaker (1972) as “*the study of linguistic acts and the contexts in which they are performed.*” (p. 383). Leech (1983) also

confirms the same idea and states that pragmatics is “*the study of meaning in relation to speech situations.*” (p. 06). The aforesaid quotations reveal that pragmatics is concerned with the study of a linguistic expression that carries a meaning produced in a given speech situation or a context that includes time, place and the language users. Thus, Stalnaker and Leech associate the meaning with the place where it is communicated. So, pragmatics is the study of context-based meaning.

Additionally, Yule (1996) provides four (4) definitions of the term pragmatics where he says that: “*Pragmatics is the study of speaker meaning ..., the study of contextual meaning..., the study of how more gets communicated than what is said..., the study of expression of relative distance.*” (p. 03).

As the quotation clearly demonstrates, pragmatics is concerned with the analysis of what the speaker intend to say by his utterance rather than what the words literally denote. It is directed to the hearer who is in charge of interpreting it relying mainly on the context where the utterance is produce in accordance with who is talking, where, when, with whom and under which circumstances that influence the utterance. For Yule, pragmatics is mainly associated with the implied or hidden meaning expressed by the speaker as opposed to the literal meaning that the utterance carries. So, it deals with the notion of implicature<sup>31</sup> and how the listener can interpret it in a correct way. In defining the term of pragmatics, Yule also goes to insist on the how close the listener is from the speaker. This distance influences what is said and what is not.

As it has been proved by many scholars, pragmatics deals with context-based meaning. So, it relies mainly on the context where the utterance is produced. In fact, the study of the nature of context dates back to the linguistic school of thought known as London school which was developed by Malinowski, J.R. Firth and M.A.K Halliday in the second half of the 20th century.

In fact, Malinowski (1935) was the first who referred to the notion of context of situation by defining language as a “mode of action” and “social behaviour” which is tied to the social situation in which language is used. Then, J.R. Firth attempts to study the contextual theory of meaning where he carries on his teacher’s work (Malinowski) and

develops a new type of context known as the linguistic context which he considers as the base of any linguistic enterprise. In this vein, he (1957) argues that “*normal linguistic behaviour as a whole is meaning effort, directed towards the maintenance of appropriate patterns of life.*” (p.223). Then, he adds “*you shall know the word from the company it keeps.*” (ibid.). Thus, any utterance is produced in a situation where meaning is tied to that context.

## **Section Two**

### **Related Theories, Online Hate Speech, Effects and the Regulatory Law**

#### **I.1 The Other and Otherness: Genesis and Definition**

Social identities are created through our ongoing social interaction with other people and our subsequent self-reflection that shapes our idea about who we think we are, how we want to be seen by others, and the groups to which we belong.

The Levinas concept of ‘Other’ refers to a member of a dominated out-group, whose identity is considered lacking and who may be subject to discrimination by the in-group (a group of an imposed as a superior identity), and the Othering that focus on transforming a difference into otherness so as to create an in-group and an out-group. Therefore, the Other and Otherness is to choose a criterion that allows humanity to be divided into two groups: one that embodies the norm and whose identity is valued and another that is defined by its faults, devalued and susceptible to discrimination. Only dominant groups are in a position to impose their categories in the matter by stigmatizing the different social identities as others. It also involves the attribution negative traits to individuals or groups that set them apart from the perceived normative social group.

#### **I.2 Position and Positioning**

The word "positioning" comes from Foucault's (1969) concept of "subject positions" that can be held in some discourses (Depperman, 2015). Wendy Hollway was the first to use the concept of positioning in social psychology in 1984, where it is emerged to explain the

details of interactions between people who are positioned differently. Positioning is composed of malleable positions and storylines that define the standards of potential actions and the meanings of what people say and do in some circumstances that are consistent with normative and moral structures. In this regard, Professor Rom Harré defined positioning theory as being:

Based on the principle that not everyone involved in a social episode has equal access to rights and duties to perform particular kinds of meaningful actions at that moment and with those people. In many interesting cases, the rights and duties determine who can use a certain discourse mode...A cluster of short-term disputable rights, obligations and duties is called a ‘position’. (2012, p. 193)

Positioning was the product of positions and their negotiations, while position was the relationship between the self and the other. That’s never static; it is negotiated and changes in response to others' opinions. The theory of position and positioning aims to examine and explore the distribution of rights and duties to speak and behave in certain ways among the participants of face-to-face interaction or intra-group relations.

### **I.3 Internet and Social Media**

*“Internet is the decisive technology of the Information Age.”* (Castells, 2014, p. 127).

In today’s globalized world, people’s lives are significantly affected by the Internet. On October 24, 1995, the Federal Networking Council (FNC) defined the Internet as a “global information system”. According to the FNC, the Internet is linked together through internet protocols. In 1974 Vinton Cerf and Robert Kahn at Stanford University in California, collaborated on a paper that first described such a protocol and system architecture—namely, the transmission control protocol (TCP) or Internet Protocol (IP) that supports the transfer of messages online.

The Internet first appeared in the United States in the 1970s, but it was not widely available until the early 1990s. By 2020, it is expected that 4.5 billion people, or more than half of the world's population, will have Internet access. This development and extension of the Internet has created numerous openings for individuals to communicate and participate in the social networking platforms, it picked up speed in the early 2000s, and could be seen, for example, in the creation of Friendster in 2002. Later on, Facebook, Instagram and many

other social media platforms that according to Kaplan & Haenlein are built on the ideological and technological foundations of Web, and that allow the creation and exchange of User Generated Content (2010: 61).

Social media is a central part in the experience of using the internet. In ‘Social Media: Defining, Developing, and Divining,’ Carr and Hayes (2015) provide two definitions (pp 49–50): “*Internet-based, disentrained, and persistent channels of mass personal communication facilitating perceptions of interactions among users, deriving value primarily from user-generated content.*”

Social media are Internet-based channels that allow users to opportunistically interact and selectively self-present, either in real-time or asynchronously, with both broad and narrow audiences who derive value.

Social media are also defined as an efficient tool for interacting with friends and relatives, maintaining relationships across distance, and facilitating scheduling and communication among household members. Social networking sites connect individuals with shared interests, values and activities, and enable individuals to interact with extended networks that would be difficult to maintain in an offline context (Boyd and Ellison 2007; Verduyn & al. 2017). “*Social Media is the collection of tools and online spaces available to help individuals and businesses to accelerate their information and communication needs.*” (Axel Schultze). Indeed, social media refers to websites and applications that focus on networking, community-based input, engagement, content sharing, and collaboration. The mediated existence of prior contact and sociality, including face-to-face communication, can be revealed using social media, where communication has become more visual at the expense of oral and textual modes.

The Global Social Media Stats shows that 4.33 billion social media users worldwide at the start of 2021, accounting for more than 55 percent of the global population, which has increased in the previous 12 months with 521 million new users in April 2021. Thus, it is undeniable that social media, has certainly proven beneficial over the last two decades, it plays an important role in impacting our culture, our economy and our overall view of the world. In spite, social media is considered to be one of the most harmful elements of society.

If the use of social media is not monitored.

## **I.4 Social Media as a Free Platform**

*“Free expression is one of the foundational elements of the internet,”* said Michael Chertoff, former U.S. secretary of Homeland Security and a co-author of the internet governance report. Through the advent of Social Media sites that has arguably led to a rise in expressions, feelings and ideas from people who may find it difficult to represent themselves in person and face-to-face with others as they would to, we are inventing a world in which everyone, anywhere, can share their beliefs. Social media is a virtual space to get people to express themselves. Whether it be a Facebook status, Twitter updates, Instagram photos...etc. these are all extensions of our personality. Social media platforms help in the representation of our interests, views, and identity. They offer a platform for us to be ourselves, not only in groups, but even with one another, it has provided us with the ability to interact and act freely. People believe they have more freedom of expression and/or speech by using online networks than they do in the real world, where social etiquette and courtesy can often feel restrictive.

### **I.4.1 Online Hate Speech**

Free speech is not absolute but in fact it is restricted by other constitutional rights. A balance must be struck between free speech and hate speech where people must enjoy absolute freedom to debate and argue on ideas, as long as they do not abuse or offend others' rights or status as human beings and equal members of the community. As the idea is presented in the book titled “Hate Speech on The Internet” by Sandy Starr: *“Once Free Speech is Limited, it Ceases to be Free.”* (2002, p. 126), referring to people who advocate for the regulation of hate speech frequently claim to support the principle of free speech, but that there is a significant distinction between standing up for free speech as it has traditionally been understood and allowing people to express hateful thoughts.

The Internet becomes a platform that provides opportunities for cyber hate (Jaishankar, 2008) and cyber bullying (Kowalski, & al., 2012). Along with social media's significant role in negotiating communication and social interaction on a global scale, it has also facilitated



negative behavior (Oksanen et al., 2014). The exponential growth of social media as free platform has resulted an increasing propagation of hate speech because of the detachment created by being enabled to write, without any necessity to reveal one's identity directly, means that this new medium of virtual interaction allows people to feel greater freedom in expressing themselves. Unfortunately, social media have become a fertile ground for heated discussions which frequently results in the use of hateful and offensive language. Hate speech is now being created and propagated on online platforms.

Users of social media provide access to a variety of features, including:

- Immediate commenting: Social media platforms such as Facebook and Twitter allow users to share information they receive as well as express their opinions on current events.
- Immediacy of Response: Social media platforms not only allow for commenting and sharing, but also for a faster recovery, resulting in a more positive experience.

#### **I.4.2 Effects of Online Hate Speech**

Online hateful speech differs from its offline counterpart in a number of ways due to the affordance of online media, such as anonymity, mobility, ephemerality, audience size, and ease of access. On the other hand, online and offline hate speech is often linked in terms of its reasons and effects.

Findings from psychology consist that individual subjected to non-physical discrimination suffer harms to their physical and mental health (Meyer, 2003; Vijleveld & al., 2012). In 1993, Matsuda has suggested that hate speech have self effects such as psychological distress and the risk of ruining one's self-esteem, along with social harms as restrictions on freedom of movement and association.

People tend to have a digital identity which very often reflects the core of who they are, where can often be no escape from being exposed to any form of hate speech that attacks their community or identity is painful and can directly affects their self-esteem and self-worth and has very real impacts on their mental wellbeing with many reporting high rates of anxiety, depression and suicidal behaviors.

*"Not all hate speech results to hate crime, but hate crimes always involve hate speech."* (Euroalter, Causes and Consequences of Hate Speech, Jun 14, 2019).

A hate crime is defined by the FBI as a criminal offense against an individual or property motivated in whole or in part by an offender's bias against a race, religion, disability, sexual orientation, ethnicity, gender, or gender identity, which includes skin color and national origin. This latter is classified into three types: physical violence, verbal harassment, and incitement to hatred (that can be a set of speech, pictures, videos, music, and information posted on websites).

Hate crimes have a far-reaching impact compared to most other types of violence. Victims of hate crimes involve not only the crime's immediate target, but also those who are similar to them, it has an effect on families, communities, and, in some ways, the entire country or at an international level as in the case of George Floyd, who was murdered in Minneapolis in May as a white police officer held a knee on his neck for nearly nine minutes. Brooke Williams (George Floyd's niece): *"This is not just murder, but a hate crime."* (BBC News, US & Canada, 9 June 2020). In response to the death of George Floyd the United States protests and people around the world began to stand up with them. From London to Pretoria to Sydney..., they took to the streets to express the need for police reform and racial equality. Many held signs that read "Black Lives Matter," in addition to hashtags like #BlackLivesMatter, #WorldAgainstRacism, #ICantBreathe, and #BLM that were trending on all social media platforms.

The impact of online hate speech on a respondent's physical well-being, range from concussions to stab wounds to broken bones, to more severe injuries that necessitate extensive surgery such as facial reconstruction, amputation and eye removal.

## **I.5 Social Media in Algeria**

Algerian society's modern life has become increasingly reliant on social media. In Algeria, the number of social media users expanded 3.0 million, representing 56.5% of the total population (44.23 million inhabitants) between 2020 and 2021.

In recent years, the use of social networking sites increased as it ranked on the seven

major platforms as: Instagram (15.5%), Facebook (57.2%), Messenger (51.1%), LinkedIn (5.8%), YouTube (37.56%), Twitter (24.19%), Pinterest (3.47%).

Facebook becomes the first social media platform to reach one billion users. It currently has 22 140 000 active users in Algeria, accounting for 57.2 percent of the total population, as previously reported. Facebook company owns four of the most popular social media platforms, each with over one billion monthly active users: Facebook (the main platform), WhatsApp, and Facebook Messenger, and Instagram.

## **I.6 Current Regulation of Online Hate Speech**

Several democracies around the world consider freedom of speech as a fundamental human right. Nonetheless, the commonly held view is to enforce criminal laws restricting the public dissemination of discriminatory messages. These policies are motivated by the conviction that hate speech incites violent and otherwise harmful behavior to human dignity. The following are a non-exhaustive list of countries that have banned hate speech:

### **I.6.1 Indian Regulation as regards Hate Speech**

- Per the Article 25(1), all have equal rights and freedom to liberally express, practice, and propagate religion.
- Article 19 of the Constitution guarantees all people the right of freedom of speech and expression, subject to constraints to preserve public order, dignity, and morality.
- In Article 28, it is barred to convey any religious message in academic institutions.
- Article 51A (h) Citizens must foster a scientific temper, humanism, and a spirit of inquiry and change.
- However according to Section 153(A) of the Indian Penal Code (IPC), hatred expression towards any identifiable group is liable to imprisonment for a maximum of three years, a fine, or both.

- Section 295(A) of the IPC, hatred expression purely based on religion is imprisonable for up to three years, a fine, or both.

### **I.6.2 Canadian Regulation as regards Hate Speech**

- Section 2 of the Charter ensures freedom of conscience and religion, along with freedom of thought, belief, opinion, and expression.
- Section 1 constrains the granted liberties by subjecting them to “only such appropriate boundaries prescribed by law as can be clearly justified in a democratic society.”
- Section 318 provides for up to five years in prison for anyone who promotes genocide.
- Section 319 imposes fines or imprisonment for a term of two years on those who express hatred to any identifiable group. This section also absolves the accused's guilt if the offender can prove that the assertions made were true in the public interest.
- Section 320 allows a judge to reclaim publications comprising hate propaganda.

### **I.6.3 United Kingdom (UK) Regulation as regards Hate Speech**

- The Act of 1986 forbids the expression of racial hatred based on a group's color, nation, race, or ethnicity.
- Section 4A inserted into the Public Order Act, 1986 by the Criminal Justice and Public Order Act, 1994 prohibits anyone from causing alarm or distress.
- Section 18 of the Act states that anybody who threatens, abuses, or insults others can be sentenced to a maximum of seven years in jail or a fine, or both.

- Section 4A, anybody who harasses, distresses, or alarms others is guilty and faces a penalty of up to 6 months in jail, a fine, or both.

#### **I.6.4 Polish Regulation as regards Hate Speech**

- Article 54 of the Constitution guarantees freedom of expression.
- Article 13 forbids political parties and other organizations from promoting totalitarian programs. It also prohibits any programs or activities that incite racial or national hatred.
- Article 35 permits national and ethnic minorities the right to create educational and cultural institutions and institutions that protects their religious identity.
- According to Article 196, anyone who intentionally offends religious beliefs poses a fine, restriction of liberty, or imprisonment for up to two years.
- Anyone who incites hatred based on nationality, race, ethnicity, or religion is subject to a fine, restriction of liberty, or prison for up to two years as per article 256.
- In article 257, anyone found guilty of publicly demeaning a group or an individual is liable to a fine, liberty restriction, or imprisonment for up to three years.

#### **I.6.5 United Arab Emirates (UAE) Regulation as regards Hate Speech**

- The law, No. 02 of 2015, criminalizes any act that stokes religious hatred and/or which insults religion through any form of expression, be it speech or written word, books, pamphlets or via online media.
- The legislation stipulates that breaching certain aspects of the law will result in imprisonment for 6 months to 10 years, as well as a fine of

Dirham 50,000 to 2 million.

- The law prohibits hate speech promotion and punishes anyone who get financial assistance for such acts.

### **I.6.6 United States of America (USA) Regulation as regards Hate Speech**

- Congress shall not pass the legislation banning the free practice of religion, or restricting the freedom of expression or the press, or the right of the people to peacefully assemble and petition the government for redress of grievances.
- Speech codes were developed by public universities as a social mechanism to regulate discriminatory speech by teachers and students.

### **I.7 Hate Speech Regulation in Algeria**

Algeria joined the International Covenant on Civil and Political Rights in December 1989 where “any advocacy of national, racial, or religious hatred that constitutes incitement to discrimination, hostility, or violence shall be prohibited by law” under the declaration of Article 20.

Otherwise, the Algerian legislation already addresses the hate speech propaganda, that includes any accuser of an “insult to a person or more belonging to an ethnic group” confronts up to six months in prison under Article 298-bis of the penal code. Meanwhile, Article 295-bis of the same law punishes “anyone who publicly incites hatred or discrimination against a person or a group on the basis of race or ethnicity, and even who organizes, propagates, encourages, or conveys propaganda actions for the same purpose” with up to three years in prison.

The president of Algeria, Abdelmadjid Tebboune, plans to outlaw "hate speech", asking Prime Minister Abdelaziz Djerad to draft a legislation "*criminalising all forms of racism and hate speech in the country,*" as mentioned in a statement published by the official APS press agency, he claimed that this law “is a response to attempts to fragment the Algerian society, especially through the use of social networks," arguing that “freedom

of speech is limited, it does not include insulting, humiliating, discriminating or inciting hatred and division.”

On April 21, 2020, the Algerian Ministry of Justice promoted a draft Law on Preventing and Combating Discrimination and Hate Speech, that according to the meeting provided by President of the Republic Abdelmadjid Tebboune, Supreme Head of the Armed Forces, Minister of National Defense, calls for: “associating the civil society and the private sector in its planning and implementation, and developing educational curricula with a view to raising awareness, spreading the culture of human rights, equality, tolerance and dialogue”. It also defines "the field of action for the protection of victims of these criminal acts, and possesses on national human rights associations the right to lodge a complaint with the proficient courts and to bring civil action," along with " the establishment of a National Observatory to deter harassment and hate speech, imposed under the President of the Republic."

## **Conclusion**

Throughout this chapter, we tried to shed light on hate speech from different perspectives and on the most important theories and approaches on racism including the other and otherness concepts of Levinas in addition to the position and positioning theory of Hollway & Foucault’s. While the previous approaches express the factors that push people to use hate speech discourse that recently noticed a rise since the innovation of internet and social media especially Facebook in recent years, because of the opportunities it provides for cyber hate.

Furthermore, we have also dealt with the effects of online hate speech on individuals mental and physical health, and on the targeted community.





# Chapter Two

## Chapter Two

### Research Design and Methodology

Introduction.....	48
II.1 Overall Research Design.....	48
II.1.1 Descriptive Research .....	48
II.1.2 Case Study Approach .....	49
II.2 Qualitative and Quantitative Research .....	50
II.3 Research Context and Participants.....	50
II.4 Participants' Identity and Representativeness .....	51
II.5 Participants' Number .....	52
II.6 Data Collection Methods .....	52
II.6.1 The Questionnaire .....	52
II.6.1.1 Structure of the Questionnaire.....	53
II.6.1.2 Questionnaire Piloting Procedures .....	53
II.6.1.3 The Administration of the Questionnaire .....	54
II.6.2 Content Analysis .....	54
II.7 Data Analysis Procedures .....	54
II.8 Ethical Consideration .....	55
Conclusion.....	55

## **Introduction**

The in-depth analysis of the issue under investigation, namely hate speech via social media needs to be activated and exploited in the target research field of practice. Accordingly, this chapter aims at the description of the overall structure and process whereby this research was conducted, highlighting its diverse signposts. It will initiate with stating the opted-for research design and paradigm, which will be followed by identifying the demographical and spatial aspects of this study; that is, the identification of the participants who took part in this study and the demystification of the loci where this study took place. The explication of data collection instruments together with the rationale behind their use will be next. This chapter will close by an in-depth explanation of data analyses procedures coupled with an account about the noticed limitations.

As a reminder, the current research aims at destructing hate speech that are disseminated through various social media, especially on Facebook pages. The suggestion, in itself, is an attempt to answer our principal research question, the trigger of this study.

### **II.1. Overall Research Design**

How to proceed is the cornerstone of undertaking any research, for the choice and clarity of the method affect the reliability and validity of the final obtained results. Research type is governed by “fitness for purpose” (Cohen, Manion & Morrison, 2000: 146). That is, the purpose of research determines the adoption of a more or less adequate methodology and design. In our case, the aim was to deconstruct different hate speeches in connection with ethnicity and race, prevailing Facebook pages.

#### **II.1.1 Descriptive Research**

Almost all research designs are descriptive because it is important to determine what a phenomenon is prior to understanding why it is so, or what might be (Allison, 1995). Descriptive research can be said to fall into non-experimental designs, which cannot have control either on irrelevant variables or the environment under their study to decide on causal relationships as do experimental and quasiexperimental classes, in spite of the diverse degrees of their certainty (Marczyk, DeMatteo & Festinger, 2005). It has continuously gained a valuable position, for its description of events with the complexities and the most likely

uncontrolled variables of human nature, which is a typical element to educational research (Knupfer & McLillan, 2001). Unlike laboratory studies, such investigations are carried out in realistic situations where unrelated parameters cannot be controlled and where the human component of enquiries influences findings (ibid.).

Adopting descriptive research, researchers are supposed “*to seek accurate and adequate descriptions of activities, objects, processes and persons.*” (Allison, 1995: 19). The latter quote can be an argument for opting for descriptive research, because the incentive behind conducting this study is simply to practically highlight those hate speech and what identity aspects they target. Following Allison’s (1995) proposal, it is a description of a series of activities as well as the process they undergo using different methods. It goes without saying that descriptive studies primarily focus on investigating what issues are by providing realistic descriptions that help to explain and generate possible solutions (Knupfer & McLillan, 2001). Describing what occurs on social media would inform and, therefore, direct decision making. Lastly, within the realm of social practices, descriptive research fits well case studies, and can be either qualitative and/or quantitative (ibid.).

### **II.1.2 Case Study Approach**

Case studies can also be positioned among non-experimental and descriptive designs (Marczyk et al., 2005), as they “strive to portray ‘what it is like’ to be in a particular situation” (Cohen et al, 2000: 182). Our enquiry takes the format of a case study as an approach (Hitchcock & Hughes, 1995; qtd. in Cohen et al., 2000; Marczyk et al., 2005), not as a method for data collection (Cohen & Manion, 1994, qtd. in Bellalem, 2008) because of the following reasons. Case studies are time-and locus-bound (tempo-spatial). Furthermore, as Hitchcock and Hughes (1995) suggest, they are valuable research approaches especially “when the researcher has little control over events” (qtd. in Cohen et al. 2000: 182). They also provide unique examples of a class, click or a community of real people in authentic contexts, enabling in-depth understanding of events not just abstract theories and principles (Cohen et al., 2000). Conforming to these characteristics, our study was conducted with a limited small group of youth and within the confines of a particular site in one province in Tiaret, Algeria aiming at presenting vivid descriptions of the participants’ authentic actions.

## II.2. Qualitative and Quantitative Research

The quantitative-qualitative war is most often the hallmark of research battlefields; which of the two can overwhelmingly gain primacy over the other to get the title 'scientific'. Quantitative researchers claim that they conduct more rigorous research and use statistical analyses to find about their object of study. The key features of quantitative research “include formal and systematic measurement and the use of statistics” (Marczyk et al., 2005: 17). Depicting an objectivist view to reality, this type is thought of as “*obtrusive and controlled, objective, generalisable, outcome-oriented, and assumes the existence of 'facts' which are somehow external to and independent of the observer or researcher.*” (Nunan, 1992: 3). Qualitative research, on the other hand, can be defined as the one that attempts to carry out an in-depth study with a limited number of participants to know about their attitudes, behaviour and experiences (Dawson, 2002). Strauss and Corbin (1998) state that different from their counterparts, qualitative researchers enquire about “*organizational functioning, social movements, cultural phenomena, and interactions between nations.*” (Qtd. in Bellalem, 2008: 72). It is worth saying that none is the best as this distinction is “simplistic and naïve,” confirms Nunan (1992:3). They are complementary at the extent that the strength of one mend the weakness of the other.

The current research adopts a blend of the two, though if we consider that the two paradigms were positioned on a continuum, we would favour both methods, because of their appropriateness as regards the research typology. Nevertheless, Dörnyei (2007: 45) observes that the blending of methods “has a unique potential to produce evidence for the validity of research outcomes through the convergence and corroboration of the findings.” The use of mixed methods was to corroborate our findings and to improve the validity of the collected data. In this sense, qualitative data would add, supplement and interpret the statistical data because “words can be used to add meaning to numbers” (ibid.). In either research methodology, be it quantitative or qualitative, identifying research context and participants as well as sampling methods is of utmost importance.

## II.3 Research Context and Participants

The participants in this research were a group of people ranging in age from 15 to +30 years

old from the wilaya of Tiaret.

## II.4 Participants' Identity and Representativeness

The targeted population in our investigation comprises a randomly selected informants aging from 15 to +30 years old, from different genders in Tiaret and its regions. The choice of sample was made mainly on age, selecting youth since they are the back bone to the nation, they maintain the current status of society and they represent the core users of Facebook in Algeria according to statistics published by H. Tankovska on May 5, 2021.

The selected sample represent 151 informants that were predominantly females, 92 against 51 males. The most prevalent group of age ranges from 15 to 24 years old.

Informants were kindly asked to answer the questionnaire, while 8 individuals refused the request and 143 positively participated.

This section identifies the participant group and clarifies the degree of their representativeness to the wide population Tiaret youth. The table below sums up and provides information about the participants' number, gender, age and loci.

**Table II.1:** Informants' Personal Data

<b>Variables</b>	<b>Count</b>	<b>Percentage</b>
<b>Gender</b>		
Female	56	69%
Male	25	31%
<b>Age</b>		
15-19	8	10%
20-24	62	78%
25-29	6	7%
≥30	4	5%
<b>Home</b>		
Tiaret City	47	59%
Village	32	41%

**Table II.2:** Online Informants' Personal

<b>Variables</b>	<b>Count</b>	<b>Percentage</b>
<b>Gender</b>		
Female	36	58%
Male	26	42%
<b>Age</b>		
15-19	25	40%
20-24	25	40%
25-29	9	15%
≥30	3	5%
<b>Home</b>		
Tiaret City	28	45%
Village	34	55%

## **II.5 Participants' number**

As table I and II indicates, those participants targeted by this research, were only meagre this is due to the sanitary requirements imposed by the CoViD 19. It is crucial to highlight that these sanitary restrictions have, in fact, deprived us from involving a large number of the students and teachers so as to glean enough data and gauge deep reasons behind such behaviours. Therefore, we indubitably admit that the number of the target participants is meagre and, it goes without saying that the findings are far from being generalizable.

## **II.6 Data Collection Methods**

Triangulation can be defined as “the use of two or more methods of data collection in the study of some aspect of human behaviour” (Cohen & al., 2000: 113). Triangulation can also describe a simultaneous collection of quantitative and qualitative data from a questionnaire’s closed-ended and open-ended response items, respectively (Ivankova & Creswell, 2009), as did Benabed (2012). Literature reveals that most of the reviewed researchers in our study inclined towards the use of triangulation (e.g., Akar, 2003; Bacher, 2013; Benabed, 2012; Kesal, 2003). For example, at the macro level, Akar (2003) combined the experimental pre- and post-test design with that of a case study; at the micro level, Kesal (2003) employed the triangulation of a questionnaire, an interview and class observation as three methods for data collection.

In our research, we opted for the use of a combination of closed- and open-ended item questionnaire and hate speech content analysis. Social media texts analysis is regarded as a powerful tool for individuals’ preferences, thoughts and actions.

### **II.6.1 The Questionnaire**

This section sheds light on the incentive behind using a questionnaire as an instrument of data collection, clarifying the procedure of its development as well as its structure.

By and large, questionnaires are the most convenient tools to collect data from a wide number of respondents in a short time. They are easy to construct and to process. They are often used to collect data about a particular population's facts, attitudes, opinions, desires, and wants. Although we admit that questionnaires should be employed with a high number of informants, we found that some researchers (e.g., Benabed, 2012) broke this law. Among his four questionnaires, one was administered to 20 university teachers and another to 12 inspectors. As it cannot be the only exception, we opted for the use of a need-analysis questionnaire with 151 participants. Of course, such subjective orientation can put the collected data at the risk of untrustworthiness because of participants' lack of interest or their dishonesty. Nevertheless, this questionnaire targets their own facts and attitudes behind those hate speeches on social media.

### **II.6.1.1 Structure of the Questionnaire**

Accordingly, the suggested questionnaire is made of three sections: Section I is about the informants' personal data. Section II attempts to know the informants' hate speech experiences. The last section is targeted to the informants' suggestions and solutions. It contains ten closed questions where participants can answer with multiple choices, or what Wilkinson and Birmingham call to as "dichotomous questions", and two open ended questions that gives participants the opportunity to share their opinions and provide some solutions.

### **II.6.1.2 Questionnaire Piloting Procedures**

It is conventionally admitted that a questionnaire undergoes a long process whereby it is constructed, piloted, reconstructed and then administered. That said, it took us approximately three months to select its content in terms of wording and relevance as well as to decide on its lay out and structure. Within a similar vein, the least we can say is that we reconstructed it many times. As part of piloting, we solicited our supervisor and some teachers to review our questionnaire. Bluntly, their comments were of a great help to cope



with some weaknesses; some items were omitted and others rephrased. Besides, we selected some (10) students to pilot our questionnaire. On the basis of their comments, slight changes were brought about.

### **II.6.1.3 The Administration of the Questionnaire**

The administration of the questionnaire was carried out in person to guarantee a 100 % of response rate. It is worth of note that our inclination was much more towards the use of a group-administered questionnaire which is administered by the researcher himself/herself to the group on target in order to get a high return rate, to clarify some of the participants' potential questions and to know about the conditions of the questionnaire administration (Griffiee, 2012).

### **II.6.2 Content Analysis**

Content analysis plays a substantial role as a tool in qualitative analysis and measurement since it can be a source of rich data.

In fact, we adopted content analysis to know more about the occurrence of hate speech, its forms, and to analyze the most used hate expressions and terms by Tiaret Facebook users.

Over the numerous attacks and hate speech we have observed on Facebook, we attempt to select a set of screenshots about hateful comments and posts to simplify the analysis process.

## **II.7 Data Analysis Procedures**

At the outset of this section, it is of utmost importance to reveal that in each phase of this research, both quantitative and qualitative data were collected and analysed, following triangulation processes (Cohen et al, 2000; Ivankova & Creswell, 2009). That is, to get insights about the participants' needs and wants, the collected data from both the questionnaire's closed and open-ended questions, and the hate speech content were simultaneously analysed.

## **II.8 Ethical Consideration**

Ethics are important aspects that a researcher must consider in each scientific research study in order to treat both participants and data effectively, honestly and respectfully. As mentioned by Walliman (2011: 43), “*the researchers’ treatment of other people involved in the research, relating to informed consent, confidentiality, anonymity and courtesy*”. During the data collection process for our research using questionnaires and content analysis, we implemented the following ethical procedures: the contribution of participants was voluntary, and their confidentiality and anonymity were guaranteed. They could also resign from the research at any moment without facing any consequences.

## **Conclusion**

This chapter dealt with a detailed outline of research methods, tools, population and participants including the procedure followed in the present research. In order to conduct an effective descriptive study, we opted for mixed-methods (quantitative and qualitative) to analyse the data gathered through questionnaire and content analysis

# Chapter Three

## **Chapter Three**

### **Data Collection and Analysis**

Introduction .....	56
III.1 Questionnaire Analysis .....	56
III.2 Qualitative Analysis & Interpretation.....	68
III.2.1 The Content Collected and Its Analysis.....	68
III.3 Data Triangulation .....	75
III.4 Limitations of the Research .....	76
III.5 Recommendations for Further Studies.....	77
<b>General Conclusion .....</b>	<b>78</b>
Appendices, List of references and Illustrations	

## Introduction

The current chapter deals with the implemented methodology, and eventually reports quantitatively and qualitatively the collected data which have been collected and compiled through the questionnaire and corpora analysis. First, it starts with the numerical data analysis towards the hate speech within the Algerian Context. Then, the collected corpora are used to be critically analyzed and interpreted.

To collect data for this research, one questionnaire and eight corpora are gathered; the first data collection tool is submitted to a group of age (from 15 to +30). Whereas, the second method is collected within social media including posts and comments from Facebook and newspaper titles to back up the provided samples.

### III.1 Questionnaire Analysis

The items of questionnaire are interpreted as follows:

#### Section Two: Informants' Hate Speech Experience

**Q4: A) Have you ever been a victim of hate speech?**

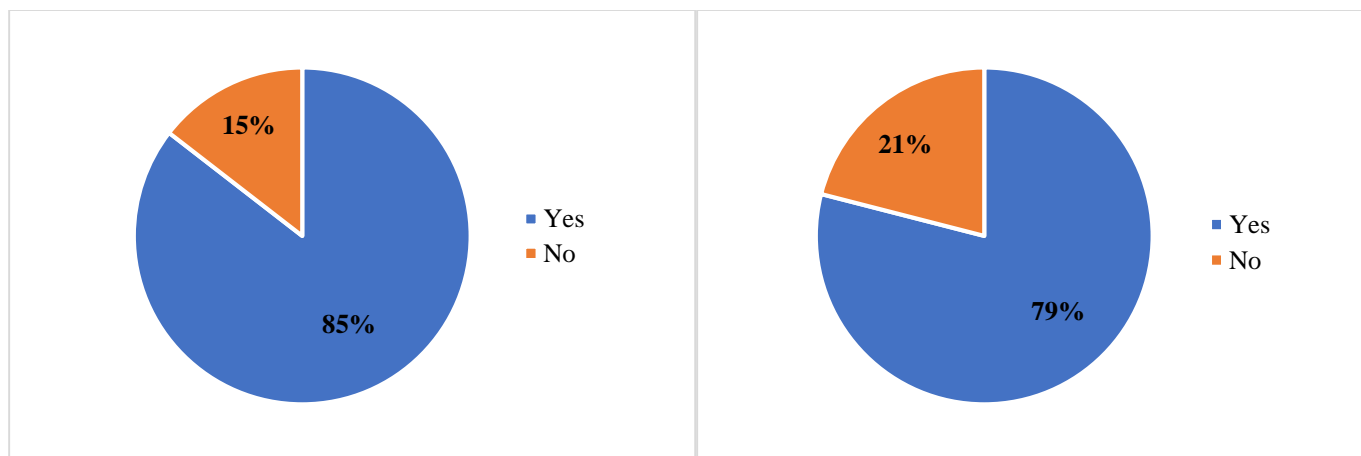


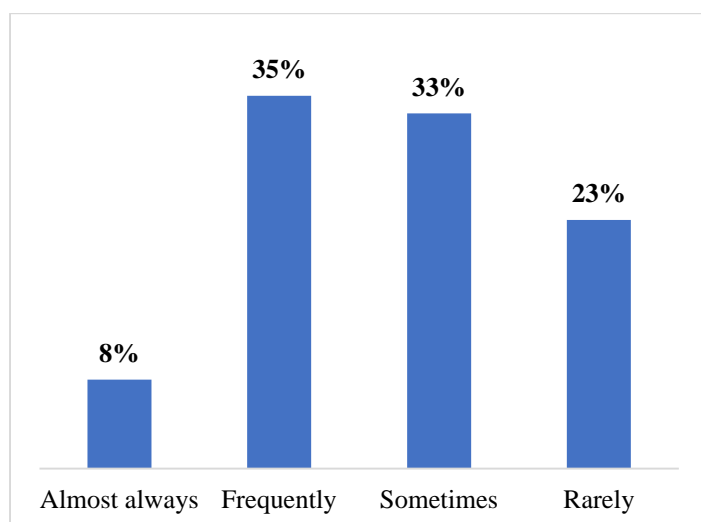
Figure III.1. Hate Speech Victims

Figure III.1.1 Online Hate Speech Victims

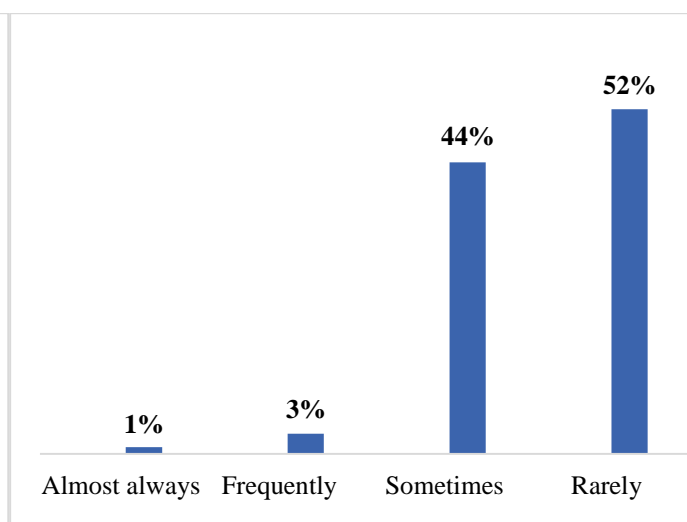
The absolute majority of participants were exposed to the hate speech as demonstrated by the first numerical data above. In fact, out of 62 participants, 85% (n=53) assert that they were victims of hate speech. For the rest, i.e., 15% (n=9) deny being victim of any verbal hate. However, as indicated pie chart III.1.1, 79% (n=64) the participants have been victims of online hate speech. Only 21% (n= 17) state that they have been subject to such offends.

Most of the hate speeches' users fall generally on the holders' dislike, and they have no control on this behavior. In addition, some of hate speeches can be imposed on the targeted person based on some of their personal attributes such as region, gender, physical appearances, etc.

#### **B) If yes, how often?**



**Figure III.2 The Frequency of Hate Speech**



**Figure III.2.1 The Frequency of Hate Speech in Online Results**

With reference to the numerical data in figure III.3, it can be noticed that most of repondants, 35% (n=21) are frequently influenced by hate speech. Moreover, 33% (n=20) stipulate that they are sometimes disturbed by such abusive behaviour. For 23% (n= 14), this

offensive behaviour rarely interfere with normal course of life. However, a meagre percentage, i.e., 8% (n=5) of participants affirm that they have always been victims of such verbal violence. As regards hate speech frequency (cf. III.4.), 52% (n=33) of the questioned respondents confirm they have rarely been victims of hate speech, whereas 44% (n=28) attest that they have been sometimes violently attacked by hate speech offenders. For the rest, viz., 3% and 1%, they have been either frequently or almost always victims of such intolerable acts.

The above responses reveal that hate speech frequency differs from a group of respondents to another. Yet, such disgraceful conduct has become a common practice which may be at the origin of deeper wounds at both societal and personal levels than feelings hurt. Such a humiliating demeanor may lead to dehumanizing effects impacting seriously empathy for other people.

#### **Q5: What aspect of your identity do you feel was targeted?**

**Table III.3: Targeted Aspects of Informants'**

<b>Variable</b>	<b>Count</b>	<b>Percentage</b>
Race	6	8%
Culture	15	20%
Origin	16	21%
Language	15	20%
Physical Appearance	24	32%

**Table III.3.1: Online Targeted Aspects of Informants'**

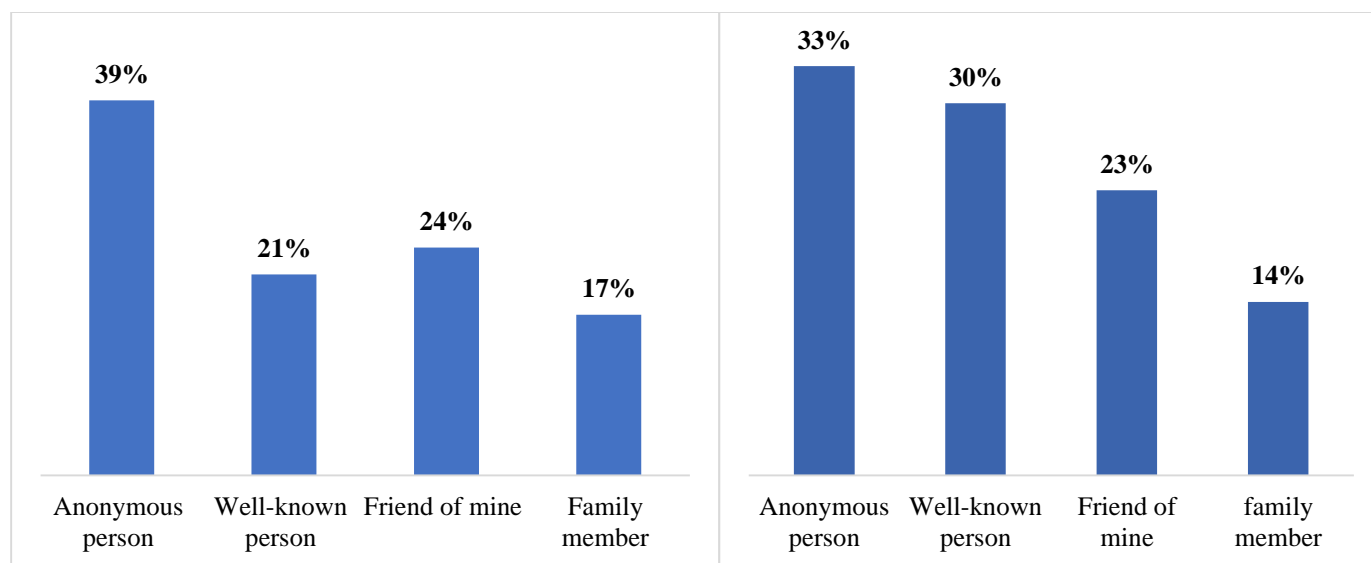
<b>Variable</b>	<b>Count</b>	<b>Percentage</b>
Race	11	11%
Culture	15	14%
Origin	16	15%
Language	24	23%
Physical Appearance	39	37%

The numerical data above demonstrate several reasons behind being bullied and verbally abused. For the direct reasons, it shows that physical appearance is the main reason of such behavior with a percentage of 32% (n=24), while for Online results of the same

choice, the gleaned data reveal that 37% (n=39) are victims of their looks. For linguistic aspects 20% for direct and 23% for Online, for origin reasons, 21% for direct bullying and 14% for online one. For cultural-based reasons, 20% (n=15) for direct verbal violence and 14% (n=15), while for race-based background, 8% (n=6) do so directly and 11% (n=11) for Online abusive conducts.

Referring to the above statistical data, offenders use different features, including cultural background, origin-based characteristics and physical-based appearance are generally the common features when it comes to orally offending other people. In fact, hate speech covers all the above forms and other ones, advocating, inciting, promoting or justifying hatred, violence, denigration, humiliation and discrimination against their victims. These hate speeches can generally lead to acts of violence and conflict. Thus, it can be said that hate speech is an extreme form of intolerance which contributes to hatred.

### Q6: Who was the hate speech offender?



**Figure III.3 Hate Speech Offenders According to Informants' Experiences**

**Figure III.3.1 Online Hate Speech Offender According to Informants' Experiences**

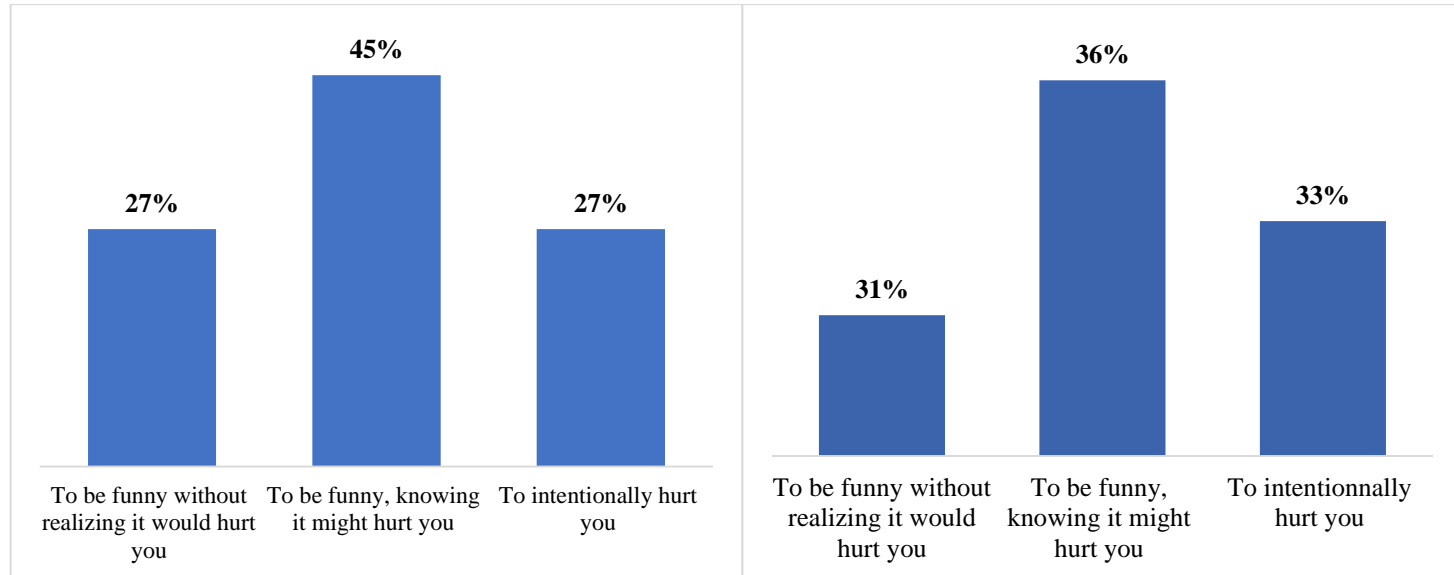


We noticed from figure 5 and 6 that hate speech can emerge through different offenders such as anonymous person (n=28; 39%) and (n=27; 33%), well-known person (n=15; 21%) and (n=24; 30%), friend of mine (n=17; 24%) and (n=19; 23%) and family member (n=12; 17%) and (n=11; 14%).

The above data reveal that speech offenders may be anonymous or known persons. For the first category, anonymity on social media has often made people nastier and cruder in their speech delivery. Social media allow them to speak and do things without having to take responsibility of their acts. This type of offenders may believe that pseudonymization can allow them to harm others without being identified. For the second one, such offenses are explicitly expressed, i.e., offline.

Whatever the form of conveying hate speech is, the latter is embedded in customs and actions intended to vilify and humiliate other persons. It can occur online or offline giving voice via symbols, images, inequalities and exclusion.

**Q7: Do you think this person used it:**



**Figure III.4** The informants' perception of the use of hate

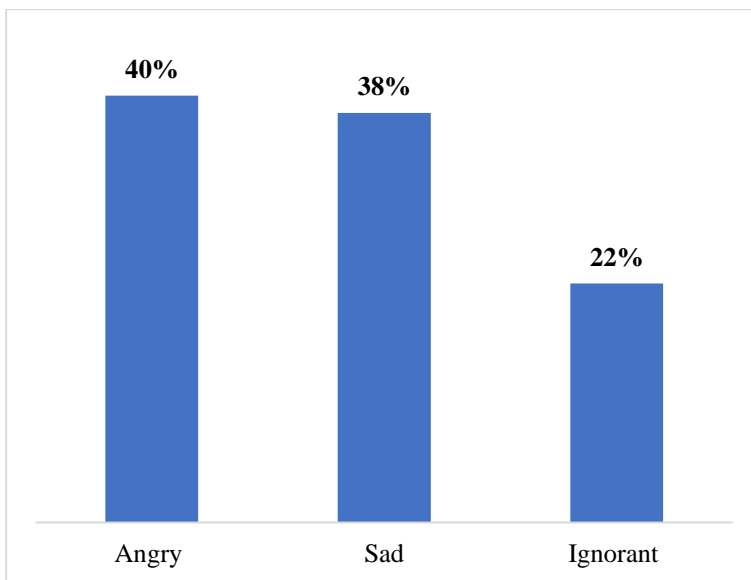
**Figure III.4.1** The online informants' perception the use of hate speech.

According to the data represented in the above Figures, (n=28; 45%) and (n=29; 36%) of participants believe that offenders intended to use hate speech for fun knowing it might

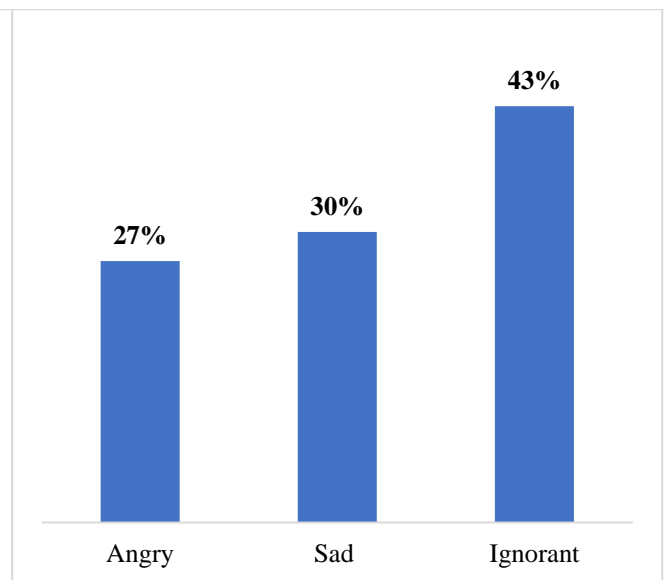
hurt the offended. Despite the fact that 41 participants assumed that the main reason behind such behavior was to be funny, (n=17; 27%) participants and (n=27; 33%) for the online ones who asserted that it is intentionally meant to cause hurt their victims.

From the sample population responses regarding their reactions in the above mentioned three cases, it has been noticed that for the second case that most participants selected the choice of being funny with the possibility to cause harm. When these persons use hate speech; this may result in psychological impact on their self-respect and confidence. Others' reactions vary between laughing and feeling hurt even intentionally or unintentionally. This means that they do not care about such behavior.

#### **Q8: How did you feel?**



**Figure III.5 The participants' feeling toward the hate speech**



**Figure III.5.1 The online participants' feeling toward the hate speech**

Generally, when the hate speech is spoken offline or online; the offenders will cause several consequences that eventually hurts victims. Besides, the hate speech has a significant

impact on people's lives; it is worthwhile to investigate how respondents felt when they experienced it. According to the numerical data above which displayed on figure 09, 40% (n=49) of the participants feel angry whenever when targeted by such denigrating speeches. However, 22% (n=14) of them preferred to ignore hateful speech. Yet, for the online results, it was completely the opposite reaction, because 43% (n=36) of the informants prefer to be ignorant while dealing with the hate speech. Besides the first suggestion was selected by 27% (n=22) and the second one was the choice of 30% (n=24) participants.

In fact, it has been observed that for the most participants feel furious when experiencing hate speech. This may result a psychological consequence on their self-esteem and confidence. Others' reactions vary between sad and ignorant. For those who opted for ignorance posture/attitude, this means that they do not care of the hate speech or they want to avoid being insulted and that they are confident enough. However, for some interference it is the best solution in such situations. These postures unravel how nervous our participants are regarding the hate speeches.

#### Q9: Do you hate speech is increasing or decreasing?

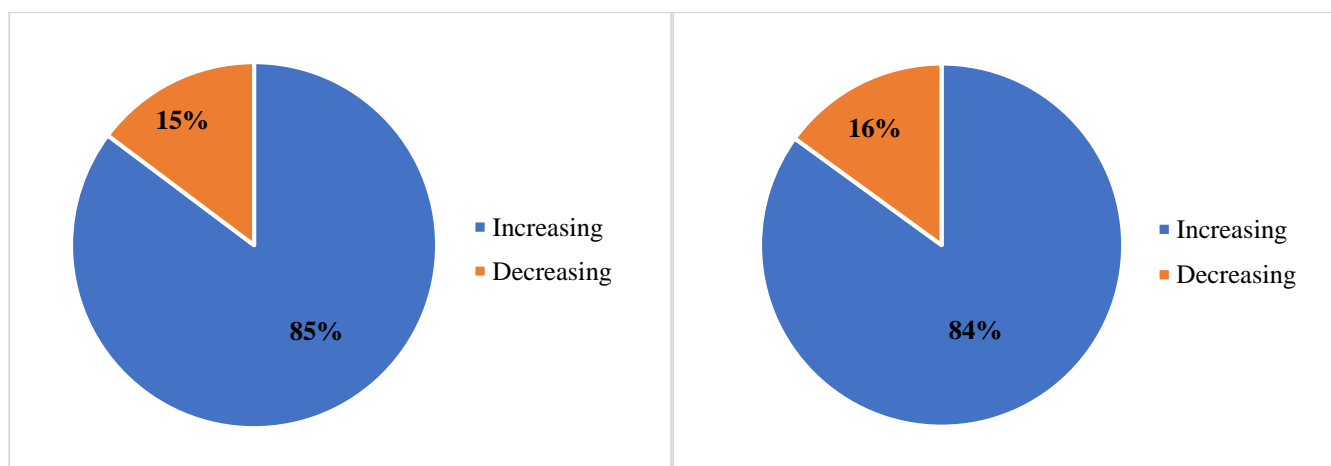


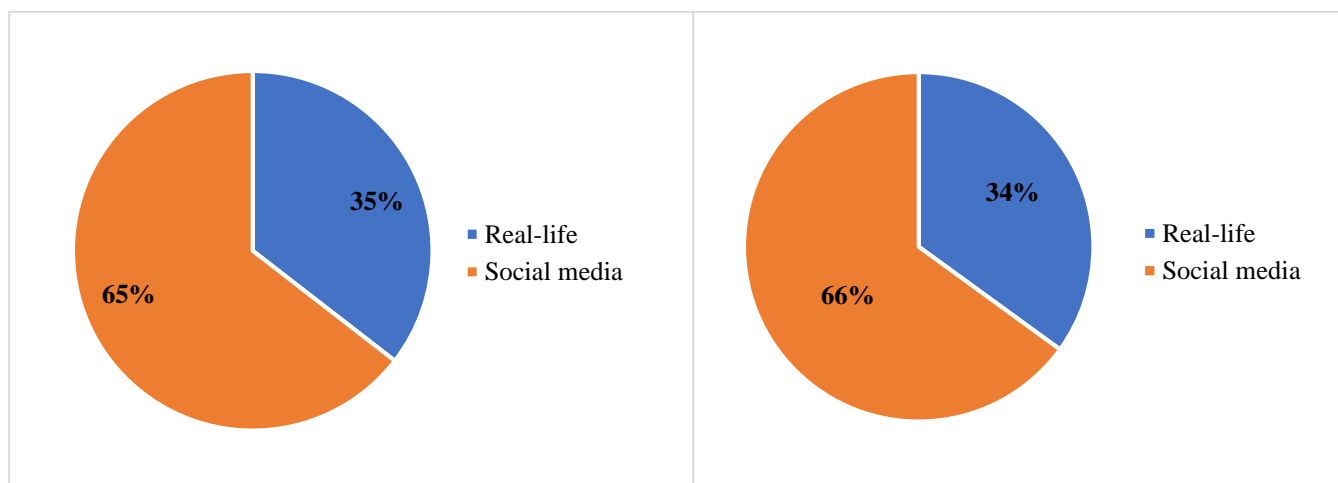
Figure III.6 The informants' probability toward the increase or decrease of the hate speech

Figure III.6.1 The online informants' probability toward the increase or decrease of the hate speech

Question-item 9 is mainly asked to gauge respondents' viewpoints as regards hate speech increase and decrease. As the data above show, the choice of increasing is similarly selected at the percentage of (n=52 ;85%) in figure III.11 and (n=63 ;84%) in figure III.11.1. Yet, the minority, i.e., (n=9; 15%) and (n= 13; 16%) of both categories of informants indicated that it has been reducing.

Nowadays, hate speech is on a rise, and undoubtedly it wraps all the areas of people's daily lives. Without the basis, it occurs when children were being bullied in schools; women on the street or adults at the workplaces for several reasons including race, ethnicity, physical appearances etc., and the majority of people were being discriminated. In general, the topic of hatred is everywhere and influences everyone at any time.

**Q10: a) Is hate speech more frequent in real-life or on social media platforms?**



**Figure III.7 The use of Hate Speech in real life and on social media**

**Figure III.7.1 Online results of the use of Hate Speech in real life and on social media**

Hate speech, both online and offline, has exacerbated social and racial tensions, inciting attacks with deadly consequences. Obviously, social media, including Facebook, is full of such types of behavior. In around the world. In both figures results show that 91 informants

stated that online hate speech is growing exponentially, without overlooking the fact that it still exists in real-life.

other words, personal comments are shown by hateful and offensive comments. The dangers of how young people today come into contact with hatred expressions online is considerable. Risk does not automatically constitute damage, but exposure to online hatred increases the likelihood of personal or social damage, and it is necessary to distinguish between the various forms in which damage can be raised.

**b) why?**

Being anonymous in social media increases the phenomenon of the hate speeches because the social networking sites are full of such behavior, i.e., hate and offensive speeches that appear in comment on personal Facebook accounts are enlarged; however, most of our participants think that the social media are the main reasons behind such attitudes. Eventually, hate speakers either block or reply in the same way (insult vs. violent reaction of the same speech).

On the prevalence of hate speech on social media and real life, 28% of participants did not provide arguments to support their answers. However, 72% found it convenient to reinforce their stands in the previous question.

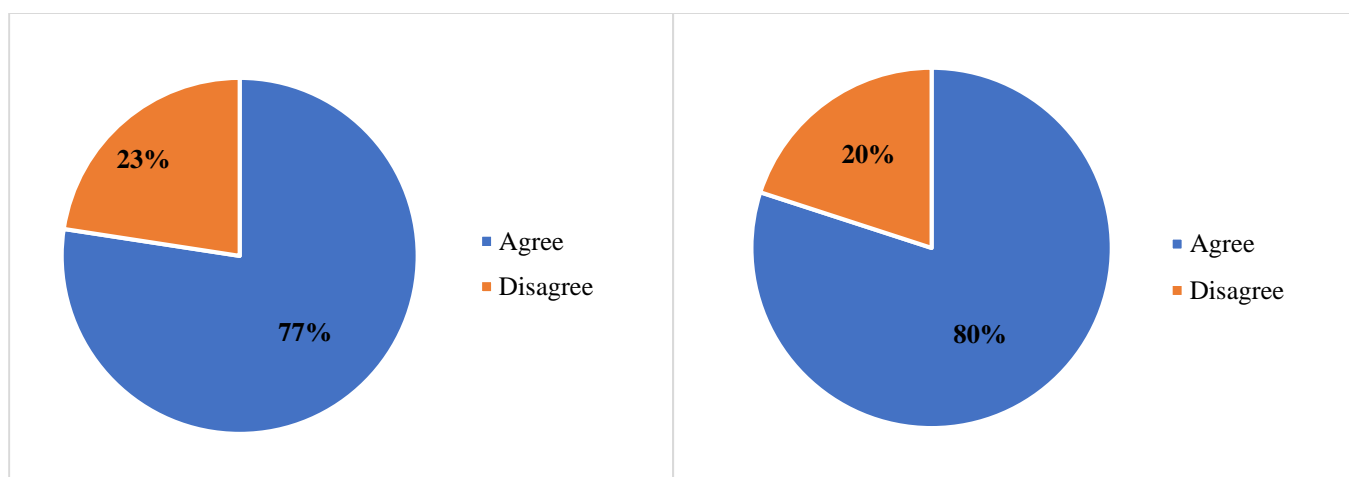
79 participants chose to back up their choice of social media. The majority of them (49%) believes that the anonymity provided on social media platforms contributes significantly in the rise of hateful speech. Other informants (43%) stated that offenders feel more comfortable and freer to express their negative thoughts behind the screens, that may incite hatred. According to a meagre minority, representing 3% of the participants, hate

speech is increasingly common on social media since it has become an integral part of life, a great deal of its content is emotionally loaded that can be considered as motivator of thinking and behavior. In addition, 5% of the participants think that psychological problems such as anxiety, prejudice, insecurity or rage lead offenders to dehumanize minority groups as well as targeted aggression.

Some participants, viz., 13% (n=) out of 24 identified real life as the most common setting in which they practise hate speech, whereas others 87% (n=) have suffered from discrimination in real life as a result of toxic and abusive relationships, particularly from family members and friends who believe that they are honest and can freely share their thoughts and opinions without any respect for others' feelings.

### Section Three: Informants' Suggestions

**Q11: Do you think the government should be involved in anti-hate speech movements?**



**Figure III.8** The participants' Feedback and suggestions toward the hate speech

**Figure III.8.1** The online participants' Feedback and suggestions toward the hate speech

The overall percentage of respondents who reported being victims of hate speech were about 77%. Yet, 80% of those addressed online agree that censorship is something only governments can do to ensure that hate speech is monitored.

Referring to the above data, it can be noted that governments and platforms have both the responsibility and the duty to control those abusive hate speeches and bullying. A certain honesty on the part of the managers of these platforms should prevail, so as not to be an abusive weapon in the hands of those powerful nations.

**Q12: What do you suggest as solutions to minimize hate speech?**

Participants were asked to give suggestions to reduce hate speech. The collected data reveal that 41 of the targeted sample did not provide any answer, while 102 respondents expressed a range of solutions from deep concern to resignation to optimism, most agreed on:

- The government should launch a strict and better implementation of laws including punishment and fees, with making the public aware that any offensive act towards others is non tolerable by authorities.
- Raising public awareness in order to promote diversity, equality, coexistence and inclusion, to produce knowledge on the concept, and create a space for discussion to foster a more respectful and informed community on human and minorities rights.
- People should focus on developing their self-esteem in order to avoid the psychological impacts of hate speech and be able to ignore it.

- Wide-ranging efforts are required in the areas of education, social dialogue and transparency to prevent, address and counter hate speech.

### III.2. Qualitative Analysis & Interpretation

Content analysis contribute significantly in the present research since it is the appropriate tool to determine the presence of online hate speech on Facebook within some supplied qualitative data through distinct samples of the Algerian community.

#### III.2.1 The Content Collected and Its Analysis



Screen capture. III.2.1 The Hate Speech toward Racism



The Facebook post content includes a photo of 'Sino' representing himself as a new member of the group, who has received a lot of hateful comments concerning his skin colour. In the first comment, the comment writer used the interjection 'WOW' which is usually an exclamation of surprise, wonder or pleasure except in this case, where it was followed by the word 'BLACK' and two emojis '🤔🤔' that denotes an expression of mockery, sarcasm and disgust. It is also interesting to note that some users attempt to intensify the emotions they express by doubting and underestimating Allah as used in one of the comments posted under the same image. However, one of the comments relates to discourse exercised to target black community by certain characteristics, that black people are overwhelmingly portrayed among the contemporary poor, naturally inferior and that they were indeed ideally suited for slavery due to the social implications.

**العربية**  
AL ARABIYA

## Racist comments mark crowning of Khadija Ben Hammou as Miss Algeria 2019

Murakush Society est à Algérie.  
8 juin, 02:32 · 🌐


"Beauty queen of Algeria 2019 like the crowned Moroccan queen faced discrimination due to their African features."  
#Repost @ Dana Reynolds Marniche

# L'OB

## Khadija Benhamou, la nouvelle Miss Algérie, victime d'attaques racistes

قنوات عالمية تناقلت الجدل والفايسبوك بنفجر  
سخرية.. عنصرية وإساءة بسبب "ملكة جمال" الجزائر!

جواهر الشروق  
52 🗨 40227 🌐 2019/01/06 🌐



**VOGUE** FASHION BEAUTY

CULTURE — JANUARY 9, 2019

## Miss Algeria Faces Racist Backlash Following Win

by KHAOULAGHANEM

**BBC** Sign in Home News Sport Reel Worklife

**NEWS**

Home Coronavirus Video World UK Business Tech Science Stories Entertainment & Arts

## Miss Algeria beauty queen Khadija Ben Hamou hits back at racist abuse

© 9 January 2019



### Screen Capture. III.2.2. The Hate Speech used in Social media towards Miss Algeria 2019

As seen in the previous figures, young beauty queen from Adrar, south of Algeria, Khadija Ben Hammou<sup>3</sup> has received a huge wave of bullying and racist comments by many social media users, especially Facebook as reported in Echourouk thinking she was unfit to hold the title because of her skin color. The shocking comments that can be categorized as taboo words: vulgarity like [kʁala], in name calling and bullying [kaħlu:fa][gəʃru:da], [məʒʁu:qa]. This reflects the deep misunderstanding many Algerians have of the cultural and ethnic diversity of their country where co-existence is compulsory to ensure peace.

[<sup>3</sup>] Khadidja Ben Hammou: is an Algerian model from Adrar, who was entitled young beauty queen (Miss Algeria) in January 4<sup>th</sup>, 2019.

It should be noted that trophies, prizes, etc. discernment is not submitted to color, race, religious, ethnic, .... parameters. Yet, this reflects the person's personal skills and competencies. How many people reached higher positions either political, academic, sports...owing to their know-how-to-do.

رياضة  
أحد الصحفيين هاجمه بكلمة سوقية  
**بوداوي يتعرض إلى "اعتداء" لا أخلاقي بعد نهاية لقاء الخضر**  
السروق الرياضي  
44 | 31055 | 2019/10/11

**GOAL** Transfers | News | Live Scores | Teams | Tables

**Boudaoui: Algerian federation responds to journalist's abuse of Nice youngster**

FENNEC FOOTBALL NEWS EQUIPE NATIONALE FOOTBALL ALGÉRIEN MONDE OMNISPORT VIDEOS

EQUIPE NATIONALE  
**Les Verts défendent Hichem Boudaoui insulté par un journaliste.**



Ennahar Tv النهار الجديد • S'abonner  
11 oct. 2019

لاعبو #الخضر ينتفضون بعد استفزاز زميلهم هشام #بوداوي بكلمة "تحلبت"



**Max Med**  
المتحلب الله لا تربحك بهدلت جدنا والله ما راك رابح لي راهم يدافعو عليه على اساس انه من الجنوب نحن اهلنا في الجنوب و غاشينا في الجنوب و هذا المتحلب لا يستحق ان يكون من اهل الجنوب ولا مكان له في المنتخب و لا يحقق شي في مشواره الكروي. آخرتها موت يا بوداوي بهدلت جدنا حتى الخبزة لا تستحق ان تبوع لاجلها شرفك. بوداوي المتحلب

1 sem J'aime Répondre 3

**Cissi Na Saida** S'abonner  
بات ليلة مع دجاج صبح يقاقي حنا ناس صحرا مانغولوش قالي وقتلو نغولو والي 🤔🤔🤔

1 a J'aime Répondre 2

**Naser Lounis**  
واش اجيلك من كحلوش مشتاق

1 a J'aime Répondre 4

**Kalbi Sevdigi Sey**  
قزا صحراوي

1 a J'aime Répondre

**Brahim Lamhari**  
Sawid ta3 sahra

1 a J'aime Répondre

**Möntë Cârlo**  
a mlk a café mahroug mchawat brouhah wallah ma joeur siyaset zatchi

**Yecir Mohamed**  
حتى هذا بشاري كان يقول على الأقل سلام عليكم ورحمة الله وبركاته فايت كي رولوا

**Mohamed Japonais**  
صح تحلب الكافي

1 a J'aime Répondre

**Cab Hoosam**  
غير هز رجليك تكرر فيهم كي لكب

1 a J'aime Répondre 2

**Sabrina Amine**  
ايه تحلبت ياك نحسبك بشاري علاه عليك ايه نتاع دزيرين هو في الحق صح تحلبت 🤔🤔🤔🤔

Screen Capture. III.2.3. The Hate Speech used in Social media toward the Skin Color of Algerian Footballer

Following the allegations that Hicham Boudaoui [4] refused to grant interviews after the game between the national team and DR Congo, the player was subject to appalling verbal abuses conducted by a journalist and many Facebook users in comments under the Screen Capture. (cf. III.2.3.) starting with insulting, nicknaming and bullying him by using vulgar expressions of [kaħlu:ʃ],[mʃtəg], [maħru:g],[mʃawatʃ],[səwid], [kafi]. In addition, since Hicham Boudaoui is from Bechar, the abuse was targeted not only at his skin color but also his ethnicity, criticizing his accent and not being able to speak the French language as stated in the previous comments: [saħrawi], [beʃari], [ʃləh/ʃlik/ih/təʃ/dzirijin/saħ/ thaləbt]. It may be concluded that the majority of Algerians do not accept others' success, which may foster hatred, bullying, and criticism prompted by envy and jealousy.

**JOW+**  
1 M vues · 13 Jun 2020

عضو في جمعية خاصة بهذه albinos ياسين شاب مصاب بالمهق .  
الفترة يروي معاناة المصابون بالمهق في الجزائر .

**Walid Mazouz**  
كلامك صواب أخي. أنا إنسان ألبينوس و حقا واجهت و لازلت أواجه صعوبات و مشاكل. للأسف نحن نعيش في مجتمع عنصري لا يفرق بين معوق و ألبينوس 🙄 المعاناة الأكبر هي ضعف البصر و عدم تقبل الآخرين لنا بحجة أننا مختلفون عنهم في الشكل (و كأنهم هم خلقو أنفسهم!!)  
رغم ضعف البصر و الصعوبات إلا أنني الحمد لله أمتلك إرادة و عزيمة و ثقة بالنفس قوية 🙏 و تمكنت من الحصول على نقاط عالية طيلة مساري الدراسي و تخرجت من المدرسة العليا للدراسات التجارية. في انتظار نجاحات أخرى بحول الله. أحاول دائما زرع الروح الإيجابية لدى الغير و ترك قيمة مضافة في المجتمع.  
أتمنى أن تتحسن أوضاع الألبينوس و أن يفهم المجتمع من نحن حقا. فالفرق بيننا و بينكم مجرد هرمون ميلانين و ضعف بصر. مجتمع ينتقد العنصرية و هو السباق لها للأسف. 🙄  
أنا هنا لمساعدة الجميع خاصة ألبينوس لمن عنده استفسار او طلب مساعدة يرأسلني. سلام

**Chi Hâb**  
دون استهزاء لكن فكرتني بضعف أمهق تاع عام الباك 🙄

6 sem J'aime Répondre

**Nano Rossi**  
حنا عندنا في الحومة مسكين واحد اعيطلو nivea واحد اقولو فار لبيض ناس مرضى والله

**Walid Mazouz**  
Râf Rf ya kho . Ana albinos w 3acht racisme w sma3t klam fi hyati w darouli des gestes ybakiv. Bsa7 hmdlh m3ana rabi. Donc makalah tezid 3lihamahdarch haja ma ta3rafhach ok !  
ما يحس بالجمرة غير لي كواتو.

**Irisviel Einzbern**  
كل يوم نتعرض للتنمر في المدرسة في الشارع في العائلة في جميع انحاء العالم الالينو يعانون في صمت حان الوقت لنرفع اصواتنا و نوصلها للعالم اجمع و نقول لهم اننا اناس مملكم خلقنا مميزين كآية من آيات الله و لله في خلقه شؤون

1 a J'aime Répondre 44

40 sem J'aime Répondre 1

[4] Hicham Boudaoui is an Algerian professional footballer who plays as a midfielder for OGC Nice in the Ligue 1 and the Algeria national football team.



Screen Capture. III.2.3. The Hate Speech used in Social Media towards Albinism

Albinism is a rare category of hereditary disease in which the pigment melanin is produced insufficiently or not at all. In Algeria, people with very pale skin, hair and eyes as well as low vision are particularly vulnerable to bullying and they are almost insulted, mocked at, harassed and intimidated. As proven in the first picture, some of them shared their hate speech experiences. However, the second picture provides an example of albinos being abused where some offenders attempted to amplify their emotions by denouncing and insulting Allah claiming that: [rabi/kəmlu:lu:/alwən/ki/kən/jəsnaʕ/fik]. From the aforementioned samples, we noticed that our society lack awareness about this disease which may promote hateful speech towards albinos believing that they are naturally pale, but it is clear that no one should be discriminated on the basis of his genetic mutation.

**المنبر الوطني لصوت الشباب 18** 2 h • 🌐

👍 كان شعار هوية أصبح علم .... عجبني شعار jsk ضد الكل ،  
يعني العنصرية تقطر أو بمعنى أدق شعار فايج بالتونوية نتاع  
العنصرية ، وعلى كلش خليلهم يشجعو رواحهم مساكن وإلا خلي  
خرنسا تسيبورتيهم....

**Sid Ali Khaldi - سيد علي خالدي** 1 h • 🌐

هيننا لممثل الجزائر في كأس الكاف، فريق شبيبة القبائل، على فوزه  
اليوم أمام فريق كوتون سبور بالعاصمة الكاميرونية ياوندي، في  
خطوة حاسمة نحو تأهله لنهائي هذه المنافسة القارية، مع تمنياتنا  
لهم بالتوفيق في قادم المباريات و الظفر بالكأس الافريقية والعودة  
بها إلى الجزائر ان شاء الله .

**Ali Ghanem**  
ممثل الدشرة الملعونة و امثالك فقط

**Walid Tafati**  
لا للتدليس وتزوير التاريخ  
مصطلح اماغيز ليس له اثر لا في كتب الاولين  
ولا في كتب المتأخرين.

**Ahmed Challal**  
من وقتناش يقرأو لعرب  
Walid Tafati الكتيب  
52 m J'aime 41

**Nour Elnadje**  
كفاية لهم كتاب  
Ahmed Challal انزله الله بلغتهم و تقرأه و تحفظه  
بسيف عليك  
41 m J'aime 9

**Rdz Oliver**  
انا من عندي نبنولهم صور ونديروهم كامل الداحل  
ونقطعوا معاهم العلاقات بالطبع حتى الإطارات توعمهم  
نعطوهملم ونشوقوا واش يديروا فيها....  
1 h J'aime Répondre

**M-ilies Abed**  
حال من لا هوية له، ينسب نفسه إلى أي كان  
2 h J'aime Répondre 17

**Mostafa Ghanem**  
كلاب الدشرة  
2 h J'aime Répondre

**Riad Mostefaoui**  
بالطبع لغة اسيادهم من الفوق اي لغتهم غير مهمة.  
المهم يفرضو علينا لغة يماهم الله لا تريحهم.  
2 h J'aime Répondre

**Naïm Benzadi**  
ولا فريق الزاواف الله يرحمك يا محند شريف حناشي  
2 h J'aime Répondre 4

**Sفیان بکوش**  
هولاء لا يمتلونني كجزائري لغتي العربية ورايتي  
راية الشهداء التي ضحى من أجلها مليون  
ونصف المليون شهيد

24 m J'aime Répondre 28

### Screen Capture.III.2.4 The Hate Speech used in social media towards Berber ethnic group

Algeria is generally identify as being combined/a melting-pot of Arab and Berber heritage. The political, social, and economic conflicts between the Arabs and Berbers dates back to 1975 and have since become a regular occurrence. In June 27<sup>th</sup>, 2021, JS Kabylie and Coton Sport played a semi-final match of CAF Confederation Cup, where players presented the kabylian flag and Amazigh language in their uniforms which created a dispute in Facebook posts and comments as demonstrated in the previous picture, where offenders used taboo language, inciting violence and claiming that the JS Kabylie does not represent

the Algerians and that Kabyles do not have any identity or origins; as demonstrated in the following statements:

[kləb/dɑfrɑ], كلاب الدشرة

، [həl/mən/la/huija/lah/ junsib/nafsah/ila/aj/kən] كان ينسب نفسه الا أي حال من لا هوية له، ينسب نفسه الا أي

[mu:maθil/dɑfrɑ/lməlʁu:na/wa/aməθalək/faqaʔ]. ممثل الدشرة الملعونة وامثالك فقط.

### III.3 Data Triangulation

As the results are analyzed with regards to youth aging from 15 to +30 years old using dual instrumentation, i.e., the questionnaire and the content analysis, we have come to draw some conclusions.

Hate speech is significantly increasing across Algeria which have led to the subsequent rise in discrimination and hate crimes against minorities. It is more frequent on social media than in real life, especially targeting race and ethnicity of individuals' identity.

The findings indicate that the major factors which contribute in the proliferation of hate speech on social media platforms are: anonymity, immediacy and the absence of censorship on these sites in Algeria. In fact, the reactions and attitudes of hate speech victims towards such behavior are generally negative, it differs from sad, angry and ignorant.

Hence, respondents expressed a range of strategies to counter hate speech including: education implementation of laws by the government, raising awareness, and the development of self-esteem and confidence of individuals to avoid the psychological impacts of hate speech.

The analysis of the corpora gathered from Facebook confirms the aforementioned findings concerning the proliferation of hate speech on social media in relation with ethnicity and race. It also reveals that offenders On Facebook use different forms of hate speech including: jokes, mockery, taboo words, insult, bullying, etc. Moreover, it reflects the absence of the co-existence in Algeria as a result of the deep misunderstanding Algerians have about the diversity of their country.

One should note that the employed multi-method, interdisciplinary collaborative research was insightful in reporting different aspects of reality, it also permitted cross-validation, and facilitated exploration of the issue.

### **III.4 Limitations of the Research**

Before drawing any conclusion, some limitations of the study need to be acknowledged. Firstly, the study of hate speech is always seen as inappropriate for academic research because of the sensitivity of its nature especially racism, although it is a universal issue. There is also no doubt that tackling the dark side of both culture and language of a given society is hoped to add new dimensions for understanding human psyche. The CoVid-19 epidemic has had a huge impact on the world. Despite the fact that Algerian educational institutions were closed as a result of the lockdown, which seek to face the most pressing challenge of shifting from face-to-face to online learning environment for several reasons, especially internet accessibility, students' motivation, pressure in timing and scheduling. As a result, the finding cannot be over generalized on the targeted population (Tiaret, Algeria) since this study was conducted with a limited number of participants.



### **III.5 Recommendations for Further Studies**

Many of the recommendations for future research are related to the limitations of this study. Although significant findings were rendered with a cross-sectional design, recurrent research that assess social media use over long periods of time could provide an extended case of study and a greater insight into the trajectory of social media use and how and when it influences the psychological and social responses of Algerian community. It could also address the phenomenon of online hate speech linked with different aspects such as politics and immigration (politician, discourse, democracy, elections, immigrants, rights, etc.) or related to religion and extremism (terrorism/terrorist, Muslims, violence, etc.). Future studies could also make use of newly validated measures that assess multiple dimensions of hate speech and social media in an Algerian context that could allow for more conclusions to be made and create a motivated community to discuss and act against this issue; which may make the call for a much stronger change.

## **General Conclusion**

The prevalence of hate speech has fueled horrific real-world with violence in speech inflicting deeper wounds on both a social and personal level. The phenomenon of hate speech has attracted academic attention since 2014. To go over the main points of the research findings, online hate speech in Algeria is most commonly directed towards individuals' skin colour, followed by the Arab and Berber populations which were the next most common group, while other ethnic minorities such as Chaoui and Mouzabite were the least common. Therefore, it is imperative to understand the diffusion of such hateful content in an online setting. Social media has become a breeding ground for heated debates, which frequently result in the use of offensive and racist speech which obviously owes its origin to the offline-nurtured negative dispositions, stereotypes and convictions that push users to take advantage of the anonymity and immediacy social media can provide including the fact that it is easy to access and can reach a wider population.

Online hate speech is characterized by an informal tone and mostly comprises offensive words, insulting labels, taboo words, generalized statements; as it unfolds in an entirely different medium, it does not necessarily have to be synchronous timewise, and very often takes place between people who barely know each other or are complete strangers. In fact, the reactions and attitudes of hate speech victims towards such behavior differ from sad, angry and ignorant. The relationship between the offender and the targeted person has an impact on his or her reaction, which explains why, in the informants' experiences, the majority felt angry when their offenders were anonymous persons, and ignorant when it

emerged from friends or well-known persons, despite the fact that it hurts them in a way or another.

Indeed, with the aid of our informants and previous studies, we were able to achieve our main purpose of offering various recommendations and approaches to combat hate speech in Algeria, as follows:

- Educating people who perpetrate hate speech and who are likely to do so about the consequences and dangers of their behavior and the unfairness of their viewpoints must be a long-term priority of Algerian institutions in all fields.
- Reducing the number of people who engage in hate speech, whether online or offline, can be reached through applying Islamic programs in raising awareness, education, law etc., so that such views are seen as unacceptable and unfounded. Since attitudes are deep- rooted and very resistant to change, this must be the only sure way to address the issue at its roots in an Islamic country.
- Monitoring the extent of the problem is clearly key both to understanding the extent and range of sites containing hateful content but it is also important in selecting ways of dealing with the problem. Algeria should have at least one organization dedicated to effectively track the scale of the problem backed up by a social and linguistic background of the country.
- Building organizations for people who have suffered abuse in Algeria, that have to address racism, intolerance and other types of discrimination, also have to emphasis

on listening to victims' experiences, dealing with them through legislation or psychiatric assistance (if necessary), supporting and empowering them.

- Raising awareness about equality, inclusivity, and diversity, in addition to the political, social and cultural rights of individuals and groups, including freedom of speech.
- Algerian law and legislation should be more severe concerning the punishment of hate speech or any types of discrimination, it should be improved on social media as well.

Last and not least, this research was intended to convey the message that Allah created us different

قال تعالى: ﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ﴾ [سورة هود. 118]

**" And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree."**

#### **Quran surah Hud (118)**

The order of life and the interactions between individuals would be disturbed if God created humans in one state and in one appearance. Thus, human was created as the most beautiful creature on earth.

قال تعالى: ﴿خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۗ وَإِلَيْهِ الْمَصِيرُ﴾ [سورة التغابن. 3]

**“He created the heavens and earth in truth and formed you and perfected your forms;  
and to Him is the final destination”**

**Quran surah At-Taghaabun (3)**

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# Appendices

# Appendices I

## Questionnaire

You kindly solicited to answer the present questionnaire for the sake of assisting us in conducting our MA research on hate speech discourse in connection with ethnicity and race.

**NB:** confidentiality and anonymity of the participants are honored. Thank you in advance for your help.

### Section one: Informant Personal Data

1) Gender :

Male

Female

2) Age :

15 – 19

20 – 24

25 – 29

+30

3) Home city/village :

Tiaret city

Village

### Section two: Informants' Hate Speech Discourse Experience

4) a) Have you ever been a victim of hate speech?

Yes

No

b) If yes, how often

Almost always       Frequently       Sometimes       Rarely

5) What aspect of your identity do you feel was being targeted?

Race       Culture       Origins       Language

Physical appearance

6) who was the hate speech offender?

Anonymous person       Well-known person       Friend of mine

Family member

7) Do you think this person used it:

a) To be funny without realizing it would hurt you

b) To be funny, knowing it might hurt you

c) To intentionally hurt you

8) How did you feel?

a) Angry       b) Sad       c) Ignorant

9) Do you think hate speech is increasing or decreasing nowadays?

a) Increasing (spreading)       b) Decreasing (reducing)

10) Is hate speech more frequent in real-life or on social media platforms?

a) Real-life       b) Social media



## Appendice II

### استبيان

هذا الاستبيان يتعلق بإجراء دراسة حول ظاهرة خطاب الكراهية، لذا فإننا نرغب منكم التكرم بالإجابة على هذه الأسئلة.

ملاحظة: الإجابة على هذا الاستبيان محاط بالسرية التامة ولا تستخدم إلى في غرض الدراسة.

شاكرين لكم مقدماً لما تقدم منكم من إجابات وما بذلتم من جهد ووقت في هذا الاستبيان.

القسم الأول: البيانات الشخصية للمخبر

(1) الجنس:

ذكر  انثى

(2) العمر:

19 - 15  20 - 24  25 - 29  30 +

(3) مدينة (تيارت) / دوائر (تيارت):

مدينة تيارت  دوائر تيارت

القسم الثاني: تجربة المخبرين لخطاب الكراهية

(4) أ) هل سبق أن كنت ضحية لخطاب الكراهية؟



نعم  لا

ب) إذا كانت الإجابة بنعم، فكم مرة؟

دائمًا تقريبًا  كثيرًا  أحيانًا  نادرًا

5) ما هو الجانب من هويتك الذي تشعر أنه مستهدف؟

العرق الثقافة  الأصول  اللغة المظهر الجسدي

6) من كان مرتكب خطاب الكراهية؟

شخص مجهول  شخص معروف  صديق لي  فرد من العائلة

7) هل تعتقد أن هذا الشخص استخدمه:

أ) ليكون مضحكا دون أن يدرك أنه سيؤذيك

ب) ليكون مضحكا، مع العلم أنه قد يؤذيك

ج) ليؤذيك عمداً

8) كيف شعرت؟

أ) الغضب  ب) الحزن  ج) التجاهل

9) هل تعتقد أن خطاب الكراهية يتزايد أم يتناقص في الوقت الحاضر؟

أ) يتزايد  ب) يتناقص

10) أ) هل خطاب الكراهية أكثر انتشاراً في الحياة الواقعية أو على منصات مواقع التواصل الاجتماعي؟

أ) الحياة الواقعية  ب) مواقع التواصل الاجتماعي

ب) لماذا؟

.....

.....

القسم الثالث: اقتراحات المخبر

11) هل تعتقد أن الحكومة يجب أن تشارك في مكافحة خطاب الكراهية؟

أ) اوافق  ب) لا اوافق

12) ما الذي تقترحه كحل لثقليل الكلام الذي يحض على الكراهية؟

.....

.....

.....



# White Insta Influencers Sporting Blackface Makeup in 'Support' of 'Black Lives Matter' is Just Wrong



⬆ Influencers on Instagram have been donning blackface to make a point about racism but it's going wrong | Image credit: Instagram

Several influencers and make up artists on Instagram have started putting on blackface makeup in supposed solidarity of 'Black Lives Matter' protests.





### Kabyle est fière

Le racisme des autres envers nous les berbères, les Kabyles en particulier ne cesse jamais d'arrêter, par les arabophones, par la complicité de ce pouvoir corrompu qui n'a jamais caché sa haine envers les Kabyles.

8 MAY 2019

👍👎👏 24

5 comments





**Rabah Rabah**

شعل الضوء نشوفوك

3 y Like Reply 2 🗨️👍

View 6 more replies...



**Anouch Mafia** ... انا هو شباب فلانجيري برزرر ضفادع



**Abdou JN**

تأمني و الله غير زدت للكليراج باش شفتك 🤔🤔🤔

4 y Like Reply

4 🗨️



**Taki Eddine**

Nigrooo

4 y Like Reply

1 y Like Reply



**Redo Uane**

Wach ka7louch

2 y Like Reply



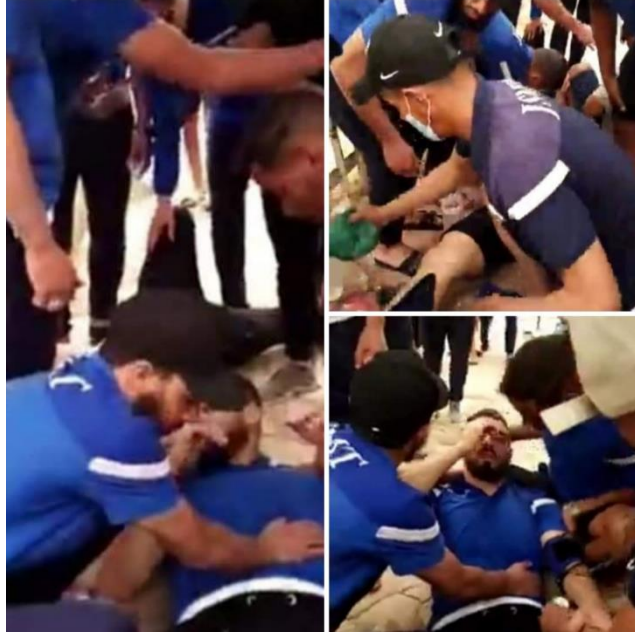
**Algeria Algeria**



Tiaret c'est ma ville

23 mai • 🌐

الشبيبة تتعرض لاعتداء كبير في شلف و إصابة شاويش بكسر على مستوى الرجل ..



Nabil Londres

الدنيا ولات بالمقلوب كي ولات شبيبة تيارت تلعب مع واد سلي و الكرمة و عين دفلى خلاص وزيد حاجة لي توريلك كلش مخدوم لاعب لي قال جو لوهران ناكلوك يا شيرانو انا مفهمتش تيارت تلعب لروحها ولا تلعب لوهران

3 sem J'aime Répondre



Khaled Khaled

الوهرانة كي دارو فيهم الباطل ماغلطوش الشلafa..... مايتعاشروش مرخص

3 sem J'aime Répondre



Färè Sse

عقلية دواوير شا تقارع منهم الله يشافي شاوش و لاعبي الشبيبة

3 sem J'aime Répondre



Zjsmt Hakim

كوفافا هادو ماهمش تاع بالو

3 sem J'aime Répondre



Abed Abdou

دواوير و فيلاجات مازلو هاكا



Youc Youc

شلافة كعب

زهرة مبارك

mayerkhalat

العنصرية ليست موجودة فقط في أمريكا فقط بل عندنا متجذرة يحيى ان تنسكن على بعد متر عن مقر (البلاد) حتى توصف بأشع الأوصاف مت عروبي إلى جبري إلى arriviste اووو

عن مجموعة دعينا إليها ثم اتصلوا منا لاننا لا نسكن عاصمة الولاية تيارت انا رغم أنني أشغل بتيارت منذ 15 سنة لكن لا زال الكبير ممن يعملون معي او أعرفهم لا ينادونني الزهرة بل ب la fille de ain dheb

اغضبني جدا ما كتبته إحدى بنات البلاد كيما يسموا ارواحهم على جدار هذه المجموعة التي كان من المفروض على الأدمن فيها أن تفرز ما ينشر فيها

على العموم هناك من لا تفكر بهذه الطريقة طبعاً لكن الأغلبية الساحقة في الجزائر تفكر بهذا المستوى الذي لا يحترمون فيه الفرد ويقللون من شأنه فقط لأنه لا يسكن في (سرة البلاد)

1 JUN 2020



Fouzia Fouzi ▶ les princesses rostomides

Hier à 22:52 • 🗣️

Slm les princesses j'espère que vous allez bien 😊 wach habit fhad le groupe q l9it fih Bnat tiaret Bnat lblad inchlh yeb9a hakda n9i bla mayerkhalat 😊😍

84

45 commentaire

J'aime

Commenter



<https://www.facebook.com/1854760514569346/videos/1949347028444027>



## الملخص

تسعى هذه الدراسة الى معرفة إذا كان خطاب الكراهية أكثر انتشارا في مواقع التواصل الاجتماعي أم في الواقع، كما انها تسلط الضوء على اهم اسباب انتشاره، لاختبار تصورات افراد مجتمع تيارت ومواقفهم اتجاه هذا النوع من السلوك. كما تم الاعتماد على منهجية متعددة (نوعية وكمية) لإيجاد أساس متين من أجل توليد الأدلة وتعزيز الإيضاحات الداعمة للنتائج. وبسبب الإجراءات الصحية المفروضة، تم توزيع الاستبيان المكون من 13 سؤالاً ونشره عبر الإنترنت لجمع بيانات كافية لتقييم تواتر خطاب الكراهية داخل مجتمع تيارت بناءً على تجارب المخبرين مع مراعاة وجهات نظرهم حول هذه الظاهرة. بالإضافة إلى ذلك، اعتمدنا تحليل المحتوى لمقاربة بحثنا من منظور واقعي، والذي كان مفيداً في تحليل المنشورات و/أو التعليقات في الفاييسوك مع مراعاة عوامل مثل هوية الملصق أو المعلق، وأيضاً لتحديد خيارات المفردات والتراكيب التي يميل المعتدي إلى استخدامها. تكشف النتائج أن خطاب الكراهية أكثر انتشاراً على مواقع التواصل الاجتماعي منه في الحياة الواقعية، خاصة بين أفراد مجتمع تيارت. كما تنص على أن الإثنية والعرق، والمظهر الجسدي في المقام الأول، هي أكثر الجوانب التي تتعرض للإهانة في هوية الضحايا. بمساعدة المخبرين والدراسات السابقة، يقدم هذا البحث العديد من الاستراتيجيات والحلول لمكافحة خطاب الكراهية.

**الكلمات المفتاحية:** خطاب الكراهية، مواقع التواصل الاجتماعي، فاييسوك، الإثنية والعرق، مكافحة خطاب الكراهية.

## Résumé

L'objectif ultime de notre recherche est d'essayer de déconstruire le discours de haine en ligne lié à la race et à l'ethnicité sur Facebook. Son objectif est de prouver si le discours de haine est plus répandu sur les réseaux sociaux ou dans la vie réelle, et de trouver les véritables raisons de son expansion, afin de scruter les points de vue et les attitudes des gens à l'égard du discours de haine dans la communauté de Tiaret. Dans cette recherche on a adopté la méthode hybride, à savoir les méthodes qualitatives et quantitatives. De plus, en raison de la crise sanitaire, un questionnaire contenant 13 questions, certain nombre a été distribué et on a mis un exemplaire en ligne pour collecter suffisamment de données. Il est utile d'évaluer la fréquence des discours de haine dans la communauté de Tiaret sur la base de l'expérience des informateurs, tout en prenant en considération leurs avis et d'examiner leurs points de vue sur la récente crise des discours de haine. De plus, nous utilisons l'analyse de contenu pour résoudre nos recherches dans une perspective réaliste, ce qui permet d'évaluer la robustesse des publications et/ou commentaires Facebook générés, tout en tenant compte de facteurs tels que l'identité de l'auteur ou du commentateur et en déterminant les options de langue, le vocabulaire et le langage délinquant employé par les harceleurs. Les résultats de l'enquête montrent que les discours de haine sont plus fréquents sur les réseaux sociaux que dans la vraie vie, en particulier dans la communauté de Tiaret. Ils montrent également que la race, l'origine ethnique et principalement l'apparence sont les aspects les plus offensants de l'identité de la victime. En effet, ils proposent diverses stratégies et solutions pour lutter contre le discours de haine.

**Mots Clés :** Le discours de haine, Réseaux sociaux, Race, Ethnicité, Facebook, Lutte.

## Summary

The ultimate objective behind the current research is an attempt to deconstruct hate speech both on social media (Facebook) and real-life situations in connection with ethnicity and race. It aims to check whether hate speech is more prevalent online or offline, and determine the reasons behind its spread to examine individuals' perceptions and attitudes towards hate speech in Tiaret speech community. In order to conduct this study, a mixed method was adopted, viz., qualitative and quantitative approaches. It should be noted that owing to the imposed drastic sanitary measures, the questionnaire, encompassing 13 questions, was distributed and published online to gather sufficient data. It was helpful to assess the frequency of hate speech within Tiaret community based on the informants' experiences while taking into consideration their opinions about the recent hate speech crisis. Besides, we adopted content analysis to address our research from a realistic perspective, which was useful to evaluate the intensity of the generated Facebook post and/or comment considering factors such as the identity of the poster or the commentator and also to identify the linguistic choices, vocabulary and structures offenders tend to use. The findings reveal that hate speech is more predominant on social media than in real life, especially among Tiaret community members. It also indicates that ethnicity and race, mainly physical appearance, are the most offended aspects of victims' identities. Overall, it offers various strategies and solutions for fighting/preventing hate speech.

**Key words:** Hate speech, social media, Facebook, ethnicity, race, fighting.

