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Institute of Letters and Languages

Department of Letters and English Language

Exploring Online Misogynistic Hate Speech in Algeria:

The Case of My Place is not in the Kitchen Movement

*An Extended Essay Submitted in Partial Fulfillment of the Requirement
for a Master's Degree in Linguistics*

Submitted by:

Ms. Nada AZZAZ

Supervised by:

Dr. Hassiba KORICHE

Board of Examiners

- **President: Mrs. Amel MEBARKI (M.A.A) Belhadj Bouchaib University Centre.**
- **Supervisor: Dr. Hassiba KORICHE (M.C.B) Belhadj Bouchaib University Centre.**
- **Examiner: Dr. Chahrazed HAMZAOUI (M.C.B) Belhadj Bouchaib University Centre.**

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Dedications

This work would never have been achieved without the contribution of special people in my life, from family and friends who gave support in various ways.

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Abstract

Online Misogynistic Hate speech is a discourse based on hostility; which may result into inequality problems, and discourage women from participating in their community or expressing their opinions. This particular discourse is increasingly manifested in and may have an influence in the normalization of sexist language and behaviors towards Algerian Women. The study builds open existing theoretical literature about Computer Mediated Communication and Misogynistic Hate Speech. Thus, this research is an exploratory study into the linguistic attributes of Misogynistic Hate Speech in Algeria and the references employed by users to the service of this type of discourse. To accomplish this aim of the study, a corpus, that consists of comments and posts related to the case of Rima is analyzed using Gee's tools of discourse Analysis. The main results obtained in this study is that users employ a variety of expressive lexicalization, a structural strategy, that is, based on positive and negative portraying, Computer-Mediated Communication properties in addition to cultural and religious references.

List of Abbreviations and Acronyms

CMC: Computer-Mediated Communication

CMD: Computer-Mediated Discourse

CMDA: Computer-Mediated Discourse Analysis

CECMR: Council of Europe's Committee of Minister's Recommendation

ECHR: European Convention on Human Rights

ICCPR: International Covenant on Civil and Political Rights

ISPs: Internet Service Providers

SNS: Social Networking Service

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General Introduction

General Introduction

The internet is one of the major achievements of humankind, it has become a huge part of communication and democratic space for personal expression. However, the Internet is also a dark place where people voice malicious and hateful views. In this regard, many people can be distinguished as victims of Hate Speech, especially women.

Misogyny is not a new phenomenon, it is an old standing issue that women counter in real life, especially for those who are exposed to a highly masculine culture. With the arrival of the internet and the aspect of anonymity for users; it is easy for Misogynists to express their sexist views upon women across social media platforms. Misogynistic Hate Speech is a type of discriminatory and sexist discourse that can reach to death threats. It is based on patriarchy and gender norms and deliberately targets women who express their opinions on Social Media.

Algeria has witnessed huge progress in affording the Internet across the country. The combination of this significant growth and the gender norms that resides within the Algerian community; Misogynistic Hate Speech has become a circulated discourse, which worryingly appears to be largely taken for granted and deemed acceptable.

This research aim, to explore the different manifestations of Online Misogynistic Hate Speech among Algerian users, and highlight the linguistic properties that contribute to shaping this type of discourse, to create a better understanding of this phenomenon that is increasingly spreading in online forums.

Regarding the aim of this research, the following questions have been advocated

RQ1: What are the linguistic attributes of Online Misogynistic Hate Speech in Algeria?

RQ2: What are the references employed to the service of Misogynistic Hate Speech?

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Accordingly, the following hypotheses are postulated

Hyp1: Computer-Mediated Communication properties, specific lexicalizations, and structural strategies are employed in Misogynistic Hate Speech.

Hyp2: Religious and cultural references are instrumentalized to support Misogynistic utterances.

To answer these questions, the researcher makes use of a case study that is found best suited as a source of data. Which is, the case of Rima.

Rima is a young Algerian girl that was abused by a Radom guy in a public place in Algiers while she was practicing sports. When she demanded her right of protection and legal actions against the guy who abused her; the police officer told her "your place is in the kitchen not outside practicing sports". Out of frustrations, Rima made a video telling her story which gained a lot of support. A famous Algerian youtube started a hashtag `#بلاصتي_ماشي_في_الكوزينة` and `#خليها_طرونكيل` for people to stand up against assault, prejudice towards women and to show their support for the victim Rima. People even went out to the same place that Rima was assaulted to practice sports and show their support. While many have welcomed it as a civil way to tackle this issue, the hashtag was also used by others to foster Misogynistic discourse. Hence, the researcher collected comments and posts from this particular incident as a data set. Misogynistic utterances are picked based on the theoretical recognitions and definitions in the literature review. The data (comments and posts) are categorized deductively and inductively for analysis based on Computer-Mediated Discourse Analysis and Paul Gee's writings on tools and theory of discourse analysis. It examines vocabulary, meaning, structure, inferences to answer the first

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question. Discourse analysis tools also examine the element of textuality which is significant to answer the second question.

This work consists of three chapters. The first chapter is devoted to the previous literature about Computer-Mediated Communication and Misogynistic Hate Speech. The second chapter consists of the methodological procedures of collecting the data, the size of the corpus, the tools of discourse analysis and the analysis of the data gathered. The third chapter provides a deeper discussion of the findings that shape Misogynistic Hate speech. In addition to the limitations of the study as well as recommendations for future research.

1.1 Introduction

This chapter provides a general view concerning Computer-Mediated Communication and Misogynistic Hate Speech. Previous contributions of scholars will be mentioned to gain more insights about the nature of discourse, that takes place in online platforms. Besides, definitions and theorizations of scholars from different disciplines will be considered to gain more understanding of the main subject of this research, that is, misogynistic Hate speech. Which will later guide the researcher to collect the proper data that can be considered as Misogynistic Hate Speech, as well as recognizing the gap in the literature review to set the contributions that this thesis will provide

1.2 The World Wide Web

The World Wide Web or web, in short, is a body of software and pages found on the Internet; Berners-Lee, the inventor of the world wide web defined it as “the dream of people to-people communication through shared knowledge must be possible for groups of all sizes, interacting electronically with as much ease as they do now” (1999, p.133). It is a means of connecting people sharing knowledge and raising voices.

The Web1.0 and Web2.0 are two technical terms referring to the mechanism of the world wide web; the Web2.0 is simply an enhanced version of the Web1.0. The dynamic of it allows people who access the internet to create content of their own, facilitate interaction, collaboration, data sharing and most importantly it allows people to review and comment on all sorts of content carried on the web, unlike the Web1.0 where people receive information without having the authority to give their feedback. Hence, Web2.0 is generally called the participative web. It includes several web

services (Wikis, Google Maps), video sharing (YouTube), social networking sites (Facebook, WhatsApp), Blogs and so on.

1.3 Computer-Mediated Communication

The development of computer technology and the pervasiveness of the world web, created a new genre of human communication that becomes a part of people's everyday Life which is called Computer-Mediated Communication (CMC).

Herrings defines Computer-Mediated Communication as “communication that takes place between human beings via the instrumentality of computers (1996, p. 01). However, the emergence of cell-phones and multiple digital devices other than computers; other terms emerged to refer to CMC are virtual communication, online communication, electronic communication, cyber communication, or even cyber conversation etc....., all these technical terms denote any human communication, that is achieved virtually through technological devices and networks. The term Computer-mediated Communication remains under the use of scholars when referring to communication via all kinds of devices.

1.3.1 Computer-Mediated Communication vs Face-to-Face Communication

Computer-Mediated Communication has the peculiarities that distinguish it from a regular face to face communication. Mckenna & Bargh (2000, pp.57-75) distinguished four aspects associated with Computer-Mediated Communication which are: relative anonymity reduced the importance of physical appearance, attenuation of physical distance and greater control over time and space of interaction. That is, the unique selling point of CMC is ‘Anonymity’. Users can submit to any social network website, set up accounts with false identities, using unidentifiable pseudonyms.

Anonymity is sometimes seen as a positive element of communication for one reason that it provides safety, in a sense that it provides an endless space of freedom of expression. People are more comfortable sharing their opinions and thoughts. However, Anonymity facilitates anti-social behaviors such as flaming, trolling, cyberbullying, online harassment, spamming and deception.

Another important aspect of CMC is the lack of physical appearance. Mckenna and Bragh (2000, pp. 57-75) asserts that the importance of physical appearance is reduced for individuals interacting over CMC. The interactants do not need to be geographically close to each other, i.e., communication is carried virtually and owing to the textual nature of most forms of CMC. Whereas in face to face communication, the physical properties of people such as age, gender, race, and others are ostensibly to the interactants because of shared context in which the communication is realized.

Greater control over time and space of interaction is one of the main properties of Computer-Mediated Communication. The nature of electronic mediums and the use of the internet have an impact on the circulation of communication. Crystal illustrates:

The rhythm of an internet interaction is very much slower than that found in a speech situation and disallows some of the conversation's most salient properties. With e-mail and asynchronous chatgroups, a response to a stimulus may take anything from seconds to months. (2001, p. 33)

CMC enables individuals to think and adjust their message before responding due to the synchronous mode provided by social networks (which will be discussed further in the next section). In contrast to face to face communication, interaction is restrained by time. People must reply immediately. i.e., it is not the norm for individuals to not reply immediately to the person in front of you. Visual cues or non-

verbal cues such as the tone of the voice, body language, the gaze of the eyes, facial impression, hand movements that people display during the interaction in face to face communication do not exist in CMC. The lack of non-verbal cues was a central focus of much research to discover the qualities of CMC that replaces the paralinguistic features associated with face-to-face communication. Indeed, a growing number of research studies suggested that online users employ a specific way of typing via electronic features provided by social networks and electronic devices that allow them to indicate ‘paralinguistic cues’ which is specifically demonstrated in CMC-text based.

1.3.2 Modes of Computer-Mediated Communication

Computer-Mediated Communication can be identified based on two dimensions. The first dimension is concerned with time. i.e., whether the transmission of messages is synchronous or asynchronous. The second dimension pertains with the perception of the audience as either a mass audience or an individual recipient, which allows for two modes of communication: one-to-one communication and one-to-many communication

1.3.2.1 Synchronous vs. Asynchronous Communication

Synchronous communication takes place when the interaction enables immediate response; sometimes referred to as real-time interaction because it requires the two Participants of the interaction to be online. Ryan et al note

Many computer systems enable the user to chat to people who are online at the same time as themselves by sending text messages interactively. These forms of interactive messaging systems (chat) on the internet follow a similar model to that of citizen’s band radio, in that they are multi-user chat system in which people get together on ‘channels ‘ and participate in an interactive textual

dialogue on topics of interest . Many Internet Service Provider (ISPs) and Web Sites have chat rooms for users. there are thousands of chat rooms on all sorts of topics and you get the software to access to them when you sign up. Users often have to pay extra for access to these chat rooms (2000, pp. 102-103)

Whereas, “Time-delayed ‘chat’ or asynchronous communication does not require all participants to be present and active at the same time. They are not required to respond immediately to questions or other participant’s interventions. Contributions responses can be read and replied to a time that is convenient to asynchronous communication” (Rayan et al., 2000, p. 105). Asynchronous Communication is regarded as the most commonly used CMC mode. This type of communication is produced via email, SMS, Facebook and bulletin boards, where the producer of the message has to wait for a couple of times until the recipient replies.

1.3.2.2 One-to-One Communication vs One-to-Many Communication

The web provides additional modes of CMC. A great number of social networks allows for extensive and more personal communication (one-to-one communication) or a less private interaction for a greater audience (one-to-many communication).

One to-one-communication is a communication activity in which, there is only one sender that passes on information to one person, then the receiver answers in return and no other person get access to these conversations except the ones involved in the interaction. On the other hand, in One-to-many communication which is the focus of this research, is an exchange of information between one sender and one or more receiver. This type of communication is distinguished to a large, audience with high anonymity and encourages social debate and exchange of opinions. Perhaps one of the most common platforms of one-to-many communication is Twitter, YouTube,

Facebook, Instagram, online newspapers, chat groups, and blogs. These different platforms provide a bulletin board where users can leave a particular post (a picture, video, a piece of writing, an article) and expect to see responses just below the original post they have left. The sequences of responses are referred to as threads. However, the conditions and the form that circumscribes the communication varies from one social network to another.

1.3.2.3 YouTube: Asynchronous One-to-Many CMC

YouTube provides a section for communication underneath the videos posted known as ‘the comment section’ where people can comment, give their opinion on the content. Also, users can interact with each other which opens an avenue of debate and exchange of ideas by simply clicking a “reply” button of each comment which results in a sequence of replies. The communication that takes place in the comments section is restricted to text-based (See Appendix I).

1.3.2.4 Facebook: Asynchronous One-to-Many CMC

Facebook allows for both one-to-one communication and one-to-many communication. The two modes of interaction are manifested in separate entities with special features. One-to-many communications takes place on a ‘wall’ (a networking component of every profile on Facebook), which is a bulletin board where users post all sorts of content. Users can control who is allowed to view and comment on their content through a privacy option offered by Facebook that includes the public option, friends option, and friends of your friend option. The comments section of Facebook is more diverse and unique than YouTube since users can add pictures, video clips, and memes besides their text-based comment which creates a more unique and creative communication. (See Appendix II)

1.3.3 Computer-Mediated Discourse

Computer-Mediated Discourse (CMD) is regarded as one of the most interesting and complex subjects of inquiry; that attracted and still attracts linguists. An increasing number of language-based inquiry research has been carried out, to articulate new theoretical prepositions about computer-mediated language. The aim was to illustrate the mechanisms by which online language users are able to produce an active interaction, with respect to CMC systems and constraints. In addition to, providing a linguistics perspective on the patterns of the various forms of the CMC genre.

Research on CMD goes way back to the middle of the 1980s for example, communication research by Ronald Rice. The middle of the 1990s witnessed a thrive in CMD research, scholars begin to adopt discourse analysis methods to the study of CMD. Hence, a new approach to researching online communication behavior emerged known as Computer-Mediated Discourse Analysis (CMDA). On this respect Herrings (2013, p. 43) asserts that

The resulting paradigm, computer-mediated discourse analysis (CMDA), is a language focused specialization within the broader interdisciplinary study of CMC. CMDA differs from other forms of discourse analysis is that its descriptive and interpretive apparatus crucially takes into account the technological affordances of CMC systems. (Herrings, 2013, p. 43)

Computer-Mediated Discourse Analysis is employed to study the micro level of CMD (the linguistics properties of online language) such as word formation, sentence structure and the lexical elements of CMC. As well as, the macro level to address social and psychological dimensions embedded in CMD.

Computer-Mediated Discourse Analysis has drawn most of its methods and tools from the field of linguistics including sociolinguistics, pragmatics, conversation analysis, discourse analysis and ethnography of communication. “The theoretical assumptions underlying CMDA are those of linguistics discourse analysis, broadly construed” (Herrings, 2004, p. 4).

Many questions were raised surrounding the nature of Computer-Mediated Discourse (CMD). Baron argues (2008, p. 28) “like typewriters and landline phones before them, computers and mobile phones convey language. But what does the language itself look like”. A significant amount of research investigated the characteristics and the linguistic and paralinguistic features that shape CMC language. Consequently, new terms were presented by scholars referring to CMC language such as Computer-Mediated Discourse, Net-speak, Internet language, Cyber-speak, Digital-talk, Electronic language. Research on CMD focused almost exclusively on textual communication since it is the most common genre of interaction mediated through social media networks.

1.3.3.1 Computer-Mediated Discourse Between Speech and Writing

A large number of existing studies in the broader literature have examined the place of Computer-Mediated Discourse (CMD) between writing and speech. The majority of prior research agrees that CMD is a hybrid of written and spoken varieties. That is a variety of language, where characteristics of both oral and written language are evident.

Spitzer in his research on email language defined CMD as a ‘talking in writing’ (1986, p. 19). Then he continues to say that users “must use language as if they were having a conversation, yet their message must be written” (Spitzer, 1986, p. 19). Crystal agrees on the fact that CMD is a hybrid of writing and speech. However,

he disagrees with framing CMD as a speech that is written (typed) by saying "Netspeak has far more properties linking it to writing than to speech ... Netspeak is better seen as written language which has been pulled some way in the direction of speech than as spoken language which has been written down" (Crystal, 2001,p.17). He demonstrated his view by setting a specific criterion for both writing and speech and compared it with CMD. The criteria included relation to time and space, spontaneity, the immediacy of feedback, structure, function, reversibility, and richness.

Table 1.1

Crystal's criteria applied to speech, writing and CMD adopted from (Crystal, 2001, pp: 16-28-42-43)

Criteria	Speech	Writing	Computer-Mediated Discourse
space / time relation	time-bound	space-bound	time-bound in a different way space-bound with restrictions
spontaneity	Spontaneous	Contrived	Variable
visual contact	face-to-face	visually decontextualized	visually decontextualized
Structure	loosely structured	elaborately structured	loosely structured
Function	socially interactive	factually communicative	socially interactive with restrictions, variably factually communicative

Reversibility	immediately revisable	repeatedly revisable	immediately and repeatedly revisable
Richness	prosodically rich	graphically rich	prosodically rich in a different sense, variably graphically rich

According to Crystal (2001, pp.26-28), speech is time bound. Hence, it is spontaneous because it does not require much time to reconsider the utterance before it is produced in comparison to writing. Speech consists of repetition, rephrasing and comment clauses that make the speech more loosely structured. In addition to, intonations and pauses which are incorporated in and between the sequences of speech. Speech is socially interactive. It is a means for building social relationships and exchange of information. Furthermore, what characterizes speech is its richness of prosody and paralinguistic cues (which has been previously discussed)

Writing contrasts completely with speech, for instance, the writer is distant from the reader (the receiver) and essentially relies on the transportability of writing, therefore, it is space bound. Thus, the interval between reception and production of the writing piece provides an opportunity for further consideration of the text, therefore, it is 'contrived'. Writing is elaborately structured because grammatical rules and the structures of sentences are respected. The conventional writing discourse functions as a medium for conveying facts, a content that is much exposed for analyzing, comprehension and reasoning than speech.

As the table displays, Computer-Mediated Discourse shares some similar characteristics with speech. According to crystal (2001, pp.30-48), CMD is time-bound but differently than speech (referring to the previously discussed synchronous and asynchronous communication modes).

Determining whether CMD is spontaneous or contrived depends on the context, that is, the type of social network and the choices made by the author and the purpose of communication. For instance, the language of Facebook, Instagram, and YouTube is more spontaneous but not firmly spontaneous. Whereas the language of discussion websites or online newspapers is more contrived and the use of standard language is more likely to be employed by users.

CMD is socially interactive with restrictions and variably factually communicative, it denotes that the function of CMD relies on the type of communication. For example, if the communication is built about an academic matter than it is labeled as factually communicative. While, if the communication is loaded with social connotations it is typically socially interactive. The final criteria which are, CMD are prosodically rich with a specific electronic feature such as Emoticons (emojis) and memes,¹ that can be added to the textual communication. It is also graphically rich but in a different sense from the traditional written texts i.e. the quality of the graphics is designed to suits the nature of the medium such as graphical emphasize and acronyms.

Crystal (2001, pp.30-48) came into the conclusion that CMD is a 'Third Medium' and the existence of many features of writing does not necessarily mean that textual CMD typically a spoken register. Therefore, CMD cannot be 'strictly' assorted as speech (spoken variety) or writing instead it should be viewed in terms of its own characteristics. (See the original tables in Appendix III and IV).

1.3.3.2 Linguistic Features of CMD

Computer-Mediated Discourse (CMD) developed to include special types of characteristics and linguistic elements identified in most CMC text and universally

¹ An image, video, piece of text, etc., typically humorous, that is copied and spread rapidly by Internet users, often with slight variations. Oxford Dictionary.

shared across languages. First, the use of intentional misspelling is observed quite often in CMC, and it is not an indicator of lack of education, in fact, misspelling sometimes reflects pronunciation, such as kay for it's okay, seemz for seems.

Secondly, users of the internet tend to reduce the amount of characters. Hence, it results in brief and concise words that indicate the lexicographical distinctiveness of the language of the net. This process is observed through the use of Acronyms. 'Acronym' is forming new words by joining the initial letters of composite names or even short phrases. For example, in the English language: GTG (Go to go), WDYS (What did you say?), CIO (check it out!), PLS (please), TX (thanks), LOL (laughing out loud) In the French language: Mdr (more de rire).

The third feature is 'replacement' which is the practice of replacing a letter or more by letter or a number that share the same sound with the unit replaced. Such as good8 for good night. Thus, the purpose of replacement is to shorten the words. However, replacement is also evident in a variety of Arabic language that is used exclusively in CMC; which is the Arabic language typed in Roman characters that have the same sound such as chahr = شهر (month), Salam = سلام (peace). Replacement is employed also employed when a particular letter in Arabic does not have its approximated sound (letter) in a Roman language. Therefore, users insert a particular number that approximates in shape with the replaced Arabic letter. For example, 3ayn= عين (an eye): the number 3 has an approximated shape with the letter ع, other instances of replacement are ح with 7, ق with 9 and 2 with أ.

1.3.3.3 Paralinguistic Features of CMD

Users employ specific symbols, manners of typing and expressive visual elements to indicate nonverbal cues. Hence, they avoid miscommunication and

linguistic ambiguity. However, the extent to which users can incorporate paralinguistic features to their messages depends on the social network system.

a) Lexical surrogates

Carey in his study observed an interesting manner of writing in CMC named 'lexical surrogates', he states that

“Often, people use words to describe their "tone of voice" in the message. This may be inserted as a parenthetical comment within a sentence, in which case it is likely to mark that sentence alone. Alternatively, it may be located at the beginning or end of a message. In these instances, it often provides a tone for the entire message”. (1980, p. 67)

For example, hhhhh as an indicator of the act of laughter, other lexical surrogates are: 'yuk', 'hem' or 'hmm.

b) Graphical Emphasis

Graphical Emphasize is a technique that is used among users online. “The participants of text-based computer mediated communication have no capability to express emphasis by sonic means as pitch, intonation, and rhythm, they invented a clever way to place emphasis via written text” (Indrová, 2011; p:31). For instance, writing the whole utterance or part of it in capital letters, denote the act of shouting. Graphical emphasis also involves the repetition of a vowel or a consonant that marks intonations. It is generally referred to as vocal spelling. In addition to conventional writing emphasis through the use of, quote or double quote punctuations.

c) Emoticons

Emoticons are special symbols, visually designed to represent facial expressions or gestures. it is used to add attitudes, reactions, and emotions to the communication. Such as:

-  Like — Thumbs Up
-  Love — Beating Heart
-  Haha — Laughing Face
-  Yay — Smiling Face (discontinued)
-  Wow — Surprised Face
-  Sad — Crying Face, showing an animated tear
-  Angry — Red / Angry / Pouting Face²

d) Memes

Memes gain significant popularity in recent years, it became a unique, creative and expressive means of Computer-Mediated Communication. According to Knobel & Lankshear “particular idea presented as a written text, image, language 'move,' or some other unit of cultural 'stuff’” (2007; p.21). which is highly observed in Facebook, Twitter and Instagram; usually ‘posted’ in bulletin boards provided by social networks or in the comment section on Facebook. The production of internet memes includes specific sub cultural codes and norms, which often evolve from smaller user communities, and thus cannot be always understood by the broader public, especially if not active online.

1.4 Hate speech

Hate speech is a type of communication that spread tremendously with the purification of the web2.0; that affords multiple platforms where people with different nationalities, age, social structure and most importantly different morals get access to any website and share their opinions. Therefore, it creates unlimited space for freedom of expression; owing to the anonymity provided in most social networking

² Retrieved from <https://emojipedia.org/facebook/>

and hence, paves the way for hateful expressions characterized by prejudice and raise concerns over intolerance.

1.4.1 Hate speech VS the freedom of speech

Hate speech has been a term that stands at the epicenter of disagreement in the realm of law, legal system, and international human rights. In fact, the term ‘hate speech’ was coined by a group of legal scholars in the late 1980s in the United States and often stumble around a long-lasting dispute about the limits of free speech. Hence, hate speech is often discussed within the context of human rights or in other words discovering the balance between freedom of expression and human dignity.

Freedom of expression is a fundamental and universal right, recognized by international legislation and protected under legal amendments. The Universal Declaration of Human Rights (UDHR) recognizes freedom of expression as a human right, in Article 19 “Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers”.

It is of paramount importance to define free speech in terms of its fundamental nature. Therefore, according to Drożdż (2016, p. 27)

The moment one seeks grounds and conditionings for freedom of speech, which forms the boundaries in which also hate speech can appear, one has to clearly state that it is achieved primarily within the inner human sphere, in the sphere of individual decision-making and of the choices conditioned by ethical rules upholding values (2016, p. 27)

Drożdż emphasizes the subjectivity of human reasoning by claiming that “Freedom of speech is thus a matter of human conscience. It is indicated by different terms such as: “subjective moral consciousness”, “individual responsibility”, “acting according to

one's conscience", "acting according to one's inner belief" (2016; p:27). All these terms carry the notion of subjectivity. That is, humans, evaluate and view the world based on personal values. Thus, free speech is an open exchange of moral values shaped by the human conscience which is regarded as subjective. However, the issue lies in the human conscience, that is to say, if the human conscience is shaped according to generally accepted truth, it is recognized as a proper moral evaluation. Other than that, freedom of expression can turn into hate speech and a means of intolerance, harm or at least offensive for a particular group or individual.

Freedom of expression is limited. According to (UDHR) in Article 29

In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

Also, the European Convention on Human Rights (ECHR) covers both freedom of expression and its limits in Article 10

The exercise of these freedoms, since it carries with it duties and responsibilities, may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing the disclosure of information received in confidence, or for maintaining the authority and impartiality of the judiciary.

Thus, the right to freedom of expression is not an absolute right, and the State may, under certain exceptional circumstances, restrict the right under international human rights law. Regardless of how large the scope of freedom expression is, the clear limitation and restriction are needed in some particular matters. The freedom of expression is not that free.

1.4.2 Legal Definition of Hate Speech

Hate speech is often estimated as the type of ‘free speech’ that is legally restricted due to the fact, hate speech spreads intolerance and discrimination. Besides, there's a high possibility that hate speech can turn into hate crimes.

Labeling certain expressions as hate speech contributes to protecting the dignity of all people, showing solidarity, support to those targeted and empowering them to also speak out. Educating society, increasing understanding of the impact of hate speech and reduce the propensity for it.

International Covenant on Civil and Political Rights (ICCPR) requires states to prohibit hate speech, which considers to be “any advocacy of national, racial, or religious hatred that constitutes incitements to discrimination hostility or violence”. The same attitude was adopted by the Council of Europe’s Committee of Ministers’ Recommendation states that:

The term ‘hate speech’ shall be understood as covering all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin

The definition above stresses the racist, nationalist and xenophobic origins of hate speech. In addition to the targets of this kind of discourse. But it is uncertain whether such lists would define the limits of the concept; since hate speech relates to multiple phenomena.

1.4.3 Hate Speech and Online Regulations

International human rights instruments, such as the UDHR and the ICCPR do not address the issue of online hate speech, as they primarily emerged from the period when the transformation of the sphere of communication by social media and its effects on human rights were unforeseeable. Internet intermediaries, including web hosting companies, Internet service providers (ISPs), search engines and social media platforms, provide a set of conditions and rules that should be respected by users. One of their recognized policy is to identify and prohibit hate speech through censorship or deleting the ‘abusers’ account. In this context, it is necessary to take into consideration social media's definition of hate speech. Youtube’s Community Guidelines makes explicit reference to hate speech by stating

We encourage free speech and defend everyone’s right to express unpopular points of view but we do not permit hate speech: speech which attacks or demeans a group based on race or ethnic origin, religion, disability gender, age, veteran status, and sexual orientation/gender identity.

Facebook’s terms do not differ from YouTube’s policy towards hate speech.

Facebook does not permit hate speech but distinguishes between serious and humorous speech. While we encourage you to challenge ideas, institutions, events, and practices, we do not permit individuals or groups to attack others based on their race, ethnicity, national origin, religion, sex, gender, sexual orientation, disability or medical condition.

These terms are executed in case a giving content is reported by users, then an investigation is conducted by Online service providers.

Social media networks developed their notion of hate speech which does not seem to be different from the aforementioned legal definitions. The conclusion that can be drawn from the legal perspective on hate speech is that. the legal understanding sets a specific criterion for distinguishing hate speech. First, expressions motivated by racial, ethical and religious bias. In addition to, incitements of violence. Hence, speech that lies at the intersection of these two criteria is qualified as 'illegal hate speech' that is to say, there are still other expressions that would not meet the provided description above that may not be considered hate speech in the legal sense, they arguably still constitute hate speech.

1.4.4 Academic perspective of Hate Speech

Hate speech from juridical and academic perspective proved to be a thick concept, and equivocal. There is no universally agreed definition of hate speech and the majority of scholars provide broad definitions.

According to Walker (1996, p.8)

Traditionally hate speech is thought to refer to insults and hateful ments in spoken or written form that are directed against minorities of ethnic origin, religion or sexual orientation, but widely speaking any slender against any group has been called hate speech.

Some scholars define hate speech, to mean literally speech that expresses or communicates emotions, feelings, or attitudes of hate or hatred, others imply that, the motive of hatred is almost all there is to hate speech. Mc Gonagle claims that

Hate speech is a negative discourse spread on a wide spectrum. This is a flexible discourse capable of encouraging hatred starting from hate, consisting

of words and adjectives based on abuse, humiliation, insults, slurs and vilification at the same time not being independent on extreme prejudices.

(2001, p. 23)

Indeed, some forms of hate speech are connected with emotions, feelings, or attitudes of 'hate or hatred' and aims to incite hate. However, this does not necessarily mean that it should be a solid stander to distinguish hate speech from other forms of expression, due to the fact that such discourse might not be motivated by hate nor aims at hurting them; there are some situations where people use hate speech and they are not even aware of it.

The term "hate speech" could be assumed to be a hyponym for the word 'speech.' Just as the word olive oil refers to a sub-category of oil, hate speech refers to a sub-category. Moreover, one might think that the term 'hate' works semantically in 'hate speech' to tell us something about the vital character of the subcategory in question, that it includes emotions, feelings, or attitudes of hate or hate or is closely related with them. However, the concept of hate speech is still more complicated than the words "hate" and "spoken." Maybe the hate speech concept consists of a different concept as well. That is, hate speech is not related to hatred or hatred in particular. Hate speech can be a rejection of the attitude, choice or activity of another person. Some cases are linked to disrespect, feelings of disgust. More cases are linked with the speaker's wish to be accepted as part of a group emotional necessity, or even the desire to be noticed.

Another assumption about hate speech is that it encompasses exclusively, forms of expressions that trigger emotional and psychological reactions from the targets. Which is not always the case. According to (Brown, 2017: No.p)

Hate speech tends to cause harm this tendency is one of its features not that it always causes harm. And so ordinary language users would, and should, say ‘B was the victim of hate speech and is so often the case he was harmed by it,’ but they would not normally say, ‘B was the victim of hate speech, but, as is so often the case, it left him unharmed.’

Other important key elements that characterize hate speech, and challenges, even more, detecting and analyzing it, is the fact that hate speech can be stored in expressions that might not seem logical or regular at first glance. “Hate speech is sometimes overt and unconcealed, but sometimes veiled and coded” (Delgado & Stefancic, 2004, p: 11). Which indicates the complex nature of hate speech.

1.4.5 Hate Speech Act Theory

Adopting analytical tools from the field of linguistics is useful to interpret the meaning embedded in hate speech; specifically, implicit meaning. To illustrate how hateful messages function. Brown (2017) states that ordinary users identify instances of hatred speech not only because of the kinds of phrases they use, or the kinds of words they say, but also because of the way individuals speak. This involves a type of language analysis known as theory of speech act.

According to Austin’s (1962) Speech-Act Theory, is based on the proposition that language is performative, that is, there is a certain type of action performed when the speaker utters a particular speech. To illustrate the performative nature of language Austin (1962) distinguished three different aspects within any speech-acts; locutionary, illocutionary, perlocutionary speech acts. Locutionary dimension is the actual statement or what the speaker said. However, according to Austin, saying something could be doing something as well. Illocutionary act is an act performed “in saying something.” It means that when we speak, we promise, order, threaten,

persuade, etc. which generate certain reactions or consequences referred to as Perlocutionary acts, in Austin's (1962, p.108) terms, "what we bring about or achieve by saying something". Thus, Austin's theory is adequate to explain the type of acts carried across hate speech and its performative action that can affect people's life.

Brown (2017) demonstrate the three dimensions of speech act in hate speech by giving an example of calling someone a 'Chink' the speaker may refer to the person's race, "the speaker might be saying that he holds that person in contempt because he is Chinese or South East Asian" (Brown,2017). However, calling someone a chink might have Illocutionary dimension, i.e. the speaker employs the word 'Chink' to demean the person. Which it can refer to certain 'perlocutionary acts', having an impact on another person by using the words we do for example, by calling someone a 'Chink' the speaker might cause that person to feel demeaned. Moreover, the process of classifying speech act requires taking into consideration the grammatical or syntactic peculiarities of the examined speech, in addition to understanding the context and social background of the examined speech, to decide the Illocutionary and Perlocutionary Brown (2017).

1.4.6 Gender Hate speech

Gender Hate Speech or Sexist Hate Speech refers to a hostile and discriminatory language that targets people according to their gender belongings. While it is acknowledged that men also experience hate online, research suggests that women are more likely to be the target of hateful and violent discourse

There is an intended violence on women and girls in the world due to their gender identity. This is known as sexist hate speech and is a kind of social shaming which intends to disrespect women, introduce fear and insecurity among women in the society. (N. Chetty, S. Alathur 2012, pp. 112-113)

According to Gender Equality Unit (2016), every woman and girl is a potential target of online and offline sexist hate speech, but the most likely are women in media, politics, human rights, entertainment. similar statistics also shared by a research study from The Society for Psychological Study of Social Issues have reported that 61% of women are made the targets of sexist hate speech, compared to 14% of men.

Feminist academic activists have paved the way for the theorization of online misogyny. Jane (2016), in her book, argues that "with regard to cyber hate directed at men, the ugly, fat, and slutty trifecta is hurled at women with monotonous regularity, I have yet to witness any men being attacked via this particular combination of insults" (Jane, 2016, p.10). She further adds that online abuse experienced by men "is very different to the abuse experienced by women. Norms do exist around physical appearance for men, but there is no cor-responding fixation with men's 'fuckability' or 'rapeability'" (2016, p.10). That is to say, Women suffer from the 'pornographic insults' that is repeatedly used to deem women as no more than 'sex objects' to disrespect them. Jane defends her statement by saying "there is still no male version of the word 'slut'. Or at least not one derogatory connotation. When the rhetoric of sexual violence is used to abuse men online, it is often delivered via attacks on their female partners and family members (2016, p. 11). Jane's conceptualization of Misogyny was criticized for being biased however; the points that were mentioned above do not go far from the truth. It reflects the severity, harshness, and discrimination embedded in hate speech towards women.

1.4.7 Misogynistic Hate Speech

Academics provides a more accurate term for this type of discourse named misogynistic hate speech which exclusively refers to 'hate speech towards women'.

The term misogyny is controversial and often misinterpreted as men's hatred for women. The moral psychologist Manne (2017) argues that such conception restricts misogyny as a behavior attributed to a psychological state of individuals and hence, describes it as "a naïve conception" (Manne, 2017, p.32). Misogyny is a response or a reaction to women that break ranks or roles and disrupt the patriarchal order, "misogyny, which may be latent or dormant, will manifest in reaction to any woman held to be failing to live up to patriarchal standards and encroaching upon male entitlement" (Yoon, 2018, p.110). That is to say, in patriarchal order men are the dominant of specific social roles that put women in a subordinated roles. These roles typically require women to support men in dominant social positions giving them love and affection, care and loyalty, along with sex and children. If they fail in accomplishing these roles or tried to have more than these roles, They tend to be perceived as out of line, disgraceful, insubordinate or even bringing shame to their families and religion among other things, and therefore it is not an undifferentiated hatred of women, instead misogyny aims at silencing women who have an opinion and particularly rebels against the patriarchal order. Moreover, Misogyny as an act or speech goes hand in hand with sexism; this connotation is illustrated by Manne (2017) in her book dealing with misogyny and summarized by Yoo in few words

sexism refers to the set of ideas that justify and naturalize unequal power between men and women in patriarchy, misogyny is sexism's police force, i.e., a mechanism through which male domination is maintained and reproduced. Sexism and misogyny, of course, operate in tandem, with the latter as a kind of enforcement strategy for the former. In this way, Manne thoroughly politicizes misogyny and posits it as a significant conceptual tool, along with sexism and patriarchy. (2018, p.110)

Misogyny works as a policing tool for upholding the social norms of patriarchies, sexism serves to justify these norms, via an ideology of supposedly natural differences between men and women, because language is closely related to social attitudes; misogynistic hate speech is devoted to humiliate, damaging their dignity, and limiting their freedom of expression online; justified by social, cultural and gender norms.

Spallacia investigated how misogynistic hate speech specifically objectification of women and how it affects women's activeness on social media. (2017, p.265). Anzorino, Fersini, & Rosso (2017) research characterized different types of misogynistic such as discredit, stereotype, objectification, sexual harassment, the threat of violence, dominance and derailing.

1.5 Conclusion

This chapter has dealt with the characteristics of Computer-Mediated Communication and theorizations about Misogynistic Hate Speech. There is a considerable amount of literature based on an empirical investigation, that provides a comprehensive description of hate speech from a linguistic perspective, through the uses of discourse analysis. However, few works have dealt with misogyny as a form of hate speech, works by Spaalocia, & Jane (2017) highlighted the verbal harassment or in other words the pornographically aspect of misogynistic hate speech which reveals only one side of this language. The empirical work by Anzorino, Fersini, & Rosso (2017) demonstrated the different forms of online misogynistic hate speech through quantitative research, with no attention to the linguistic properties that tie this type of online speech. It is also believed that investigating misogynistic hate speech within an Arabic and Muslim community like Algeria would provide more incites on

the nature of misogynistic discourse. Since women in Algerian society are still struggling with oppression.

2.1 Introduction

This chapter is devoted to the field of work done by the researcher. It tackles the different methodological approaches and designs used, as well as the different instruments of collecting the data, the size of the corpus, research ethics, the translation procedure, coding procedure, tools for discourse analysis and the analysis of the data.

2.2 Data Selection

In the present study, the particular focus will be on the Asynchronous one-to-many communication. According to Androutsopoulos "the data in CMC normally consists of written language in close relation to semiotic resources such as typography, images, and layout. In addition to their ecological conditions challenge traditional linguistic units of analysis such as clause or turn taking" (2014, p. 75). Thus, in CMC research also categories such as 'message', 'post' and 'comments' must be taken into account when collecting and analyzing online data. In this study the data to be used in this research consists of written texts (comments and posts) and images (memes) posted publicly; that is to say, the data obtained from the web could be reached by any user without accessing privat profiles of other users (more details are discussed in research ethics).

The selected comments are made in response to a variety of posts related to the case study, and it is likely to generate a selection of threads where users reply to each other. In other words, a parent comment is the written text made by a user about the particular post, the responses to a parent comment are made lower in hierarchies and sometimes hidden unless you press the replies button. However, to avoid ambiguity, the situation of changing the meaning, targets and the context of the comments, replies are omitted and only the parent comments relevant to the case study are preserved.

2.3 Data Collection

Researchers in CMDA are often required to select a sample from the enormous data provided by the web. Herrings (2004, pp. 350-351) provides six CMDA data sampling techniques which are: sampling by theme, by time, by a phenomenon, by individual and group, convenience, and random sampling. Each sampling technique has its advantages and disadvantages. The researcher has chosen sampling by theme technique to keep the data coherent for the analysis. Therefore, the researcher has chosen the female movement that took place on social media to sympathies with Rima; (the girl that was assaulted by a man) is at the core of this study; due to the attention given by the media to the movement, and the backlash¹ manifested online. Indeed, the movement turned into an ideological debate and raised a lot of questions about the place of women in our community. It started as an awareness movement of Harassment and the fact that women in Algeria are not protected. But it became a platform for people to perform other actions include but are not limited to, sharing experiences of harassment or physical assaults, sympathizing with the victim, asserting knowledge about social and religious norms, and a big platform for misogynistic hate speech targeting Algerian women. And hence, it is adequate for this research since the aim is to investigate misogynistic hate speech.

Connectivity is digitally documented hence; data are collected manually through hashtags. It is an important and practical tool that is being adopted from various platforms across the SNS world since it allows you to find and follow specific topics and events. This research is based on #بلاستي_ماشي_في_الكوزينة (my place is not in the kitchen), and

¹ A strong negative reaction by a large number of people, especially to a social or political development. Retrieved from (Oxford Dictionary).

خليها_طرونكيل # (leave her in peace) are the two hashtags chosen for data collection, because they were the most trending on social media, covered the event on social media and contained the majority messages related to the movement. The researcher decided to include keywords because there are a lot of people who do not include hashtags in their comments or posts; the keywords are بلاصتي ماشي في الكوزينة and خليها طرونكيل. Thus, the data are collected from Facebook pages, YouTube videos addressing the movement (comment section), and an Algerian news website: www.algeriatimes.net published and posted from 10 June 2018.

When considering the practicalities of collecting data of CMC, Androutsopoulos (2014, pp. 76- 78) introduces a concept of screen data, which refers to digital written language produced by interlocutors online that is also collected online and provides some guidelines for collecting screen data for CMDA or CMC research purposes. For instance, content from social network sites can be collected by saving it in HTML format, as a PDF file, or as a screenshot. When collecting the data, the researcher has saved the comments both as a screenshot (as pictures) and doc-file (as text) too.

2.4 The size of the corpus

In qualitative research, and particularly Computer-Mediated Discourse Analysis (CMDA) research; it is crucial to decide the size of the corpus. "In discourse analysis, the researcher is the primary instrument for data collection and analysis" (Merriam, 2009, p.15). Furthermore, "one obvious way to collect data would be to download all accessible online interaction; however, this would produce a massive size of data set that might prove to be unmanageable for the researchers to handle" (Shanthi, Lajium, and Lee, 2015, p. 165). A guiding principle for data collection is useful for qualitative research is called

‘concept of saturation’, which is “the point at which there are fewer surprises and there are no more emergent patterns in the data” (O’Reilly & Parker, 2012, p. 192). By following the concept of saturation through online observation, the data that matches the criteria for misogynistic hate speech were collected until nothing new is generated i.e. the data reaches the saturation point. The researcher manually gathered 9 comments from www.algeriatimes.net, 60 comments from YouTube, 21 posts from Facebook.

2.5 Research Ethics

The data for this study has been collected from a public website in the sense that anyone with internet access can find and read the content posted on this site. From this viewpoint, it can be argued that this data is indeed public. Therefore, the researcher is not obliged to protect the anonymity of the users; however, some users might not be aware that their posts or comments are publicly exposed. Androutsopoulos points out that "sometimes the researcher's (technical) definition of what constitutes publicness might not agree with what the participants themselves think, resulting in conflicting opinions on what data can be treated as "public domain" (2014, p .88). For this reason, the privacy of users is protected. Indeed, their names and profile pictures will not be exposed.

2.6 Translation procedure

The data gathered for this research is a combination of standard Arabic language and Algerian dialect. Hence, the process of translation from Arabic to English requires a set of considerations to convey the meaning and the tone of the comments and posts.

The translation process relies on specific tools to deal with issues of translating words and expressions in the source language that may not have the same equivalent in the English language. Thus, the researcher makes use of ‘adaption’ which is a common tool

that involves changing the cultural reference when the source culture does not exist in the target culture. Cultural and specific gendered expressions are translated with the most similar English expression that conveys the same meaning. However, there are certain epithets and rhetoric that have no cultural equivalent in the English language; in this case, the researcher employs an alternative tool, in which the original word or expression is written in italics in the target language. Ideally, a note is added at the end of the translation to explain the meaning of the expression; however, the explanation is in the analysis section since it is a part of discourse analysis. The spelling and intonation mistakes in the data were reserved as it is in both languages.

A significant amount of data is verses from Quran and quote from Hadith, to translate the sacred texts of Islam to English; the researcher retrieved a translated version from the website parsuran.com for verses of Quran, and the website Sunnah.com for Hadith.

2.7 The Coding procedure

Analyzing the qualitative data involves coding or categorizing the data; it allows the researcher in the description of the data; Shaheen and George (2011, p.65) explain the process of coding by saying that “the main purpose of coding is to break down the data, rearranging and grouping it into identified categories and subcategories which bring together data about a topic which has so far been scattered across sources, and ultimately allow comparison within the data”. codes are the names given to the theme derived from data through coding and "they are designed to capture the meaning of that unit of text, not just the words" (Lee and Lings 2008, p. 244).

There are two approaches for coding the data. First, the codes can be derived deductively "to approach the data with a pre-set list of coding categories (priori coding) as prescribed by prior research that were carried out in the same field, or based on existing theory or literature" (Corbin & Anselm, 2008, p. 68). Second, the inductive approach, "where the researcher has no prior set coding categories but allows the categories and names of categories to emerge from the data" (Shanthi, Lajium, and Lee ,2015, p. 166). Following, the inductive and deductive approach, the researcher initiated the coding procedure, drawing from Anzorino, Fersini, Rosso (2017) work about online Misogynistic hate speech. They characterized different manifestations of misogynistic hate speech consisting of discredit, stereotype, objectification, sexual harassment, threats of attack, dominance, and derailing. However, during the process of analysis, the categories were adjusted based upon the emerged data. The researcher elicited a new category from data which is, derogation. The following list is a description of each category.

- Stereotyping and objectification: consist of all comments and posts that are intended "to make women subordinated or description of women's physical appeal and/or comparisons to narrow standards" (Anzorino, Fersini, Rosso 2017, p. 59).
- Discredit: According to the Cambridge dictionary is any attempt of harming people's dignity or reputation or to cause people to stop respecting them. Thus, this category consists of, false accusations, conspiracy theories, and slurring.
- Derailing: is any statement that serves "to justify abuse, reject male responsibility" (Anzorino, Fersini, &, Rosso, 2017, p. 59).
- Threads of violence category include all sorts of incitements of physical violence towards women.

- Sexual harassment category includes communication of a sexual nature.
- Dominance: consists of texts that explicitly or implicitly aims to "preserve male control, protect male interests" (Anzorino, Fersini,& Rosso 2017, p. 59).
- Derogation: the researcher elicited another category from data called derogatory, which consists of utterances that belittle and make women seem inferior. This category also includes mockery expressions which are an act of ridicule or derision (Merriam Webster Dictionary), for the reason that some derogatory expression had a sense of humor within it.

Table 2.2 Composition of different Types of Misogynistic Hate Speech in the data set

	Text-based	Image-based	Total
Stereotyping and Objectification	4	1	5
Discredit	8	2	10
Derailing	6	1	7
Threads of Attack	7	0	7
Sexual Harassment	4	0	4
Dominance	5	0	5
Derogation	12	2	14

The table is a representation of the data to be analyzed for each category; whereas the rest of the data is cited in Appendix V. Hence the total of data analyzed is 52 examples. As the table displays, the categories consist of an unbalanced number of text-based and image-based data, and the largest category is derogation.

2.8 Methods of Analysis

Data analysis is the part of qualitative research that most distinctively differentiates from quantitative research methods. It is a process of reasoning, thinking and theorizing. Qualitative research focuses on the exploration of values, meanings, beliefs, thoughts, experiences, and characteristics of the phenomenon under investigation. Computer-Mediated Discourse Analysis (CMDA) is a term linked to any research based on Computer-Mediated Communication because (CMD) Computer-Mediated Discourse is shaped by technological features (which has been discussed in the literature review).

Moreover, CMDA has drawn on methods and key concepts from a variety of research traditions in linguistics. “Computer Mediated discourse analysis is CMDA is not a single theory or method, but rather an approach that allows diverse theories about discourse and CMC to be entertained and tested” (Herring, 2004, p. 342). Consequently, the researcher draws on James Paul Gee's (1999, 2011) writing on the theory and practice of discourse analysis. Gee integrated sociological, cognitive, and linguistic approaches to the understanding of discourse and developed practical tools for discourse analysis that is based on raising questions about how language is used; each tool aims to examine a different aspect of the data. Thus, nine tools are employed, that are best suited to answer the research questions.

2.8.1 Tools of Discourse Analysis

- The deixis tool: Deixis is a significant linguistic element in all human languages; that is used to refer indirectly to individuals, point of time or place. The meaning of the deictic expression is understood by taking into consideration the context or the linguistic elements surrounding it.

- The vocabulary tool: examines the type of words employed in a given text, by searching on the origins of words, that is, the type of language variety. It is an important process because the choice of words in a given speech attributes to the meaning and the process of communication in general;
- The situated meaning tool: Regarding meaning, the tool focus on how the meaning vocabulary and the structure correlate with the context. Due to the reason that some expressions might not be regarded as a hate speech in other possible contexts.
- The fill in tool: deals with interpreting the implicit meaning or in other words what was not said directly, but it can be inferred by readers knowledge. The researcher asks questions like, what is inferred or assumed from this particular utterance.
- The connection building: How the user employs cohesive devices to connect or tie speech such as conjunctions, deixis...etc.
- The why this way and not that way tool: specific structures or forms in language are used to express certain meanings. This tool, in particular, focuses on the structure of the utterance. by asking why the user build his statement this way? And what is he trying to mean and do by saying it that way?
- The intertextuality tool: "intertextuality refers to cases where one oral or written texts directly or indirectly quotes another text or alludes to another text in yet more subtle ways" (Gee, 2005, p. 35). Intertextuality is important in analyzing Computer-Mediated Discourse; users often quote words or expressions that have a certain influence on meaning. It is also applicable in analyzing 'memes' which sometimes refer to some texts or previous events. The question is how this kind of intertextuality is used in misogynist hate speech?

- The doing and not just saying tool: Language is not merely a means of communication but it is also a means of doing things, the researcher focuses on what the user tries to do with words and structures.
- The Intonation Tool: ideally, intonation are those elements of language added to utterances (spoke) that greatly influences meaning; however, intonations in CMC is used differently by users (as discussed previously in the literature review). And hence, this tool examines the role of intonations in producing hateful utterances.

2.9 Data Analysis

The data is analyzed by taking into consideration the tools of discourse analysis. The data (comments and posts) are proceeded by the English translation and the actual analysis. The definition of each category is cited in the coding procedure section pages 35-36.

2.9.1 Analysis of Stereotyping and Objectification

1. الغريب اني لم ارى امرأة بوجهها الحقيقي في الجزائر الكل بمساحيق التجميل و تسريح الشعر المجعد إلا في الذي بلاصتهم في الكوزينة

Strangely I never saw a woman with her natural face in Algeria, they all wear makeup and with curly hair style except the ones whom their place is in the kitchen

The user employs the deixis الكل (all) generalizing that women of Algeria are less natural. Moreover, the user expresses exception by using the conjunction إلا. Women who stay in kitchen are the exception, for being more natural which is a clear gender stereotype.

2. أيتها العاريات ، هل أنتن مسلمات- قال الله تبارك وتعالى :-{وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ

أَوْ آبَائِهِمْ أَوْ أَبَاءَ بُعُولَتِهِمْ أَوْ أَبْنَاءَهُمْ أَوْ أَبْنَاءَ بُعُولَتِهِمْ أَوْ إِخْوَانِهِمْ أَوْ بَنِي إِخْوَانِهِمْ أَوْ بَنِي أَخَوَاتِهِمْ أَوْ نِسَائِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطُّفُلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ {النور 31} وقال رسول الله صلى الله عليه وسلم: صنفان من أهل النار لم أرهما بعد : قوم معهم سياط كأذناب البقر يضربون بها الناس و نساء كاسيات عاريات مميلات مائلات رءوسهن كأسنمة البخت المائلة لا يدخلن الجنة و لا يجدن ريحها و إن ريحها ليوجد من مسيرة كذا و كذا³

You naked are you even Muslims Allah says : And say to the believing women, that they lower their gaze cast down their eyes and guard their chastity, and do not reveal their adornment except that which is outward (face and hands); and let them draw their veils over their neck, and not reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or what their right hands own, or such male attendants having no sexual desire, or children who have not yet attained knowledge of women's private parts; nor let them stamp their feet, so that their hidden ornament is known. And, O believers turn to Allah all together, so that you prosper. Al Noor (31). (Retrieved from parsuran.com) and The Messenger of Allah (ﷺ) said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined

² Translation retrieved from www.parsuran.com

³ Translation retrieved from www.sunnah.com

to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance." (retrieved from Sunnah.com)

The user addresses women's physical appearance using the word عاريات (naked), and accuses them of being unfaithful indirectly by a question "are you Muslims". That is due to, their choice of dressing up. To support the accusation, two elements of intertextuality are observed in this example. First, the user borrows textual verse from the Quran; which is a description of how Muslim females should cover themselves. The second element of intertextuality is a quote of the prophet (peace be upon him), where he/she mentions people that may go to hell; the user borrowed this quote because the word عاريات is cited in the quote. According to the user, those women (the activists) will go to hell because they are not complying with the Islamic principles.

3. لكوزينة للشريفات وليست للمسترجلات والقط كبعدا تو الشحمة قالهم منته

The kitchen is for honorable women not for masculine women

This example is a stereotypical statement where the user positively frame women who stay in the kitchen calling them الشريفات (honorable women), and on the other hand, negatively frame women with the slogan "my place is not in kitchen" by calling them مسترجلات which is a stereotypical epithet directed to women who attempt to violate the typical gender norms, and are regarded as less feminine and more masculine.

4. الفيزو والحجاب.. من فوق جامع ومن تحت تبرنه... قالك رح دير رياضة هههههه خلاهم بوتفليقة كامل عرايا
قالك بنات الدزاير سمعو بلي الغرب يتظامنو مع بعض. خرجو يجريو ويثصورو عمبالهم ديرين حاجة
كبيرة. والمشكل زادو جابو معهم اخوتهم المخنثين زعما يعسوهم (الحرم) نتاعهم ونساو بلي هدوك المخنثين
كيف ملقاوش شكون يعس عليهم ههههه وليتو عاهرات من الكبار. هكذا ويضحكو على المغاربة ركم كيف
كي انتما كي هما

Leggings and hijab up a mosque and down a bar. They say she was practicing sport hhh Bouteflika let them all naked daughters of Algeria heard that the western support each other. they went out running and taking pictures thinking they are doing something big. And the problem is that they even brought their gay brothers to protect them even their brothers need protection hhh you became the biggest whores. And they make fun of Moroccans

The example number 2 the user criticizes in a hostile way, the physical appearance of female protestors, he\she metaphorically approximate wearing الفيزو (leggings) and hijab together with a mosque (a holy place for prayers) and a تيرنه (a dialectal word that refers to places for amusements and parties) together. This metaphor, in particular, is used quite often within the Algerian community to stereotype women who wear this style of clothing and aim at dishonoring them.



5.

انها عبرة لعاهرات انا بلاصتي ماشي في الكوزينة ولو اني تمنيت يكون الذباب وليس النمل لان النمل لا يحب النجاسة.

Figure 2.1

This meme is a representation of the lollipop Metaphor, the idea is that the lollipop in its wrapped remains pure and a lollipop without a cover become dirty and infested with hungry

insects. It is intended as an idealistic view of how women's hijab functions. Objectification and stereotyping are articulated in this metaphor. First, the woman is represented as a thing for consumption. Second, men will only respect her body if she conceals it; that she cannot expect respect for her body if she does uncover it. Furthermore, the users address the meme and the message behind it to women protesting and to further intensify the tone of the message, the user slut-shaming women using the epithet عاهرات (whores).

2.9.2 Analysis of Discredit

1. هؤلاء ليسوا إلا أعداء الدين و ينتهزون عاطفة المرأة و جهلها لتحريضها ضد مجتمعها و دينه

Those are only enemies of religion they take advantage of woman's affection and ignorance to invite her to go against her society and religion

2. إنها فتنة لتحريض الجزائريات على التحرر والعري والفساد احذر

It is a temptation to incite Algerian women on freedom nudity and corruption be aware

In The example number 1, the deixis هؤلاء (those) refers to female protestors in which the user describes them as enemies of religion, and accuses them of manipulating women to rebel against their religion and society. To even support the allegation the user identifies women as ignorant and driven by emotions to make them seem easy to be manipulated.

Example 2 describes the march as an incitement of "freedom, nudity and corruption". The term freedom ideally has a positive notion; however, according to some Algerians affording freedom to women will only drive them to nudity and corruption, thinking that women's conception of freedom is nudity and doing acts that go against the shared morals.

3. هدوك ماسونين بعنتهم باش افسدو الاسلام وحنا متربناش هكدا تروح تستر رحي ولجزائريات الفحلات بالاستها في بيتها مع زوجها واولادها ماشي فاشارح بهدلت بينا متحشمش

Those are Masonry they were sent to ruin Islam we were not raised this way she goes and cover herself the place of the honorable woman is with her husband and kids not in the streets she humiliated us

4. كل هؤلاء الذين يثيرون مثل هذه الشبهات إنما يدفع لهم لإثارة البلبلة والفوضى واخراج المرأة من بيتها خلع حجابها..... لكن المشكلة في هذه البيوت التي تحوي مثل هذه الكائنات هل يوجد في تلك البيوت رجال أو ذكور

All those who provoke such suspicions are paid to stir confusion and chaos and outdoor woman from her house taking off her hijab and her clothes ... a game of Masonry Zionism with Arab hands but the problem is in homes that contain such creatures are there any men or males in these homes

The above examples number 3 and 4 are conspiracy theories made up by online users and intended to discredit or distort the real intentions of the march or the movement. The adjective Masonic is constantly repeated in these examples. Masonry is a controversial global organization originated in England. According to the majority of Algerian Community Masonry is regarded as a demonized organization that aims at destroying all religions, particularly the Islamic religion. This view is articulated in these comments; the users accuse women and their movement of being advocated by these organizations. In the comment number 3, the user accuses women of being Masons "هدوك ماسوني" (those are masons), and further claims that "بعنتهم باش افسدو الاسلام" (they were sent to damage Islam) . The user continues to say "we were not raised like that" In this clause the deixis 'we' refers to the Algerian society, Where the user stresses the allegation that those women are performing unacceptable behaviors within the Algerian society, and hence they belong to

Masonry Organization. The user adds "she goes and covers herself" and "stays in the home with her husband and children", the user argues that women who do not respect those two responsibilities are of Masonry's beliefs.

Example number 4 shows another allegation to ruin women's reputation and the movement. Women were accused of being paid by not only Masonry organization but also Zionist; a political movement that supports Israel. He\she falsifies their true intentions by saying "to stir confusion and chaos" and considers women going out from their homes is of Masonic and Zionist conduct.

5. ليس فتيات ، هم عاهرات و مختئين ولا يمثلون الأغلبية الجزائرية المحافظة. وشكرا

They are not girls they are whores and gay they do not represent the majority of Algerian conservatives and thank you

The user expresses refusal by saying "ليس فتيات" (not girls), addressing female protestors and instead he\she calls them "whores" and claims that they do not belong to the majority of conservative Algerian. The user expresses exclusion through judging the female protestors based on a specific group of people with a particular ideology which is conservative, this way the user affirms his\her refusal of the movement because it does not match the conservative wing.

6. هذه الفئة تسمى عند عامة الجزائريين ب(خماج الجزائر) حشاكم ورجالهم ديوثين

This category is named by the majority of Algerians as the (filth of Algeria) حشاكم and their men are gays

The user refers to female protestors as a "category" and portrays them as "filthy people", which is written between brackets that denotes emphasize, and claims that the majority of Algerians consider them so, to make them seem unaccepted and refused by the society.

The user inserts a dialectal expression *حشاكم* to express his\her disgust from the female protestors. The user calls the husbands of female protestors “gay”, which is a strategic way to denote that those women do not have someone to control their behavior.

7. [#خلي_العاهرة_تجري](#)

#Let the whore run

Intertextuality is evident in this comment; the user borrows the hashtag of the movement *خليها_طرونك* and reformulate it as a reply to the movement, and as a way of slut-shaming the female protestors saying "let the whore runs".

8. لقد صدقت المرأة الجزائرية حين طالبت وقالت (بلاصتي وين نحب ماشي في الكوزينة) هذا من جهة، لكن من وجهة نظر أخرى تعني أن مكان المرأة أبعد من ذلك، كالإرتماء بين أحضان الزائر والغريب، وأن لا تصبح إلا على جنابة، وخير دليل ما يفعلن في أوكار الحسينيات، وأوكار مارسيليا ونيس، وباربيص باريز، وعنابة ووهران ومستغانم، حتى أصبح الأب يرى بنته تنزل من المرسدس وتركب مع صاحب طويوطا باش تعمر الصاك بدراهم البطاطا، هذا ما يدفع خروجهن من الكوزينا

This is true on the one hand, but from another point of view it means that the place of women is far from that, such as falling in the arms of visitor and strangers, and that it becomes impure, the best evidence is what they do in the oasis of Husseiniat, Marseilles, paris Annaba, Oran and Mostaghanem, fathers are watching their daughters descending from the Mercedes and riding with the Toyota driver to fill her bag with the money for potatoes, which pushed them out of the kitchen

The user expresses his\her support to female protestors and movement “ My place is where I want not in kitchen”, then further denies it using the coordinating conjunction *لكن* (but), that expresses contrast. The user enumerates a set of vilified behaviors done by other

women, as examples to dishonor female protestors or any woman that demands her place is not in the kitchen.



Figure 2.2

This example is a meme that composes of two visual elements loaded with unconcealed meaning, which is intended to defame female protestors. There is a picture of women holding a signboard that bears the symbol of the move "my place is not in the kitchen it is where I want to be", and two other pictures that represent after-birth abortion. Taking into consideration the caption in this meme which is "let her be free her place is not in the kitchen this is the result of your freedom thanks Allah for the blessings of Islam that valued you." The meaning behind this meme is that, giving 'freedom' to women will lead to committing vilified behaviors that Islam condemns, i.e. adultery. Hence, results into abortion which is a phenomenon that exists within the Algerian society where babies are

killed and thrown away to escape from the scandal. just like how it is visualized in this meme above.



10.

Figure 2.3

This meme is composed of two pictures linked together with a caption in the middle. The first picture is two women from the movie holding the signboard "my place is not in the kitchen it is where I want". An aspect of intersexuality is observed in the second picture that represents a former alderman who was involved in a major scandal in 2018, where videos of him and a group of women in his office were performing fornication, so they can gain a variety of privileges. The caption in the middle of the meme is written in a way, as if the alderman is addressing the female protestors and replying to the movement slogan, saying "your place is here with me in the office". Through this meme, the user made a

generalized judgment that is based on a scandal committed by a group of women as a strategic way to discredit female protestors.

2.9.3 Analysis of Derailing



1.

Figure 2.4

In this example, the user 1 starts his caption by a question “how can you not rape her”, the deixis ‘her’ corresponds to women in the pictures. He further uses the pronoun ‘us’ (فيينا) referring to man and assuming that women think they are refrigerators; a stood still object with no power; insinuating that man has the right to use any source of violence against women who wear such outfits. The user slut-shaming the women in pictures by using the epithets ‘whores’ and directly points at their clothing. The focus on women's clothing is discursively reframed as the reason why they need to be raped, and again for man not be able to control themselves because they are not a stood still object (justifying the abuse).

2. هذاك اللي ضربك راجل وسيد الرجال انت لي مشي امرأة يافاسقة متبرجة وكل الي خرجوا معاك مايسواوش حتى الفنجان الصغير الي في الكوزينة

The guy that hit you is a man's men it is you who is not a woman you whore and and all who supports you are not worth a cup of coffee in a kitchen

3. الطفلة موسطاشة من مسطاشات دزاير وراجل ليضربها ماشي هكاك برك انا علبالي علاش ضربها خلي البير بغطاه مخافيا اعضم

The girl is one of the مسطاشات of Algeria and the guy who abused her did not abuse her for no reason I know why he did that just leave the well covered because what is hidden is even greater

4. المرأة المسلمة الحرة لاتجري كالمجنونة في الطرقات والشوارع كي الكلب المكلوب انكم لاتنتمون لنا نحن النساء عيب عليكم فالرجال يحبون المرأة في الكوزينة والله عندوا الحق الي ضربها لأنها ما لقاتش الي يربيهها

The independent Muslim woman does not run like a crazy one in streets like a clogged dog, you don't belong to us shame on you, men like women in a kitchen the guy who abused her is right because she is not well educated

Example 2 and 3 aim at justifying abuse and reject man's responsibility through different strategies. The example 2 includes a celebration of the abuse in the expression "man's man" referring to the abuser for being so manly, and blames the girl to justify the man's act by calling her "not a woman" and slut shaming her using the epithet فاسقة (whore). Another epithet is noticed in this example to address women which is متبرجة that has a religious connotation. This term is originally from Islamic scriptures that means, a woman who shows her beauty in a variety of ways and she is regarded as sinful. The user employs these two epithets, to legitimize the abuse as a punishment to the girl. The user further objectifies

and belittles women who support her, by lowering them beneath a cup of coffee in a kitchen as a response to the activist's symbol 'my place is not in the kitchen'.

In the third example. The user employed the expression *خلي البير بغطاه مخافيا اعضم* (leave the well covered what is hidden is even greater), which is an Algerian expression that it used to allude into a scandalous or possible information, that may harm the 'person's credibility or reputation' ; in this context 'the person' is the girl who got abused, and in this way the user indirectly justifies the abuse.

The fourth example discursively justifies the act of violence. First, the user employs the noun 'Muslim woman' and claims an Islamic judgment; that women are not allowed to practice sport (which is a false Islamic judgment). Second, the comment consists of a simile where the user dehumanizes women who practice sports and compare them to a 'clogged dog'. Third, from the expression *انكم لاتنتمون لنا نحن النساء* (you do not belong to us women), it is clear that the user is a female and expresses exclusion, claiming that "men like women in the kitchen", which represents the role of a woman as satisfying men's desire. The three arguments proceeded in this example by the user serve as an indirect justification of the abuse. Finally, she demonstrates her support to the abuser by saying: *والله عندوا الحق الي* (he has the right to abuse her).

5. تعرفو الحكاية كفه صرات يابنات الاسلام كورديو. قالك هد الطفلة جت دير رياضة فانت على هد الشاب بفيزو وحجاب فاستغفر الشاب الله فرجعت اليه قائلة. روح ليماك واختك واستغفر عليهم وسباتو فحكمها من شعرها وطلبها كما يجب فجاءت تجري لليوتوب زعما بريئة هههه قليل عليكم يابنات الاسلام بعقلية وافعال الغرب تفو تفو تفو مدى الحياة يا عاهرات بوتفليقة. صراكم كي الشاحنات هذوك لمالقاوش شكون يكربهم هههه ولي معجبوش كلامي يدير لشان على الحليب هههه

Do you know how the story went on you girls of Islam It was said that this girl came to play sport, she was running next to him wearing leggings and hijab he asked Allah for forgiveness so she came back. Saying go to your mom and sister and say that in addition to cursing him so he grabbed her hair and hit her as it should be then she came to YouTube playing the victim hhh girls of Islam with a mentality and actions of the west tfou tfou tfou forever you whores of Bouteflika. You're just like those trucks that no one likes to drive hhh and for those who don't like my statement, you can wait in line for milking.

The fifth example provides a narration of the incident with more alleged details, justifying the man's act and what triggered the abuse by 'negatively portraying the girl who was abused'. The user describes the girl's clothing 'wearing leggings and hijab'; this style of dressing seems to a lot of Algerians and Muslims in particular inappropriate and a distortion to the Islamic symbol 'Hijab'. To even intensify the negative portrayal and double the justification of the abuse, the user claims that the girl cursed his mother and sister as an argument to defend his violent actions towards her, and normalizes his actions by insinuating that it is a normal reaction. Conversely, the user 'positively portray the abuser' by using the expression "asked Allah for forgiveness" to make him seem as a man of faith (unlike the girl) and that he did nothing wrong towards her from the beginning. The user even glorifies and normalizes his violent actions by describing the abuse as 'how it should be'. The denial of women's victimization is evident the clause 'then she came to YouTube as a victim hhh' with a sense of irony employing the lexical surrogate هههه (hhh) that indicates laughter.

6. الجزائر اسلامية لا علمانية تحية خالص للشباب الجزائري كان يجوز لك حت نكحها

Algeria is Islamic not secularist a special greeting to the Algerian guy it is permissible to even fuck her

In this comment the user does not only glorifies the abuse in the phrase تحية خالص (special greeting) but even promotes to violence towards the girl in the clause كان يجوز لك حت نكحها (it is permissible to even fuck her) the user integrate a less vulgar expression 'النكاح'; the origin of this word is from Islamic writings (Quran) and standard Arabic which means marriage. However, in this context, the meaning attributed to the word is more sexual and alludes to sexual assault. The initial clause 'Algeria is Islamic not secularist' which means that religion cannot be separated from the ordinary social and political activities. Thus, the meaning that is attributed to this comment is that the user tries to claim that violence towards women is permissible because Algeria is Islamic as a way to justify abuse.

7. انا بابا قالي كي تشوف وحدة متبرجة هذيك معناها باباها عطاك الدرا باش ههه وقالي ثاني هما اصلا ربي نعلمهم و الرسول نعلمهم ... قالي امالة الاغتصاب حلال فيهم هههه

My father told me when you see a متبرجة it means that her father gave you the authority to hhh and he told me that they are cursed by Allah and the prophet... He told me then raping them is halal hhhh

In this example The user address المتبرجات in particular which is originally derived from the Quran and refers to women who display their beauty. Furthermore, sexual assault is mentioned twice, the first is an implicit reference "باش ههه" (to hhh), the lexical surrogate eludes for sexual conduct. The user justifies the 'implicit sexual conduct' in the clause "her father gave you the authority", which is an ironic and an implicit way of saying that those women, i.e. المتبرجات are not raised properly. The second sexual reference is mentioned explicitly, which is rape in the clause "rape them is halal hhh", the deixis them refers to

المتبرجات. The user legitimizes the act of rape by using the word hallah which is an Islamic reference that means permissible and to even reaffirms the normalization of rape he adds the lexical surrogate hhh (indicates laughter). Before the clause “raping them is halal”, the user claims that those women were cursed by Allah and the prophet, as an argument to justify the legitimacy of rape in the next clause. Moreover, the user repeats the expression “my father told me” denotes the user’s morals or his education.

2.9.4 Analysis of Threads of Attack

1. بولدي خصهم شويلا كف برك الحرية بزاف توصل لطحين

They need a little slapping that’s all too much freedom leads to shit

The user indirectly demands to slap the female protestors "they need a little slapping that's all" as a punishment for having "too much freedom" and according to the user, this may lead into bad consequences. Misogyny is articulated in this statement claiming that freedom for women is given, i.e., not a right and using physical violence as a punishment for women.

2. قالها بلاصتك في الكوزينة بارسكو الناس يعملو الرياضة في المساء في رمضان لواحد ايروح ايدير السبور يلقا وحدة تجري قدامو بالسيرفات و في رمضان في هاذيك اللحضة يتفكر الشاب الجزائري اغنية. جاتني بالسيرفات وفوق شعرها كاصكات. مليح كي يلقاو وحدة تجري في رمضان يضربوها بالحجر

He told her your place is in the kitchen because people play sports afternoon in Ramadan when someone goes to play sport and see a girl in front of him running with sportswear at that moment the Algerian guys remember the song of she came with sportswear and a cap above her hair. It's good when they find a girl running in Ramadan, they throw stones on her

The example number 2 consists of two parts, the first part of the comment, the user provides an overrated and irrational argument on why women practicing sports in Ramadan should

be abused by claiming that men who play sports remember an Algerian song and somehow it ruins their fasting in Ramadan. The argument is proceeded by a call for throwing stones toward females who practice sports in Ramadan, expressing discrimination against women.

3. ليجااان نديروا حاجة شابة لي تلقاها لابسة فيزوا ولا معرية روحها اضربوهم بلامبا لاسيد للوجه تحت شعار
ضرب وهرب خليها تنتشوه اقسم بالله يا هكذا كلبة ماتخرج برا

Boys, we do something good when you find a girl wearing leggings or naked hit them with acid to the face with the slogan hit and run and leave her disfigured I swear to god this way these dogs will never go out

In this example, the user urges men to commit an act of violence against women who wear 'leggings' or whoever shows her skin as a punishment. The user chooses 'the acid attack' that has a significant historical background; For many years acid attack was linked to cases of violent assault against women in countries such as Bangladesh, Pakistan, India, and Egypt. Furthermore, the user creates a slogan to promote for the violence assault " شعار " ضرب وهرب خليها (slogan hit and run and leave her disfigured).

4. هاذوا ما عندهم والديهم ولا خاوتهم ربي يسترنا من علامات الساعة الجهر بالمعصية وش هذا العري
والجري وسط الرجال وابراز المفاتن هاذوا مليح ليهم الحرق الجماعي لو كان جاو بنات فاميليا راهم ساترين
رواحهم بالحجاب وفي دار والديهم هاذوا الا عندهم والدي

Those women do not have parents or brothers may Allah protect us from the signs of the Hour avowing sins what is this nudity and running with men and showing off their bodies they deserve collective burning if they were good girls they would have covered themselves with hijab and stayed in their parent's home if they even have parents.

First, the user asks a question if those women have parents; however, the question is an indirect form to indicate, that those women are uneducated or do not have someone to perform power upon them. Second, the clause "may Allah protect us from the signs of the hour" refers to the judgement day and the phrase "avowing sins" are preceded by an exaggerated description of the physical appearance of female protestors; "nudity" and a hostile criticism of women running, "showing off their bodies in front of men" writing the comment this way the user indirectly portrays women as sinful which serves as an argument to the following claim "they deserve collective burning" which is an indirect call for violence towards female protestors. for two reasons they do not wear hijab and stay at home.

5. ههههههههههههه بعد رمضان نشاء الله اغتصاب جماعي وووووو تمو فيها برك

Hhhhhh after Ramadan inshallah a group rape وووووو تمو فيها that's it

The user threatens female protestors with group rape. There is a sense of irony observed in this example through a Lexical surrogate ههههههههههههه that indicate laughter, and hence underestimates the seriousness and severity of rape.

6. اقتلوهم حثو وجدتموهم

Kill them wherever you find them

7. اعدموهم قبل ان ينتشروا

Execute them before they spread

Examples 6 and 7 are incitements to murder towards female protestors, employing action verbs اقتلوهم (kill them) and اعدموهم (execute them).

2.9.5 Analysis of Sexual Harassment

1. بلاستك فوق حجري ماشي في لكوزينة يا عهرا بخصتوا بينا

Your place is on my lap you whores You brought shame to us

2. بلاصتك فوقو

Your place is on it

Intertextuality is demonstrated in the above examples. The user 1 borrows the slogan of the movement "My place is not in the kitchen it is where I want" and reformulated it to an explicit sexual slogan to harass female protestors "your place is on my lap not in kitchen". The user 2 follows the same strategy (intertextuality) with an implicit sexual reference. That is to say, the user employs the dummies فوقو that refers to his genital area.

3. هؤلاء عاهرات لم يجدن من ينكهن

These whores did not find someone to fuck them

The user addresses female protestors with the deixis "these" and the epithet "whores" and claims that those women are demanding for sexual conduct, using a less sexual term النكاح.

4. هذو لراهم في هذي الصور هاذو تع افلام اباحية قالكم الفرنسيين اروحو نديروا بكم افلام البورنوا

Those in pictures are for porn movies French people are inviting you to come and play in porn movies

In example 4, the user portrays female protestors as sexual objects for porn movies, and mentions French people in particular as the ones inviting those women for sexual exploitation, because historically Algeria was invaded by France, and hence the user further insults and shame female protestors.

2.9.6 Analyses of Dominance

1. هذه سياسة الكوطة للنساء في البرلمان والحريات اللامتناهية والتي فاقت حريات المستشرقات بالغرب نساء يتجولن بكالسويات لاوزع ديني ولااخلاق. تدني الاسرة من سببه سيأتي يوما على بلدي لاتجد رجل يعمل كيف نفتح اسر والعمل محدود على المرأة واي عمل؟ العلم والتعليم وحده لا يصنع امم الدولة تصنع بسواعد

رجالها ارجال في الاسواق يبحثون على لقمة العيش والنسلء يتباهين بالمودة ونحت المنازل والسيارات والرحلات. عفوا سيدتي لابد من الرجوع الى الاصل اصبحنا نعيش في مجتمع خنتوي بلد اصبحت فيه عصمت الطلاق بيد المرأة

This is the result of quota policy for women in in the parliament and the endless freedoms that exceeded the freedoms of Orientalists in West countries women walking around with *بكالسويات* no religious aspect and ethics result in low families and because if they will come a day on my country where you cannot find a man working How to establish families and work is limited to women and any work? Science and education alone do not build nations. Nations are built through the hands of men. Men are in groceries looking for food to live and women are bragging with fashion, carving houses, cars and trips. Excuse me, my lady, we have to go back and be authentic we live in a community of gayness a country where divorce is in the hand of women.

The user expresses desperation for how women are having "endless freedom", mentioning women's right to have a seat in the parliament, which according to the user has a negative consequence on men and families. Then he\she represents the working woman as a threat to the future of men, and expresses her\his worries that men will not be able to work in the future due to females having more job opportunities. The user further expresses men dominance claiming that nations are built upon men and reframe women as irresponsible "women are bragging with fashion, carving houses, cars and trips". The user ends the comment demanding for both genders to go back to their traditional roles i.e. men working and women stay at home. He\she further describes the current community as gay which alludes that men not manly enough and hence not dominant, unlike women.

2. تعرفو دزاير واش خصها صاي عهدة لويزة حنون يا جماعة وتخلص البلاد 🙄🙄🙄.... هذا حالن ..

Do you what remains now in Algeria is Louisa Hanoun becomes a president and the country will be done 🙄🙄🙄...

Louisa Hanoun is a political activist, the user references her in this example to express despair; claiming all that what remains is a female ruler and hence it will lead to bad consequences "the country will be done". The user employs a sad emoji to even show his\her concerned feelings from the movement or the situation in general. Writing his\her comment this way the user indirectly preserves male dominance and control.

3. واش رايعين ترجعوننا توانسا لمراتسوق في الرجل

Do you want to turn us like Tunisians women controlling men

The user mentions Tunisia as an example to express his\her disapproval of the movement that's due to the fact, Tunisia is a country where women are almost having the same rights as men; the user describes this equality as women overpowering men and compares the current situation in Algeria with how things are going in Tunisia, by questioning if this movement is going to lead into the same consequences in Tunisia. This statement is an implicit form that indicates how 'men's dominance' is on threat whenever women speak out or somehow demand a particular right.

4. حملة كون راجل واحكم حريمك

A campaign be a man and control your harem

Dominance is expressed in this comment when the user suggests an opposing campaign that recommends men to 'control' their harem. The user employed the term Harem which is an Arabic word that refers to female relatives or women in a household. The term has a significant notion, that is, men having some sorts of power over women.

5. اصحاب الحملة لم يخرجوا من ديار الرجال ولن يدخلوا ديار الرجال

The people of the movement never got out of a man's house and they will never inter men's house

Employing the deixis اصحاب الحملة; the user addresses female protestors or any female that supports the movement. Claiming that those women did not go out from a man's house, this expression implies that those women do not have any sort of male power upon them. The user further adds "they will never inter men's house", which means they will never get married, that is, they do not level up to men' interest as a way to despise women.

2.9.7 Analysis of Derogation

1. بلاصتك ماش فالكوزينة بلاصتك في الزبالة

Your place is not in the kitchen your place in garbage

2. هذه بلاصتها في زوبيا بنات صلحات هي مكانها مع زوجة في بيت

This her place is in the garbage the place of the good girls is with her husband at home

3. بلاصتك في الفذارة

Your place is in dirt

4. بلاصتك في الكوري

You place is in the chicken coop

5. بلاصتكم في التولات والمجاري الله بيخصكم يا جردان

Your place in toilets and sewer (cursing) you rats

The above examples the users reframe the slogans or the hashtag of the movement into different forms of degrading, and humiliating expressions. The users state that the place of those women is in fitly places such as الزبالة (a standard Arabic word refers to the garbage),

12. كانت هناك حمارة مقيدة في شجرة فجاء الشيطان وفك لها الحبل !!! دخلت الحمارة حقل الجيران...وبدأت تأكل الأخضر و اليابس، راتها زوجة الفلاح صاحب الحقل.. فاخرجت البندقية وقتلت الحمارة !!! سمع صاحب الحمارة صوت البندقية ... فلما رأى الحمارة مقتولة غضب واطلق النار على زوجة الفلاح فقتلها. رجع الفلاح فوجد زوجته مقتولة. فحمل بندقيته وقتل صاحب الحمارة !! سئل الشيطان: ماذا فعلت؟! فقال الشيطان: لاشيء !! فقط ... اطلقت الحمارة! اذا اردت ان تخرب مجتمع فاطلق الحمير تجري في الصابلات

There was a donkey trapped in a tree, the devil came and broke her rope !!! The donkey entered the field of neighbors ... and began to eat green and dry, the wife of the owner of the field .. she took out the gun and killed the donkeys !!! the owner of the donkey heard the sound of the gun... When he saw the donkey dead, he shot the farmer's wife and killed her. The farmer returned and found his wife dead. He carried his gun and killed the donkey! Satan was asked: What did you do ?! he said: Nothing !! I Only ... launched the heat! If you wanted to destroy a society, let the donkeys go in Sablet

Examples 6 and 7 are metaphors where women are degraded and animalized. In the example, 6 woman who stays at home is praised to the state of queens, just like queen bees in a metaphorical sense (positive portraying). On the other hand, women who do not yield to entrenched patriarchy and decides to follow the typical and traditional role, or simply go out of their homes are metaphorically degraded as being flies; the filthy insects that fly around fitly places (negative portraying). storytelling deployed to portrait her

Example 7 is another metaphor in the form of storytelling. First, women are dehumanized and being compared to donkeys. Second, in this story Satan frees the donkey which results in deaths and chaos in general; metaphorically, Satan represents the evil motives behind the movement of the female protestors. Finally, The user finishes the story by saying "if

you wanted to destroy a society, let the donkeys run around in the sablette” which means, “if you wanted to destroy a society, let women run around in the sablette”; sablette is the place where women went out running to sympathy with the girl Rima, and hence, the general meaning of this metaphor is that, women are just like animals tied and controlled by the law of the patriarchal order that requires them to stay at home and fulfill their traditional roles. If they ever been freed, they will cause chaos; i.e. Their visibility is considered a threat to the traditional order of society.



اذا لم تضحك فاعلم ان (بلاستي ماشي في الكوزينة) قد
منعتك 🤔🤔🤔

Photos du journal · 12 juin 2018 · 🌐

13.

Figure 2.4

In this meme, the user ironically mocks women running in which they are depicted as a flock of donkeys. The user adds a caption that says "if you did not laugh then know that (my place is not in the kitchen) prevent you". This caption is quoted with a small modification from a famous online meme. The original meme usually contains religious

writings with the caption if you do not share this meme then know the demon prevent you, with time the caption started to be used merely often as an ironic tool for users online where they modify it according to a particular context. The user employs a laughing emoji to assert the sense of irony.



خروج قطيع جماعة بلاستي وين نحب ماشي في الكوزينة

Photos du journal · 11 juin 2018 · 🌐

14.

Figure 2.5

Another ironic meme with the caption "a trope of my place is where I like not in the kitchen" the user animalizes women by portraying them like a troop of goats, and disparage the movement.

2.10 Conclusion

This chapter has dealt with the qualitative method of data collection and analysis. The researcher provided the different methodological procedures that were carried out. The data for each category is analyzed, where each text-based and image-based data is provided

with the original language and the translation in English. In addition to the analysis with respect to the tools of discourse analysis.

3.1 Introduction

The previous chapter was devoted to discourse analysis, particularly Gee's tools of discourse analysis that examine different aspects of the data. The current chapter aims to discuss more in detail the results observed and mentioned in the previous chapter for each category. Thus, based on the discussion of the findings; the general conclusion is drawn as well as the limitation that may restrict the applicability of the findings, in addition to, suggestions for future works.

3.2 Discussion of the Main Findings

The analysis revealed eight manifestations of Misogynistic Hate Speech invoked by Algerians in online conversations: Stereotyping and Objectification, Discredit, Derailing, incitement to violence, sexual Harassment, Dominance, and Derogation. In this section, the researcher delineated a set of specific linguistic attributes and references that have been observed through the process of discourse analysis for each category. Some of these features are shared across the different manifestations of Misogynistic Hate Speech.

3.2.1 Stereotyping and Objectification

Regarding objectification and stereotyping, the category includes stereotypical terms such as *مسترجلات* (masculine women), insult and shaming terms: *عاهرات* (whores) and *عاريات* (naked). These terms are addressed to women that denounce violence upon them, women that attempt to break the stereotypical and subordinated beliefs that society hold for Algerian women in general, i.e., staying in the kitchen in this particular case. On the other hand, women who stay in the kitchen or in general, women that yield to the patriarchal order are addressed by using positive and praising terms like *شريفات* (honorable). Moreover, metaphors are articulated in the form of text and memes. The text-based metaphor is

employed to stereotype and objectify women who wear a specific type of clothing “الفيزو” (see example 4, pp. 41-42). Whereas, the image-based metaphor, comes in the form meme that objectifies women by comparing them to lollipop and stereotype women who wear hijab and women who do not (see example 5, p.42).

A critical point is observed in this category is that Misogynists borrow verses from Quran and Hadith (religious writing), associated with insulting terms that is originally included also in the borrowed Islamic verses (see example 2, pp. 40-41). This is a strategic way for Algerian users to portray women as sinful or in other words, using Islam as a stronger shield to have a stronger argument and authority to insult women.

3.2.2 Discredit

Algerian users employ different discursive strategies to discredit Algerian women the act of harming women's reputation through using terms like: enemies of religion, Masonry, Zionists, whores, fitly people and nudity.

References of religion is evident in this category, in which Misogynists accuse women of going against Islamic beliefs. Hence, provoking corruption and filth. These allegations were supported with conspiracy theories (narrations of how those allegations are true). Most of these theories are based on women's clothing and women not staying at home. Furthermore, a structural strategy is observed in this category which is a disclaimer (see example 8 p.46), first the user provides a positive statement about women and further denies it using the coordinating conjunction لكن (but).

One of the most pervasive ways of discrediting women is through dishonoring and accusing them of performing ‘adultery’, which is demonstrated in the form of memes and accomplished through intertextuality. Users reformulate the slogan of the movement and

associate specific images to convey implicit or explicit meaning intended to defame Algerian women, such as pictures of aborted babies to allude for adultery and irresponsible behaviors of women who chose to not stay at home or women who get a certain amount of 'freedom' (stressing patriarchy). (See examples 8 and 9, pp.46-47).

3.2.3 Derailing

Derailing, is one of the most disturbing aspects of Misogyny, providing excuses for violence other than protection and safety purposes is regarded unhuman and raises so many questions in terms of the attributes of such behavior especially towards women. This type of toxic reasoning is articulated in Misogynistic Hate Speech. Derailing utterances consist of slurring terms such as whores, colloquial terms that have a cultural meaning like *مترجات*, terms with a religious connotation to address women: *موسطاشات* and *فيزو وحجاب*.

In addition to, structural strategies that is based on negatively portraying women using the aforementioned terms; users criticise women's clothes, represent them as sinful through false religious claims and patriarchal norms. On the other hand, Misogynist positively portray the abuser or any men who considers to abuse women. This structural strategy is accomplished through referencing religion, that is, by repressing those type of men as a strong believers and innocents.

The category also includes expressive lexicalization that praises the abusers, such as *والله عندوا الحق الي ضربها* (the guy who abused her is right), *راجل وسيد الرجال* (man's men), *تحية خالص للشباب الجزائري* (a special greeting to the Algerian). (see examples 2,4 and 6, pp.50-52). In addition to expressive lexicalizations that legitimize the abuse against women such as *الاعتصاب حلال فيهم هههه* (raping them is hallal), *كان يجوز لك حت نكحها* (it is permissible to even fuck her).

Misogynists use a manipulative strategy to allude for a certain meaning such as employing the Arabic word النكاح that signifies marriage but users employ it to allude for sexual conduct. lexical surrogates are also used as a linguistic allusion for sexual reference (see examples 6 and 7, p. 52-53).

3.2.4 Threads of Attack

Threads of Attack or Incitements to Violence were evident in Misogynistic Hate Speech. Users invite for conducting violence against women by using expressive lexicalization, ranging from slapping women to collective burning, group rape, acid attack, killing and executing.

The utterances in this category share some common tendencies observed in Derailing Category, that is, the tendency of misogynists to justify abuse. Which is elaborated through structural strategy of negatively portraying women's physical appearance; using descriptive colloquial terms فيزو (leggings), an over-exaggerated descriptive term such as العري (nudity) and religious expression that depict those women as sinful من علامات الساعة الجهر بالمعصية (may Allah protect us from the signs of the Hour avowing sins). This type of structure is proceeded by incitement to violence. Therefore, alluding that women's physical appearance demands a punishment through abusive acts. (see examples 4,3 and 2, p.55-56).

3.2.5 Sexual Harassment

Concerning sexual Harassment, misogynists use a sexual language that treats women as sexual objects and implicit expressions that can be inferred by Algerians such as فوقو (on it), فوق حجري (on my lap) and النكاح (the literal meaning is marriage; however, it

alludes for sexual conduct). In addition to insulting lexicalization used to address women such as *عهرات* (whores), *هاذو تع افلام اباحية* (Those in pictures are for porn movies).

3.2.6 Dominance

In Dominance Category, Misogynists use a language that maintains men's power over women. The comments included references for both genders to demonstrate the relationship of unjust power between men and women. However, the structural strategy observed in the analysis is that users did not articulate power of men over women but instead employed a different form that maintains the same concept or meaning, which is, presenting the idea of women having power as a threat to not only men but the whole society. The users gave examples of the quota policy (having a place in a parliament), the situation in Tunisia, and women having more job opportunities. (see examples 1,2 and 3, pp. 57-58). This could only be explained by the fact that some Algerian men who suffer from the economic crisis are apt to be carried away by Misogynistic Hate speech; their anger or disappointment toward their country is projected on women, because they view women as the ones who have control and power. Other comments express explicit dominance such as "they will never inter men's house" (example 5, p. 60) and using the expression control (see example 4, p. 60).

3.2.7 Derogation

Derogation, is the largest category that include a lot of strategic ways of belittling and mocking women. First, the use of similes. women are compared to animals fitly places, creatures and kids (see examples 1,2,3,4,5 and 6, p. 60). In addition to metaphors, women who decide to not stay at home for whatever reason (rebellng against the patriarchal order) are depicted as fitly or undesired animals, loaded with a profound meaning that stress

gender hierarchies (see examples 11 and 12, p. 62-63). Second, manipulation was also evident in comments, such as the use of the term شاطى which is an indirect insult used by misogynist. It gives the user the potential for denying any intended hint of insult (see example 10, p. 62). Third, the use of cultural expressions that are usually intended to demean women. It is rooted from a gender stereotypical believes that resides within the Algerian culture. that is, the assumption that women are born to get married and whoever does not; is shamed with the epithets بايرة. This term is normalized and used more often with a sense of irony to mock Algerian women, with no regard to the psychological influence upon women. The expression is used in examples (7,8, and 9, p. 61). Forth, intertextuality is also observed in derogation. Users reframe the slogan of the movement to mock women (see examples 1,2,3,4,5,7,8, and 9). Finally, memes are employed by misogynists to also mock women. The memes depict them as animals associated with captions that indicate the targets. Humor or irony is a manipulative strategy for users to deny any potential offense.

3.3 Conclusion

This chapter was dedicated to the discussion of the main findings of discourse analysis of each different manifestation of Misogynistic Hate Speech. The researcher interpreted the linguistic attributes of online Misogynistic Hate Speech and the reference employed by Algerian users.

General Conclusion

General conclusion

This research aimed to investigate the manifestations of Online Misogynistic Hate Speech in Algeria, the linguistic attributes and the references that contribute in shaping this type of discourse.

The researcher conducted a discourse analysis of comments and posts related to the case of ‘My place is not in the kitchen’ movement. The researcher collected comments and posts from this particular case as a dataset. In addition to implementing a certain research methodology of Computer-Mediated Communication and Discourse Analysis to answer the research questions.

This extended essay consisted of three chapters, the first chapter dealt with the definitions and conceptualizations of Misogynistic Hate speech, as well as the linguistic peculiarities of Computer-Mediated Communication.

The second chapter dealt with the methodologies and approaches the researcher adapted to conduct this research. The chapter described the data collection techniques, the size of the corpus, research ethics, the translation procedure, the coding procedure, methods of Analysis and the tools of discourse analysis.

The third chapter attempted to discuss deeply the findings resulted from the analysis. And hence, the conclusion that can be drawn from the findings is that Misogynistic hate speech is demonstrated in the form of stereotyping and objectification, derailing, discredit, threads of violence, sexual harassment, dominance, and derogation. These manifestations of Misogynistic Discourse are realized through several linguistic properties. First, a variety of expressive lexicalization ranging from epithets, and descriptive lexicalization to negatively address women and their physical appearance, as

General Conclusion

well as shaming and stereotyping them. Coded terms to give the user the potential of denying any intended hint of insult, terms with a religious connotation to appear to have a sound argument. In addition to, expressions that incite and legitimate violence towards women. Second, two structural strategies stem from Misogynistic Hate speech; accomplished by coordinating conjunctions. The first structural strategy is the positive portraying of women who follow the traditional gender norms (patriarchy) and negatively portraying women who do not yield to patriarchy. The second structural strategy is Positive portraying of abusers or the act of violence upon women and negatively portraying women or their physical appearance. Third, the use of figurative languages, such as similes and metaphors to stereotype, objectify and mock women.

Fourth, Computer-Mediated Communication properties were seen to be a key element in Misogynistic Hate Speech. Such as, memes in which, a combination of pictures and captions contributed in elaborating a stereotypical, vilified and ironic meanings to address women. Besides, the use of lexical surrogates. Finally, Misogynistic hate speech hinges upon references from Islamic writings through intertextuality, which is a strategic way to have a stronger argument to attack women and push a specific extremist narrative. In addition to cultural references articulated in the expressive lexicalizations used by Algerian users.

This research has provided insightful knowledge about Online Misogynistic Hate speech in Algeria. However, there might be possible limitations. The data gathered for this study is based on one case, that is, the incident of Rima. This may result in missing other possible linguistic manifestations of Misogynistic Hate Speech. Further research would carry on investigating with a larger corpus. Another aspect to consider as a limitation is,

General Conclusion

Online Misogyny, in general, has always sustained the researcher's interest because of this personal interest; the researcher would not have been able to pick a relevant case study that highlights the properties of Online Misogyny in Algeria. In addition to the fact that investment in the subject, in general, may provide the researcher with a wealth of inside information to understand the mechanism of Misogynistic. However, this personal connection might be regarded as an aspect that endangers the researcher's objectivity. Furthermore, the Arabic original data are provided and the equivalent translation in English. This translation is purely personal. The translation might not be accurate, especially slang expressions.

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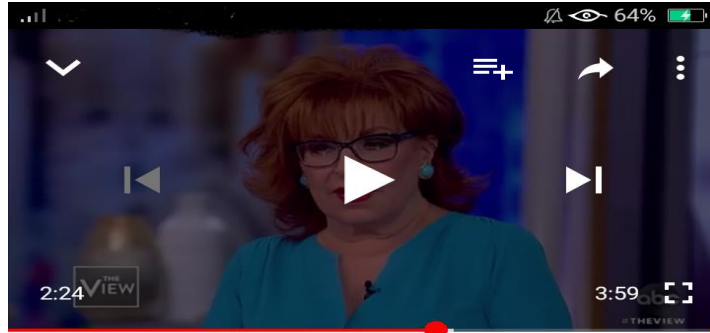
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Appendices

Appendix I: The Comment Section of YouTube




 [Redacted] s ago
Republicans arent pro life, they are pro birth, once the child is born they couldnt care less about what happens to him/her.
591 likes, 34 replies


Parent Comment

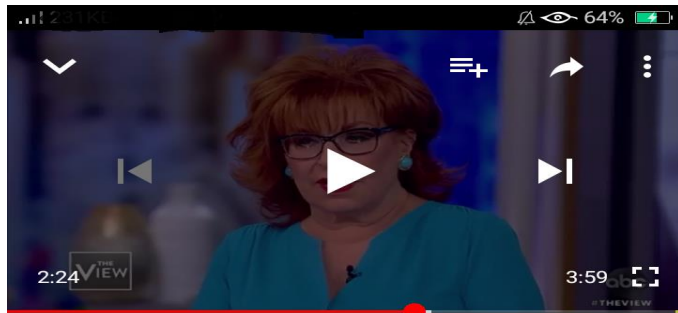
[VIEW 34 REPLIES](#)

Sequences of comments (replies to the parent comment)


 [Redacted] s ago
I think Megan truly doesn't understand long sentences. She always twists what Sunny is saying.
1.1K likes, 13 replies

[VIEW 13 REPLIES](#)


 [Redacted] 3 weeks ago (edited)
Agre with Sunny here 100%. I'm a Catholic, so while the concept of having an abortion




Replies

 Republicans aren't pro life, they are pro birth, once the child is born they couldn't care less about what happens to him/her.
👍 591 👎 💬 37

 Add a public reply...

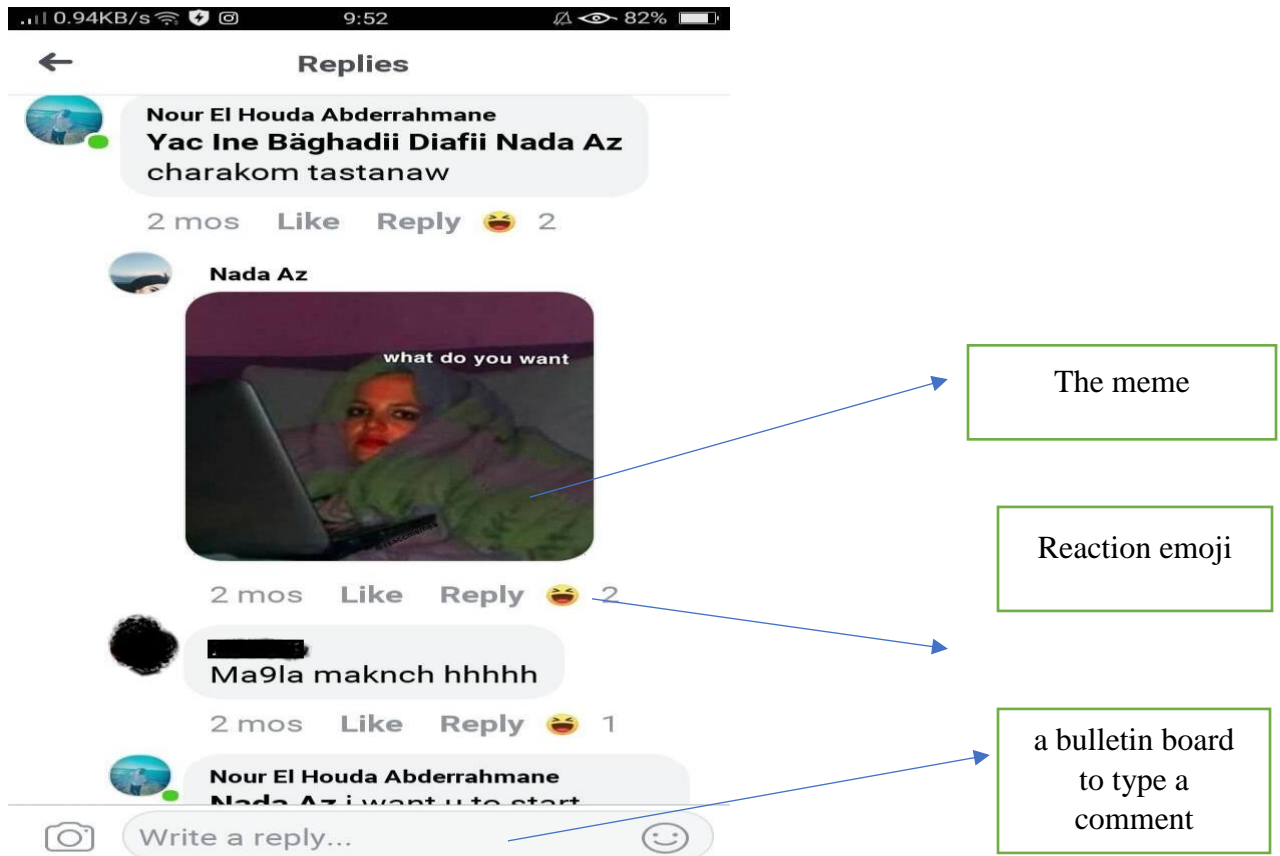
 [redacted] 3 weeks ago
Pro-Jesus is what they are LOL
👍 10 👎

 [redacted] • 3 weeks ago
I bet you have literally no proof.. I know a ton of republican families who do community service, adopt children and help in the foster care system. I'm not republican but u can't put everyone under an umbrella

the bulletin board to type a comment (a reply)

The top two replies to the parent comment

Appendix II: The Comment Section of Facebook



Appendix III: Spoken language Criteria Applied to Netspeak (Crystal,2001, p.42).

	Web	e-mail	Chatgroup
1 time-bound	No	yes, but in different ways	yes, but in different ways
2 spontaneous	No	variable	yes, but with restrictions
3 face-to-face	No	no	no

4 loosely structured	variable	variable	yes
5 socially interactive	no, with increasing options	variable	yes, but with restrictions
6 immediately revisable	No	no	no
7 prosodically rich	No	no	no

Appendix VI: Written language Criteria Applied to Netspeak (Crystal,2001, p.43).

	Web	Email	Chat Group
1 space-bound	yes, with extra options	yes, but routinely deleted	yes, but with restrictions
2 contrived	yes	variable	No, but with some adaptation
3 visually decontextualized	yes, but with considerable adaptation	yes	yes
4 elaborately structured	yes	variable	no
5 factually communicative	yes	yes	variable

6	repeatedly revisable	yes	variable	no
7	graphically rich	Yes, but in different ways	no	no

Appendix V: Examples of Misogynistic Hate Speech

<h3>Different Manifestations of Misogynistic Hate Speech</h3>
<h4>Stereotyping and Objectification</h4>
<ul style="list-style-type: none"> ● هذا تمرد على الدين أيتها العلمانيات الشبه عاريات المقدمات للكافرات قال رسول الله صلى الله عليه وسلم: (يا أسماء ! إن المرأة إذا بلغت المحيض لم يصلح أن يرى منها شيء إلا هذا و هذا - و أشار إلى وجهه و كفيه -) . وإن كنتم فقط تقتدين بالكافرات فإن رسول الله صلى الله عليه وسلم قال: - (بعثت بين يدي الساعة بالسيف حتى يعبد الله تعالى وحده لا شريك له و جعل رزقي تحت ظل رمحي و جعل الذل و الصغار على من خالف أمري و من تشبه بقوم فهو منهم ● السلام عليكم يا جماعة ما الحضنوش..... واحد الحاجة دارت الفيديو و هية لابسة الحجاب عكسة الآية في ا لشارع متبرجة ربي يهديها... وشكرا ● بلاصتكم في جهنم انتم لي خلونا طرونكيل و ما تتعراوش و ما تلبسوش الفيرو و السيرى في الأماكن العامة على الأقل في الشهر الفضيل فقط و تبا لقنات الرداءة و العهر و البخص بهدلتونا الله لا تريحكم يا نساء النبي لسنن كأحد من النساء ^٤ إن اتقين فلا تخضعن بالقول فيطمع الذي في قلبه مرض و قلن قولا معروفا الآية 32 من سورة الاحزاب
<h4>Discredit</h4>

- كفوا عن الترويج للعاهرات، خلاو لبلاد بلعاهرات و المخنثين، و اللي يحوس على بنت الأصل راه يلقى كيما لقيت أنا و اللي يحوس على الخامجة الهاملة راهم مبزعين يجوزو بيهم الوقت الذئاب البشرية و يرميوهم، يستاهلو وجوه الشر
- أنا نلبس الفيزو أو نجري فالصابلات نتعرا فالبحر والزنقا ماكاش رجال في دارنا نفطرو أو نتعشوا برا نخدم و نجيب الشهرية معناه##بلاصتي_ماشي_فالكوزينة_هجالَة_أوماكان_حتى_راجل_يخزر_فيا أنا . هي لحرايمية بنت الزنقالي تخرج عليا
- ما راهم تاع والو هادو غير دارو السبة بالطفلة هديك من ورائهم ناس و جمعيات لخرأ حاشاكم خرجوهم عرايا في رمضان ما هي الا لمطالبة ندير واش نحب راني حرة ، حابين يفسدو المرأة الجزائرية ، السنوات الاخيرة هادي راهو زاد الفسق و التبرج الله يعافينا

Derailing

- لم نسمع القصة من الطرفين يقال انه استغفر الله عندما شاهدها بالفيزو والخمار قبل الاذان سمعاهو قاتلو روح شوف يماك لي هي متوفات فقام بتصرف غير لائق اتجاهها
- عون امن رجل اخذته الغيرة على حرمة المسلمين و رمضان
- عندو الحق ، وهي واش جابها لتما ؟ نتوما باغيين نتحدو الرجال ولاكيفاش ، شاهيا هاد العقلية ال خرجتولنا بيها ، هادي اللي راهي تشوف هاكذا تروح لاوريا تعيش هاد العيشة ماشي تفرضها على بلاد مسلمة ، وحتى الاسلام والله سبحانه يقول الرجال قوامون عن النساء ، وحتى في الارث ماسواش بين المرأة والرجل لان عظمتة ادري واعلم ،، وحتى رجل الامن هي ملزمة باش تحترموا بالسيف عليها تخبط راسها على حيط يعني هدرة راجل الامن ماتمشيش وهدرتها تمشي ! غلبتو رجالتكم هذا لايعني انكن باستطاعتكن تحدي الجميع

Threads of attack

- وجوه الفقائير .نحيكم من الدنيا .قسما . بالله كون جيت حاكم لبلاد .يحبو حكم فرنسا . عاريات

Dominance

- المرأة تطيب و الرجل يعاونها هذا هو قانون الاسرة شاتم أم أبيتم
- ما لقاوش راجل يحكم فيهم ولا يغير عليهم مساكن
- هههه هدي سياسة فرنسا ارعتها مع بوتفليقة باه ترخس المرة والراجل و تصيح فتنه بينهم ويكره بعضهم البعض و الراجل تاع الوقت هد طماع يخب واجد مرتو تخدم عليه و يرضا بكلش تبات البر ولا الدار كيفيف المهم تجيب الدراهم الشعب 75٪ ديوث و ذليل ليس كلش على المرو حتى الراجل يكون راجل حتى المرة تهابو و الحديث قياس
- الله غالب مكانش الرجال ليحكموا كرهو منكم تلقوكم في الزناقي ديرو رايمك لخاطر راكم تخدمو ودخلوهم .المصروف على بيها لازم يسكتو عليكم ابييه هذا ما بقي كملو نتوما حسبنا الله ونعم الوكيل

Derogation

- لهذا بقيتو بايرات
- هادو اشباه النساء خسارة فيهم كلمة امرأة حاشة بنات الاصل والفاميليا اخواتي والله ما حق عليهم واش راح نوليو كي بعد الاجناس يا لطيف
- شواطئ تقو يا لطيف
- بلصتك .في الطوالات .الكوزين .للعيفيات .الشريفات
- بلاستك ماشي في كوزينة في تولات ..حشاكم
- النعجة خير منها حاشى النعجة اذا تمثلوها بهذه الحشرات الانسانية
- !!! وحدة قالت بلاستي ماشي في الكوزينة قتلها بلاصتك مع الميرتاع بلعباس زعفت مني كاش ماقلت
- لي بلاصتها برا صاريلها كي طاكسي لي يجي يركبها ، وحشا لي متستاهلهاش
- بلاصتهم في فنادق دبي مع الشيوخ ههههه



ملخص

تهدف هذه الدراسة إلى استكشاف وبحث خصائص خطاب الكراهية للنساء عبر الإنترنت في الجزائر ، وإلقاء الضوء على الخصائص اللغوية التي تشكل هذا النوع من الخطاب والكشف عن الجانب العدائي المتداول عبر الإنترنت والذي قد يكون له تأثير في تطبيع اللغة والسلوكيات الغير اللائقة تجاه المرأة في الجزائر. يستخدم الباحث تحليل الخطاب للبيانات التي تم الحصول عليها من وسائل التواصل الاجتماعي بحيث يتم تحليل 52 مثال خطاب اكراهيمية للنساء. تتم مناقشة النتائج الرئيسية وتقديم توصية بإجراء مزيد من البحوث حول هذه الظاهرة على مواقع التواصل الاجتماعي. الكلمات المفتاحية: خطاب الكراهية للنساء، تحليل، مواقع التواصل الاجتماعي.

Résumé

Cette étude a pour objectif d'explorer et d'analyser les caractéristiques du discours de la haine misogyne en ligne en Algérie, de découvrir les propriétés linguistiques qui forme ce type de discours et les références. Le chercheur a utilisé l'analyse du discours de 52 exemples obtenues à partir de médias sociaux. Les principaux résultats sont discutés et une recommandation est présentée pour la poursuite des recherches sur le discours de la haine misogyne en ligne.

Summary

This study aims to explore and investigate the characteristics of Online Misogynistic Hate Speech in Algeria, shed the lights on the linguistic properties that shape this type of discourse and the references employed. The researcher uses Discourse Analysis of data obtained from social media in which 52 utterances is analyzed. The main results are discussed and recommendations for further research about Online Misogynistic Hate speech is presented.

Keys words: Online Misogynistic Hate Speech, discourse analysis.