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The Linguistic Practices in Social Media in the Algerian Context: between Human Relations Reinforcement and Hate Speech Proliferation

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Abstract. The current study is an attempt to address some of the issues surrounding social media use with more emphasis on their role in reinforcing human relationships and spreading hatred speech. For the sake of presenting a comprehensive overview of the issue, a blend of quantitative and qualitative methodologies was implemented in the present study to analyse presence and incidence of hate speech and friendly relationship discourse in social media. To embark on such endeavour, a mixed- method, encompassing both a questionnaire and corpus analysis, is adopted. The targeted sample of the questionnaire's addressees consists of social media users (n=100) from different categories of people. The second tool comprises a set of messages, comments and posts that are collected from different social media, especially Facebook. The findings revealed that hate speech, based on ethnicity, race, tribe, skin color, religion and physical appearance, is becoming prevalent among social media users, surpassing the spread of human relationships.

Keywords. hatred speech, social network, human relationship, offensive speech

Introduction

Since the beginning of mankind and up till the present days, language has been considered as an essential means of communication amongst human beings. Being a significant medium of communication, it is central to social interaction in all world societies, regardless of their spatio-temporal factors. The purpose behind language use is to render complex and abstract/covert thoughts semantically and pragmatically accessible to individuals sharing the same language. It is via communication, in both spoken and written forms, that people can share and exchange their ideas, viewpoints and emotions. In such a way, people can establish friendly relationships and verbally express/disclose what is inside their minds and hearts. This interactive activity is a crucial one for interactors, because it remains the sole means via which the latter can cooperate, reinforce human ties that remain a basic social need. The world society is nowadays shifting toward an unprecedented type of communication, increasingly using a lingua franca that is rendering a mass communication possible in an ever-interdependent worldwide social community. Indeed, human relationships prosper through communication, no matter the language shared is. The forthcoming print will foreground language contribution to enhance social communication.

Language as a subject matter has been studied from different perspectives. Initially, studies have endeavoured to focus mainly on its origin as well as the system of rules and structures that govern it. More precisely, these studies were conducted to study language from the tiniest linguistic entities; including sounds, phonemes, morphemes and words to a whole discourse. However, in the previous century, precisely in the 1960s, the social sciences witnessed the birth of a new field known as sociolinguistics, which was initiated by a group of linguists, among whom W. Labov, who believes that language cannot be studied in total isolation from its social context. This new line of research, thus, focuses on studying the relationship between language use and the social world, particularly, how language works within and generates social structures, reflecting community's culture and its perception of the world. In fact, it is through information transmission that sociolinguistics demonstrates how particular society members receive, process, evaluate and transfer this information. Thus, sociolinguistics, as a subfield of the general linguistics, studies language in relation to society and, of course, deserves to be an independent field of knowledge on its own. Sociolinguistics, nevertheless, does not limit its contribution to scoping out language use in social physical settings, but even in online virtual speech communities.

Nowadays, the world is using a new type of communication, a digital lingua franca that is increasingly rendering mass communication possible in an ever-interdependent international networked speech community, transcending all sorts of spatio-temporal confines. Accordingly, human relationships are more likely to prosper through this worldwide online communication, no matter the language shared is. Thanks to these technological means and media of communication, millions of people have established relations with one another without even physical meeting. Differently couched, they have been providing humans with newer, better and quicker ways of interaction. However, the same technological means are used negatively. Indeed, part of the users of such tools resort to these technologies to insult, bully, blame, discriminate others because of their opinions, beliefs, religions, colour, race, etc. Such inflammatory online hate speech has tremendously grown recently, reflecting political climate change and social media controversy. Online distributed misinformation and highly critical discourse have widely contributed to bloodshed ranging from arbitrary executions to ethnocide/genocide.

Antipathetic speech, as a scornful characteristic of human behaviour, has with no doubt existed for a long time since the era of Adam and Eve, this study would more likely sound significant as it attempts to pursue the existence of such normal human communicative acts not in genuine social settings but rather in virtual discursive contexts. Within this sociolinguistic online context, the current study is meant to explore both positive and negative uses of these tools. That is, how people may positively use them for good desires to achieve better acts of communication, and negatively to deliver hate and offensive speeches towards their virtual interlocutors. It precisely aims at investigating how Algerian users, as a sample, exploit social media, mainly Facebook, to disseminate friendly relationship discourse and to spread hatred speech.

2. Theoretical Foundations

2.1. Social media: Advent and Benefits

The history of Information and communication technologies has evolved simultaneously with the development in all life systems, particularly the economic one, and, hence, those world-dominating systems of power. Nowadays, communications can extend from

very cryptic exchanges to integral discussions and mass conversations. Its arrival has caused an unprecedented change in all spheres of human life. In fact, these new technological means have shortened distances, made people gain time and establish acquaintance among different persons the world over. Thanks to these means, millions of people have established relations with one another without even physical meeting. Differently couched, they have been providing humans with newer, better and quicker ways of interaction. However, the same technological means are used negatively. Indeed, part of the users of such tools resort to these technologies to insult, bully, blame, discriminate others because of their opinions, beliefs, religions, colour, race, etc. Such inflammatory online hate speech has tremendously grown recently, reflecting the political climate changes and that social media could exacerbate controversy. The current study is meant to explore both positive and negative uses of these means.

Social media refer to different websites and applications that are conceived to enable world network users/surfers to share contents swiftly, efficiently and instantly. They include all social networks and social media. The latter are therefore defined as websites to connect Internet users who are capable of communicating and exchanging ideas, opinions and information via different Internet-connected tools, viz., laptops, smart phones, tablets, personal computers, and the like. Being used daily by billions of users worldwide, social media is one of the most popular ways of internet communication. Along the same line, Manning (2014) claims that social media is a current phrase that refers to all new kinds of media that involve participants' interaction through technology. Furthermore, one of the most important foundations of social media is connectedness. As a result, it can connect an unlimited number of people from any site at any time.

2.2. Social Media: A Powerful Medium of Communication

Social media is a potent communication tool that has significant influence on all individuals no matter where they are dwelling; urban or rural areas. In fact, in the era of the new technologies, remoteness is no longer a handicap. Not only has digital transformation impacted businesses and made the global accessible, but it has also altered the way individuals communicate.

According to Oberlo (2021), there are 3.78 billion social media users worldwide, accounting for 48% of the world population, and 4.5 billion Internet users. These aforementioned figures demonstrate the increasing importance of digital media in individuals' lives. All spheres have been engulfed by social media. It has long-term impact on how individuals interact with one another, and is now essential component of their daily practices. As long as an individual has Internet connection, he can easily text anyone on the planet. Whatsapp, as well as Facebook, twitter, LinkedIn and Instagram have all contributed to this transition. Thus, people and audiences that were previously inaccessible are provided with information in real-time thanks to this online communication, which, in turn, has raised their awareness about what is going on in other parts of the world.

2.3. Succinct Definition of Hate Speech

Speech is particularly specific to humans to communication different forms with their alike. Yet, the intents behind their communication depend on factors as recipient (who), context (when) and content (what). Nowadays, it is worthy to notice that many Facebook users interact with others for the sake of disseminating hate speech. The latter is multifariously defined, for instance, the Cambridge Dictionary defines it as “a public speech that expresses hate or encourages violence towards a person or group based on something such as race, religion, sex,

or sexual orientation."(2022). In the same vein, Sedler (1996) states that hate speech is any form of expression through which speakers intend to denigrate, vilify, humiliate, or incite hatred against a group or a class of persons on the basis of race, religion, skin colour, sexual identity, gender identity, ethnicity, disability, or national origin.

Comparatively, we can notice that Sedler's definition is much more complete and detailed with regards to different aspects, inciting people to be ruder and offensive. Hate speech is commonly acknowledged to be the type of a prohibited speech which, undoubtedly, limits the freedom of expression since it precludes the debate in a democratic society. In other words, it does not add an extra value to discussions and convincing arguments sharing. On the contrary, this type of speech is conducive to hostility and hatred. Thus, it is categorized as being a dangerous and offending speech against certain people. In this vein, Benesch (2014) defined it as "a dangerous speech that discriminates against certain vulnerable groups in society and incites hatred, amity, and hostility. As it is described, hate speech is the special scourge for minorities." Thus, world states are required to ban "all dissemination of ideas based on racial superiority or hatred, incitement to racial discrimination as well as all acts of violence or incitement to such acts." International Convention on the Elimination of all Forms of Racial Discrimination (ICERD), created in 1966, and in its article 4. Many laws, dealing with hatred and violence, particularly identify such legal reasons for prohibiting hate speech. Thus, we refer to the one provided by the Committee of Ministers Recommendations N° R 97 (20) as one of the definitions attributed to hate speech:

form 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 progressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin. (1997)

In the light of the above principles, it is clear that thorough and explicit hate act forms, as well as their predators and instigators, should be explicitly identified so as to eschew any doubt. Therefore, much more comprehensive and accurate definition is put forward in the General Policy Recommendation of the European Commission against Racism and Intolerance (ECRI), as

The use of one or more particular forms of expression - namely, the advocacy, promotion or incitement of the denigration, hatred or vilification of a person or group of persons, as well any harassment, insult, negative stereotyping, stigmatization or threat of such person or persons and any justification of all these forms of expression - that is based on a non-exhaustive list of personal characteristics or status that includes race, colour, language, religion or belief, nationality or national or ethnic origin, as well as descent, age, disability, sex, gender, gender identity and sexual orientation. (2016)

To limit the scope of the issue under study, viz., hate speech, we refer to the definition offered by to the European Court of Human Rights (ECtHR) of the concept in its jurisprudence. In fact, it is defined it as any thought, data or the action of communication that "offend, shock or disturb the State or any sector of the population," but which are still protected as these are the demands of the "pluralism, tolerance and broad-mindedness without which there would be no democratic society." (1976)

2.4. Hate Speech versus Freedom of Expression

The key value of freedom of expression is to preserve the pluralism of opinion in society. In fact, such freedom guarantees for people the right to express their opinions, and receive information via different social media. The latter represent a direct link between people without government interference. Yet, despite its fundamental nature, this freedom of expression can be limited, particularly when leading to other human's rights and freedoms destruction. Referring to some laws, for instance, Article 19 of the International Covenant on Civil and Political Rights (ICCPR) which prescribes that the enjoyment and exercise of the freedom of expression is subject to certain restrictions, when they are provided by law and are necessary for respect of the rights or reputation of others, and for the protection of national security, public order, public health and morals. In the same vein, the European Convention on Human Rights (ECHR) in its Article 10 prescribes that this freedom can be limited when it is:

prescribed by law and is 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.

In fact, this right is guaranteed for all people no matter their race, colour, religion, class, and ethnicity; however, it can be subject to withdrawal to any person who violates the stated limits. More precisely, people can be deprived of such freedom if they resort to blackmailing, obscenity, perjury, incitement to violence and threats.

3. Data Collection Procedures, Findings, and Discussion

The second part is devoted to data collection, their analyses, and interpretations. Therefore, we endeavour to bridge the gap between the theoretical and the practical frameworks of our research work. More to the point, the gleaned data will be analysed and interpreted in relation with the existing knowledge about the subject under investigation (Social media use between friendly human relationship reinforcement and Hostile Hate speech Spreading)

4. The Research Instruments

To conduct this study, two different instruments were adopted, namely a questionnaire and corpus analysis. In so doing, scientific validity can be reached.

4.1. Questionnaire

The questionnaire is written in English and then translated into French and Arabic. It comprises four sections. The first section is about the participants' personal data. The second is about their use of ICTs in either reinforcing friendship relationships or spreading hate speech, and the third is designed to elucidate the causes and reasons behind hate and offensive speeches particularly in social media. As it is the crux of our study, the fourth and last section consists of one open question, allowing the participants to give their suggestions as regards hate speech mitigation.

4.2. The Selected Hate Speech Posts/Screen Captures

For the sake of scientific validity, it was necessary to select some of the collected hate speech samples posted in the Facebook pages relying on Content Analysis Approach (CAA). In fact, among the seventy eight (78) posts and comments, we focused only on five (05), representing 15.38%, for their appropriate matching of the outcomes of hatred speech.

4.3. Research Setting and Participants

Since our investigation considers multilingual and randomly selected Facebook users, i.e., students, teachers and common people in Tiaret Speech Community as a case study; we viewed necessary to translate the questionnaire into different languages; viz., English, Arabic and French. Whereas, the second tool comprises a set of messages, comments and posts that are collected from different social media, especially Facebook.

5. Questionnaire Findings Analysis

The target population consists of 60 males and 40 females. Their age-bands vary between 20-30 (70%), 31-50 (20%) and 51+(10%). It is noticeable that the heavy majority of the respondents, i.e., 90% (n=70/100), are young Facebook users, and 20% are mid-aged persons. The rest, i.e., 10% are old persons.

Table 1: Respondents' Facebook Account Possession

Options	Number	Percentage
Yes	100	100%
No	0	0%
Total	100	100%

The data above reveal that all respondents possess a Facebook account. This demonstrates that in the era of ICTs, none is able to live without these tools. In fact, they are widely used by all categories of people. In so doing, the world has become tightly interconnected, rendering the whole world society as a small village. Furthermore, the possession of Facebook & Instagram accounts has become a necessity allowing the users to keep in touch with family members and friends, also making new ones all over the world.

Table 2: Informants' purpose behind possessing Facebook accounts

Options	Number	Percentage
Instant/ real-life information	15	15%
Chatting	50	50%
searching jobs' opportunities	25	25%
Marketing	40	40%
All options above	45	45%

Question-item 2 is meant to disclose informants' purpose behind Facebook account creation. In fact, the responses reveal that they use this account for several reasons. Half of respondents (50%) affirm that they use Facebook for chatting. Less than the half, i.e., (40%) utilize these accounts for marketing purposes. The rest of the informants are shared between real-life information and job seeking, 15% and 25% respectively, whereas, some of participants (45%) use these accounts to fulfil all of the options above.

Facebook accounts possession depends on personal reasons which differ from one person to another. Nowadays, Facebook is one of the most popular social media that most of the people

all over the world use it. In fact, statistics demonstrate that 2.9 billion are monthly active users according to Facebook stats and Trends (November 2021). This confirms the importance of Facebook apps which have become as a daily practice that people cannot do without no matter their purposes are.

Table 3: The Respondents' Being Victims of Ill-Treatment via Social Media

Options	Number	Percentage
Yes	60	60%
No	40	40%
Total	100	100%

The numerical data in table 3 show that the majority of Facebook users has been offended by other Facebook users, representing 60% (n= 60), while 40% (n=40) have not been pained. It is well-noticeable nowadays that these social media are negatively used to proliferate hate speech, causing negative emotional, mental and physical consequences. Referring to the above numerical data, one can note that among the target population 60% have been victims of such types of behavior. Though, some Facebook users believe that this behavior is part of freedom of expression, the latter, indeed, is guaranteed by the law, but within some limits to protect other people's moral, and psychological aspects. (cf. Art.19 ICCPR and art.10 ECHR) It should be borne in the offenders' mind that hate speech recipients may experience low self-worth and anxiety, leading to self-harm even suicide in some cases.

Table 4: The Respondents' Reaction to Hate Speech

Options	Number	Percentage
Irritated	08	13.33%
Reciprocal behaviour/ Retaliation	50	83.33%
No reaction/ indifferent	02	03.33%

The fourth question is asked to gauge hate speech recipients' reaction towards such behaviours. In fact, the gleaned data demonstrate that most of offended respondents, i.e., 83.33% (n=50) reacted reciprocally to Facebook offenders. Yet, the rest of them felt irritated or showed no reaction, 13.33% and 03.33% respectively.

Referring to the above responses, one may categorize Facebook users with regards to their reactions towards hate speech into three groups, viz., those who behave in reciprocal way, others who show their irritation feelings and those who remain indifferent. Yet, it is worthy to note that the overwhelming attitude towards hate speech, at least for the targeted sample, is the reciprocal one. The reaction of hate speech victims generally depends on their personal self-emotional conscious such as shame, pride and guilt. In fact, keeping silent to those hate speech may be regarded as two edged swords behaviour, i.e., a powerful reaction on the part of passive people, but it may also be seen as a danger itself. Furthermore, reacting indifferently to some sensitive cases may be a source of stress and uneasiness.

Table 5: The Respondents' Views towards the Motives behind Facebook Offenders

Options	Number	Percentage
Social status	40	40%
Race	60	60%
Skin colour	65	65%
Ethnicity	50	50%
Physical appearance	40	40%

Question item 5 is asked to glean respondents' viewpoints with respect to the most common motives behind hate speech via Facebook. The data collected demonstrates that race, skin colour and ethnicity are the frequent motives behind hate offenders, 60%, 65% and 50% respectively. For the rest of motives, we may notice that the social status and physical appearance gained 40% for each.

Relying on the statistics above, we can say nowadays that offenses are typically related to skin colour, race and ethnicity. Generally, racism can take many types and forms in different eras and under various circumstances. It may comprise prejudice, discrimination and hate speech addressed to minorities, namely, race, skin colour, ethnicity, religion and gender. Furthermore, this act of abuse has not appeared just in the recent years; in fact, it had started from the era of human genesis. Yet, what is worthy to notice is that this behaviour has stereotypically spread in social media with its different forms. Thus, social media can be characterized as a double-edged sword due to their advantages on one hand and disadvantages on the other via diffusing these types of racism.

Table 6: The Use of Different Languages by Algerian Facebook Hate Speech Users

Options	Number	Percentage
Algerian Dialectal Arabic	60	60%
Modern Standard Arabic	20	20%
Berber	10	10%
French	30	30%
English	15	15%
Others	0	0%

The statistical data above show that the most prevalent language variety used by Algerian Facebook users to convey hate speech is ADA, representing 60% of the target sample. Besides, MSA is used by 20%, Berber by 10%, French by 30% and English by 15%.

It is worth highlighting that Algerian Facebook users may use one or many languages to express hate speech. What can be deduced is that ADA is the frequent variety used because of its mutual intelligibility. It is linguistically acknowledged that the higher linguistic distance, the lower mutual intelligibility. In fact, it is noticed that this variety (ADA) is preferred by Facebook users because the latter tend to use their spoken language to communicate in written form. Also, the gleaned data revealed that other dialects (Berber) and languages (MSA, French & English) are

used in limited way depending on the recipients. In the same vein, Gumperz (1968) states that “to refer to the range of dialects, registers and styles typical of a unilingual community of speakers where the choice of one variety over another can have the same social significance as code selection in a multilingual community.”(34).

5. Qualitative Analysis & Interpretation

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

5.1. The Content Collected and Its Analysis

The following part deals with the corpus collected from Facebook pages and accounts. It should be mentioned that the snapshots were selected among a large number (78) of posts, comments and messages. We opted only for five because they match the intents of our study.

Screen capture.1. Hate Speech based on Skin Colour toward a Male



The Facebook post contents above include a photo of ‘Sino’ representing himself as a new member of the group. Unusual attitudinal behaviour towards new subscribers, the new member ‘Sino’ has been bombarded with a series of hateful, disrespectful and pitiless comments concerning his skin colour. Browsing the comments, we can see in the first one, the interjection ‘WOW’ that is usually used to express an exclamation of surprise, wonder or pleasure except in this case, where it was followed by the word ‘BLACK’ and two emojis ‘🤩👎’ that denotes an expression of mockery, sarcasm racism and disgust. It is also interesting to note that some of Facebook users attempt to intensify the emotions by expressing underestimation of God’s creation as used in one of the comments posted under the same image. Moreover, an intensively aggressive, another offender described him as being inferior and ideally suited for second-class citizen; slaves.

In our opinion, these comments are unfair and unacceptable on the part of Facebook users. Especially, if they belong to a group that agreed on rules before adhesion, accordingly, the sort of offenders should be banned when violating these rules. In fact, group members’ commitment allows the admins to delete those insulting, bullying contents and ban their membership. Proactively, a filtering procedure must be implemented to avoid any unethical behaviour.

Screen Capture. 2. Hate speech based on Skin Colour toward a Female



Similarly to the screen capture one, Miss Algeria (2019), namely Khadija Ben Hammou, has received a huge wave of bullying and racist comments by many social media users, especially, Facebook as reported in Echourouk newspaper. All the comments converge towards the idea that she was unfit to hold the title because of her skin color. The shocking comments, which can be categorized as taboo words: vulgarity like(cf. table 7), in name calling and bullying. This reflects how some Facebook users abuse of others simply because they have different skin color.

Table 7: Authentic words, their phonemic transcription, translation and implied meaning

Authentic Words	Phonemic transcription	Translation
كحلة	/kaħla/	Nigger (woman)
كحلوشة	/kaħlu:ʃa/	Nigger (woman)
كشرودة	/gəʃru:da/	Curly hair
مزحوقة	/məzħu:qa/	horrible
شكولاطة	/ʃukulata/	Black-colored chocolate (skin color)

No matter the gender is, those people with black complexions are still badly treated by nonwhite and others, because of the color of their skins. It should be reminded to those who still believe that superiority relying on color as a keystone trait is a void belief. The philosophical theories (cf. David Hume and Immanuel Kante) which considered black people as less than fully human and lacking of personal agency, are revived via these comments; an old idea that lives on.

Screen Capture. 3. Hate speech used in Social media toward the skin color of Algerian football Player



Following the allegation that Hichem Boudaoui refused to grant interviews after the game between the Algerian national team and Democratic Republic of Congo, the player was subject

to appalling verbal abuse by a journalist and Facebook users in comments under the post represented in the above figure. Starting with insulting, nicknaming and bullying him by using vulgar expressions (cf. table 8). In addition, since Hicham Boudaoui is from Bechar (South West of Algeria), the abuse was targeted not only with the reference to his skin colour, but also to his ethnicity, criticizing his accent and not being able to speak the French language as stated in the previous comments:

Table 8: Authentic words, their phonemic transcription, translation and implied meaning

Authentic words	Phonemic transcription	Translation
كحلوش	/kaħlu:ʃ/	Nigro (man)
محتاج	/meʃtəg/	Greedy (gluttonous)
محروق	/maħru:g/	Burnt (dried and roasted because of sun heat)
مشوط	/mʃawət/	Black skin colour (Seared)
سوید	/səwid/	Black skin colour refers to(Black bush-robin)
كافي	/k ʌfi/	Sloven (person who is habitually messy and careless)
صحراوي	/saħr ʌ wi/	Person from the South of Algeria (contempt for Southern people)
بشاري	/beʃ ʌ ri/	Citizen of Bechar (Contempt for dwellers of Bechar south west of Algeria)

With reference to all posts above, which are in fact too rude towards an Algerian football player, we can say that some people do not accept other's success. These types of comments may foster hatred, bullying, and criticism prompted by envy and jealousy.

Screen Capture. 4. Hate speech used in Social media toward Albinism





The above screen capture describes Albinos. It should be mentioned that Albinism is a rare category of hereditary anomaly and genetic process of mutating that impacts pigmentation characterizing the lack of melanin production. This category of Albinos differs from others being pale-skinned, white-haired and short-sighted are, in Algerian context, particularly vulnerable to bullying and they are almost insulted, mocked, harassed and intimidated. As proven in the first picture above, some of them shared their hate speech experiences. However, the second picture provides an example of albinos being abused where some offenders attempted to amplify their emotions by denouncing and insulting Allah claiming (cf. table 9 below) From the aforementioned, we noticed that our society lack of awareness about this disease, which may promote hateful speech towards albinos believing that they are naturally pale, but it is clear that no one should be discriminated on the basis of their genetic mutation.

Table 9: Authentic sentences, their phonemic transcription, translation and implied meaning

Authentic Sentences	Phonemic transcription	Translation
ربي كملولو الألوان كي كان يصنع فيك	/rabikəmlu:lu: alwənkikənʒəsnaʔfik/	while creating you, God was in shortage of colours
نهدرك مع ربي يعطيك صباغة	/nəhdar rabija:ti:ksəbagha/	I will speak to God in order to give you a normal skin colour
ربي خلقك بديشي تاع طين	/rabikhalekbadi:ʃi: ta: ti:n/	God created you with the trash of clay

Screen Capture. 5. Hate speech used in Social media toward Separatist Kabyle People



Algeria is generally identified as being of combined Arab and Berber heritage. The political, social, and economic conflicts between the Arabs and Berbers dates back to 1975 and have since become a regular occurrence. In Jun 27th, 2021, JS Kabylie and Coton Sport played a semi-final match of CAF Confederation Cup, where players presented the kabylie flag and Amazigh language in their uniforms which created a dispute in Facebook posts and comments as demonstrated in the previous picture, where offenders used taboo language, inciting violence claiming that the JS Kabylie does not represent the Algerians and that Kabyles do not have any identity or origins; as an example we can take the following statements (cf. Table 10):

Table 10: Authentic words, their phonemic transcription, translation and implied meaning

Authentic Sentences	Phonemic transcription	Translation
كلاب الدشرة	/kləbdɑʃrɑ/	Dogs of the tribe
حال من لا هوية له, ينسب نفسه الا أي كان	/ħəlmən la hwjətəlahjunsibnafsaħilaaʃkən /	The case of one who has no identity, attributes himself to anyone but anyone
ممثّل الدشرة الملعونة و أمثالك فقط	/mu:maθildɑʃrɑlməʃu:nawaaməθaləkfaqat/	Cursed tribe representative and people like you only

6. Conclusion

The prevalence of hate speech has fuelled horrific real world with violence in speech inflicting deeper wounds on both a social and personal level. The phenomenon of hate speech has attracted academic attention since 2014. To go over the main points of findings, online hate speech in Algeria is most commonly directed towards individuals' skin colour followed by hereditary illness and tribal hostility. Therefore, it is imperative to understand the diffusion of such hateful content in an online setting. Social media has become a breeding ground for heated

debates which frequently results in the use of offensive and racist speeches, owing its origin to stereotypes and convictions that incite users to take advantage of anonymity and immediacy social media can provide, including the fact that it is easy to access and reach a wider population. Online hate speech is characterized by an informal tone and mostly comprises offensive words, insulting labels, taboo words, and generalized statements; as it unfolds in an entirely different medium, it does not necessary have to synchronous time-wise, and very often takes places between people who barely know each other or are completely strangers. In fact, the reactions and attitudes of hate speech victims towards such pitiless behaviour differ from irritation, retaliation to indifference. The relationship between the offender and the targeted person has an impact on his/her reaction, which explains why, in the informants' hate speech experiences, the majority reacted in reciprocal way.

Indeed, with the aid of our informants, previous studies and screen captures, we were able to conduct this endeavour and retain the purpose of offering various recommendations and approaches to fight hate speech via social media in Algeria:

- The Algerian parliament should vote laws to prohibit and thwart hate speech, in general, and online, in particular.
- The possession of Facebook account should be submitted to ID to avoid pseudo names.
- Highly-efficient software should be designed and used to detect any hate and offensive speech whatsoever the language/ dialect is.
- Hateful and offensive discourse should be banned before being publicly posted.
- The assailants should be fined.

Linguistically speaking, the current study is rooted in the field of linguistic practices which best summarizes the culturally significant issues of hate and offensive speeches.

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