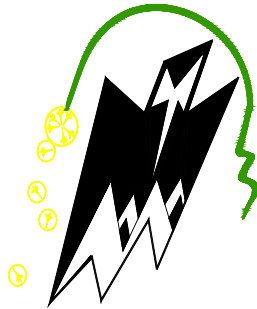


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Title

Facebook Use and the Construction of Social Identity
Case Study: Kabyle-Speaking Female Students of the Department of
English at UMMTO

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To those who trust me

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Abstract

This study is concerned with investigating the influence of the use of Facebook on the social identity of Kabyle female students of the department of English at Mouloud Mammeri University. The study aimed at checking whether Facebook use influences the social identity of the Kabyle female students through the revealing of their real identity and the expression of gender biases which are reflected in the language use of the participants. The investigation is based on a Mixed Methods Research. It combines Sacks et al Model of Conversation Analysis with a questionnaire addressed to a group of Kabyle female students of the department of English at Mouloud Mammeri University. The outcomes are analysed according to Sacks et al Model of Conversation Analysis, semantic conversation analysis and statistical methods of analysis. After the discussion of the results, we have found out that the use of Facebook does not influence the social identity of Kabyle female students in their real context. However, they develop confidence and self esteem in the virtual community. We also found out that the use of Facebook influences the construction of gender identity of the Kabyle Female students through their use of language in their Facebook interactions. Women's language use is undergoing a considerable change in comparison to the nineties: the period of terrorism in Algeria. Consequently the difference in context and means of communication brought out a linguistic evolution in women's speech that is directly linked to their gender and social identities.

List of Abbreviations

- CA = Conversational Analysis
- CMC = Computer Mediated Communication
- F.B = Facebook
- ICT = Information and Communication Technologies
- SIT = Social Identity Theory
- SRT = Social Representation Theory
- Q = Question

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General Introduction

The invention of the World Wide Web by Tim Berners Lee has transformed the human society. As an information and communication tool, it has become more than essential for daily life. In this respect Tim Berners Lee said “*The Web is more a social creation than a technical one*”.⁽¹⁾ It has transformed social life through social networks sites where new kinds of communities and communicative practices emerge. Individuals create virtual communities in which they interact. This new form of interaction influences the way people live, think and hold discussions.

Social networks play an important role in social psychology which is mainly reflected in users’ attitude change, social perception, personal identity, social interaction, and inter-group bias and stereotyping.⁽²⁾ The social networks have given way to a new construction of identity because they are considered to be gender-neutral, egalitarian spaces. Sherry Turkle (1995) asserts that through online interaction, individuals could create multiple identities: a thing which is not possible in real spaces. Social networks users are able to shape and modify their space according to their needs and beliefs. They can give themselves whatever name, picture they want because nobody requires them to give their real identity.⁽³⁾

However, online identities are negotiated, reproduced and indexed by considering the real context of social network users. Many researchers, relying on the works of sociolinguists, have explored the way off-line interaction influences the online communication in terms of power relations and more particularly its influence on social and gender identities’ construction.⁽⁴⁾

Facebook is one of the most popular social networks. It connects users around the world and has changed the way people interact with one another. It allows people to maintain current relationships and to create new ones at the same time. Since its beginning, Facebook has attracted millions upon millions of users and has spread from its initial

college users, to high school users, to professionals and even large corporations. People have also come to rely on this social networking site to assist them in many aspects other than socializing.⁽⁵⁾

The language used in social networks reflects the social status and social identities of the community members. In this regard, Fitch and Senders, *The Handbook of Languages and Social Interaction* 2005, when quoting Paul Drew (1997), assert that it is through conversations that people conduct the ordinary affairs of their lives. Conversations determine the nature of relationships between the community members and the sense of who they are to one another.⁽⁶⁾ Gender biases are expressed both in on-line and off-line interactions. The only difference lies in the way interactions are organized and oriented. This difference affects positively or negatively the social and gender identities of members of a community and more particularly women's identity. Consequently, the increasing membership of women in social networks leads to changes in social organization.

Before the emergence and the wide spread of the internet, many sociolinguists such as Lakoff (1975), West and Zimmerman and Tannen (1990) investigated the relationship between social identity, gender and language use in inter-gender interaction where discrepancies between genders are most salient.⁽⁷⁾ Social identity and gender biases have also been the subject matter which interested many scholars. Among them Pierre Bourdieu in *The Masculine Domination* (2001) and Deborah Tannen in *You Just Don't Understand* (1990) which constitutes an important work in the Difference Theory.

Difference Theory explains the differences in men and women's speech in relation to psychological and social differences and more particularly in term of social power. According to the difference theory, women through their interaction enlarge their involvement with the other interlocutors whereas men seek for independence and hierarchy.⁽⁸⁾ Tannen (1990) examined a set of speech actions such as advice giving, asking

and giving information, gossip and compliments. By analyzing those elements, she argued that women interact to develop intimacy while men socialize to develop hierarchy. ⁽⁹⁾

Relying on Tannen's work (1990), we will investigate the issue of the influence of the use of Facebook on Kabyle-speaking female students' social identity construction in comparison to their real context. This study aims at investigating whether Kabyle-speaking female students, through their interaction in Facebook, contribute by the conversations they hold in maintaining their social identity, and whether this interaction, in return, affects their social status and social roles within their society. Indeed, Kabyle female students when interacting in a virtual community may attribute themselves virtual identity (ies) through the language they use. Having multiple identities affects positively or negatively their social status and social roles.

In the Kabyle society, there are not as many scholars as in the west who worked in this area of research. However by reviewing the works of the western scholars, we realized that it is possible to apply their studies in our context.

The study takes place in both virtual and real contexts. We have selected the department of English at Mouloud MAMMERRI University to be the real context where English is learnt as a second language. Concerning the virtual context, we have chosen Facebook group 'English Master' whose link is: <https://www.facebook.com/groups/257782384370068/>. Facebook is chosen among many other social networks because most of the students join this virtual community for its easiness to integrate and its popularity in the Algerian context in contrast to "Twitter" and other professional social networks like "LinkedIn.com".

The study may face some obstacles during the investigation. In fact, people are not accustomed to share information about who they are in the virtual communities and they

may be reluctant to provide us with the conversations they exchange during their virtual interaction to preserve their anonymity which is one of the main features of virtual communities. Preserving their identities is our duty because our concern is investigating the influence of the use of Facebook on their social and gender identity construction using their conversations. The students' cooperation will hopefully broaden the scope of knowledge in this area and it is certain that they will contribute to that.

The present study aims at answering the following questions:

1. Does the use of Facebook influence Kabyle-speaking female students' social identity and their social roles? If yes, how? If no, why?
2. Are gender biases expressed differently in Facebook when compared to face to face interaction?
3. Do gender biases play the same role in virtual interaction as in face to face interaction?

Attempting to answer these questions, we advance the following hypothesis:

1. Kabyle-speaking female students' social identity and social roles are positively affected by Facebook because in face to face conversation they do not assert themselves but in virtual communication they assert the fact that they are women and not just women but intellectual women.
2. Gender biases are expressed in Facebook differently from face to face interactions, but still they play an important role in orienting the social organization and institutions of Kabyle society.

As a theoretical framework for this study, we adopt Tannen's Difference Theory (1990) and Sacks et al. model of conversation analysis (1974). On the one hand, we use

Tannen's work to focus on the effects that the use of language has on the organization of men and women's subcultures. On the other hand, through Sacks et al model of conversation analysis, we focus on turn taking and turn size because they are the two prominent elements that sociolinguists such as West and Zimmerman have adopted to evaluate men and women speech in conversation.

The theoretical part of this work will be followed by a practical part which is divided into two other sections: the first section is concerned with conversation analysis of Facebook conversations collected from the English Master Facebook group. The analysis will focus on turn taking and turn size of the Kabyle-speaking female students. The second section constitutes a field study carried out with a group of Kabyle-speaking female students by means of a questionnaire. The results of the questionnaire will be analysed using statistical method and semantic conversation analysis.

Notes

¹Tim Berners-Lee, *Weaving the Web* (London: Orion Business Book, 1999), 110, 133, 169 cited in David, Crystal, *Language and the Internet* (Cambridge: Cambridge university press, 2004), vii.

² (Gilbert, Fiske Lindsey:81-88)

³Thomas Douglas and Seely Brown,“*WHY Virtual Worlds Can Matter*”.International Journal of Media and Learning, no. 01(2009):2.

⁴Brook & Boal 1995, Correll 1995, Dietrich 1997, O'Brien 1999, Wellman & Gulia 1999, Wheeler 2001 cited in Samuel M. Wilson and Lighton C .Peterson, “ The Anthropology of Online Communities”, Annual Review of Anthropology, V 31 (2002) 457)

⁵Encyclopedia Britannica, 2010, s.v. “Facebook”.

⁶ Paul Drew, 1997 cited in Kristine L. Fitch and Robert E Senders, ed, *The Handbook of Languages and Social Interaction* (London:, Lawrence Erlbaum Associates Publishers, 2005), 74.

⁷McElhinny, Bonnie, *Theorizing Gender in sociolinguistics and Linguistic Anthropology*. In, *The handbook of Language and Gender*, ed., Janet Holmes and Miriam Meyerhoff,(UK: Blakwell Publishing Ltd, 2003), 21.

⁸Jennifer Coates and Deborah Cameron, eds, *Women in their Speech Communities: New Perspectives on Language and Sex* (.London: Longman. 1988).

⁹ Deborah Tannen, *You Just don't Understand: Women and Men in Conversation* (New York: William Morrow,1990) 24-25.

Chapter 1:
Language in Society

Introduction

This chapter aims at providing an overview of language in relation to society, gender and social identity. It first presents language as a means for constructing social relationship. Then, it reviews the concept of gender in relation to sociology where it explores whether language use enhances the social identity of the members of the same speech community and whether it submits them to the rules of the social organization. After that, it introduces the social networks communities, their way of interaction, and gender identity construction. Since our concern is to investigate the influence of the use of Facebook on the identity construction of the Kabyle –speaking female students, this chapter also reviews the social organization of Kabyle society by putting emphasis on women’s place in this society and the conversational rituals used by Kabyle women. Finally, a definition of social network society and computer mediated communication is provided to introduce the social organization of the virtual communities and the construction of identity in such spaces.

1. Language as a Social Institution

Humans are social beings who form groups and socialize. According to Oxford Advanced Learners’ Dictionary, socialization is the process by which somebody, especially a child, learns to behave in a way that is acceptable in their society. ⁽¹⁰⁾ The process of socialization includes both the transmission of cultural knowledge and of social skills, more precisely, it teaches how to speak and behave within a given society. People socialize through language using the syntax, semantics and phonology of the language and mainly its Pragmatics.⁽¹¹⁾ Bloomfield argues that by speaking the same language, people do not only use the same syntactic and grammatical structures, but also use them to construct strong relationships with the other member of the group they belong to. Individuals use particular a style and register in their daily interaction. The registers contribute to categorize people according to ethnicity,

age and gender. ⁽¹²⁾ The registers are mainly reflected in the speech markers such as address terms and language of politeness.

1.1. Speech Markers and the Enactment of Social Representations

Each speech community is characterized by its Speech Markers which are fundamental for social organization. They create discrepancies between social categorization where some categories are over esteemed and others discriminated. , Giles, Scherer, and Taylor affirm that

....through speech markers functionally important social categorizations are discriminated, and ... these have important implications for social organization. For humans, speech markers have clear parallels ... it is evident that social categories of age, sex, ethnicity, social class, and situation can be clearly marked on the basis of speech, and that such categorization is fundamental to social organization even though many of the categories are also easily discriminated on other bases.⁽¹³⁾

In addition to the enactment of social values, speech markers play an important role in reproducing social representations. Through talk, individuals establish, maintain and modify their social identities. The act of speaking through speech markers contributes a lot in shaping the social identity and in creating social representations. In this respect Morgan (2001) says

For any specific speech community, the concept reflects what people do and know when they interact with one another. It assumes that when people come together through discursive practices, they behave as though they operate within a shared set of norms, local knowledge, beliefs, and values. It means that they are aware of these things and capable of knowing when they are being adhered to and when the values of the community are being ignored ... it is fundamental in understanding identity and representation of ideology.⁽¹⁵⁾

The fact of belonging to the same speech community means that individuals are aware of the conversational practices and their roles in that particular speech community. People use specific linguistic forms to enact and reproduce the social representation of that community. By reproducing the social representations, they reinforce the social differences especially between men and women. The linguistic practices reproduced by women contribute in a

considerable way in marginalizing them as a subordinate social category. As a conclusion speech markers are at the center of creating differences within gender identities.

1.2. Sociology and Gender

The use of language in a social context has attracted the attention of sociologists. The social context varies from physical to institutional. The latter is related to registers or styles of languages and interaction. The social context is concerned with the characteristics of individuals or groups along the line of class, ethnicity and gender. Language use does not only vary according to this context but also forms the social context. It may help to shape, sustain and reproduce the social context. Language use has a cultural dimension that is related to individuals, their social identity, status and their social representations. ⁽¹⁶⁾ According to R. Wodak, sociologists and sociolinguists, like Tajfel, Moscovici and Pierre Bourdieu have drawn assumptions from these contexts to theorize on the construction of social identity through social representations. They introduced Social Identity theory, social representation theory and the concept of habitus respectively. These works demonstrate well how language is used to reflect or reproduce the social context in relation to gender.

1.2.1. Gender as a Social Category

Gender is a social product which is not reduced to the biological and natural differences between sexes. It is concerned with the social differentiation between men and women. Wodak (1997) affirms that gender is *'not . . . a pool of attributes "possessed" by a person, but . . . something a person "does."*⁽¹⁶⁾ Gender differences vary from one culture to another and from one language to another. These gender differences are visible in the way social life and social relations are organized and also in language use.

There is a strong relationship between social gender and linguistics because language reveals the gender identity of individuals through linguistic representation of men and women. For instance, the way men and women are addressed to, differ. Women are usually

called lady, miss, dear in the western societies such as England. These titles represent women as being more submissive to men because they show gender inequalities between men and women. Women are only called by their name when there is equality in the social context they are addressed to.⁽¹⁷⁾ Many Sociolinguists such as Lakoff (1975), Tannen (1990), and Holmes(1998) have studied the issue of men and women style's differences and their relation to the construction of gender identity.

1.2.2. Gender Identity

Gender identity refers to “*one's sense of oneself as male, female, or transgender*”. When one's gender identity and biological sex are not congruent, the individual may be identified as transsexual or as another transgender category. ⁽¹⁸⁾ Gender identity is expressed and reflected through gender expressions “*...way in which a person acts to communicate gender within a given culture; for example, in terms of clothing, communication patterns and interests .A person's gender expression may or may not be consistent with socially prescribed gender roles, and may or may not reflect his or her gender identity*” ⁽¹⁹⁾ Expressing gender identity differs from one culture to another. It reflects the way a given society is organized. Men and women express their gender identity differently. However in some cases, women and men do not express their gender identities as represented in their social context. Men and women highlight their gender identities using different styles in speaking. The following sections will introduce the style differences of men and women and how these differences affect their gender and social identities.

1-3-1 Social Identity Theory and Gender Identity

a. Social Identity

It is difficult to give one single definition to the term identity. It varies from personal, political, national, social, and so on. In our research we are more interested in the social aspect of identity. We shall first define what the self is because it is at the center of each type

of identity mentioned above. In psychology the term self refers to the feeling that something is “about me”. Van Lier in his book *The Semiotics and Ecology of Language Learning* (2004) distinguished between self and identity. According to him the self is the sense of our bodies represented in our brain. Van Lier distinguished between five types of self: The ecological self, the interpersonal self, the extended self, the private self and the conceptual self. ⁽²⁰⁾

According to Van Lier, the ecological self appears from earliest childhood. It refers to the self as perceived in the physical environment. The interpersonal self is characterized by specific signals of emotional rapport and communication. The extended self constitutes the personal memories and anticipations. The private self appears when the child is aware that his experiences are not totally shared with other members of the society. The “conceptual self” or “self concept” is about what the person believes about herself or himself, and not all of it is true. ⁽²¹⁾

The individual constructs her/his identity once she/he is in contact with the other members. His feeling of the self comes when he is contrasted with others.

b. Social Identity Theory

Tajfel and Turner (1979), as quoted in Hogg and Abraham’s *Social Identifications: A Social Psychology of intergroup Relations and Group Processes*, proposed the Social Identity Theory (SIT): a social psychological theory which attempts to explain cognitions and behavior with the help of group processes. SIT’s main interest is “*The group in the individual.*” ⁽²²⁾ It argues that the concept of being one is determined by our belonging to social groups. Another way of viewing how an individual relates to other individuals in society is to ask what *networks* he or she participates in. So there is a common identity between the members of one group in a way that we recognize them from their shared values.

According to SIT, individuals are in perpetual attempts to enhance their self esteem. They are always trying to form a positive social identity in order not to be rejected by the other members of the group. ⁽²³⁾

c. Social Identity Theory and Gender

SIT has been useful for the feminist sociolinguists. They used it to interpret aspects of women language use. For instance Coates argues that women use deeper voices, increased swearing, adoption of falling rather than rising intonation patterns to maintain and enhance their social identity. As a conclusion one can say that speech is a fundamental basis for social categorization. In this respect, identity is negotiated during the course of interaction that is a fundamental psychological process. ⁽²⁴⁾

1.3.2. Social Representation and Women's Subordination

The social representations play an important role in reinforcing the social status of a given social or gender category in any given society. The following will focus on how the social representations contribute in women's subordination.

a. Social Representation Theory

According to Breakwell, Social Representation Theory (SRT) is a socio- psychological theory developed by Serge Moscovici in 1960's. Its aim is to understand and explain how individuals and groups develop, change and communicate their social reality. ⁽²⁵⁾

SRT attempts to describe the ability of individuals to make of their surroundings a meaningful world. It focuses upon processes of interpersonal communication as the determiners of the structure and content of the belief systems which are called social representations. According to Breakwell, Moscovici established four main characteristics for a social representation: the first one is that of organization. This means that social representations are the product of interaction between different individuals of the same

structure or organization. The second one is that social representations are shared by all the members of the group. The third characteristic hold the fact that social representation is collectively produced. The last one is that social representations are socially useful to the members of the group because it is according to them that categories are established and hierarchies are settled. ⁽²⁶⁾

b. Social Representation Theory and Women Subordination

Moscovici (1981) argues that the social representations are the product of the social process. He adds that the social representations influence and are influenced by social identity. According to him, social representation may or may not be in favor of group members. If individuals have a positive social representation, they are highly esteemed within the society; the other members will be subordinated.⁽²⁷⁾ Women, in many communities reflect the subordinated class. They are subordinated in many ways. Sociologists have referred to this type of subordination as “*Women’s subordination*”. The latter is defined as the inferior position of women, their lack of access to resources and decision making etc. And to the patriarchal domination that women are subjected to in most societies. So, women’s subordination means the inferior position of women to men. The feeling of powerlessness, discrimination and experience of limited self esteem and self-confidence jointly contribute to the subordination of women. Thus, women’s subordination is a situation, where power relationship exists and men dominate women. The subordination of women is a central feature of all structures of interpersonal domination” ⁽²⁸⁾

1-3-3- Habitus and the Masculine Domination

According to Wendy Ashall, Pierre Bourdieu, in his theory of cultural capital outlined “*The Masculine Domination*”, introduced the concept of Habitus. She adds that according to Bourdieu Women’ social position is determined by the habitus. He uses the term habitus to refer to the durable and generalized disposition that suffices a person’s action throughout an

entire life. He argues that the perpetuation of masculine domination is at the center of women's subordination. He centered his work on education and work places where gender habitus is omnipresent. Bourdieu goes further in saying that a child is gendered before s/he learns to speak. The gender capital present in the mind of that child follows him in the process of his life. A woman finds herself acting in a feminine way because she has to reproduce the system that she was prepared for since her childhood. By reproducing such system based on masculine domination, she, herself promotes the subordination of her gender within the society. ⁽²⁹⁾

Furthermore, Ashall states that Bourdieu put emphasis on the role that language plays in generating the habitus. He considers language as socio-cultural and political processes through which the social systems are reproduced. According to him the linguistic exchanges between men and women are mainly to establish symbolic relation of power. He refers to the utterances not only as signs to be interpreted but as signs of authority. ⁽³⁰⁾

1. Conversational Manifestations of Gender

The differences between men and women are manifested in the different conversational practices between the two genders.

a. Styles Differences Between Men and Women

Sociolinguists and anthropologists claim that men and women speak differently. Many scholars have analyzed men and women speech to draw their distinctive characteristics, among them Robin Lakoff (1975) and Deborah Tannen (1991). The following presents first Lakoff's *Language and Women's Place* and then reviews the Difference Theory that will be the focus of this study.

a. Robin Lakoff's *Language and Women's Place*

According to Robin Lakoff's *Language and Women's Place* (1975), there are discrepancies between men and women talk that affect the balance of power between the

two sexes. She established a women's register in which she shows that women are more likely to express emotions, unassertiveness and Powerlessness. They use specific linguistic forms to enlarge the discrepancies such as empty adjectives like adorable, charming, sweet and lovely, tag questions and question's intonation, lexical hedges: you know, well, precise colour term such as mauve, and intensifiers like 'just' and 'so'.⁽³¹⁾ Despite the fact that Lakoff's paper is intuitive and personal in nature, it has given way to other sociolinguists to explore the issue of men and women language use. Her work was at the base of establishing "The Difference Theory"

b. Difference Theory

Difference theory is developed as a reaction to Lakoff's deficit/dominance theory (1975). Language differences between man and women became a prominent issue during 1990's. It is at that period of time that a group of scholars set the ground for the theoretical foundation of the difference theory. According to the authors of difference theory who are mainly represented by Deborah Tannen and Janet Holmes, language differences between men and women are due to the difference in their subcultures. People from their early childhood develop a register according to the group they play with. For instance, boys have the tendency to play in large groups with hierarchical social structure. Through their use of language they develop status. Women on the other side are likely to play in small groups of "best friends". Using specific linguistic forms they develop solidarity and intimacy.⁽³²⁾

Deborah Tannen (1990) examined a set of speech actions including advice giving, storytelling, compliments and gossip, asking for and giving information. She concluded that women are more to establish relationships with others rather than establishing hierarchical order like men do. She argues that: "*Conversations are negotiations in which people try to achieve and maintain the upper hand if they can, and protect themselves from other's attempt to put down and push them around*".⁽³³⁾ Through conversation, individuals take

control over others or submit themselves to other. Conversation analysts focussed on the difference between men and women speech where relations of power, dominance and gender identity expression are more salient.

1.2.1. Gender and Conversational Analysis

Conversation is the kind of speech that happens informally, symmetrically and for the purposes of establishing and maintaining social ties. ⁽³⁴⁾ Conversational analysis (CA) emerged in the 70's. Scholars in this discipline based their analysis on the objectives of other theories in sociolinguistics, philosophy and linguistics and sociology.

The sociologist approach to conversational analysis focuses on the organization of everyday life where social activities are structured. ⁽³⁵⁾ Feminists are among the community of scholars who were interested in using conversational analysis to explore the relationship between language, gender and sexuality. According to Henley and Thorne (1975), gender role differences are reflected in the language choice of the participants. ⁽³⁶⁾ There are many characteristics in speech which favor male dominance over women. In this respect Robin Lakoff (1975) argues that choice of language reproduces or reflects women's disadvantage. For her, the language reflects and reinforces patriarchal, male power, and submission of women. ⁽³⁷⁾ Other feminist, like Ficherman, West and Zimmerman, focussed on how gender is reflected in different patterns of men and women's speech.

According to Scott Thornbury and Diana Slade, Ficherman (1983) studied tape recording of inter-gender interaction between heterosexual couples. Through her study, she explored how gendered conversational practices reinforce gender discrepancies in power and status. She focussed in her study on the use of questions and "attention beginnings" by women. In the same perspectives, West and Zimmerman (1983) explored the incidence and the organization of interruptions between men and women. Holmes (1995) examined politeness behaviors, compliments and apologies in men and women talk ⁽³⁸⁾

All these scholars and many others have drawn assumptions from conversational analysis to investigate gender issues and its relation to men and women speech. The main model of conversational analysis used by the feminist scholars is that provided by Sacks, Schegloff, and Jefferson (1974).

a. Sacks' et al Model of Conversation Analysis

The aim of Sacks et al. model of conversation analysis is to analyze talk in interaction in order to see the way the speakers are oriented to the rules of turn taking.⁽³⁹⁾ By the term rule, they do not claim to have established fixed rules which govern turn taking but they claim that turn taking is an accomplishment, achieved as a sequence of mutually respected conventions by the speakers.⁽⁴⁰⁾

Sacks et al argue that people organize their interactions in order to guarantee turn taking between the speakers. Turn taking has many features among them: turn distribution, turn size, turn content. According to Sacks a turn is constructed out of what he called “unit-types”. The latter can be a word, a phrase or a sentence. Turn taking is possible through transition place.

Turn transfer is achieved by either the selection of the next speaker by the current speaker or the self selection where the interlocutor anticipates the turn by interrupting the current speaker to hold the floor in his turn.⁽⁴¹⁾

1.3. The Conversational Rituals in Kabyle Language

The Kabyle language has its own conversational specificities that reflect the social organization of the Kabyle society and its social components.

1-3-1- The Social Organization of Kabyle Society

According to Bourdieu the basic social unit of Kabyle society is the extended family referred to as “Akham”. It includes not only a group of couple and their descendants but gathers all the agnates. Different generations are administered by one leader. He attributes each person with a precise status within the community. This status is usually unquestionable. ⁽⁴²⁾ This system, based on masculine domination, aims to maintain their cultural specificities which manifest themselves in the moral values they transmit. These Moral values are at the heart of women submission. ⁽⁴³⁾ The cultural practices are arbitrarily exercised on Kabyle women in their family life ⁽⁴⁴⁾. The moral values target women as they are an important element in maintaining the honor of the family. He further argues that customs have attributed women with disadvantageous conditions in contrast to that of men. According to him, Kabyle women condition favors customs and prioritize group over them. The reproduction of the social values is the duty of women: men are leaders and women reproduce the hierarchical system that places them in the second position. The Kabyle hierarchy is based on family kinship representation.(la representation de la parenté) .This system gives the right to every men belonging to the social group to take decision instead of women in their social affairs especially marriage. Bourdieu asserts that marriage does not free women from the absolute authority of their father but replaces this authority by the domination of their husbands and more precisely the domination of husbands’ group or family. ⁽⁴⁵⁾

However, the Algerian society and notably the Kabyle society have undergone considerable changes since 1995. The increasing urbanization, the emergence of women in public sphere, the increasing rate of women’s scholarship forced the Algerian and notably the Kabyle people to integrate women in the public sphere in 1999. Yet, the patriarchal

traditions are still present in the spirit of the Kabyle male population. Dujardin in this respect said in her book *Démocratie Kabyle. Les Kabyles : Une Chance Pour La Démocratie En Algérie*(1992) : ".....Car la société kabyle demeure héritière de ses traditions, société patriarcale comme partout au Maghreb, pourtant ici, à idéal démocratique et égalitariste, mais entre hommes seulement" (Dujardin, 1992 : 63-74) ⁽⁴⁶⁾

1-3-2- The Conversational Rituals in Kabyle Language

The following will focus on the rhetoric habits of Kabyle women but before it is worth mentioning the use of code switching by Kabyle people

a- The Sociolinguistic Situation of Kabylia

The Kabyle sociolinguistic situation is directly related to its historical background. Being part of the Maghreb, it has undergone many invasions which contributed in adopting foreign languages such as French and Arabic with the Berber language. (Queffeleg et al 2002) Kabyle people are confronted to the situation of multilingualism since their early years at school. They acquired Kabyle language as their mother tongue. They begin to learn Arabic from their first year at school. Beginning from the third year they start learning French. The contact between the three language leads to Code Switching between them. People tend to move from Kabyle to French, from Kabyle to Arabic and vice versa. ⁽⁴⁷⁾

b- The Conversational Rituals of Kabyle Women's Language

Kabyle women use different rhetoric especially swearing and the language of politeness. However the difference in language use between Kabyle men and women is more salient in the use of the language of politeness. Polite language is the set of expressions or words used in greetings, thanking, wishing that women use in their daily lives. ⁽⁴⁸⁾. Kabyle women since their early age are taught not only to respect others but also to show it

linguistically. The manifestation of polite expressions in women means that they master the rule of social convenience.

Some of the politeness expressions used by Kabyle women:

- God Bless you (-ad ibarak rp^wi) the answer to this expression : God bless your health (ibark am di tzmart im)
- Yes (an3am) , Have faith in God, he will be with you t(yidim yili)
- Expressions of greeting and congratulating: Kabyle women usually do not say “Salam 3alaykoum” (peace on you), they rather say a3lxir fellawen Good morning. To congratulate someone a women would say (health and peace) (sha d lhna) .⁽⁴⁹⁾

Nowadays, Kabyle women extend their social involvement to the virtual communities where some of their speech practices are reproduced. For the focus of the study, the following section presents the virtual communities, their anthropology reflected in their social organization and social identity construction.

2. Language and Internet

The growth of global internet use facilitated the emergence of the virtual communities. The latter display many characteristics according to the members of their members, their purpose and beliefs. They are mainly characterized by their new style in language use and a new consideration of identity construction.

2-1- Definition of Social Network Community

People in the net are grouped in the virtual social networks. Like in real social networks, they take part in the groups that share the same objectives, values and believe with them. Social networks sites are defined as persistent, avatar-based social spaces. ⁽⁵⁰⁾They enable the participants to interact in a long term with other participants. Forming a virtual social community, the participants transmit cultures and meanings using a complex set of interactions by means of computer mediated communication. ⁽⁵¹⁾

2-2- Computer Mediated Communication

The emergence of Internet as a medium for communication has a great influence on language and the way people communicate. Social network sites are now influencing the social communicative behavior. ⁽⁵²⁾

The members of social network communities may communicate both non real time to which we refer to as asynchronous communication) or in real time referred to as synchronous communication using Internet Language. David Crystal in his book *Language and the Internet* (2001) claims that it is difficult to define the language used in the internet because it is in constant change. He coined it with different terms but the most popular one is Netspeak. ⁽⁵³⁾ Netspeak is a subfield of Computer Mediated Communication (CMC).

The latter has the characteristic of a typewritten conversation. This means that its language is oral conceptually but medially written. ⁽⁵⁴⁾ Having this twofold direction makes it difficult to compare it to natural speech. However Netspeak is able to preserve the qualities of natural conversation through turn taking. In addition to this, Netspeak plays an important role in shaping and constructing the social and gender identity of the members of the virtual communities.

2-3- Internet and Social Identity Construction

Thompson (1987) argues that Internet has transformed the spatial and temporal organization of social life. It has created new forms of interaction and gave a new dimension to the social relations between the members of networks communities. This change has had a great impact on the social identity of the virtual inhabitants. It is mainly seen in the expression and perception of their social identity.

It is argued that Internet has made a long path against the traditional distinction of social status. Everyone has the right to participate in the group without categorizing the individuals into well esteemed or inferior. It has brought a kind of gender equality since most of the interactions are held in an anonymous way. This fact makes women feel freer to express themselves. However gender revealed through the language used. The linguistic forms that reveal gender identity in CMC are similar to those present in face to face interaction. They include assertiveness, politeness and typed representations of smiling and laughter. ⁽⁵⁵⁾ Women, in CMC, thank a lot and use forms of apologizing and appreciation. ⁽⁵⁶⁾

Conclusion

Language use is a central element in shaping social relations. It plays an important role in constructing social and gender identity through the conversational manifestations of gender in women and men's speech. Speech differences between men and women contribute a great deal in establishing the social categorization where some categories are well esteemed and some other categories are subordinated. Women's social status is reflected in the social representations which differ from one culture to another and which influence the construction of women's social identity.

The sociology of the Kabyle society shows that the social status of women and the construction of their social identity are reflected in the language they use, particularly the language of politeness. However, with the emergence of the virtual communities, there is change in the social norms which are affected by the means of interactions mainly Netspeak and the anthropology of the virtual communities

Notes

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Chapter 2:
Research Methodology

Introduction

This chapter is methodological and deals with the research design of the study. It describes the research techniques used in investigating the influence of the use of social networks on Kabyle female students' social identity in order to answer the research questions stated in the general introduction. It addresses the issue of social identity, social roles and gender biases in the virtual community compared to the real life.

This section first describes the context of the study and then the sample population. After that, it presents the procedures of data collection which consists of conversations used in the study and the questionnaire presented to the Kabyle-speaking female students of the department of English at Mouloud Mammeri University. Finally, it explains the procedures of data analysis: in the first part, it puts forward the Sacks et al. model of conversational analysis. The second part is devoted to the statistical method and semantic conversation analysis which are used to interpret the results of the questionnaire.

2.1. Context of Investigation

The study has taken place in both real and virtual contexts. The real context is the department of English at Mouloud Mammeri University of Tizi-Ouzou where English is learnt as a foreign language. The virtual context is the English students Facebook group whose name is "*English Master*". Its link is: <https://www.facebook.com/groups/257782384370068/>. The investigation has taken place in the department of English and involves Facebook group English master from 09th April to 28 May 2014.

2.2. Sample Population

The subjects under investigation are forty eight female Kabyle -speaking students of the department of English at Mouloud Mammerly University of Tizi-Ouzou. They are randomly chosen. They are aged between eighteen to twenty nine years old. All of them are Master students. They are all members of Facebook group English Master. They have acquired enough knowledge in English language which helps them to interact and converse fluently in English both in real and virtual spaces.

2.3. Procedures of Data Collection

To compare the social identity of Kabyle female students and the role that gender biases play in the virtual community, we have used two types of data collection procedures: Facebook conversations and the questionnaire.

2.3.1. Facebook Conversations

The collected corpus is based on thirty inter-gender conversations held in English between the male and female students at the department of English who are at the same time members of Facebook group “English Master”. They constitute the main corpus of our study. Sometimes we find conversations where the participants code switch to French, Kabyle, or Arabic. The conversations vary in length according to the subject of interaction between the students. We have selected conversations that deal with different topics: sixteen conversations about Friendship, nine conversations about studies and revisions, three conversations about culture and life matters, and three conversations about love affairs. We have collected them from 09th April 2014 to 28th May 2014.

The following presents the questionnaire as the second type of data collection procedure.

2.3.2. The Questionnaire to the Female Students of the Department of English at UMMTO

The questionnaire is composed of 22 questions. They are of two types: closed and open ended questions. In the first type, the participants are required to choose the appropriate answer by ticking in one or more than one boxes. In the second type, the participants are asked to respond by their own statements: they are asked to give their opinions. The questions are grouped according to their aim and are divided into five sections: the first section deals with participant's profile, the second section is about social identity in Facebook community. The third section is concerned with gender and language in Facebook community. The fourth section is devoted to social roles both in virtual and real interactions. The fifth section deals with Gender identity both in virtual and real communities. We have distributed the questionnaire to the sample population in the 20th May, 2014 .

2.4. Procedures of Data Analysis

Facebook conversations are analysed according to Sacks et al.'s Model of Conversation Analysis (1974) (see chapter one). The results of the questionnaire are analysed following the mixed method that combines both quantitative and qualitative methods of analysis. The quantitative method, using statistical method, is applied in interpreting the results of the closed questions. The qualitative method, relying on conversational theories, is used to analyse the results of the open-ended questions.

2.4.1. Sacks et al.'s Model of Conversational Analysis

The internet language shares almost the same characteristics with the oral and natural speech (see chapter one). Thus we applied Sacks model of Conversation Analysis (1974) to analyze Facebook conversations.

Facebook conversations are analysed according to the rules of talk in interaction provided by Sacks et al(1974)(see chapter 1). The aim of this analysis is to see how the social identity of Kabyle female students is constructed in Facebook through turn taking, turn size. Unfortunately the study cannot investigate interruption and silences in the conversations because even though Internet language shares characteristics with oral speech, it is not at one hundred percent natural.

We proceeded to the conversation analysis as follows:

- Females' turn taking is quantified according to the proportion of their turn taking in comparison to their male interlocutors.
- Turn size will be analysed in relation to the length of females' turn always in comparison to males' ones.

2.4.2. Statistical Method and Semantic Conversation Analysis:

We have opted for the qualitative and quantitative methods to analyze the data collected from the questionnaire because of the different questions we have: closed and open questions.

Quantitative data are elicited from the closed questions. For better readability, the results are highlighted by means of histograms which make visible both the number of answers and their related percentages.

We proceeded in the calculation of the percentage using the rule of three.

The rule of three is applied as follow:

$$x = \frac{Z \times 100}{Y}$$

X is the calculated percentage, Z is the value of the similar answers, and Y is the total number of the participants.

Concerning the open ended questions, we will interpret the data using Semantic Conversation Analysis.

Conclusion

This chapter shed light on the research design of the study. It presented the means of data collection and the procedures of data analysis. It explained the usefulness of applying the mixed method approach that combined Sacks et al.'s model of Conversation Analysis with a questionnaire technique. Sacks et al.'s model of Conversation Analysis is adopted to investigate the turn taking and turn size in Facebook conversations. While the questionnaire is used to provide valuable insights on how the subjects under study construct their social and gender identities in Facebook community in relation to their real context that is the Kabyle society.

Chapter 3:
Results of the Study

Introduction

This section is empirical. It presents the results of the questionnaire addressed to a group of 48 female students in the department of English at Mouloud Mammeri University who are at the same time members of Facebook community. It discusses the results according to the research questions and hypothesis set in the general introduction.

3. Presentation of The Results of The Questionnaire

The results of the questionnaire are presented in histograms, pie charts and tables for more readability. The histograms and pie charts are used to interpret the results of the questions with many variables in order to make their values and rate more visible. The tables are used to interpret the numerical data.

3.1. The Results Obtained From Section One: Participants' Profile

- **Age Category**

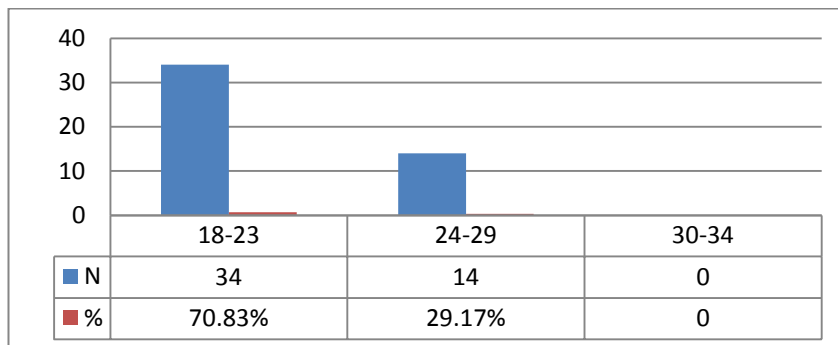


Diagram 1: Age Distribution of the Participants

The majority of the participants are in their early twenties. They represent 70.83% of the participants. Only 29.16% of the participants are aged between 24-29 years old.

- **Q 02: How long have you been using Facebook?**

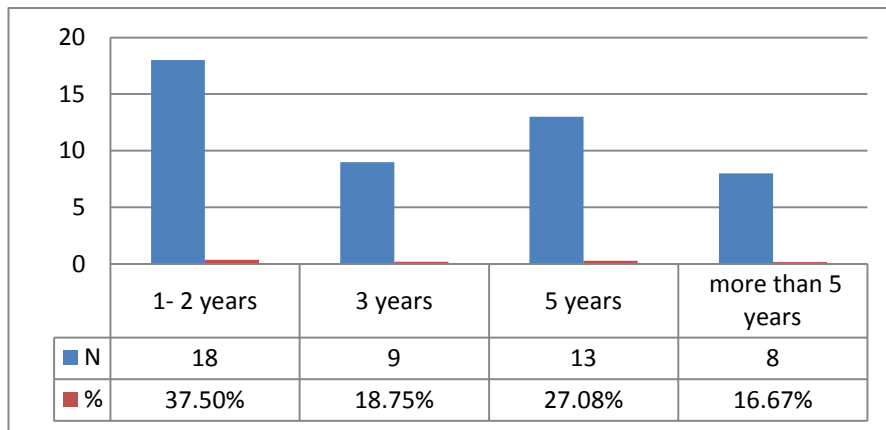


Diagram 2: Participants' Period of F.B Use

The results show that 37. 5% of respondents have been using Facebook since 1 to 2 years. 18. 75% of them have been using it for 3 years ago, 27, 08% answered using Facebook for 5 years and

16. 66% of the participants use Facebook since more than five years.

• **Q 03 : How many friends do you have on Facebook**

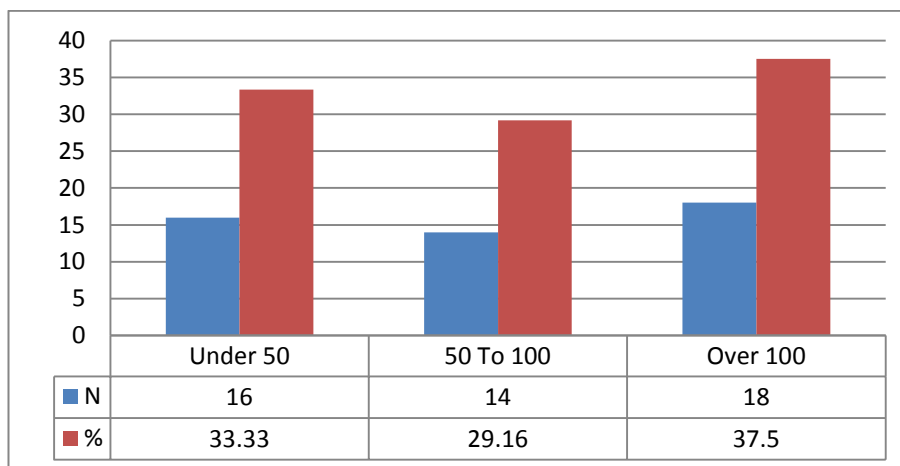


Diagram 03: Number of Participants' F.B Friends

From Diagram 03, we notice that 37.5% of the participants have more than one hundred friends, 33.33% of the respondents have less than 50 friends. The other proportion represented by 29.16% has between fifty (50) to one hundred (100) friends.

• **Q 04: For which reasons do you use Facebook?**

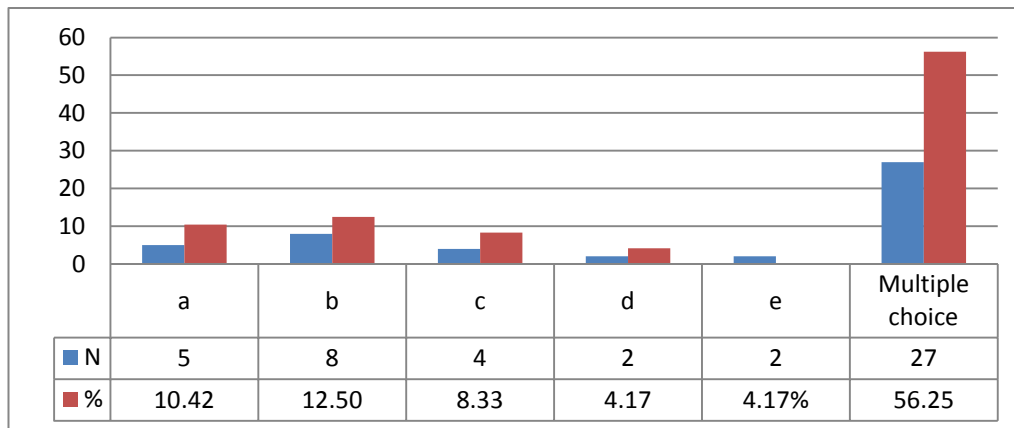


Diagram 4: The Reasons Provided by the Students for Using F.B.

Diagram 04 reveals that 56.25% of the respondents use Facebook For multiple reasons. It represents a considerable percentage in comparison to the other choices. The other rate is mitigated between the other choices given to the students.

3.2.The Results of Section 02: Social Identity in Facebook Community

- **Q 5: a. Do you reveal your real identity in Facebook?**

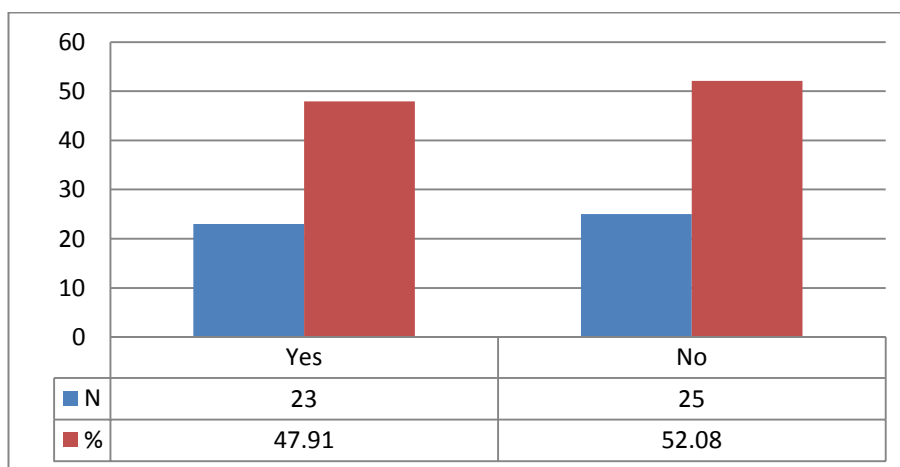


Diagram 05: Students' Revealing Real Identity in F.B.

The proportion of yes and no answers to whether the participants reveal their real identity in Facebook are very close. 47. 91% of the respondents reveal their real name and show their real picture in Facebook. 52. 08% answered “no” for revealing their real name and pictures.

b. Why ?

The majority of the participants who answered by ‘no’ justified their answer either in term of male’s misuse of Facebook which generates the feeling of insecurity to show their real picture or their real name in Facebook or the preference to keep Facebook a virtual context in which they adopt a virtual identity . Those who answered ‘yes’ justified their choice in terms of the trust they feel towards their friends. Others justified their choice by the fact that they assume who they are both in real and virtual communities.

- **Q 6: Do your F.B male friends treat you differently when they know that you are a woman?**

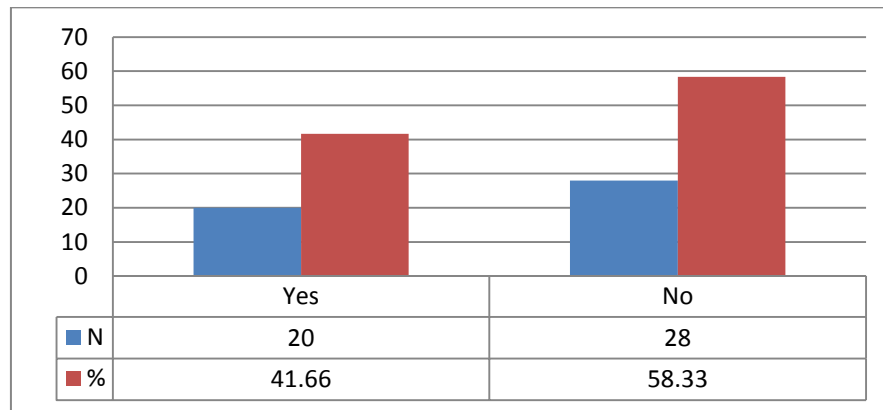


Diagram 6: The Influence of Participants’ Gender Identity on Males’ Behavior

This diagram shows that the respondents to question 08 by “yes” or “no” are close in rate. 58. 40% answered that they are not treated differently by their male interlocutors when they know they are women. The majority of those who answered “No” said that since they know their contacts in real life, they do not feel this difference and they are treated in the same way as boys with no differentiation.

The proportion of “yes” answers is 41. 66%. Some of the answers are justified in relation to boys’ use of politeness in their conversation to have girl friends. Others justified their answers saying that their male friends ask them a lot of questions. Finally, another frequent answer is that boys treat them differently just because they are in a virtual world.

- **Q 07: Does anonymity in Facebook encourage you to express yourself more comparing to real life?**

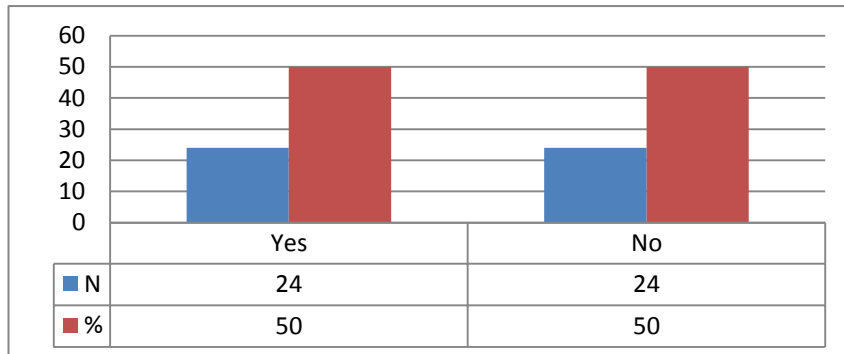


Diagram 07: Anonymity and Female Freedom of Expression in F.B

The participants' opinions are divided equally. 50% think that anonymity in Facebook helps them to express themselves freely. They argued that being anonymous encourages them to express their feeling and thought without misshaping their self image. Others justify their answers saying that in virtual community they are allowed to lie.

The other half of the participants answered 'no'. Some participants justified their choice in relation to honesty and not being hypocrite. Others argued that being oneself makes them at ease.

3.3. The Results Obtained from Section 03: Gender and Language in F.B

- **Q 08: Do you choose your Facebook friends according to their gender?**

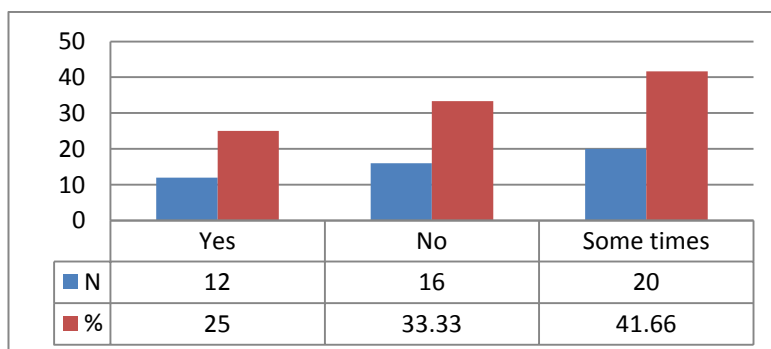


Diagram 08: Females' Choice of Friends According to their Gender

The majority of female students answered that sometimes they choose their friends according to their gender.

The participants answering “sometimes” didn’t give clear reasons. For those who answered “no”, they argue that Facebook is a space where equality of gender occurs so no need to choose friends according to their gender. Those who answered “yes” either say that they do not want to establish relationships with boys because they are liars, or “I am female and males are more interesting to me than girls”.

- **Q 09: do you have more female or male friends in Facebook?**

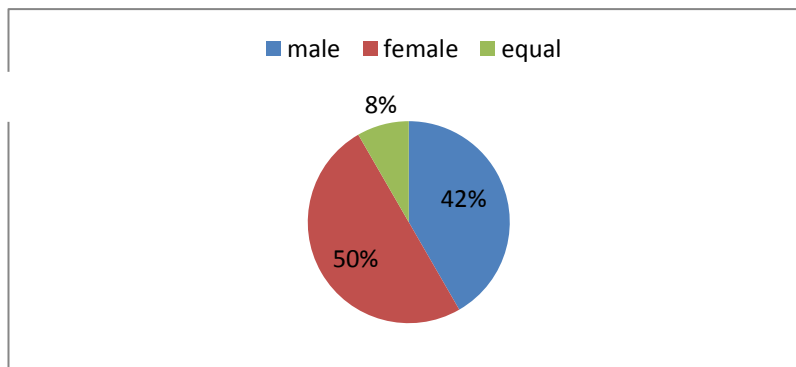


Diagram 09: Distribution of F.B Participants’ Female and Male Friends

As it is highlighted in diagram 09, fifty percent (50%) of the participants have more female friends than male ones.

- **Q 10: When do you start conversations in Facebook?**

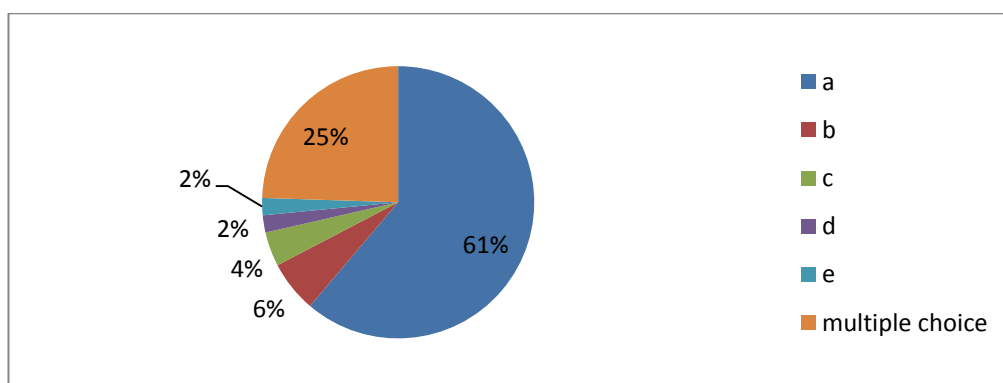


Diagram 10: Starting Conversations in F.B.

The diagram 10 shows that 61% of the participants start the conversations when they already know the person (a) and 25% start the conversation in multiple occasions.

Q 11: When do you contribute more than your male friends in Facebook?

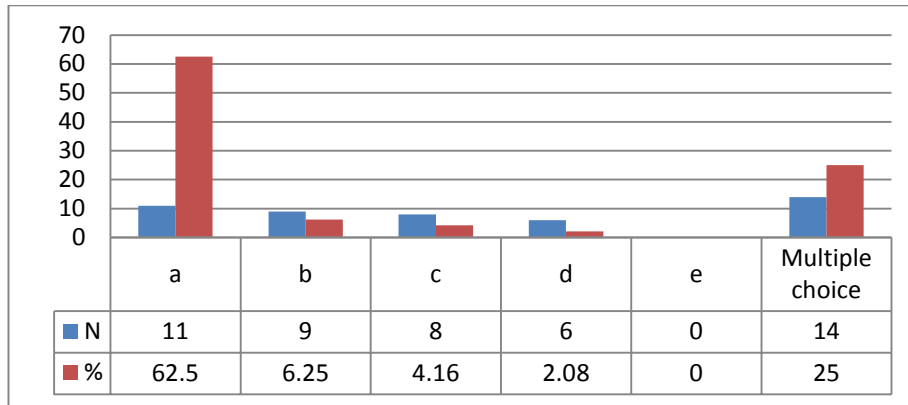


Diagram 11: Participants' Contribution in F.B Conversations

From diagram 09 we notice that the contribution of the participants in Facebook conversations is various. They relates to studies (a) , gossiping (b), love and friendship (c) They also contribute when they have to prove their status as students (d.)

• **Q 12: “When do you usually interrupt when talking to your male friends?”**

	When males impose their opinion	To introduce a more valid argument
Interruption	35. 41%	64. 58%

Table 01: Females' Interruption in F.B.

The results show that 64. 58 % of the female participants in Facebook conversations interrupt their male friends when they want to introduce a more valid argument to sustain their conversation.

• **Q 13: Does Facebook affect your Social status?**

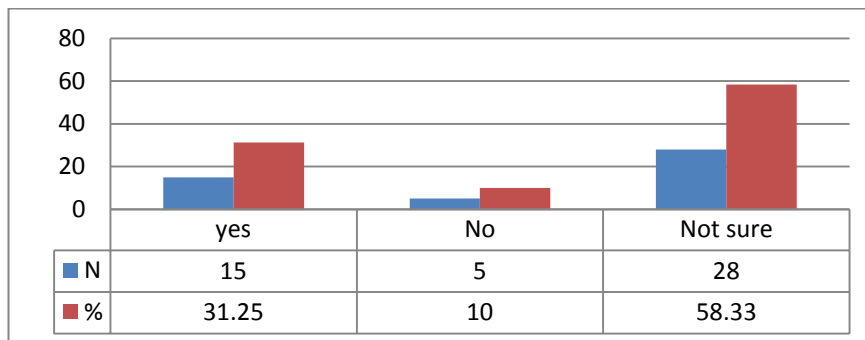


Diagram 12: F.B Influence on Female's Social Status

From diagram 12, it is clear that the majority of the respondents express uncertainty about the influence of Facebook on their social identity.

- **Q 14: How do your male friends usually call you in Facebook?**

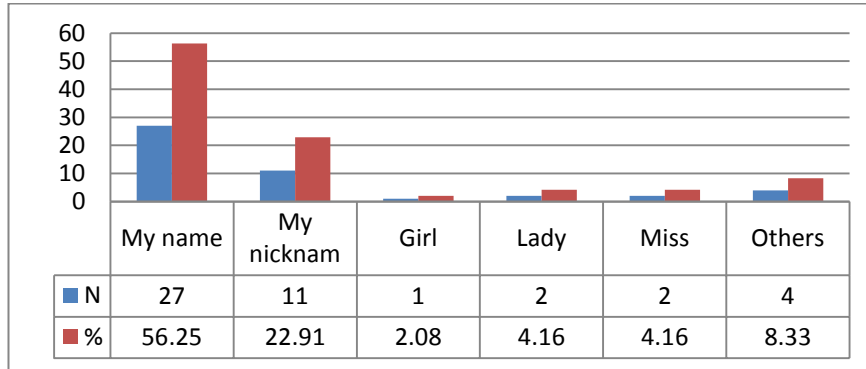


Diagram 13: Use Females’ Names of Address in F.B

According to females’ answers, they are usually called by their real names. The other proportion is mitigated between nicknames, girl, lady, miss and others respectively.

- **Q 15: Do you think that being called lady, miss, or girl by your male friends affect your social identity?**

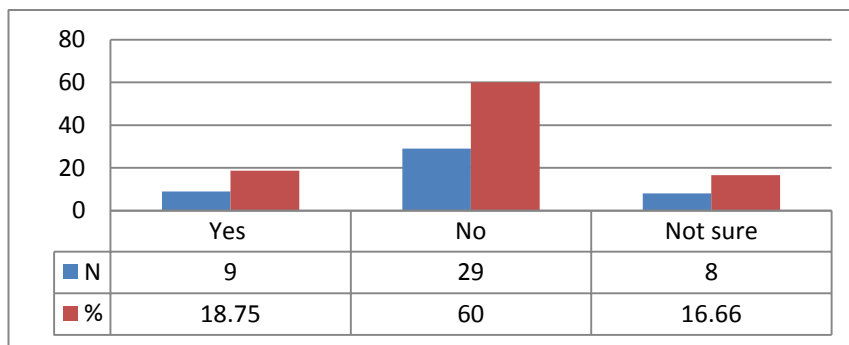


Diagram 14: The Effect of Names of Address on Female’s Social Identity

From Diagram 14, it appears that 60% of the female answered ‘no’. The participants who answered ‘yes’ and those who are not sure are close in rate.

- **Q 16: Do you use polite expressions like “would you like”, expressions of gratitude like “thank you so much”, apologizing like “ really sorry” in Facebook more than in real life?**

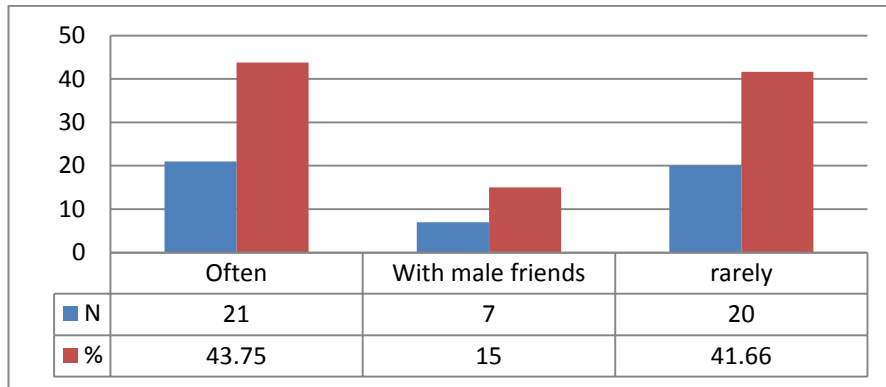


Diagram 15 : Female’s Use of Politeness both in Real Life and F.B.

The results obtained in question 16 show that 41. 66% of the participants rarely use polite forms in Facebook compared to their real interaction. Close to these results, 43. 75% of the participants often use the polite forms more in Facebook than in real life interaction. 15% use polite forms in Facebook only with their male friends.

- **Q 17: Do you ask a lot of questions on the Net in contrast to your real life conversation?**

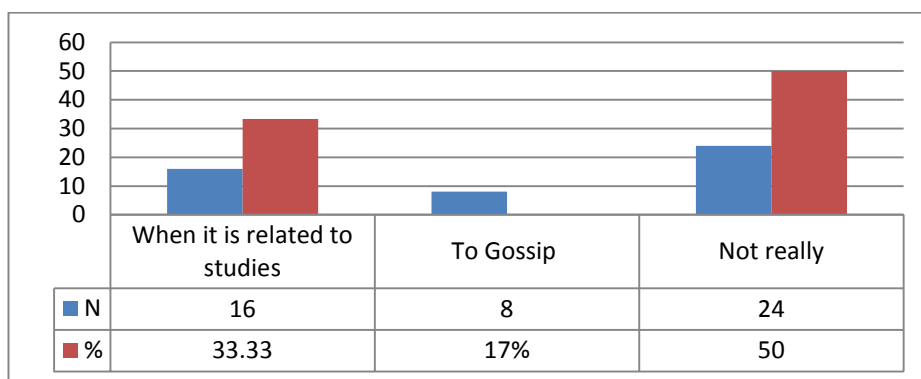


Diagram 16: Asking Questions in F.B

Diagram 16 shows that half of the participants do not really ask lots of questions to their Facebook male friends.

3.4. Results Obtained from Section O4: Social Identity both in Real and Virtual Worlds

- **Q 18: Does Facebook influence your social identity as a Student?**

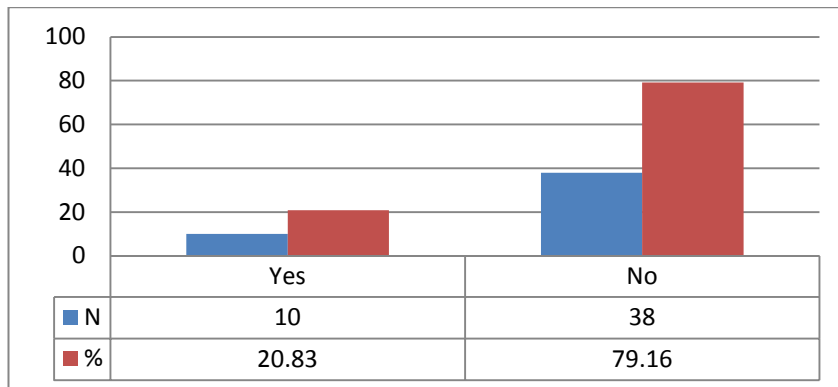


Diagram 17: F.B Influence on Females’ Student Status

From Diagram 10 we notice that the majority of the participants answered “no” .Only 20.83% think that Facebook influences their social status as students.

- **Q 18: In your opinion how can F.B promote the status of women as students in real life?**

Most of the respondents answered by *I do not know*. Only a small proportion answered by saying ‘*By giving a good image of female students*’.

- **Q19: Do you think that women’s opinions are more accepted in Facebook than in their real life?**

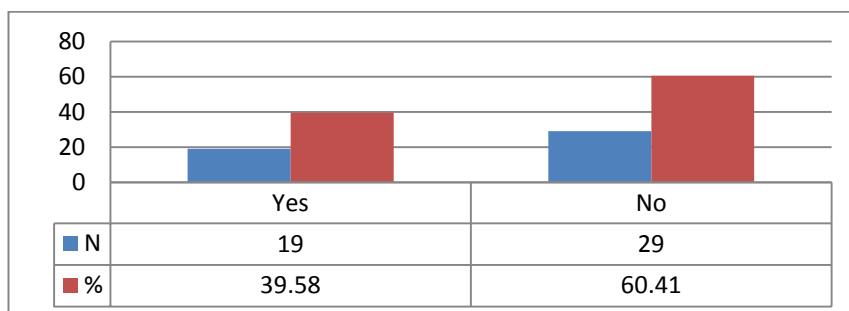


Diagram 18: Males’ Acceptance of Females’ opinions in F.B.

Diagram 18 shows that 60. 41% of the participants think that their opinions are not more accepted in Facebook than in their real life context. The majority of those did not gave the reasons why. Only three out of fifty answered by saying that it happens that women

opinions are accepted in Facebook just because everyone is polite in that virtual space and men want to preserve their image by accepting females' opinions so that females consider them as "open minded". Another argument is that females prefer to talk with male friends rather than female friends that's why males take advantage of that and do not accept their views. Finally, one argues that even in real life women's opinions are accepted and Facebook does not play any role in imposing their opinions but it is their surrounding who make their opinions more accepted.

Those who think that their opinions are more accepted in Facebook justify their choice by pointing out to the fact that Facebook is a virtual world where boys do not impose their social status. Others related it to the absence of face to face contact.

- **Q 20: Do you think that self esteem and confidence that women experience in Facebook extend to outside F.B?**

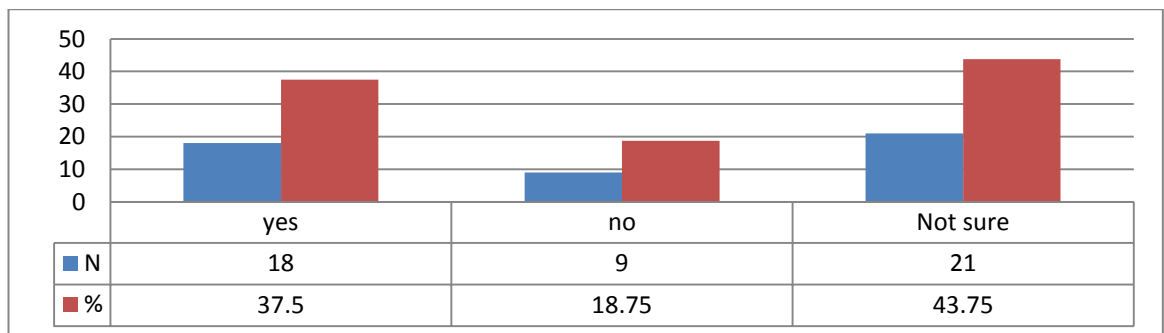


Diagram 19: The Extension F.B Self Esteem and Confidence to Females' Real Context.

This diagram shows that the majority of the participants are not sure about the extension of the self confidence felt in Facebook to their real context

3.5. Gender Identity both in virtual and real life

- **Q 21: Do you feel stereotyped in Facebook because you are a woman?**

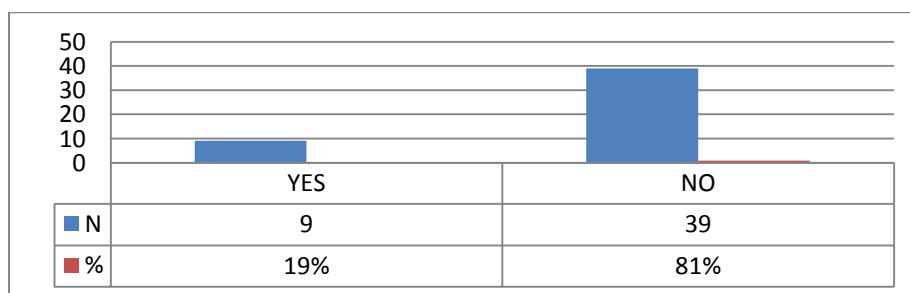


Diagram 20: Females' Stereotypes in F.B.

The table highlights that 81 % of the participants answered that they do not feel stereotyped by their male friends in Facebook because they are women. Only 19 % responded by “yes”

- **Q 22: Are the Gender biases expressed in the same way as in real interaction?**

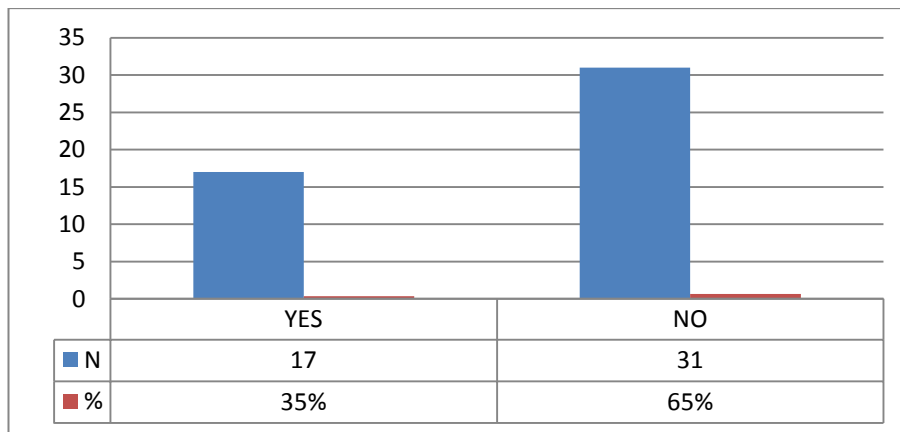


Diagram 21: Expression of Gender Biases in F.B.

Diagram 21 shows that the majority of the participants think that gender biases are not expressed in Facebook in the same way as in real life. Only 35% think that gender biases are expressed in the same way both in virtual and real context.

- **Q 23: Do you think that your male Friends choose topics to discuss according to your gender identity?**

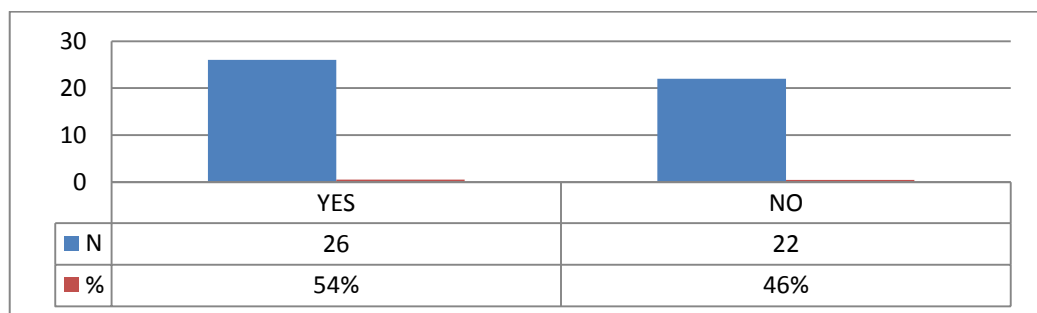


Diagram 22: Male’s Choice of Topics According to Females’ Gender Identity

54 % of the participants do think that their male friends choose topics to discuss according to their gender identity.

The presentation of the results obtained from the profile of the participants demonstrated that 70.83% of participants are in their early twenties. It also shows that the participants enlarge their virtual community in Facebook since 37.5% of them have more than one hundred friends.

In addition, the results of the section: Social Identity in Facebook Community revealed that 52.08% of the participants do not use their real names and real pictures in Facebook because of the insecurity they feel and the need to protect their image. Furthermore, the section of Gender and Language in Facebook Community reported that the participants construct their gender identity in their choice of friends. However, there is equality between males and females in terms of language use. The equality in language use between male and female mainly consists in the use of language of politeness and the use of terms of address.

The results also showed that the majority of the participants are not sure whether Facebook influences their social status as students. Indeed, even their opinions are not more accepted in Facebook than in real context. However, the gender biases and stereotypes about women are not expressed in the same way as in face to face interaction.

4. Results of Conversational Analysis

This section aims at analyzing thirty conversations gathered from the English Master Facebook group. The conversations are analysed according to Sacks et al (1974) Model of Conversation Analysis in terms of turn taking, turn size and interruption (see chapter 2). The results are presented in tables because they are numerical data without many variables.

4.1. The Result of Conversational Analysis in Term of Turn-Taking

The Turn taking in the conversations is analyzed by counting the value of turns taken by the females and those taken by the male interlocutors. The total number is quantified and converged to percentage using the rule of three (see chapter 2). At the end we compared the two proportions.

	Female	Male	Equal
Turn-taking	36.66 %	10 %	53.33 %

Table 02: Turn Taking Distribution in F.B Conversations

Table 01 shows that 53, 33 % of the participants take turn equally when conversing with their male interlocutors following the rule where the current speaker selects the next speaker. It also shows that 36,66 % of the participants who take the turn more are females. Only 10% of male participants take turn more than their female interlocutors.

4.2. The Results of Female Turn Size

	longer	equal or shorter
Turn size	19.88 %	80.11 %

Table 03: Turn Size of Female Participants in F.B Conversations

From table 02 we notice that only 19, 88 % of females' turns are longer than those of their male interlocutors. 80, 11% of their turns are equal or a bit shorter comparing to those of males.

4.2.1. Turn Size in Conversations Related to Studies:

	Longer	Equal or shorter
Turn size	15.09 %	84.90 %

Table 04: Turn Size in Studies' Conversations.

Table 03 presents the results of turn size in the nine conversations related to studies. It reveals that 84, 90% of female participants' turn size is shorter or equal to that of male participants when the subject is related to studies. It also shows that 15, 09 % of the female participants contribute more than the male participants.

4.2.2. Turn Size in Conversations Related to Love Affairs

	Longer	Equal or a bit shorter
Turn size	41.66 %	58.33 %

Table 05: Turn Size in Conversation Related to Love Affairs.

This table presents the results of turn size in the three conversations related to love affairs. The results show that female participants, when talking about love, contribute at 41, 66% more than their male participants. This rate is considerably higher than that which is related to studies (see table 03)

4.2.3. Turn Size in Conversations Related to Friendship

	Longer	Equal or a bit shorter
Turn size	24.67 %	75.32 %

Table 06: Turn Size in Conversations Related to Friendship.

Table 05 summarizes the results obtained for turn size in 16 conversations related to friendship. It is clear that the turn sizes of females are at 75, 32 % equal or a bit shorter compared to those of male participants.

4.2.4. Turn Size in Conversation Related to Culture and Life Matters.

	Longer	Equal or a bit shorter
Turn size	28.57 %	71.42 %

Table 07: Turn Size in Conversations Related to Culture and Life Affairs.

This table reveals that the female turn sizes in the three conversations related to culture and life affairs are equal or a bit shorter to those of males at 71, 42%.

The results of conversational analysis revealed that the participants do not hold the floor when interacting with their male friends. They also showed that turn size of the female participants in all types of the conversations are equal or a bit shorter compared to those of their male interlocutors.

Conclusion

The results of the questionnaire and conversation analysis have provided us with important elements concerning the way the use of Facebook influences Kabyle female students' construction of both their social and gender identities in comparison to real life. The subjects' answers to the different questions gave an overview of the revealing and construction of the self in a virtual community. Concerning the expression of gender identity through the language used in Facebook revealed that the majority of the participants do not express their gender identity through the language (contribution, turn – taking, turn size, interruption , asking questions, names of address), but there is rather a kind of balance between men and women use of language.

In addition to that, the results demonstrated that Facebook is considered just as a virtual environment whose influence does not extend to the real life. Yet, there is a kind of change in the social categorization of females and males in Facebook community that is reflected in the

difference in the expression of gender biases and stereotype which still do not extend to the real life.

Chapter 4:
Discussion of the Results

Introduction

This chapter aims at discussing the results of the study. The outcomes of the questionnaire and conversational analysis are discussed according to their presentation in the section of data analysis in order to answer the research questions and hypotheses set in the general introduction. The results obtained from both conversation analysis and the questionnaire are discussed simultaneously to combine the answers of the students with the valuable information about their Facebook interaction found in the collected Facebook conversations. The results obtained from conversational analysis are interpreted according to Sack's et al model of conversation analysis. While those obtained from the questionnaire are discussed using conversational semantic analysis and quantitative statistics (see chapter 2).

1. Participants' Involvement in Facebook Community

The results obtained from the study revealed that 37.5% of the participants (see diagram 03) have more than one hundred friends. This is interpreted in relation to the growing female's involvement in Facebook community. Female students maintain their current social ties and form new relations where they relate their off-line world to the on-line community. Thus they give themselves the opportunity to create communities with shared interests and beliefs. In addition to the participants' number of friends, the age of the participants raises important facts in relation to Facebook use. For instance the analysis of the participants' age revealed that 70.83% of the Kabyle speaking female students are aged between eighteen to twenty three years old (see diagram 01). This high rate denotes that the youngest people are more to go to cyber space. The main reason which pushes these participants to use Facebook is the fact that they constitute the first generation to study with the new Algerian school programme. This latter encourages and fosters the use of Information and Communication Technologies (ICT).

The fact that the program requires from the pupils, since their early years at school, to use

Internet in preparing their weekly projects led to their introduction into the information society and consequently their involvement in virtual communities and mainly Facebook.

Facebook members live a social life in its large social aspects. They follow news, meet people, and keep in touch with their acquaintances and study.⁽⁵⁷⁾ Social network theorists affirm that Facebook female users generally use it to chat and meet new friends. However, the results of the study revealed that 56.25% of the respondents use Facebook for multiple reasons such as social: meeting new friends and experiencing a new kind of socialization, academic: to upload and download documents related to their studies and to establish contacts with foreign universities, professional: to look for a job, and cultural: to meet virtual communities with whom they share the same beliefs. This high rate reflects the female's awareness of the usefulness of Facebook. They do not use it only as a place where they can meet new friends but they use it to enlarge the scope of their knowledge by downloading and uploading documents related to their studies and by contacting other students from other universities. Here one can say that females are no more to develop relations of intimacy in the group they belong to, contrary to Tannen's view (see chapter one), but to improve their social status as students and getting more involved in other things rather than enlarging their acquaintances.⁽⁵⁸⁾

2. Participants' Intimacy and Privacy in Facebook

The results of the section "social identity in Facebook community" revealed that the majority of the female students (52.08%) do not use their real names and real pictures in Facebook. The other rate of the student reveals their real name and picture in Facebook.

Revealing real identity is related both to trust and intimacy. Trust is considered as one of the basic social concepts. It is defined as that characteristic that helps human agents to cope with their social environment and is present in all human interactions.⁽⁵⁹⁾ On the other hand, Duven and Tim (2008) have redefined the term privacy in relation to social network sites.

According to them it is sufficient to reveal some personal information in order to add a stranger in the circle of close friends. ⁽⁵⁹⁾

Preserving one's intimacy requires hiding personal information from the persons who do not belong to the small group of closed friends and acquaintances. The circulation of personal information between strangers usually puts the privacy of Facebook users in dangers of becoming public. The Kabyle-speaking female students do not reveal their real name and picture in Facebook because of their willingness to protect their personal privacy. One of the respondents gave the following reason for not revealing her identity: "*Showing my name and my picture may be dangerous because they can pirate my account and modify my photo*". The participants show insecurity and a feeling of being threatened by the strangers in Facebook community. Pirating Facebook accounts has become a tendency all over the world. Hence, the Kabyle female students avoid putting themselves in a situation that may ruin their reputations in a society where positive self image is always to be preserved.

47.91% of the subjects reveal their real name and pictures in Facebook community. They show trust and confidence to their Facebook friends. The majority of the females justified their revealing of identity by saying "*almost all my Facebook friends are my real friends*". The Kabyle female students are careful in showing their personal identities to an extent that they limit it just to their close friends. From this it appears that the female Facebook populations are pragmatic with their personal privacy. The Kabyle-speaking female students through their responses show a feeling of insecurity in Facebook a thing which is legitimate in case of a social network where personal walls are visible for every Facebook user. Thus users' privacy and intimacy is usually threatened.

Further more, social networks theorists like Strahilevitz justify the revealing of identity in relation to the depth and the strength of Facebook users' ties. ⁽⁶⁰⁾ They categorize two types: weak ties and strong ties. The female students who do not make their personal identity visible

to the public consider their contacts as being weak ties. Hence may put themselves at risk to various attacks against their ecological self which is conditioned by their social context and social representations. As we have mentioned earlier, the online communities are affected by the real context. The fact that 52.08 % of the participants do not reveal their identity in Facebook is due to the cultural context in which they live. In the Kabyle society showing a picture, for a girl may be dangerous for her since it may harm her reputation. This is one of the results of the bad effects of using the ICT. Hence showing their identities is considered as face threatening act. So in order to protect their face they consider the type of relationships with whom they are interacting.

The participants who reveal their personal identity to the large public of acquaintances and strangers show openness and disclosure. They do not reveal their identity only to the close circle of their friends but they are more open-minded to be known by the others. Using real names in Facebook shows the consciousness of the Kabyle female students to the good effect of making their identity public. Many participants justify their revealing of identity by saying *“revealing my real identity in Facebook gives me the opportunity to get in touch with students from other universities and thus the possibility to subscribe in one of the foreign universities.”*

Revealing and not revealing real identity is also the result of developing either ecological or conceptual self. The participants who hide their real names care more for the ecological self that is socially conditioned (see chapter 01). The Kabyle female students in Facebook act in a way to preserve their social identities constructed in a social context where women are more conservative than men in matter of public appearance. So, the Kabyle speaking female students, even in Facebook, want to fulfill a positive face that goes in accordance to their real face.

However, the subjects who reveal their identity develop their conceptual self rather than their ecological self. This is reflected in some of the participants' justifications: *“I do not want to be a copy of anybody”* and *“my real identity is part of my personality”*. We notice that the

subjects under investigation assert who they are and are ready to make themselves known to others. In this respect another female student answered “*I have nothing to hide and I assert myself*”. This proportion of the female students shows maturity towards their personal identity. Hence they develop their social identity in accordance with their self identification and self categorization in contrast to the other members of Facebook community.

Indeed, the discussion of the results obtained from the participants profile: age, period and purposes of Facebook use revealed that the use of Facebook, at the level of constructing personal identity, does not affect the social identity of the Kabyle female students of the department of English at Mouloud Mammeri University. In fact, the Kabyle female students are conditioned by their cultural environment and their social representations that oblige them to protect their privacy and intimacy thus preserving their ecological self. On the other hand, the participants who reveal their real identity is a sign that their social construction of identity: who they are and how they are perceived by others in undergoing change since this category of the participant enhance their social identity by asserting who they really are and not creating fake identities in the virtual communities. Here we come to the conclusion that Facebook partially influences the social identity of the Kabyle female students because they enhance their social identities by categorizing themselves as different from others. Hence they develop their self esteem. From this conclusion we confirm the first hypothesis set in the general introduction.

3. Gender Identity Construction in Facebook

The results of the section ‘gender and language in Facebook community’ has revealed that the participants developed the expression of their gender identity through their choice of friends, their contribution in different topics, use of politeness and names of address.

3.1. Participants' Construction of Gender identity in Cross –Gender interaction

The results demonstrated that 50% of the participants have more female friends than male friends. The participants develop same gender interaction more than inter-gender interaction.

Inter-gender interaction is determined by sex categorization which finds its origins in the cultural rules that govern interaction.⁽⁶¹⁾ Fiske and Neuberg (1990) argue that sex categorization is also related to gender stereotypes. Whereas others maintain the idea that gender interaction is related to genders status. The status of gender raises inequalities between genders in the arena of inter-gender communication. For instance men are granted more status in comparison to women. Men are viewed as being more reasonable in their judgments, and are more competent than women.⁽⁶²⁾

Indeed, the high rate of same- gender interaction is interpreted in term of solidarity and power between the Kabyle speaking female students. They have more female friends because of Males' social stereotypes. In one of the students answer we read that "*boys are liars thus I prefer to have female friends*". From this we draw that the participants in same-gender interaction favor female friends in relation to their honesty. Another interpretation is that female students feel more at ease when they speak with girls than boys especially when the topic is related to women intimacies that are difficult to share with men. The established stereotypes in the Kabyle society play an important role in directing the process of communication and interaction between female and male students at the department of English at Mouloud Mammeri University.

However, 42% of the participants have more male friends than female friends. They give more status and power to men in relations to the topics they discuss. This is well reflected in one participant's answer: "*I am a female and boys are more interesting to me than girls*". In addition, having more male friends is the result of Kabyle speaking female students' openness in Facebook. They are getting rid of the taboo of male's friendship because in the Kabyle

society, outside the university campus, there is a lived reality that women do not have intimate friendship with men especially if they are married or engaged to someone. It has also a religious aspect: they believe that friendship cannot be established between men and women to prevent the development of illegal sexual relations between men and women. As it is locally said: whenever there are a men and women, there is devil.

Despite the fact that the participants construct their gender identity in the same way as in face to face interaction through the distribution of their female and male friends, they do not construct their gender identity through the use of language as they do in their real context.

3.2. The Effect of Females' Facebook Contribution on their gender identity

The study has reported that 61% of the Female students start conversations when they already know the person and 25% of them start conversation first in multiple occasions. The results also demonstrated that the contribution of the Kabyle-speaking female students in Facebook is various. 62.5% of them contribute more than their male interlocutors when the topic is related to studies. They have also shown that 64. 58% of the subjects interrupt their male interlocutors just to introduce a more valid argument. The fact that the participants contribute more in the conversations related to studies (see diagram 11) is a sign that they develop their social status as students in the social networks sites. Tannen (1990) states that women use language to develop connection and intimacy by enlarging their subculture and their circle of intimate friends, while men use language of status and independence.⁽⁶³⁾ In inter-gender interaction men are more to develop topics in areas unknown for women in order to attract their attention and get to know them more. Starting conversation first when they know the person makes clear that female users of Facebook do not only look for new friends to enlarge the number of their acquaintances, but maintain more their current relationships. By studying in Facebook, they keep in touch with their classmates and follow the happening of the

real group they belong to. This is supported by the fact 62.5% of the participants interrupt their male interlocutors just to introduce more valid arguments (see diagram 11).

The results of conversation analysis revealed that 53.33% of the female students take turn in Facebook conversation equally when compared to male participants. Kabyle female students do not violate the turn taking rules which consist in interruption, holding the floor, silences. They usually take turn by being selected by the other speaker. Here is an example where female students' obedience to the rules of turn taking from conversation one (see appendices):

Female1: salut!

Male 1 slt ! how are you?

Female 1 fine n u ??

Male 1 fine thx

Female 1 hamdollah

Male 1 are we going to study tomorrow?

Female 1 i'm not sure 'cause they said there'll be a sit-in.

Male 1: ok

Female 1 : gOOd luck

From this sequence, we notice that the female student waits her turn to talk. She follows the rule of turn taking where she is selected by the current speaker by using the technique of asking questions.

3.3. Politeness' Influence on Participants' Gender Identity

Gender identity is usually constructed through the use of politeness. Lakoff (1975) and Goffman (1955, 1976) are among the prominent sociolinguists who have dealt with the relationship between politeness and the construction of gender identity.

Lakoff states that women are more polite than men. Goffman (1955, 1976), in his turn declares that politeness is socially constructed and aims at protecting one's face. For him, politeness is a kind of a ritual that people use to protect their self image.⁽⁶⁴⁾ The results of the

study revealed that 43.75% of Kabyle-speaking female students use polite expressions like “*would you like to*” and “*Thank you so much*” and apologize more often when compared to real life. Whereas 15% of them use more politeness in Facebook just when they interact with their male friends. This reflects the influence of the participants’ real context on their virtual community linguistic behavior. As it is reviewed in chapter one, Kabyle-speaking female students use often polite forms, expressions of apologies to enhance their social identities. Indeed the participants are likely to protect their positive face by giving a good impression to their male interlocutors because according to the Kabyle society a well educated woman is the one who masters the rules of politeness. However, the other proportion of the participants which corresponds to 41.66% rarely use polite forms in virtual world more than in the real context (see diagram 15). This rate makes a kind of balance in the females’ attitude toward politeness. As they developed their communicative skills, they do not need to exceed in using politeness and apologies forms to protect their face. But always attempt to behave in the same way as male participants. Here is an example from Facebook conversations (see conversation 17 in the appendices) where politeness is not used excessively:

Female 17 *hi ca va?*

Male 17 *how ar u?*

Female 17 *fine thank's what about u*

Male 17 *i`m ok, thx*

From this sequence taken from conversation seventeen, it is clear that women thank in Facebook as men do. They do not exaggerate in expressing their appreciation and gratitude. Instead of saying “*thank you so much*”, she follows the style of the male participant by saying only “*thanks*”. The fact of not using extreme forms of politeness is also the product of the rules of interaction imposed by the social organization of the virtual communities where economy in

language is an important characteristic. Female Kabyle students obey to the rules of virtual socialization.

In addition, the Kabyle female students protect their self image by introducing as we have seen more valid arguments, contributing more and asking more questions when the topic is related to studies (for asking questions see diagram 16). This example is provided from the conversation nine in the appendices:

FeMale 9 : ouvrir · télécharger

THE CONTRIBUTION OF THOMAS SEBEOK INTO THE FIELD.pptx

FeMale 9 : télécharger Sebeok-s-20doctrine.pdf

FeMale 9 : télécharger Kullsf.pdf

FeMale 9 : télécharger sebeok.pdf

FeMale 9 : télécharger deely332.pdf

FeMale 9 : voila jspr k sa va t'aidé lov u dear friend

From this, we conclude that female students when interacting in Facebook, they share their documents with their interlocutors. Conversation 09 puts in question the established stereotype that women gossip and talk just to establish connection with people by telling them their news, troubles, and so on. Conversation nine shows that Kabyle female students contribute a lot in enlarging knowledge society in the virtual community and they are not empty –headed chatterers.

3.4. Address Names and Participants' Gender Identity

Another aspect where gender identity is constructed differently from real context is that which is related to address names. Using titles, names, first names or nicknames mean different

things. Using titles reveals inequality and unfamiliarity, using names reveals equality and familiarity, and using nicknames reveals intimacy. ⁽⁶⁵⁾

The fact that the participants are at 56. 25% called by their names in Facebook reveals a kind of equality between males and females (see diagram 13). It also reveals that Females are more to take distance when interacting with males. Another time Tannen's view is not confirmed by the results of the study. Because if females are more called by their nicknames than their names or first names, here we can say that they develop relations of intimacy. But the results reported the contrary.

Gender identity is constructed differently in Facebook community through women's use of language. This is the result of their level of study and their consciousness of the fact that in Facebook it is only the language they use that determines who they are in the absence of face o face interactions. As a matter of fact there is evolution in women language which calls for equality and uniformity of language practices between men and women. This is reflected in their use of politeness, being called by their names and following the rules of turn taking.

4. Social Identity Both in Facebook and in The Real Context

The results reached from the study (cf, q 13) revealed that 58. 33 % of the participants are not sure whether the use of Facebook influences their social identity. This is due to the fact that the effects of virtual culture do not extend to the real life. It reflects the lack of consciousness of the female participants of the role that Facebook plays in their daily life. Their conceptualization of who they are in the virtual community did not yet reach maturity because 37. 50% of the Kabyle speaking female students use Facebook between one to two years only.

In addition, the majority of the participants were confident about the influence of Facebook on their social identity as students: 79. 16% of them answered "No" (see diagram 17). This shows that the skills they develop in Facebook when interacting with their male friends about studies do not extend to real life. Furthermore, the fact that the majority of the

participants answered “ *I do not know*” to how Internet can promote their social identity as students is a proof that the participants do separate what they live in the virtual world, their confidence and trust in themselves do not extend to the real context in which they live. This view is supported by the results obtained for the question “*Are females’ opinions more accepted in Facebook more than in virtual life?*” which revealed that 60.41% of them answered “No”.

As a matter of fact, Facebook influence on the participants’ social identity as women and as students does not extend to their real world. Socially speaking, they are still conditioned by the social representations that are socially produced, organized, shared and useful (see chapter one). To support this view one of the participants said: “*for men, Facebook is just a virtual world; they accept female views just to please them*”.

5. Gender Identity Both in Virtual and Real Contexts

The sociolinguistic studies demonstrated that women are stereotyped both in public and private sphere. They are judged as inferior, irrational and boring. However, the participants answered at 81% that they do not feel stereotyped in Facebook community (see diagram 20). This supports the view that Facebook is for gender equality and what matters more is the type of contribution each participant brings to enlarge knowledge. In addition, the results of the study reported that that 65% of the participants think that gender biases are not expressed in the same way as in face to face interaction (see diagram 21). The nature of Facebook interaction is characterized by gender equality between men and women. Male participants, for instance, in order to protect their face as open minded they use polite forms with female participants. In this regard one of the participants said: “*all Algerian male users of Facebook do their best to have girl friends through Facebook, so their relations with girls differ from those with boys. They are more polite to me*”.

So the context determines the way in which gender identity is expressed. The construction of gender identity changes according to the context changes. So gender identity and gender in general are determined by the socio- cultural environment. As Facebook is a social environment it has its own anthropology and its own social organization. ⁽⁶⁶⁾Even if gender differences and stereotypes are not visible to its members, they are there.

One of the aspects in which gender biases are expressed is males' choice of the topics when they know that their interlocutors are women. The results revealed that 54% of the participants think that their inter-gender discussions are pre-determined by their gender. It is due to the fact that males are more at ease with females when they are in Facebook: They allow themselves to ask intimate questions to females which is considered as a taboo in the Kabyle culture.

Conclusion

The discussion of both the results of the questionnaire and conversational analysis answered the research questions and confirmed the two hypotheses set in the general introduction. The use of Facebook partially influences the social identity of the Kabyle speaking female students yet the real social context still influences the personal and social identities construction of the participants. The study refutes the Difference Theory and Tannen's claims that women interact to establish intimacy and men interact to establish hierarchy. The discussion of the construction of gender identity through the use of language demonstrates evolution in Kabyle female students' use of language that is interpreted in terms of their consciousness and the influence of the social organization of Facebook community that affords certain equality between the two genders.

Kabyle- speaking female students' difference use of language in Facebook reveals awareness and change in the discursive practices of men and women. Thus Difference Theory

assumptions are to be reconsidered when the issue is about women and men's language use in virtual communities.

Notes

⁵⁷ Encyclopedia Britannica 2010

⁵⁸ Deborah Tannen, *You Just don't Understand: Women and Men in Conversation* (New York: William Morrow, 1990) 24-25.

⁵⁹ D. Gambetta, *Trust* (Basil Blackwell: Oxford, UK, 1990)

⁶⁰ Duven and Tim 2008 cited in Flad, Kaitlyn, '*The Influence of Social Networking Participation on Student Academic Performance Across Gender Lines by The College at Brockport*' (Master Diss, State university of New York, 2010), 13.

⁶¹ Cecilia L. Ridge, '*Interaction and the Conservation of Gender Inequality: Considering Employment*', *American Sociological Review*, Vol. 62, No. 2 (Apr., 1997), 218-235, retrieved on 10th February 2014, <<http://www.jstor.org/stable/2657301>>

⁶² West and Zimmerman 1997 cited in L. Cecilia Ridge, '*Interaction and the Conservation of Gender Inequality: Considering Employment*', *American Sociological Review*, Vol. 62, No. 2 (Apr., 1997), 218-235, retrieved on 10th February 2014, <<http://www.jstor.org/stable/2657301>>

⁶³ Cecilia L. Ridge, '*Interaction and the Conservation of Gender Inequality: Considering Employment*'. *American Sociological Review*, Vol. 62, No. 2 (Apr., 1997), 219,221. ,viewed on 10th February 2014, <<http://www.jstor.org/stable/2657301>>

⁶⁴ Deborah Tannen, *You Just don't Understand: Women and Men in Conversation* (New York: William Morrow,1990) 24-25.

⁶⁵ Goffman 1955, 1976 cited in Ronald Wardhaugh, *An Introduction to sociology*, 5th ed (USA: Blakwell Publishing Ltd, 2006), 279.

⁶⁶ Ronald Wardhaugh, *An Introduction to sociology*, 5th ed (USA: Blakwell Publishing Ltd, 2006), 268.

General Conclusion

This study has investigated the influence of the use of Facebook on the social identity of the Kabyle-speaking female students of the department of English at Mouloud Mammeri University. It focussed on the influence of the use of Facebook on the construction and expression of both social and gender identities of the Kabyle speaking female students, and the extension of that influence to their real context. These elements are given more prominence in the investigation because they constitute important turn points in the development of the social organization of any society.

The objectives of the study consisted in investigating whether the use of Facebook influences the social identity and social roles of the Kabyle female students and if yes how it does it. It also aimed at checking whether gender biases are expressed in the same way as in face to face interactions and do they affect the inter-gender interaction.

The study has attempted to shed light on the effects of the cultural context and the social representations in shaping and constructing both social and gender identities of the Kabyle female students in the virtual community. Concerning the social identity, it focussed on the Kabyle female students' revealing of their real identity: real name and real picture and the role that anonymity plays in enhancing the student's self confidence and self esteem. It also focussed on the nature of the females' Facebook ties that determine either their openness and disclosure or protection of privacy. For the construction of gender identity, the study enquired the expression of the females' gender identity through their language use in Facebook since language reflects their social category. We focussed on the use of the language of politeness and the terms of address both in the real and virtual communities because they constitute important elements in the social categorization of men and women. Hypothesizing that the Kabyle speaking female students' social identity and social role are positively affected by the social networks because in face to face conversations they do not assert who they are but in virtual communication they assert the fact that they are women and not just women but intellectual women. We also have

hypothesized that gender biases are expressed in the social networks differently from face to face interactions, but still they play an important role in orienting the social organization and institutions of Kabyle society.

To check the hypotheses, the study relied on a mixed method approach combining the qualitative and quantitative research methods. The study relied on a corpus based on conversation analysis gathered from the students' Facebook group 'English Master' at University of Mouloud Mammeri and a questionnaire addressed to the Kabyle-speaking female students of the same department. It adopted a mixed method approach to interpret and discuss the results obtained from the analysis.

On the one hand, the study applied Sacks et al model of conversation analysis to analyze Facebook conversations in term of turn size and turn taking. We focussed on these two elements as they reflect the characteristics of natural speech in the Netspeak and also for their use to account for the difference in conversational practices between men and women. On the other hand, the results obtained from the questionnaire handed to the Kabyle -speaking females students of the department of English at UMMTO are analysed and interpreted using statistical method and conversation semantic analysis to compare the construction of females' social identity and the expression of their gender.

The discussions of both the results of Facebook conversations analysis and those of the questionnaire have provided answers to the research questions. They showed that the use of Facebook influences the social identity of the female students only in the virtual community of Facebook. The social identity of the participants is enhanced because of anonymity that encourages them to express themselves more. Yet, the self confidence they feel in Facebook does not extend to the real context in which they live. This is due to the cultural background of the participants and the social representations that condition their social behavior. The

participants are revealed to be conditioned by their physical self whose behavior is determined by the social norms of the society. However, the use of Facebook influences the construction of females' students' gender identity. Females' use of language reflected maturity and awareness of the Kabyle speaking female students. Their use of language also revealed that their aim is not to establish relations of intimacy as Deborah Tannen asserts but to enhance their social status as students.

We hope that the results we reached through this empirical investigation will open opportunities for further research in this area of study that is a fresh one in the Algerian context. Exploring the influence of the use of Facebook on the social behavior of Facebook male users may provide this area of study with clear results about the evolution and change in the linguistic behavior of men and women.

The present study is a case study. It would be preferable to generalize the investigation on the Kabyle women rather than the Kabyle female students. This will probably provide this area of research with the consequences of Facebook use on the Kabyle society as a whole.

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APPENDICES

Appendix 1: Facebook Conversations

❖ Conversation 1

Female 1 salut

03/02/2013 17:47

Male 1 slt ! how are you?

03/02/2013 17:48

Female 1 fine n u ??

03/02/2013 17:48

Male 1 fine thx

03/02/2013 17:48

Female 1 hamdollah

03/02/2013 17:49

Male 1 are we going to study tomorrow?

03/02/2013 17:50

Female 1 i'm not sure 'cause they said there'll be a setting

03/02/2013 17:50

Male 1 ok

03/02/2013 17:51

Female 1

gOOd luck

03/02/2013 17:52

Male 1 thx, but for what?

03/02/2013 17:52

Female 1 ur studies revisions lol welcome friend

03/02/2013 17:52

Male 1 ok:) good luck, then

03/02/2013 17:54

Female 1 Thnkx

❖ Conversation 2

21/04/2014 14:09

Male 2 Salam Alaykoum

21/04/2014 14:10

Female 2 slam

21/04/2014 14:10

Male 2 How are you?

21/04/2014 14:10

Female 2 fine thanks & u

21/04/2014 14:10

Male 2 Good thanks

what you up to?

21/04/2014 14:11

Female 2 what do you mean ???

21/04/2014 14:11

Male 2 what are you doing? what have you done today? anything special! Can you talk ?

21/04/2014 14:13

Female 2 ok I'm busy preparing a presentation for Thursday we will meet a pr for a conference

21/04/2014 14:13

Male 2 Ahhh ok

21/04/2014 14:13

Female 2 & actually I'm doing research for my thesis what about you

21/04/2014 14:14

Male 2 Nothing much today just chillaxing

21/04/2014 14:15

Female 2 chill axing you mean chill & relaxing

❖ Conversatin 3

10/02/2014 15:48

Male 3 hi would ya b my g f

10/02/2014 16:08

Female 3

10/02/2014 16:09

Male 3 that means yes!!!!

10/02/2014 16:14

Female 3 does it really look like a yes, & who the hell are you guy???

10/02/2014 16:15

Male 3 no boddy

10/02/2014 16:15

Female 3 really

10/02/2014 16:16

Male 3 yeah

10/02/2014 16:18

Female 3 good for you boody hope you'll find the one wanting to be the GF of NOBODY !!!

10/02/2014 16:19

Male 3 hhhhhhhh i like u're jeu de mot

10/02/2014 16:19

Female 3 switch to french wawwww

10/02/2014 16:22

Male 3 yeah i hate English and the aim of lge is to communicate so i use the lge which i handle french

10/02/2014 16:24

Female 3

10/02/2014 16:24

Female 3 you HATE ENGLISH but you communicate with me in English

10/02/2014 16:25

Male 3

i've been studying english for a long time that's why

10/02/2014 16:28

Female 3 ok so TELL me NObody

10/02/2014 16:28

24/10/2013 20:55
Male 5 am yes ue stomach ot ur heart ah
so u need smecta beshfa nchalah

24/10/2013 20:57
Female 5 ma cousine ma ramen  un
m dicament sa vas mieux hamdollah

24/10/2013 20:57
Male 5 aya labas a lidia c quand le der?
nier dilais pr les inscr

24/10/2013 21:00
Female 5 je ne c pas a !!!!!!!!!!!!!!!
?? y a rien o departmt y a personne ni

foudil ni tikouk
24/10/2013 21:02

Male 5 ok merci
24/10/2013 21:02

Female 5 lol de rien

❖ **Conversation 6**

06/10/2013 19:49
Male 6 lidiaaaaaaaaaaaaa
06/10/2013 19:50
Female 6 hello sorry i wasn't here

06/10/2013 19:50
Male 6 ca va? now you are:)
06/10/2013 19:51
Female 6 yesssssss how are u??

06/10/2013 19:53
Male 6 fine thx, u?
06/10/2013 19:54
Female 6 fine too

❖ **Conversation 7**

24/10/2013 21:07
Male 7 t ou ? ya lmousiba thaberkant
24/10/2013 21:18

FeMale 7 lol rani 3ANT KHALTTI
24/10/2013 21:18
Male 7okjust pr info
24/10/2013 21:20

FeMale 7 ok
24/10/2013 21:20

Male 7 i'm tired i worked hard
24/10/2013 21:21

FeMale 7
24/10/2013 21:21

Male 7 today
24/10/2013 21:21

Male 7
24/10/2013 21:21

FeMale 7 lol normale
24/10/2013 21:21

Male 7 i want to weep because of mina

24/10/2013 21:22
FeMale 7 ??
24/10/2013 21:22
Male 7 she will refer the year and
khadija

24/10/2013 21:22

❖ **Conversation 8**

25/11/2013 10:30
Male 8 hi !!!!!!!!!!!!!!! how are things
there?

25/11/2013 10:31
FEMALE 8 hi !!!!!!!!!!!!!!! hi !!!!!!!!!!!!!!!
we've began studies yesterday

25/11/2013 10:33
Male 8 i knew
25/11/2013 10:37

Female 8 when u'll comeback? January
as i remember

25/11/2013 10:38
Male 8 Yes any other course or just the
one with foudil yesterday ?

25/11/2013 10:45
Female 8 just with foudil ,, yassine was
absent ;;; n we've ESP as a seventh
module

❖ **Conversation 9**

20/02/2014 20:27
Male 9 Hi darling how ar u
20/02/2014 20:30

FeMale 9 mon ch ri tu m mank
d j  i'm studying methodo n u
20/02/2014 20:32

Male 9 Me too What about semiotic
20/02/2014 20:33
FeMale 9 don't remind me of it

20/02/2014 20:35
Male 9 Pefff hhhahaha
20/02/2014 20:36

FeMale 9
20/02/2014 20:37
Male 9 A lydia amdaklim cv?
20/02/2014 20:38

FeMale 9 oui  merci
20/02/2014 20:42

Male 9 Bsahetkoum ca me fai vraiment
plaisir tu   une grande lydia   t merite
waahed akel kima nti

20/02/2014 20:42
FeMale 9 merci sa me touche mais y'a
des gens qui me vois autrement c jours c
sonia bensidiahmed a changer contre moi

elle me dit m me pas bonjour
20/02/2014 20:47

Male 12
so lets take a subject and evaluate it
for u to inspire it
ok

Female 12
what do you mean
it's up to me to choose a topic??

Male 12

Yes

Female 12

je te laisse le champ

Male 12

OK

SO

how do u expect you future to be ?

Female 12

glorious

lol

well I think and I believe that I have a
task to accomplish in this life and I will
do it whatever the obstacles may be

Male 12

yes but if the obstacles will be big as u
do not expect to be now how it will be
your reaction?

Female 12

I will face them

I really believe in my self

Male 12

i mean are u going to change some
values or thoughts

Female 12

I will never change my thoughts and my
values I

Male 12

Ok

Female 12

what is the huge obstacle you think I am
going to face

Male 12 it is perhaps (nchalah not) u will
marry someone who will threat u
badlly

i think that its a serious problem

Male 12 never! I have to go

Male 12: Aw Why sorry if i disterb you
now

Female 12 it's not that

Male 12 Ok

Female 12 well I cant marry a man who
will treat me badly

Male 12 :but i kow u can not now but it
will be the future we do not know
even in the future

Female 12 I can't sucrify my liberte de
pensé pour un homme je sarai
malheureuz

et un homm qui maime pour de vrai
naccepterai pas que je soi malheureuz

Female 12 oui

Male 12 : bien dit

❖ Conversation 13

03/05/2013 13:39

Female 13 hi §§§it's me §§§.

4 mai 2013

04/05/2013 17:46

Female 13 hi

04/05/2013 17:47

Male 13hi i m bsy talking with your
fgrriend synda i think she is with you
aahhhhhh

04/05/2013 17:48

Female 13 no she is not with me

04/05/2013 17:48

Male 13 wherte are you then

04/05/2013 17:48

Female 13

don't worry i ll leave i m at home

04/05/2013 17:50

Male 13what do u mean don t worry

04/05/2013 17:50

Female 13 lol nothing i m jokin

04/05/2013 17:50

Male 13 oh my god it time for u to
change

❖ Conversation 14

07/05/2013 17:07

Female 14 hi my daer dancer

07/05/2013 17:07

Male 14hi what the hell u re talking
about don t tell anyone

cause it s not good for me

07/05/2013 17:08

Female 14 yes it's a secret

07/05/2013 17:08

Male 14

see you dm1

i ve to go

07/05/2013 17:09

Female 14okbye

07/05/2013 17:09

❖ Conversation 15

08/06/2013 14:40

Female 15 hi

08/06/2013 14:40

Male 15 §§§§§§§§§§§§

Hi how are you

08/06/2013 14:40

Female 15 Fine how about u

08/06/2013 14:40

Male 15 Good what are u doing are
revising

08/06/2013 14:41
Female 15 yes
08/06/2013 14:42
male 15 n what time do we havethe
exam dml
08/06/2013 14:42
Female 15 11h
08/06/2013 14:42
male 15 (are you sure
08/06/2013 14:42
Female 15 yes
08/06/2013 14:42
male 15 then thank you
08/06/2013 14:43
Female 15 u re welcome
08/06/2013 14:43

❖ **Conversation 16**

Male 16 \$\$\$\$\$\$\$\$\$\$show are you
answer me please
i ve many questions to ask u
11/06/2013 20:41
Female 16 hi
11/06/2013 20:42
Male 16 tell me how did u get in aftuche
what are you waiting for hurry up girl!

❖ **Conversation 17**

29/09/2013 13:01
Male 17 hi \$\$\$\$\$\$\$\$\$\$
29/09/2013 13:01
Female 17 hi ca va
29/09/2013 13:01
Male 17 how ar u?
29/09/2013 13:02
Female 17 fine thank's what about u
29/09/2013 13:02
Male 17 i`m ok, thx
29/09/2013 13:02
Female 17 I was told that u were in
London are u still there
29/09/2013 13:03
Male 17 yes, i`m
29/09/2013 13:03
Female 17 good so u are alive right now
enjoy because soon u will be among dead

❖ **Conversation 18**

18/11/2013 10:30
Male 18 hi \$\$\$\$\$\$\$\$\$\$
how are you and hasnaoua??
18/11/2013 10:31
Female 18 hi !I hope ur fine
Yes hasnoua is good too you miss the
place hmmmmmmmmmmmm!!?
18/11/2013 10:32

Male 18
not really:)
18/11/2013 10:33
Female 18
Lol !!18/11/2013 10:33

❖ **Conversation 19**

08/12/2013 11:08
Male 19
hi \$\$\$\$\$\$!!!! how are things there??
08/12/2013 11:09
Female 19 hi they are fine
mr fodil asked where are the absents you
know what about there
08/12/2013 11:10
Male 19 and???
08/12/2013 11:10
Female 19 and he told us to tell the
absents that its time for them to come
back to work
08/12/2013 11:12
Male 19 did he say sth about me???
08/12/2013 11:13
Female 19 about all absents

❖ **Conversation 20**

8 octobre 2012 13:25
Female 20 Hello guy !
Male 20 yes hello how are you
Female 20 you never sleep I wanted to
have your opinion on something if you
can help
Male 20 Im fine now new time 18:25
o'clock evening and I slept at 22:00 what
opinion?
Female 20 ok! welle I knew a boy in the
net his is 28 welle we were friends but
yesterday he told me that he wants me to
be his wife and the problem is that he
lives in london
and me in algéria so do you think it's
possible to !! I really needed to speak to
someone Because I am confioused
Male 20 you are a woman this time I
thought you were a man if your friend
tuk undergo serious relationship with you
would not hurt for you to try but you
have to ask the assurance that your friend
if he is really serious and try to prove
sacrifice for you ya and see you
Female 20
but how should I know !you thought I
was a man LOL
Male 20
Well since I have not seen you and your
photos you enough confidence to ask

your friend and ask her to sacrifice so
you are pretty sure
Female 20 no I am not well tnkx I 'll tell
him becauz I dont want to love him
without a good end
Male 20 yes think is best for your future
later ok

❖ Conversation 21

Female 21 what's up
Male 21 what do u mean
Female 21 you're doing
Female 21 I am translating
Male 21 translating what
Female 21 official documents
Male 21 ohh ... what language are you
rendering
Female 21 french english and arabic

Male 21: quite difficult if I disturb you
Female 21 no you never disturb me
its always a plaisir to talk to u
Male 21 thanks Hope you can do the job
you yes I am good at it

❖ Conversation 22

10/03/2014 13:00
Female 22 bjr toi
10/03/2014 13:01
Male 22 SALUT §§§§§§§§
10/03/2014 13:01
Female 22 how are you today??
10/03/2014 13:01
Male 22 i'am alright !how about u ?
10/03/2014 13:01
Female 22 I am fine thank's
10/03/2014 13:01
Male 22 good .what the new ,
10/03/2014 13:02
Female 22 nothing special
10/03/2014 13:02
Male 22 OKAY !
10/03/2014 13:02
Female 22 we are living in algeria
10/03/2014 13:02
Male 22 mee 2
10/03/2014 13:02
Female 22 Lol
10/03/2014 13:02
Male 22 Hhh Algeria I love it
10/03/2014 13:02
Female 22 really
10/03/2014 13:02
Male 22 yeah10/03/2014 13:03

Female 22 and seriously
10/03/2014 13:03
Male 22 Yeah be serios
10/03/2014 13:03
Female 22 but you reduced it to "it
10/03/2014 13:03
Male 22 hhh

❖ Conversation 23

Male 23 What do u do now ?
10/03/2014 13:04
Female 23 actually nothing I have
finished my exams I have no more
lectures to attend so I don't know what to
do I feel borred
10/03/2014 13:05
Male 23 hh !! say me ! tu fait quoi
comme etude ?
10/03/2014 13:05
Female 23 anglais and I am so bad at it
10/03/2014 13:06
Male 23 hhh pas plus que moi ^^
10/03/2014 13:06
Female 23 nn et toi tu fé quoi
10/03/2014 13:07
Male 23 English Too
10/03/2014 13:07
Female 23 good and you master english
language
10/03/2014 13:07
Male 23hein ?
10/03/2014 13:08
Female 23 you are fluent in english
10/03/2014 13:09
Male 23 Hhhh ur langage is so , i do not
udrestand
10/03/2014 13:09
Female 23 what's wrong with my
language just correct me
10/03/2014 13:10
Male 23 lol ur are master's on English i u
want , correct u
10/03/2014 13:10
Female 23 yes, I will always be a
learner even with a PHD in english
10/03/2014 13:12
Male 23 Nice mentaliti ^^
10/03/2014 13:12
Female 23 thank's

❖ Conversation 24

Female 24 cc
10/03/2014 13:49
Male 24oui ! je suis la
10/03/2014 13:56

Female 24 désolé !puisk t a ummto tu
connais leur connection

10/03/2014 13:56

Male 24 loool yeah

10/03/2014 13:58

Female 24 mais la tienne elle est bonne

10/03/2014 13:58

Male 24 oui pas mal

10/03/2014 13:59

Female 24 maalich on parl anglais

je veu pas mourir bete assagui

10/03/2014 13:59

Male 24 lool'

10/03/2014 14:00

Female 24I have to learn at least one
word a day .this means ?????

10/03/2014 14:00

Male 24 Yep ! So why do u want speck
english with me ?

10/03/2014 14:01

Female 24 to learn

10/03/2014 14:01

Male 24 learn ?

10/03/2014 14:01

Female 24 i like your english

10/03/2014 14:01

Male 24 hhhhhhh T'es sérieuse
?10/03/2014 14:01

Female 24 just like the way I like you
wellah ayen je serai pas serieuse

❖ Conversation 25

Female 25 coucou

10/02/2013 12:18

Male 25hi! are we going to study this
afternoon?

10/02/2013 12:18

Female 25 no I don't think they are all
gone

10/02/2013 12:19

Male 25 okkkkkkkkk!i know we are
studing together, but i don`t know who
exactly you are

10/02/2013 12:20

Female 25 it's me souhila

10/02/2013 12:20

Male 25 !!!!!

10/02/2013 12:21

Female 25 the scarved girl with whom
you spoke this morning about the strike
short memory

10/02/2013 12:22

Male 25

10/02/2013 12:22

Female 25 don't u remember my name

10/02/2013 12:22

Male 25 sabrina s`friend

10/02/2013 12:23

Female 25yes

10/02/2013 12:23

Male 25 ok

10/02/2013 12:24

Female 25 di moi ta parlé a sabrina c
dernié temp

10/02/2013 12:24

Male 25 non

10/02/2013 12:25

Female 25 mem moi

10/02/2013 12:25

Male 25 i hope she is fine

10/02/2013 12:25

Female 25 yes now she is a teacher in a
high school that's what her sister told me

10/02/2013 12:26

Male 25 really it`s good

10/02/2013 12:26

Female 25yes! it's a great oportunity for
her

10/02/2013 12:27

Male 25 yes, it is

❖ Conversation 26

Male 26 hi where are you?

Female 26 am just here

Male 26 ah good .ilbrought smthing for
you....

Female 26 really that is kind of you
thanks in advance

Male 26 this is nothing..

❖ Conversation 27

23 June 2013 12:58

cc

how are you

Female 27 where are you

Male 27just around

Female 27 ahhh around
did you mean batna ?

Male 27 no tindouf

Female 27 me i"m in tizi ouzou

❖ Conversation 28

27/04/2014 12:13

Female 28 hi \$\$\$

27/04/2014 12:19

Male 28 hi \$\$\$\$\$show are u?

27/04/2014 12:19

Female 28 fine thank's what about you

27/04/2014 12:20

Male 28 i don't know!! perhaps fine

27/04/2014 12:20

Female 28 why what's wrong with you ??

27/04/2014 12:21

Male 28 hhhhhh i'm tired that's all

27/04/2014 12:21

Female 28 Ok !I thought you are facinf big problems .I wanted to help but you dont' need help but rest and a good massage!!!!!!!!!!!! lol

27/04/2014 12:23

Male 28 so kind from you Ms \$\$\$\$\$\$ thanx

❖ Conversation 29

• Female 29 hi where are you

27/04/2014 12:24

Male 29 hello lin my room in the city hasnaoua what about u?

27/04/2014 12:24

Female 29 good for you hasnoua too but I am in the machine room if we can say it like this

27/04/2014 12:26

Male 29 i think we can , but also we can say cyber space or cyber culture!! isn't it?

27/04/2014 12:26

Female 29 but I mean the place I am not in a cyber people do not only have access to internet here but they also work using computer without being connected a cyber space or cyber culture needs and requires Internet

27/04/2014 12:28

Male 29 yes, thank u so much

27/04/2014 12:28

Female 29 for what? the clarificatioN????

27/04/2014 12:29

Male 29 so in my opinion I think it's so called engine room .I gave you my thanks for giving me the distiction between them ok!!!!

❖ Conversation 30

Male 30 :

Male 30 :tell me are you working on your memoire

27/04/2014 12:31

Female 30 yes, i'm working on it

Appendix 2: The questionnaire

27/04/2014 12:32

Female 30 good for you we are too late don't you think that

27/04/2014 12:33

Female 30 of course, my supervisor said to me that we are too late

27/04/2014 12:33

Female 30 if only you have attended the conference with mr Salhi ,he was so helpful to us

27/04/2014 12:34

Female 30 nice!! hope so i was obliged to go to algers ,it was an emergency

27/04/2014 12:35

Female 30 ok ! what a pity

27/04/2014 12:35

Female 30 in fact, till now my supervisor helped me a lot on my literature review

Female 30

27/04/2014 12:36

I always knew that you are lucky

- a. When you feel that the male wants to impose his opinion on you.
- b. When you want to introduce a more valid argument.
13. Does Facebook affect your social status?
- Yes, because there is a kind of equality between males and females.
 - No, because Gender bias are persistent even in virtual communities.
 - Not sure
14. How do your male contacts usually call you in Facebook ?
- a. By your name
 - b. By short names like soussou, lily, didy, fifi, sissi
 - c. Girl
 - d. Lady
 - e. Miss
 - f. Other
15. Do you think that being called lady, miss, or girl by male affect your social status ?
- a. No, because these titles mean nothing but forms of politeness.
 - b. Yes, because they remind you of being female (gender inequality).
 - c. Not sure.
16. Do you use Polite forms like “ Would you like,, expressions of gratitude like “thank you so much”, apologizing like “ really sorry” in Facebook more than in real life ?
- a. Often
 - b. When speaking with male friend
 - c. rarely
17. Do you ask a lot of questions in the net in contrast to your real conversation?
- a. Yes, when it is related to studies and revisions.
 - b. Yes, when talking of what happens in your group. Not really.

Section four: Social role both in virtual and real world

18. Does Facebook use influence your social identity as a student ? Yes No
19. In your opinion, how Facebook can promote the status of women as student in a real life?

20. Do you think that women opinions are more accepted in Facebook than in their real life?
 If yes, according to you what are the main reasons why?

21. Do you think that the self esteem and confidence that women experience in Facebook extend to outside (The real context)? Yes No Not sure
- If yes, how?
- a. Through discussing more scientific and academic topics in real life with men.
 - b. Through developing your conversational skill
 - c. Trough making of your virtual friends real ones and creating real networks of Facebook users
 - d. Other

Section Five: Gender Identity Both in Virtual and Real Life

22. Do you feel stereotyped in Facebook community because you are a woman?
 Yes No
23. Are the gender bias expressed in the same way as in real interaction? Yes No
24. Do you think that Male friend choose topics to discuss according to your gender identity?
 Yes No