The Correlation Between Native Texting and Gender among Saudi Arabian WhatsApp Users; an Exploratory Discourse Analysis

By

Hatim Masoudi
Institution: Taibah University, Madinah, Saudi Arabia
Email: hmasoudi@taibahu.edu.sa

Abstract

Native language for Saudi Arabia people is the Arabic language, this language is their mother tongue, and its identity must be preserved of. A qualitative study employed discourse analysis to explore linguistic features and also their correlation to gender in the way of writing text messages on the WhatsApp application. More specifically, it examined the situations in which there are increased formality or vice versa among both males and females WhatsApp Users. The data were taken from a WhatsApp group chat used by ten Saudi family members (six females, four males) with an age group range, 21-30 years old. The results revealed that several interesting patterns of gendered discourse which also assessed various themes that distract formality in text messages among members of WhatsApp groups. In conclusion, this study evaluates the gender differences degree and formality in addition non-formality situation among Arabic language use among Saudi WhatsApp users.

Keywords: Arabic, discourse analysis, native language, formal language, texting, WhatsApp.

1. Introduction

Language is defined as the means through which thoughts and feelings may be shared and connections can be forged among people all over the world. Based on the medium of exchange, it can be classified as either verbal (spoken language), written (written language), or nonverbal (gesture) (Pardede and Kisno, 2011). Linguistics is the study of language from a scholarly perspective, while sociolinguistics examines how language functions in social contexts. Gender writing explores the ways in which language is represented in accordance with gender in the field of sociolinguistics (Silitonga 2017). Whether a person identifies as a man, or a woman is a fundamental part of that individual's identity (Wardhaugh, 2006). As such, it is crucial to articulate the most significant sociolinguistic universal tendencies, which are as noted in Wardhaugh's (2006) study: Women are more likely than men to a) connect in ways that will sustain and build solidarity b) use linguistic techniques that emphasise solidarity and c) focus on the effective functions of interaction d) develop different patterns of language use than men. Women are statistically more adaptable than males, while men are more likely to interact in ways that maintain and expand their power and position, especially in formal circumstances. Women are more inclined to be vocal about their opinions since the five lists indicate how men and women behave. There is a rising need to examine this novel mode of communication from a variety of perspectives as texting becomes ubiquitous in all spheres of society and culture (Heidari and Alibabaee, 2013; Tagg, 2012). Language experts have paid little attention to texting until recently (Thurlow and Poff, 2013). Researchers may have become more invested in this topic because of the growing popularity of smartphone messaging apps and the connections between them and people's social life (Ling and Baron, 2013). Some research has identified a clear gender gap when it comes to the use of smartphones (Igarashi *et*

al., 2005), whereas other research has found no such gap (Perry and Kevin, 2007). Considering the prevalence of texting, it may be possible to get a more accurate picture of gendered language in many contexts and countries (Tafida and Okudishu, 2016). Individuals' linguistic capacities vary according to where they were raised (Silitonga 2017). As such, it is crucial to study the terminology employed by Saudi WhatsApp users.

In Saudi Arabia, many people use the messaging software WhatsApp to talk to their friends and family about anything from current events to funny videos to their daily lives. About 28.24 million people in Saudi Arabia use WhatsApp, making it the most popular social media network in the country (Blogger, 2021). The purpose of this study was to shed light on this topic by analysing the linguistic aspects of Arabic WhatsApp text messages to determine the frequency with which male and female Saudi users employed formal and informal language to negotiate their ideas. In order for there to be a meaningful conversation, all participants must be given a fair chance to speak (Wardhaugh, 2006). Communication can take place orally or in writing, including via text messages. The third form takes place when there is a lack of time or space and a lack of significance.

Due to its widespread use, texting is now considered by some to be its own language (Lenhart *et al*., 2010). (Fatiha, 2020). The increasing use of text messaging has altered the nature of interpersonal communication (Ogletree *et al*., 2014). Texting has replaced traditional phone calls as the preferred method of communication for most people (Sarla, 2020). In addition, Tagg (2012) concluded that texting had swiftly grown from its original function of reminding someone of a meeting or asking them to pick up furniture to include maintaining friendships, discussing personal difficulties, and conveying complicated emotions.

As each user must reveal their mobile phone number to join the WhatsApp community, it cannot be considered a true "virtual" online space. Due to the nature of the service, in which users are required to reveal highly personal contact information to other users in order to communicate via WhatsApp or similar services, participants in the community often share intimate social links with one another (Forthcoming). WhatsApp messages typically include both text and emoji. Emoji are pictures that can be used in text messages to convey meaning (Koch *et al*., 2022). Unlike the English word "emoticon," which comes from the words "emotion" and "icon," "emoji" is a combination of the Japanese words "e" (image) and "moji" (letter, character). Although emoji have become commonplace on many social networking sites (Pérez-Sabater, 2019), there are still aspects of writing that must be taken into account, such as proper syntax, vocabulary selection, and so on. One's writing will benefit from giving this kind of attention, particularly with regards to grammatical and word choice issues (Silitonga 2017).

Elvis (2009) did research and found that text messages can differ in linguistic and discourse aspects depending on the sender's gender. Tannen's (1990) Differences Theory argues that sex differences in communication are real. In a similar vein, the Two Cultural Theory suggests that males and females display distinct social behaviours (Uchida, 1992). Written language elements, such as sentence structure and lexicon, are amenable to study by linguists (Nemati & Bayer, 2007). The effects of texting on relationships, friendships, and adulthood have been the subject of numerous other studies (Crosswhite *et al*., 2014; Lenhart *et al*., 2010). Research in this area has mostly concentrated on how and why teenagers and their family's text. Very few research has looked at the differences in texting language between the sexes (Chen *et al*., 2017; Ogletree *et al*., 2014). In another study by Chen *et al*. (2017) looked at how often emojis were used in text messages, while in another, Ogletree *et al*. (2014) examined the effects of texting on students' grades and interpersonal conflicts. Beasley (2009)

and Chalak (2017) examined the frequency of several linguistic elements of "textese" in the texts sent by men and women. Fatiha (2020) did a similar study on sex differences in EFL writing. The age differences between the sexes have also been studied by Pennebaker & Stone (2003) and Koch *et al* (2022). Pennebaker and Stone (2003) found that as people get older, they are more likely to employ optimistic emotion words in the future tense and his research discovered that as people became older, they used less words overall but more informal language like emoticons and emoji to communicate emotions in contrast to things and people.

In light of the previous literature, the purpose of this study was to explore how the formality of text messages among Saudi male and female WhatsApp users could differ.

This study thus looked at situations that could increase or decrease formality and was guided by two research questions:

1. How do male and female Saudi WhatsApp users employ formal and informal language in text messaging?
2. What situations or themes increase or decrease formality in Saudi text messages?

2. Methodology

2.1 Research design

Preliminary preparations made before actually conducting the investigation. Additionally, it allows for the gathering of pertinent evidence with a minimum outlay of time, energy, and resources (Kothari, 2004). To solve this issue, the researcher adopted a qualitative approach. Qualitative research is an approach taken to learn about or evaluate the quality of data analysis. Data was gathered, characterised, categorise, and analysed in this study strategy. Due to its ability to provide light on the "forms and mechanisms of human communication and verbal interaction," discourse analysis was chosen as the research methodology for this qualitative investigation (Tannen *et al*., 2015). This research is limited to a linguistic analysis of gender differences in WhatsApp text messages, looking at things like 1) word quality, 2) message content, and 3). And thirdly, the pomp and circumstance of language. Relationship between gender and level of formality in texting; linguistic variations between the sexes when texting; formality/informality of contexts in which texting is used.

2.2 Sampling and population

As defined by Silitonga (2017), this sample population included all Saudi WhatsApp users to take a sample that is consisted of six women and four men, who were all related to each other and were 21 to 30 years of age. This sample size was chosen based on the number of users in the WhatsApp group being studied. Participants only communicated with each other in their first language, Arabic.

Sampling of data is divided into probability (random or chance sampling) and non-probability (not estimates the probability that each item in the population has been included in the sample) (Kothari, 2006). In the present study, non-probability sampling was applied. Non-probability sampling has three ways such as deliberate sampling, purposive sampling, and judgment sampling (Kothari, 2006). The latter was used here.

2.3 Data Collection

Data collection is categorized as being primary, for being original or gathered for the first time. The data were taken from a group chat used by Saudi family members on WhatsApp.

The messages chosen were written five months before participants were asked to join the study. All messages were written in Arabic and the researcher translated them into English.

2.4 Procedures

The researcher followed the following steps in collecting the primary data:

a)   I chose someone at random who uses WhatsApp in a closed family group and explained the study's goals to them.

b)   obtaining signed consent forms from all members of the study group.
Data were collected in July 2021 from individuals joined in a closed family group, with

c)   requesting that they screen capture all of their text communications over the course of six months. It appears that just a single person needs to be surveyed, but it is imperative that as many people as possible be surveyed in order to ensure that no information is lost.

d)   About 120 messages were picked at random from those sent between February and June of 2021.

e)   Participants were promised that their messages and identities would be kept confidential and utilised only for this study.

f)   We did not consider multimedia items such as photographs or films.

2.5 Data Analysis

For this research, we opted to use a critical discourse analysis. The level of standardisation or informality of words was used as the defining factor in the study. The study included a comprehensive evaluation of WhatsApp messages' use of punctuation, emoticons, and Arabic diacritics. In the end, we narrowed it down to four major categories: unexpected invitations, having a baby, the weather, and sporting events. The research of Cohen *et al.* (2007) provides support for this idea; they identified "several stages in analysing data, they are: (1) generating natural units of meaning, (2) classifying, categorising, and ordering these units of meaning, (3) structuring narratives to describe the contents, (4) interpreting the data."

Conversational analysis was employed to decipher the results. There was no significant difference in age between the men and women in the final dataset, which included six women and four men aged 21–30. In total, the ten participants sent in a large number of WhatsApp messages comprising a wide variety of words, emoji, and emoticons, from which the researcher randomly selected 120 text messages relating to the four most prevalent topics. Text analysis software such as Linguistic Inquiry and Word Count (LIWC) (Pennebaker, *et al.*, 2015) was also used to categorise the participants' text messages according to gender and to identify common slang terms used in each group's communications. Words and word parts in LIWC's preset lexicon are organised according to linguistic dimensions drawn from theory, such as common language categories (e.g., pronouns) and psychological processes (e.g., positive, and negative emotion words). In order to determine the frequency with which each word category appears in the given text, LIWC first compiles a word count for each category and then assigns a score to each category (Koch *et al.*, 2022).

3. Results

3.1 Sudden Invitation

From first example which was drawn from a chat between Maha (female) and Yasser (male). A picture of a homemade latte that Maha made starts the conversation. Yasser claimed that Maha was improving as a coffee maker in his comment on the image. Then Maha invited

Yasser over to her place for some more coffee. Yasser replied with a heart-eyes emoji and a "thank you" emoji. Maha asked Yasser to try the latte once more, but he declined and said, "may Allah make you happy." Before they parted ways, he mentioned that he might give it a shot the following day.

مها: أيش رايكم؟
ياسر: ما شاء الله عليك
ياسر: والله في تطور.
مها: تعال خليني **أسويلك** كوب ثاني
ياسر: تسلمي 🤲
مها: خذه **سفري** ياسر
ياسر: الله يسعدك
ياسر: خليها **بوكرا**

Maha: What do you think?
Yasser: God bless you
Yasser: I swear there is progress
Maha: Come over, let me **prepare** another cup for you
Yasser: Thank you 🤲
Maha: You can take it **to go** Yasser
Yasser: May Allah make you happy
Yasser: leave it for **tomorrow**

Male and female users interacted using colloquial language, as evident from such words as أسويلك and سفري that are not standard Arabic. Similarly, Yasser spelled the word بوكرا ("tomorrow") the way it is pronounced in colloquial Arabic.

3.2 Having a Baby

Second example that features six family members (three female, three male). Muhammed (male) initiated the conversation by inviting everyone to dinner through email. He started with the standard formal structure of invitation in Arabic. Reem (female) then used a common Arabic term about the baby growing as an example of the group's transition to standard Arabic in their words. Nada (female) extended her best wishes as well. Like Muhammed, Fawaz (male) responded with a formal Arabic welcome. Maha (female) used a very formal expression of congrats and an Arabic phrase that approximately translates to "I'll be the first one there" to confirm her attendance. The male friend Yasser also expressed his best wishes, writing, "Thank God for your wife's good health."

محمد: السلام عليكم ورحمة الله وبركاته.
تشرفونا جميعا بكره على العشاء بمناسبة مولودي الجديد.
ريم: مبروك **يتربى بعزك.**
ندى: مبروك المولود
فواز: وعليكم السلام ورحمة الله وبركاته، مبروك.
مهى: **بورك** لكم بالمولود، سوف أكون أول الحاضرين.
ياسر: مبروك، والحمد لله على سلامة المدام

Muhammed: Peace, mercy, and blessings of God be upon you.
It is an honor to invite you to dinner as I had my new baby boy.
Reem: Congratulations, I hope he **raises in your wealth.**
Nada: Congrats on the new baby

fawaz: Peace, mercy, and blessings of God be upon you, congratulations.
Maha: May God protect the baby, I'll be the first one there.
Yasser: Congratulations, and thank God for your wife's good health

The discourse in this instance was similarly formal. Male and female members of the group congratulated each other in standard Arabic on the birth of a new baby. The only time you'd see a line like that in writing or speech would be for a really formal occasion, and even then, it would be rare. Examples of such words include "formal invitation," "formal congratulations," and "formal congratulation" (formal Arabic expression when welcoming a new baby). In this setting, representatives of both sexes behaved formally.

3.3 Weather

While the 3rd example shows four family members (two female, two male) chatting about the weather. Ali began things off by remarking on the weather and including a tiny flame emoji to signify the heat. Fawaz concurred and stated in his writing that he had heard the following day will be even hotter. After hearing this, Lujain said it couldn't be done. Nada included the day's temperature along with two smiling tear emojis. Ali was taken aback by Nada's laughter and asked her why. To which Nada enthusiastically exclaimed, "I love the hot weather!"

فواز:
لجين:
ندى: اليوم درجة
علي: كمان
ندى: أحب

علي: أيش الحر هذا اليوم 🌡
شايفة كيف، يقولوا بكره أسوء
مستحيل
الحرارة ٤١ 😂 😂
تضحكي
الجو الحار

Ali: What hot weather today 🌡
Fawaz: You see, some people say tomorrow will be worse
Lujain: Impossible
Nada: Today the temperature is 41°C 😂 😂
Ali: You're laughing
Nada: I love the hot weather.

Both men and women utilised emoticons in conversation in this chat. The use of emojis is generally frowned upon in formal or otherwise serious situations, but is commonplace in more casual settings and accepted in less serious ones in Arabic. As a result, both sexes used slang while talking about the weather.

3.4 Sporting Event

The 4th example 4 shows a chat between six family members (three female, three male) about a soccer match. Conversation between two Saudi teams in the finals of a tournament. Yasser initiated the discussion shortly after the opening goal by remarking on the score. Not even Nada, who called the goal "lucky," grumbled. Ali agreed with Nada that the goal was scored while offside and backed him up. Yasser requested a replay to ensure that the goal had not been scored in an illegal manner. Lujain agreed with Yasser's viewpoint. Norah insisted her team would win the trophy. Mohammed cut off the chat by pointing out that they were still in the middle of the game.

ياسر: قوووووووووووووووووووووول
ندى: والله هدف بالحظ

علي:	بالله **مش** هذا تسلسل, وربي تسلسل
ياسر:	**اهدى** خلينا نشوف الاعادة
لجين:	اذا هذا الهدف تسلسل **ابطل** اتفرج كورة
نورة:	قلنالكم الكاس لنا **يا تعبانين**
محمد:	يا جماعه لسه ما انتهت المباراة الكاس **لسه بالجيب**

Yasser:	**Gooooooooooooooooal**
Nada:	I swear your side was just lucky
Ali:	Isn't this offside, I swear it's offside
Yasser:	**Calm down,** let's see the replay
Lujain:	If it is an offside, I will **stop** watching soccer
Norah:	We told you the cup will go to us**, losers**
Mohammed:	Guys, the game hasn't ended yet, the cup's in our **pocket**

As shown in the example, both males and females eually used informal language when discussing a sporting event. The use of colloquial language was apparent in each response by all group members. One indication of this informality was repeating letters to elongate the word "goal." Another was the negative word مش ("isn't") instead of the standard ليس form. Other words that are only used in informal Arabic that men and women used included يا تعبانين (informal synonym for failure), يابطل (informal for the word hero), and لسه (not yet). Additionally, Ali used an informal structure by writing a comma instead of a question mark after "isn't this offside."

4. Discussion

This study looked at how ten Saudis who use WhatsApp to text in Arabic use language and how formality of language differs between men and women. This study found that people used formal language for official events (like having a baby, talking about the weather, or going to a sports game) and informal language for talking about last-minute invitations. There were no gender differences in this. Some research (Fox *et al*., 2007), but not this study, found that women send more emotional messages, write longer texts, use more emoticons (Baron's study, 2004), and write more complex messages (Ling, 2005) than men. This study, on the other hand, didn't find any significant differences. Several studies have also shown that women, especially young women, use emoticons more than men do (Nishimura, 2015; Kapidzic and Herring, 2011). The results of these other studies don't agree with the results of this study, which showed that there are no differences. Other studies also found differences in how men and women text. For example, men tend to get right to the point and focus on describing external events that have to do with their jobs and numbers, while women usually start their texts with a greeting or an adhesivity, break up their written conversations with graphic emoticons, use more words related to psychological and social processes, and also use standard language more (Pérez-Sabater, 2019; Newman *et al*., 2008; Sq. In contrast, a detailed discourse analysis of the written messages in this study shows that there are no differences between men and women in the above areas.

5. Conclusion

This study examined text messages by male and female Saudi WhatsApp users through critical discourse analysis. The themes that emerged showed no gender differences in terms of formality. All group members used formal language for official occasions and informal language for discussing sudden invitations, weather conditions, and sporting events. The study was limited as most of the sentences in the data were short, and gender differences might have

appeared if the sentences were longer. In addition, the data were only drawn from one family, reducing the generalizability of the findings. The study could be useful to anyone interested in comparing Saudi gender differences in language use, particularly text messaging. It could also be informative for anyone interested in understanding the topics or situations that Saudis discuss in WhatsApp groups.

6. Acknowledgments

7. Funding

8. Declarations

- All of the authors agree with the submission and have read a draught of the manuscript, so they all think it should be published.
- The work has not been published anywhere else, either in its entirety or in parts.
- The manuscript hasn't been sent to any other magazines and won't be published anywhere else.
- The authors say they have no competing interests.

References

Baron, N. S. (2004). 'See you online': Gender issues in college student use of Instant Messaging. Journal of Language and Social Psychology, 23(4), 397-423

Baron, N. S. (2008). Always on. Language in an online and mobile world. Oxford: Oxford University Press

Beasley, R. E. (2009). Short message service (SMS) texting symbols: A functional analysis of 10,000 cellular phone text messages. *Reading Matrix: An International Online Journal*, *9*(2), 89–99.

Chalak, A. (2017). Linguistic features of English textese and digitalk of Iranian EFL students. *Research in Applied Linguistics*. https://doi.org/10.22055/rals.2017.12870

Chen, Z., Lu, X., Shen, S., Ai, W., Liu, X., & Mei, Q. (2017). Through a gender lens: An empirical study of emoji usage over large-scale Android users. *Human-Computer Interaction*. https://arxiv.org/pdf/1705.05546v1.pdf

Cohen Louis, *et al*. (2007), Research Method in Educations. Sixth Edition. London and New York Department of Education Richard W. Riley, Secretary.

Crosswhite, J. M., Rice, D., & Asay, S. M. (2014). Texting among United States young adults: An exploratory study on texting and its use within families. *The Social Science Journal*, *51*(1), 70–78.

Elvis, F. W. (2009). The sociolinguistics of mobile phone SMS usage in Cameroon and Nigeria. *The International Journal of Language Society and Culture*, *28*(28), 25–41.

Fatiha, A. N. H. (2020). SMS texting, language use and gender in an EFL academic context. [*Language Practices*], *11*(4), 87–110.

Fox, A. B., Bukatko, D., Hallahan, M., & Crawford, M. (2007). The medium makes a difference: Gender similarities and differences in instant messaging. Journal of Language and Social Psychology, 26(4), 389-397.

gmi_blogger. (2021, June 23). *Saudi Arabia social media statistics*. https://www.globalmediainsight.com/blog/saudi-arabia-social-media-statistics/

Heidari, M., & Alibabaee, A. (2013). Linguistic and discoursal features of text message language created by Iranian male and female SMS users. *Sheikhbahaee EFL Journal*, *2*(1), 55–72.

Igarashi, T., Takai, J., & Yoshida, T. (2005). Gender differences in social network development via mobile phone text messages: A longitudinal study. *Journal of Social and Personal Relationships*, *22*(5), 691–713.

Kapidzic, S., & Herring, S. C. (2011). Gender, communication, and self-presentation in teen chatrooms

Koch, T. K., Romero, P., & Stachl, C. (2022). Age and gender in language , emoji , and emoticon usage in instant messages. *Computers in Human Behavior*, *126*(November 2020), 106990.

Kothari, C.R. (2004). Research Methodology: Methods &Techinques. Third Edition.New Age International(P)Ltd. New Delhi

Lenhart, A., Ling, R., Campbell, S., & Purcell, K. (2010, April 20). *Text messaging explodes as teens embrace it as the centerpiece of their communication strategies with friends*. https://www.pewresearch.org/internet/2010/04/20/teens-and-mobile-phones/

Ling, R. (2005). The sociolinguistics of SMS: An analysis of SMS use by a random sample of Norwegians. In R. Ling & P. Pedersen (Eds.), Mobile communications (pp. 335-349). London: Springer.

Ling, R., & Baron, N. S. (2013). Mobile phone communication. In S. C. Herring, D. Stein, & T. Virtanen (Eds.), Pragmatics of Computer-mediated Communication (pp. 191-216). Berlin/Boston: Walter de Gruyter.

Nemati, A., & Bayer, M (2007). Gender differences in the use of linguistic forms in the speech of men and women: A comparative study of Persian and English. *International Journal of Applied Linguistics*, *2*, 185–201.

Nishimura, Y. (2015). A sociolinguistic analysis of emoticon usage in Japanese blogs: Variation by age, gender, and topic. The 16th Annual Meeting of the Association of Internet Researchers. Phoenix, AZ.

Ogletree, S. M., Fancher, J., & Gill, S. (2014). Gender and texting: Masculinity, femininity, and gender role ideology. *Computers in Human Behavior*, *37*, 49–55.

P´erez-Sabater, C. (2019). Emoticons in relational writing practices on WhatsApp: Some reflections on gender. In P. Bou-Franch, & P. Garc´es-Conejos Blitvich (Eds.), Analyzing digital discourse: New insights and future directions (pp. 163–189). Springer International

Pardede, H. & Kisno. (2012). Introduction to Sociolinguistics: From General to Local Perspectives. Halaman Moeka. Jakarta – Batam.

Pennebaker, J. W., Booth, R. J., Boyd, R. L., & Francis, M. E. (2015). Linguistic Inquiry and word count: LIWC 2015 [computer software]. Pennebaker Conglomerates. Inc.

Perry, S. D., & Kevin, L. C. (2007). Mobile phone text messaging overuse among developing world university students. *Communication: South African Journal for Communication Theory and Research*, *33*(2), 63–79.

Sarla, G. S. (2020). Texting or Calling: A Comparison. Journal of Open-Source Developments, 7(2), 18-21.

Silitonga, F. (2017). The teenegers ' characteristics in gender written text by discourse analysis at batam. Kajian Linguistik dan Sastra; 2 (1). 61-75

Tafida, A. G., & Okudishu, C. (2016). Gender difference in text messaging in the written English of one hundred level undergraduates of Ibrahim Babangida University, Lapai, Niger State. *Palgo Journal of Education Research*, *4*(2), 170–175.

Tagg, C. (2012). *Discourse of text messaging: Analysis of SMS communication*. Bloomsbury.

Tannen, D. (1990). *You just don't understand: Women and men in conversation*. William Morrow.

Tannen, D., Hamilton, H. E., & Schiffrin, D. (2015). *The handbook of discourse analysis*. John Wiley & Sons.

Thurlow, C., & Poff, M. (2013). Text messaging. In S. C. Herring, D. Stein, & T. Virtanen (Eds.), Pragmatics of Computer-mediated Communication (pp. 162-189). Berlin/Boston: Walter de Gruyter.

Uchida, A. (1992). When "difference" is "dominance": A critique of the "anti-power-based" cultural approach to sex differences. *Language in Society*, *21*(4), 547–568.

Wardhaugh R. (2006). An introduction to Sociolinguistics. Fifth Edition. United Kingdom, United State, Australia.

Wolf, A. (2000). Emotional expression online: Gender differences in emoticon use. CyberPsychology & Behavior, 3(5), 827-833.

تحليل النص الاستكشافي للرسائل النصية بين السعوديين من الجنسين المستخدمين

لبرنامج واتساب

الملخص

استخدمت هذه الدراسة الكيفية منهج تحليل النص لاستكشاف السمات اللغوية والمرتبطة بالذكور والاناث في الرسائل النصية. وبشكل أكثر دقة، فحصت الدراسة المواقف التي من الممكن أن تزيد أو تقلل من الرسائل الرسمية أو غير الرسمية بين المشاركين من الذكور والاناث. جُمعت البيانات عن طريق مجموعة واتساب عائلية مكونه من عشرة أعضاء (٦ إناث و ٤ ذكور) ذو أعمار متقاربة. أظهرت النتائج أنماط مثيرة للاهتمام في التحليل النصي بين الجنسين. كما حددت نتائج الدراسة مواقف مختلفة يمكن أن تزيد أو تقلل من الكتابات الرسمية وغير الرسمية في الرسائل النصية. يمكن أن تزيد هذه الدراسة من الوعي بالاختلافات في استخدام اللغة بين الذكور والاناث السعوديين.

الكلمات الدالة: اللغة العربية، اللغة الرسمية، الجنس. اللغة، رسائل نصية ، واتساب.