



InterAcción y Perspectiv

Revista de Trabajo Social

ISSN 2244-808X
D.L. pp 201002Z43506

Enero-Junio 2024
Vol. 14 No. 1

Universidad del Zulia
Facultad de Ciencias Jurídicas y Políticas
Centro de Investigaciones en Trabajo Social

ARTÍCULO DE INVESTIGACIÓN

Conflicto verbal y de género **DOI: 10.5281/zenodo.10278437**

Ouhssou Yousef * y Fallous Ali**

Resumen

La interacción entre los usuarios de las redes sociales se multiplica constantemente, creando un espacio fértil para el intercambio entre posiciones opuestas. En efecto, cada usuario expresa su punto de vista sobre un tema determinado, provocando la reacción de uno o varios inter-actores digitales. Nos encontramos ante una cuestión digitalizada, que da lugar a partidarios y detractores que se defienden individual o colectivamente, generando ataques, contraataques, insultos e burlas. La cuestión de género a escala nacional y/o internacional pone de manifiesto un conflicto entre lo radicalmente feminista y lo absolutamente antifeminista, una polémica que pretende atribuir el poder absoluto a uno de los dos géneros en forma de batalla de género. En lugar de centrarse en el desarrollo social, económico y cultural, algunos insisten en el género que es capaz de lograr dicho desarrollo, lo que pone en tela de juicio la especificidad del discurso empleado por cada uno de los dos clanes en términos de influencia y manipulación. A este nivel, intentaremos descodificar los actos de habla realizados por algunos usuarios de la plataforma Facebook, Instagram and WhatsApp con el fin de interpretar las razones, referencias y factores que llevaron a cada uno de ellos a decantarse por determinadas opiniones. Intentamos realizar un análisis cognitivo-pragmático de los actos de habla realizados por la muestra representativa; además, distribuimos un cuestionario a unas cuarenta personas para interpretar mejor las actitudes conversacionales de los usuarios.

Palabras clave: pragmática, interacciones verbales, actos de habla, conflicto verbal, género.

Abstract

Verbal and gender conflict

Interaction among users of social media is constantly multiplying, creating a fertile space for exchange between opposing positions. Indeed, each user expresses his or her point of view on a given theme, provoking the reaction of one or more digital inter-actors. We find ourselves faced with a digitized issue, giving rise to supporters and opponents who defend themselves individually or collectively, generating attacks, counter-attacks, insults and name-calling. The gender question on a national and/or international scale highlights a conflict between the radically feminist and the absolutely anti-feminist, a polemic that seeks to attribute absolute power to one of the two genders in the form of a gender battle. Instead of focusing on social, economic and cultural development, some

people insist on the gender that is capable of achieving such development, which calls into question the specificity of the discourse employed by each of the two clans in terms of influence and manipulation. At this level, we will try to decode the speech acts performed by some users of the Facebook platform, Instagram and Whatsapp with the aim of interpreting the reasons, references and factors that led each of them to opt for certain opinions. We tried to conduct a cognitive-pragmatic analysis of the speech acts accomplished by the representative sample, moreover, we distributed a questionnaire to around forty people in order to better interpret the conversational attitudes of the uses.

Key words: pragmatics, verbal interactions, speech acts, verbal conflict, gender.

Recibido: 30/08/23 Aceptado: 03/09/2023

* Phd student, affiliated to Faculty of Letters and Human Sciences of Meknes (language, discourse and society research laboratory), Morocco. E-mail: youssefouhssou2@gmail.com ,ORCID: <https://orcid.org/0009-0000-8102-1118>

** Professor, affiliated to Faculty of Letters and Human Sciences of Meknes (language, discourse and society research laboratory), Morocco. E-mail: ali.fallous@yahoo.fr , ORCID : <https://orcid.org/0009-0004-3847-8410>

1.- Introduction

"We cannot not communicate", a double negation that focuses on two actions: being able to do and being able to communicate, being able to communicate and not being able to communicate. It's an emphasis on the negative form that sets the scene for a bilateral relationship between two inter-actants, the communicator and the listener, reversing roles to form a conversation. Indeed, by speaking, each person is trying to create an interaction with the addressee, which is the dialogale (Kerbrat-Orecchioni, 2015, p. 11) form of conversation. However, this other can be oneself (in the case of monologue), which is the dialogique (Kerbrat-Orecchioni, 2015, p. 11) form of conversation according to Orecchioni.

In Morocco, exchanges have become increasingly accomplished on the various social media (Facebook, Instagram and WhatsApp), this usage which is a particularity of the current generation has first created a generational conflict before bringing to the surface a gender conflict as a social/cosmic reality. Indeed, our research hypothesis focuses on the significance of the ideological factor in shaping and interpreting language acts performed by users. In other words, to what extent can ideology influence the use of signs? And what are the reasons causing the conflict between Moroccan men and women on social media?

2.- Literature review

Communication and gender identity

«Ce qui l'est plus, et caractéristique de l'approche interactionniste, c'est de considérer que le sens d'un énoncé est le produit d'un "travail collaboratif", qu'il est construit en commun par les différentes parties en présence. » (Kerbrat-Orecchioni,

2010, p. 28). For an exchange to be dialogical, it's essential that the inter-actants are present at the moment of interaction. It is a real act, but Orecchioni hasn't specified the type of presence, which is far from being confined physically and bodily. An inter-actant A who enters into interaction with an inter-actant B with the aim of communicating about X (a person, an object, a theme, etc.), is absolutely a collaboration with the aim of encoding and decoding appropriately to avoid any kind of misunderstanding. Moreover, the gender of the inter-actants plays a major role in addressing the issue of conversational exchange, as the sequence of speech acts between men differs from that between women, and similarly between man and woman. In fact, being male or female indicates belonging to a category, which has a cognitive encoding and decoding system that differs from another category in terms of religious, cultural, political, social, economic, ethical and other influencing factors. As Orecchioni mentioned, it insists on the mutual determination between the interactants as active participants in interacting (reception and transmission impact the conversational sequence) and on the succession of these determinations via the principles of anticipation and feedback. That is to say, the interactants anticipate the encoding that will be accomplished by L1 by preparing the adequate decoding tools while implementing the appropriate formulation to respond to L1, without denying that L1 has accomplished the same cognitive-conversational process to encode his speech act.

The symbolism of gender identity

« Les différences de communication initiales, circonscrites à des situations isolées et à des cas individuels, se cristallisent en distinctions idéologiques chargées de jugements de valeur, de sorte qu'au moindre problème de compréhension elles produisent de nouveaux clivages dans la construction symbolique de l'identité. » (Gumperz, 1989, pp. 8-9). The relationship between language, gender and identity reflects the linguistic, cultural and ethnological ties that inter-actants maintain during conversational contact, making conversation an empirical image of countries, social groups and religious groups. Defending the Caftan, the Couscous, the Halqa, the zellige, implies identifying one's self as a Moroccan, being against alcoholic beverages, pork, adultery, implies being muslim or religious. Gumperz emphasizes the initial communicative differences in a context of exchange between an allochthonous inter-actor and indicative natives, signalling a particular use of idiom. This usage is the target of ideological attacks and value judgments, the normative aspect of languages, except that individual usage can constitute the collective usage of signs for poetic, metaphorical, phonetic, semantic and pragmatic reasons. Moreover, the initial or second use is an expression that has meaning, which is obviously the outburst of a thought and a stance, it is the identity of the inter-actants constructed via the symbolic use of signs.

The relevance of gender and the communicative process

« [...] le but de tout système cognitif est, selon Sperber et Wilson, de se construire une représentation du monde. Pour que cette représentation du monde lui soit utile (ce

qui, dans l'esprit de la théorie de l'évolution, est indispensable), ou, tout au moins, pour qu'elle ne lui soit pas nuisible, il faut qu'elle soit appropriée au monde dans lequel il vit, ou, en d'autres termes, qu'elle soit vraie. » (Reboul & Moeschler, 1998, p. 82) The first sign-processing system is the brain, and the cognitive process is then a significant phase in the interpretation, consisting the link with cognition as its central unit. To understand how humans' function, we need to know how they act and react in different situations from the moment of birth. Indeed, when it comes to their interactions with other species, humans are uniform. However, there is no exact similarity among them, and when similarities do exist, they are merely a natural outcome and not something noteworthy.

The concept of herds in sociology emphasizes the ideological construction of groups, as does the notion of manipulation in communication science. Pragmatics, as a science is concerned with the use of signs, communicating and with using one sign in relation to another, which reveals intentions and helps to construct conversational meaning. Having developed an entire theory of relevance, Sperber and Wilson have brought to light a considerable notion, the one emphasizing that representation is the key for interpretation and thought. On this scale, every human discovers the world from the day of his existence via the five senses (gustatory, uditory, olfactory, visual and tactile), which allows the accumulation of an infinite number of representations constituting one's thought and truth. Consequently, social interactants when interacting with each other, encode and decode the sound form, written or drawn according to the data and representations previously affirmed as true premises while trying to change the representations to each other so that he has resemblance.

The evaluation of representation

«Si le but d'un système cognitif est de se construire une représentation du monde et si cette représentation du monde doit être appropriée, c'est-à-dire si el doit représenter correctement des faits qui existent dans le monde, la question qui se pose est celle de son évaluation. » (Reboul & Moeschler, 1998, p. 83). The two evaluative terms of a representation are truth and fallacy; however, individuals while interacting with each other must implement the appropriate evaluative process to ensure the right conclusion, whether it is true or false. In the first instance, for the inter-actants to be able to interact, it is essential that to use the same format. First of all, they must use a language the language format which is the same human language and the same language (French, English, etc.).

Secondly, the realization of the representation in the real world must be verified. The famous example is that of the leopard: A1 = there is a leopard in the cave # A2 = there is no leopard in the cave, both representations require the truth of one, which is why the actual verification of the cave is of prime importance. In addition to the language format, another factor of equal relevance is the ideological format or referential ideology of information processing at the mental level. If A1 stages the ideological format of Islam, while A2 relies on the referential ideology of nihilism or atheism, this will render

the interaction horizonless as it speaks of a polemical debate on divine existence, during which each of the inter-actants is fanatically attached to his or her position. « Ainsi défini, un contexte ne contient pas seulement de l'information sur l'environnement physique immédiat ou sur les énoncés précédents: des prévisions, des hypothèses scientifiques, des croyances religieuses, des souvenirs, des préjugés culturels, des suppositions sur l'état mental du locuteur sont susceptibles de jouer un rôle dans l'interprétation. » (Sperber & Wilson, 1989, p. 31) Sperber and Wilson insist on the importance of cognitive processing of any expression that requires decoding (interlocutor) or encoding (speaker), as each of the inter-actants had a storage of representations that constitute the reference or premises of interpretation.

In this sense, the definition of a context is no longer limited to the physical elements of the conversation's utterance, place or climate, but also includes the cognitive aspect of the inter-actants and its impact on the conversational sequence. On this scale, the representations that guide the cognitive operation of interpretation involve cultural, religious, social, ethical, aesthetic and ethnic links. This is a global context that needs to be taken into consideration in order to better decode the conversational whole as signifiers to which we associate the appropriate signifieds so that there is interpretative homogeneity in the interaction. Consequently, any conversational misunderstanding or consent is the result of an equivalence of representative premises pointed out by Sperber and Wilson as a joint shared knowledge.

The non-verbal in the digital age

«On a vu que dans les interactions "mixtes", des séquences entières pouvaient être réalisées de façon non verbale. Mais dans les interactions "à dominante verbale", le même phénomène se rencontre fréquemment à un niveau inférieur, celui des interventions (voire des échanges). Il arrive en effet que soit réalisée par des moyens non verbaux. » (Kerbrat-Orecchioni, 2010, p. 141) Interactions in general consist of a heterogeneous set of language tools for interaction, in fact, verbal is most used during everyday conversations, without denying the presence of paraverbal often as explanatory support; nevertheless, it is sometimes sufficient to communicate via non-verbal. When it comes to interactions on social media, more specifically in comments, we see a large number of inter-actants opting for the verbal, except that the non-verbal is communicated via emojis. In this sense, emojis constitute a non-verbal means of interaction that enables users to express a representation or thought without using a sign of the system, namely language. Through emojis one can express joy, anger, love, insults, mockery, etc. They are small faces that symbolizes humans' facial expressions, sounds, body gestures and visual gestures. Some users in their daily exchanges via the internet, use emojis to express their emotions. Some users interact with friends, family and peers in their daily social media exchanges, using non-verbal (emojis) and verbal (Moroccan Arabic, French, English), sometimes by using both, which makes of emojis a paraverbal means of digital interaction.

3. Method

Our work is a pragmatic, cognitive-interactional analysis of speech acts produced on Facebook, WhatsApp and Instagram platforms, the latter of which have become the new spaces of influence through influencers who are seen as models to follow. A priori, pragmatics is an approach that emphasizes usage as a particularity of language, enabling humanity to derive from an infinite set of phonemes and infinite number of lexemes, and consequently an infinite number of conversations.

Participants

We have collected a selective corpus of ten comments that highlight gender conflict via digital verbal interaction, we have selected few comments that represent a set of interactions that keep recurring once the theme of a publication targets female or male competitions.

Instruments

As far as the research instruments are concerned, an interview was adopted through which we interviewed users of these platforms as well as some teachers (N=40) via a questionnaire covering the same themes previously discussed on the aforementioned social media platforms, mainly: women's work, female intelligence and female success in studies. Furthermore, the corpus collection and questionnaire distribution present the most reliable scientific and empirical means of understanding the cultural, social and ideological reasons for conversational stance-taking in order to answer our research problem and affirm or disprove the research hypotheses

4. Results

(M) Male – (F) Female – (Tr) Translate

Table 1: Female civil servant

<p>(M) (Tr) Girls are of no use at all in the commandment</p>	<p>(M) (Tr) Some men talk out of opposite perceptions: female teachers are a problem, educated women are a problem, female civil servants are a problem, illiterate women are a problem, and these men need to rethink their positions, or else they will remain without any psychological or family stability.</p>	<p>(F) (Tr) My brothers, don't get married and stay in serenity, things are easy so stop getting worked up here.</p>
---	---	--

<p>(M) (Tr) They are only useful in the kitchen.</p>	<p>(M) (Tr) May God bless you Mr. Inspector, we always and eternally advise our young people to stay away from dreamers, anyone who has a dream far from that of building a family, it is not useful for marriage, not for marriage with a female civil servant.</p>	<p>(M) (Tr) Marriage is an obligatory misfortune.</p>
--	--	---

Source: Authors development

Table 2.
Women's success in studies and the teaching competition

<p>(M) (Tr) The girls are veiless all year round, except that on exam day they all wear veils, glory be to God.</p> <p>(M) (Tr) I don't know where all these girls go after the baccaulatee, they disappear, you always find boys in decision-making positions and girls are rare.</p>	<p>(M) (Tr) Today, there's a cold war between boys and girls.</p> <p>(M) (Tr) I'm blaming the boys, not the girls; they are the ones not wanting to study anymore, they're all talkative and childish. As a result, they need to be addressed implicitly so that they can have a bit of honor, and be real men, or else they leave school and let the percentage of girls who succeed increase.</p>	<p>(F) (Tr) Lied the one who said girls couldn't study, and another part that said: "stay in your kitchen", hey, male, what are you going to say after this difference between the school results of girls and boys. Take it easy, we're your sisters, it's normal, be happy, I'm the Moroccan woman who's going to educate a cultured and lucid generation.</p> <p>(M) (Tr) Why do girls excel at studying? Because boys simply do a lot of things: soccer, video games, going out, etc. But if they concentrate on their studies, I swear they'll come out on top. But if they concentrate on their studies, I swear they'll come out on top. Girls are at home all the time, doing nothing but studying, and if they do anything, it's going to be a bit of housework.</p>
--	---	---

Source: Authors development

Table 3.
The defeat of the Lionesses in the first match of the World Cup in Australia

<p>(F) (Tr) Soccer is for men, with all due respect.</p>	<p>(M) (Tr) The coach didn't know how to motivate the players, it would be better if he said that the world cup is played for the post-divorce pension and the sum of enjoyment and you'll see Brésille's team playing.</p>	<p>(M) (Tr) Brunettes shame us on Tik Tok, Youtube, in the Arabian Gulf, during the World Cup, and they win you over in the courts.</p>	<p>(F) (Tr) 6-0 even though they played in Caftans.</p>
<p>(M) (Tr) The dreamers in Qatar, and the pregnant in Australia.</p>	<p>(F) (Tr) The pension you're talking about, you don't know where to get it from, indigent. Originally, except for the poor who talk about the post-divorce pension. Go to bed with your mother and leave us in peace.</p>	<p>(F) (Tr) It's shameful my friend to say that, they are the daughters of your homeland, you accept that for your sister or your mother.</p>	
<p>(F) (Tr) And yes, what the boys accomplished, these girls multiplied by zero.</p>		<p>(F) (Tr) The brunette is the one who gave birth to you, and who made us ashamed when he fathered you.</p>	

Source: Authors development

Table 4.
About manifestation of LGBT in the capital Rabat

<p>(F) (Tr) There are those who fight against corruption and those who fight for corruption, there is no power but that of God.</p> <p>(M) (Tr) well said</p>	<p>(M) (Tr) We need to exterminate these LGBT people and this poisonous feminism.</p> <p>(F) (Tr) I swear you didn't lie; those deserve a new Hitler.</p> <p>(F) (Tr) Yes, and burning them so that there's no homosexuality or color, that's really crap.</p>	<p>(M) (Tr) Homosexuals are exiled from the nation, as did Omar Ibno Khatab may God be pleased with him with an elegant, handsome man who seduced women, he had expelled him from the Medina.</p>
---	--	---

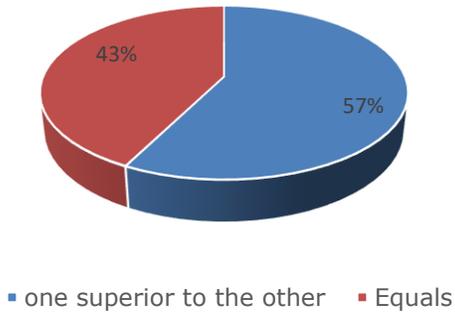
Source: Authors development

Table 5.
Non-verbal exchange about LGBT manifestation

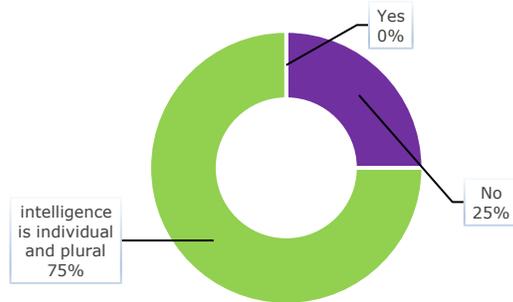
	
---	--

Source: Authors development

Graphic 1. Men and Women are

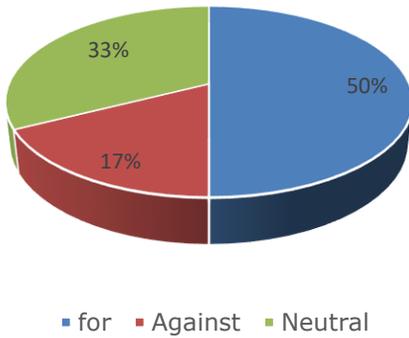


Graphic 2. Women are smarter than men

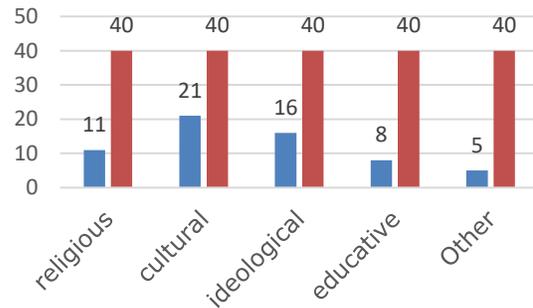


Source: Authors development

Graphic 3. Women's work

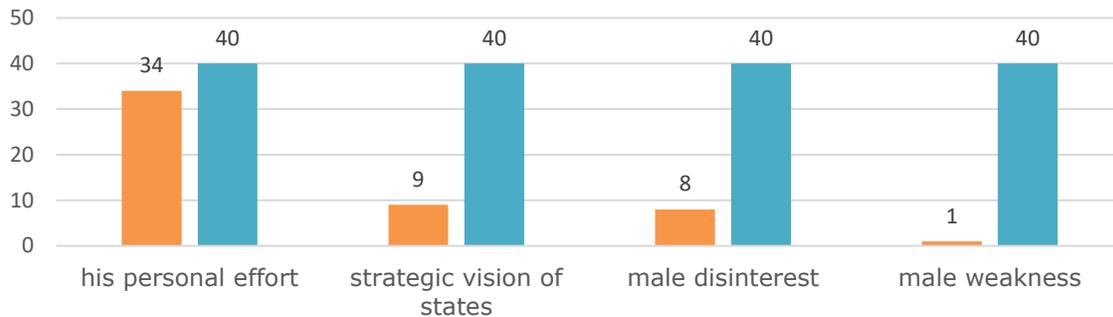


Graphic 4. The refusal of women's economic contribution to the household



Source: Authors development

Graphic 5. The success of women in education is due to



Source: Authors development

5. Discussion

The conversational exchange on Facebook, Whatsapp and Instagram platforms highlights a heated debate between the feminine and masculine genders regarding their roles in today's society compared to the past. Both men and women express their opinions, demonstrating their presence and interaction. However, it's worth noting that, in the comments section, verbal speech acts often take precedence over non-verbal reactions due to the unique nature of these platforms. The catalyst for interaction is an individual who shares a post that sparks hundreds of comments, creating a ripple effect of interactions with the content. These discussions draw the attention of one or more participants. One recurring conflict in these social network interactions revolves around the female civil servant, particularly concerning the consequences of marrying a working woman. In fact, like any debate, there are supporters and opponents; however, a large number of comments insist on the disadvantages of a marriage with a working woman (the education of children, the household economy, divorce, etc.,). Some even argue against marriage altogether, citing the negative impact on a man's psychological, economic, and overall health in the long term. In this sense, encoding and decoding highlights the mutual determination of the conversational sequence because transmission and reception impact the exchange and triggers estimated reactions.

By observing hundreds of comments on Instagram, more precisely the Hespress page which announced the defeat of the Atlas lionesses in the first World Cup match, we noticed a large number of interactants who despise women, who insult them, and those who call for banning women from playing football, on the other hand, others, in a limited number, encourage and support the lionesses. The verbal conflict in the interactions

between users of social networks has removed the mask on social opinions, these are social interactions indicating an ideological, social or religious stance in the digital age, these are identities of groups and social organizations that communicate their position. At a time when divorce is increasing in Morocco, the attack that female civil servants have suffered has become obvious, freedom of expression allows each of the two clans to express their point of view except that opponents of the phenomenon of women's work rely on religion as a reference and supporters opt for human rights. The impact of religion and its importance for the Moroccan citizen remains invincible and no competition threatens the effect of religious discourse given the religious attachment of the majority of Moroccan interactants. Furthermore, it is acceptable to express an idea that fits with one's principles in order to indicate one's identity but what is threatening is the fact of imposing such idea on an entire country, the debate on women's employment is socially fruitful however, without creating conflicts and fanatical acts (verbal or physical attacks, insults, affronts, etc.).

The conflict between man and woman comes to the surface at the moment when there was an announcement or publication that depicts the competition of one gender over the other, Hesspress published on its official page on Instagram the percentage of girls who have passed their baccalaureate compared to that of boys. In fact, in terms of statistics, girls present a high percentage, except that these figures have caused interactions that attack all together: the system, women's clothes and men's attitudes. There are those who say that girls cheat since they are revealed all year round but on exam day they put on the veil, those who reduce female success to challenges that do not reach management positions. On the other hand, interactants who affirm that women demonstrate competence given the results they achieve in teaching and other sectors, while criticizing people who assert that women's place is at the kitchen (hashtag widely shared). Furthermore, it is necessary to mention that there were interactants who indicated the existence of a cold war in the comments reporting the gender conflict between Moroccans on social networks. Indeed, initially, the cognitive representation that pushes some to attack the success of women is obviously "women should not work" based on religion and Koranic verses. Secondly, the one that leads some to defend women is that "women have the right to work" by presenting human rights as a reference for argument. In this sense, the representation is the initial form of all thought which makes the interactants act and react, the opposition of thoughts is the result of the oppositions of representations as a basic set of sign processing.

The language format and the language used by the interactants on social networks do not present any obstacle to exchange, they overlap between standard Moroccan Arabic and French. What distinguishes them empirically is the ideological format when the theme of the conversation results in a competition of the valorization of one gender over the other. However, when the theme does not threaten the domination of one gender over the other, we see a certain interactional consent. Hesspress published on its Instagram page the image of a demonstrator in women's clothing waving the multi-colored LGBT flag and calling for men's rights to sexual freedom. This image provoked reactions from women and men constituting the same

conversational meaning, namely marginalization, torture, punishment, condemnation, imprisonment, death and pain for these people who, according to their expressions, seek to destroy societies. and that these people are manipulated by secret organizations. At this scale, the conversation highlights two representations, the first is verifiable but the second is neither: R1 = there are LGBT people # R1 = there are no LGBT people => in societies, we listen to people who officially declare that they are lesbian, gay, bisexual, etc. R2 = there are organizations that support and finance these movements # R2 = there are no organizations that support and finance these movements. R2 in the negative or affirmative form cannot be verified since it is a representation that touches on conspiracy theory. Furthermore, the religious ideology of Moroccan interactants asserts that these people must be punished because God created man and woman physically distinct so that they can procreate. Consequently, LGBT people are exceptional cases demonstrating mental illness or rape cases at childhood, which require medical and psychological monitoring in order to return to their normal life. The representative evaluation made it possible to identify consent between the interactants (man and woman) when discussing LGBT, but we were not able to verify the representation based on the conspiracy theory and that which concerns the mental and the psychological state of LGBT people given the empirical uncertainty of the data. Through this analysis, we can deduce that the ideological framework, a fortiori, accentuates verification challenges (true or false / real or unreal), thereby emphasizing the contentious nature of the conversations that delve into individual or collective ideologies.

The red-faced [], middle finger [] and the vomiting emoticon [] are emojis used by inter-actants to communicate a representation that expresses a conversational positioning, namely the inadmissibility of behaviors and demonstrations that appeal to LGBT rights. Men and women sharing the same representation, which has not given rise to conflict between them given the mutual knowledge shared, a religious reference (history of the people of Lot) that has guided their stance. What interests us in this interaction is, of course, the dominant absence of conflict between men and women, with no competition threatening one of the two genders, since the theme of the interaction concerns a third LGBT gender. Admittedly, there are a small number of interactants who demand respect for the sexual freedom and freedom of people who have chosen to be different, but these inter-actants have been cruelly insulted and threatened with death as LGBT people. Furthermore, at the international level, we note that this subject has provoked a good number of interactions. We can cite figures who have expressed their position about this question of choice of gender: Donald Trump, Vladimir Putin, Emmanuel Macron, Joe Bayden, who represent large States with the power to discuss subjects remaining taboos in our society given the rarity of LGBT practices or the discreet practice of such freedom.

6. Conclusions

As a conclusion, verbal interactions between users of social networks (Instagram, Whatsapp and Facebook) feature expressions that reveal a scientific, ideological, political, economic, social and/or religious positioning. This individual language act is accomplished in reaction to a publication which may be a reality asserted by media agents, questions or promises from an actor. Indeed, we have noted that when the theme treated by the interactants presents a competition between man and woman, this creates an interactive conflict since each of the two genders tries to defend him/herself by constituting a group of the gender who defend themselves.

On the other hand, when the theme dealt with concerns an LGBT category, Moroccan men and women often adopt (in some distinctive cases) the same position, namely "the prohibition of the deconstruction of the social and religious mores of Morocco. ". Furthermore, we explain the gender conflict in verbal interaction by the fact that there was a social change in the roles occupied and preoccupied by men and women, during the 50s, 60s, 70s, 80s and even 90s, the number of women working in Morocco has been too small; yet, women lately have become active members socially, politically and economically. This social change unilaterally concerns the role of women in society. Accordingly, men have not directly undergone this change since they work, marry and form a family. In this sense, the man maintains his traditional role in his interaction with a woman who no longer resembles his affirmed representation of a Moroccan Muslim woman (his mother, his grandmother, his aunts, etc.). This is one of the factors that explain the heated interactions between men and women on social media. However, it's important to recognize that this is a transitional period that necessitates social, economic, and religious adaptation. The ultimate goal is the success of the Moroccan family, society, and the Moroccan state.

Bibliographic references

- Kerbrat-Orecchioni, C. (2015). « Nouvelle communication » et « analyse conversationnelle ». Armand collin, 11.
- Gumperz, J. (1989). **Engager la conversation: introduction à la sociolinguistique interactionnelle**. Paris: Les Editions De Minuit.
- Kerbrat-Orecchioni, C. (2010). **Les interactions verbales**, tome 1. Paris: Ed. Armand Colin.
- Reboul, A., & Moeschler, J. (1998). **La pragmatique aujourd'hui**. Paris: Ed. Seuil.
- Sperber, D., & Wilson, D. (1989). **La pertinence: communication et cognition**. Paris: Les Editions de Minuit.