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Hebrew And Computer-Mediated Communication: The Effects Of A Language Manipulation On Perception, Identity, And Preservation

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HEBREW AND COMPUTER-MEDIATED COMMUNICATION: THE

EFFECTS OF A LANGUAGE MANIPULATION ON PERCEPTION,

IDENTITY, AND PRESERVATION

by

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ABSTRACT

This study aimed to explore the ways in which Hebrew is currently being manipulated online through a linguistic deviation called Fakatsa. In this study, participants were asked to rate random statements of frivolous or serious topics in either standard grammatical Hebrew or Fakatsa Hebrew conditions on specific judgment values. It was hypothesized that participants would rate the Fakatsa writer negatively on certain characteristics, such as intelligence, education, religiosity, and nationalism and positively on other characteristics, such as femininity and creativity. Twenty-four participants completed this experiment. Results showed that participants responded as expected for certain negative attributes typical of Fakatsa and deviations to computer-mediated communication and did not respond as expected for any the positive attributes typical of Fakatsa. The results showed that fluent Hebrew speakers viewed users of the Fakatsa manipulation differently than users of standard Hebrew and may suggest personal biases and perceptions when encountering computer-mediated communication.

Keywords: Hebrew, linguistic manipulations, computer-mediated communication, perceptions

DEDICATION

I would like to dedicate this thesis to:

My family, both in the United States and Israel. Thank you for teaching me the importance of culture, language, and education.

Andrew, my best friend. You were my rock every step of the way.

My sisters, Efrat and Sivan. Thank you for being my voices of reason.

And lastly, my parents, Rafi and Orna. Thank you for supporting me, believing in me, and making me the person I am today.

I love you.

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INTRODUCTION

Research on computer-mediated communication has expanded to include the new and diverse ways in which humans connect and communicate with the each other online. These methods range to include text messages, instant messages, blog posts, status updates and other posts on social media. This line of research focuses on the specific type of communication that occurs between two or more humans through the use of computers or electronic devices, often regarded as computer-mediated communication (CMC) or computer-mediated discourse (Herring, 1996). CMC is often considered as a part of a "cyberculture", or an expression of customs, values, and norms on the Internet that reflects an extension of everyday communication (Thurlow, Lengel, & Tomic, 2004). This cyberculture expanded with the introduction of faster and more efficient methods of communication, such as text messaging or instant messaging.

It is thought that the goal of the revolutionary communication technologies was not to go against traditional methods of communication, but to personalize communication with regards to authentic portrayals of identity (Matei, 2005). According to Matei (2005), this cyberculture promoted the ideals of using open communication to tie a community together while also allowing members to remain individualistic. However, due to this freedom of experimentation with language and

communication, deviations to linguistic principles arose to subvert normative communication methods.

Researchers differ in opinion on whether these deviations create a harmful counterculture in different cybersocieties or whether these deviations merely express natural and purposeful methods of individualistic experimentation with linguistics. Those that view these deviations as harmful to language and linguistic forms have concern regarding the long-term effects of CMC and whether newer technologies and methods of communication are continually degrading languages (Baron, 2005). This preoccupation has mainly centered on English and its various uses and CMC variations online, as English predominantly dominated the Internet throughout history.

With the introduction of the Internet came English's use as the online communities' lingua franca, or an adopted language between two speakers with different native languages (Danet & Herring, 2006). With such common and dominant use, English became vulnerable to grand shift in communicative function online, with many deviations done to its form over the years. An example of this is Netlingo, a generalized manipulation of language that utilizes speed, efficiency, informality, and creative uses of typography to communicate online (Thurlow, 2001). Acronyms such as 'LOL' (laugh out loud), 'OIC' (oh, I see), and IRL (in real life) are not uncommon on the Internet and are examples of the effects of Netlingo on English phrases (Thurlow, 2001). In 2002, Jansen and James published *Netlingo: the Internet Dictionary* as a guide to aid the

understanding of the then novel various linguistic manipulations, including acronyms and shorthand sayings such as "r u" for "are you" and "g2g" for "got to go".

A significant manipulation to English online includes leet speak, or as it is known to the community of its creators of mainly Internet hackers and gamers, "1337" (Engert, 2009). This deviated form of English relies on the use of alphanumeric switching, or the replacement of numbers in place of similar looking letters, which allows for the change from "leet" to "1337", and a significant use of acronyms. Leet speak deviated even further than the Netlingo and contributed to large debates among its creators, its users, and researchers about its purpose. Although leet was mainly intended to be used an encryption code for elite computer users ("leet" stems from the word "elite"), it became an informal communication system among those who desired to assimilate into the changing online subcommunity and culture of experienced hackers and gamers (Sherblom-Woodward, 2002).

The original users of leet speak were generally young, educated males with experience in technological communication, specifically hacking (Engert, 2009). However, those who adapted leek speak as a communicative form tended to be teenagers that lacked any real hacking skills but were adept at transferring its use to the general online counterculture in gaming and instant messaging (Engert, 2009). Sherlbom-Woodward (2002) notes that these kids were often seen as clueless with regards to the intended purposes of leetspeak and that they were often ridiculed for their use of leet as a legitimate method of communication. Leetspeak is currently

considered an outdated form of CMC with many of its users continuing to subscribe to a subculture of mocking its very existence and those who use it seriously (Andreeva, 2014). However, it appears that the impact of leetspeak allowed for the continued freedom of creation and experimentation among other subcommunities in the cyberculture with regard to manipulating language, regardless of opinion.

Researchers who view CMC as a natural byproduct of a changing culture consider these linguistic manipulations as important in helping young people experiment with and develop their identities. Most English speakers with access to Internet technologies or cellphones would be familiar with the overall netlingo, especially teenagers who are said to experiment with online linguistics as a means of expressing their identity or personalities (Baron, 2005). As seen with leetspeak, those who determined the manipulated lingo as a legitimate form of communication were teenagers who did not fit the characteristics of "elite", educated hackers but were determined to express their personalities regardless of the mockery.

As noted by Varnhagen, et al. in 2009, most adolescents in the United States were actively engaged in multiple forms of electronic communication, with instant messaging being the most popular. This popularity for netlingo and electronic communication had even found its way into classrooms. As reported by Engert (2009), schools and teachers cited problems with their teenage students' writing due to the use of abbreviations and spellings generally reserved for online use. However, many researchers have stated multiple benefits for using CMC and other communication

technologies in classrooms and universities, such as increased participation, more "think-time" before writing, more purposeful writing and conversation, and a safer communicative environment when compared to face-to-face discussion (Comeaux & McKenna-Byington, 2003). It is thought that there may be benefit for the implementation of CMC in academic settings with adolescents who are already familiar with the online linguistic landscape and use it as an efficient means of identity expression.

The feeling of safety is noted as an important aspect for the function of CMC in classroom discussion but also in adolescents' lives and experimentation with linguistics in the general online community. It is thought that the online world for an adolescent resembles their bedroom, and is a self-created, self-managed location for them to experiment with their identity in a personal, private manner (Hodkinson, 2015). Thus, the websites used and the methods in which adolescents choose to communicate with others online allow for safe exploration without fear or judgment, allowing for continued experimentation and consequently, linguistic deviations to arise.

With the advent of newer technologies, methods of communication, and trends, newer generations of adolescents continue to experiment with their identities through newer forms of deviated or manipulated computer-mediated communication. However, it is important to note that the netlingo or other online language manipulations do not only occur in English, as adolescents across the world experiment with language in a similar manner for a similar purpose.

According to a report by Cyberatlas in 2003, English had come to encompass only one-third of the languages used online, signifying a cultural shift in communication and languages used online since. However, these languages were not guarded from the effects of adolescent-driven online manipulations of English. These deviations have extended to the other cultures, despite significant differences in the phonologies, orthographies, and morphologies among the different languages. This can be seen in the deviated form of Hebrew used on online blogs among adolescent females in Israel. The focus of this study examines this specific manipulation.

Fakatsa Hebrew

In Israel, fluent Hebrew-speaking adolescent girls are utilizing a specific manipulation of the Hebrew language dubbed "Fakatsa". In Hebrew, "Fakatsa" is considered to be a derogatory term mainly used to describe loud and annoying girls who employ this specific CMC manipulation online (Vaisman, 2014). Another definition for Fakatsa style includes a "silly, fashion conscious girl" (Tannen & Trester, 2013). This written manipulation is categorized by the purposeful distortion of Hebrew lexical rules and overt femininity (Vaisman, 2014). Fakatsa is very similar to the English deviation of leetspeak, utilizing alphanumeric switching for certain Hebrew letters. However, it is discussed that Fakatsa does not resemble leetspeak due to direct contact within the

languages, but because of the easy reproductive quality of alphanumeric switching in computer-mediated languages (Cameron & Panovic, 2014).

The major deviations used in Fakatsa Hebrew include consonant devoicing to increase sibilant quality and the use of excessive suffixes, or endings to words (Vaisman, 2014). The purpose of consonant devoicing to increase sibilant quality is to produce speech that sounds silly and more like baby-talk (Vaisman, 2014). This includes replacing hard constants, like "v" with softer sounding ones, like "f" in the written text. When read, this manipulation increases the vocalization of syllables to resemble a California speech style, or a valley-girl type of dialect (Vaisman, 2014). Fakatsa also uses the addition of multiple suffixes to contribute to the juvenile or cute nature of the text, even though this addition that may seem to misspell or mispronounce the word entirely (Vaisman, 2014). These deviations do not occur randomly and serve a specific and creative linguistic purpose to produce childlike speech that could be perceived as cute or endearing.

Fakatsa is mainly used on Israblog, a website used by Hebrew speakers for blogging or sharing social updates. The content of their blogs tends to be overshadowed by the text used. However, the content typically includes "feminine" aspects of life and self-promotion (Vasiman 2014). According to Thurlow and Mroczek (2011), Fakatsa began inundating the front pages of Israblog in 2004 in a style that others described as "scribbled" and "meaningless". Many have condemned the use of this linguistic manipulation, citing it as hazardous (Thurlow & Mroczek, 2011). As discussed

previously with regard to English deviations, this concerned attitude is in line with applying negative attributes to linguistic manipulations. However, Fakatsa, like leetspeak and other CMC variations, serves a specific purpose for its in-group/out-group linguistic community.

The main concern with Fakatsa is primarily focused on the look of the text and not so much the meaning. Fakatsa girls often exaggerate their posts with ornamental text and characters that serve no purpose but for decoration (Thurlow & Mroczek, 2011). They also may use the same number for different letters, disregarding the meaning of the sentence or word in favor for the overall look of the text (Thurlow & Mroczek, 2011). Therefore, Fakatsa text requires a deeply context-based comprehension that can easily alienate a reader who may not be able to decipher the complex yet unique text in a meaningful manner (Thurlow & Mroczek, 2011). However, this context-based comprehension is precisely what also allows the in-group of Fakatsa users to remain as the subculture that purposefully remains distinguished from the out-group of those who cannot understand the text.

Thus, the overarching purpose of Fakatsa lies in the idea that it is a deviation used in a cyberculture that can both produce and understand such linguistic variations. These variations are meant as a means of excluding those who may not fit in with the user while simultaneously creating a subcommunity of people with similar personalities, identities, and ideals that reflects the climate of modern adolescent societies. As discussed in length by Vaisman (2011, 2014) and Thurlow and Mroczek

(2011), Fakatsa is a complex, rule-based linguistic system that allows for experimentation and exploration among modern adolescent females to counter the society of women that are expected to adhere to traditional, modest, and religious ways of living. This idea is especially of interest regarding the culture of Hebrew speakers, a language with a deeply historical and religious history.

History of Hebrew

Prior to examining the effects of Fakatsa in the current modern technological society, it is important to understand Hebrew's complicated history and why such a linguistic manipulation could potentially strike a negative chord in many. An important fact to consider is that Hebrew is an ancient but understudied language spoken by 7-9 million people worldwide (Avni, 2014). Although this may not seem like a lot of people, Hebrew has remained as one of oldest languages still in use today.

The language's religious origin stated that God created Hebrew and the world simultaneously, as the conversations between Adam, Eve, and God were thought to be in Hebrew (Chomsky, 1957). The historical origin of Hebrew dates back 3000 years, with its construction stemming from a writing system similar to that of the Phoenicians (Hoffman, 2004). Due to its religious connections, the Jewish people had begun to consider it the holy tongue (Sáenz-Badillos, 1996). Ancient Hebrew was mainly spoken among the Jewish people who had previously been enslaved by the Egyptians and were

later freed and led by Moses to what is now known as modern day Israel (Horowitz, 1993). It was in Israel that these Jews lived for 1700 years and the Hebrew bible, or Torah, was created (Horowitz, 1993).

Hebrew did not remain a spoken language after 70 C.E due to the Roman caused diaspora, but it remained the language of sacred religious acts, such as prayer and reading the Torah (Horowitz, 1993). Most of the spoken languages of Jews at this time were the local languages of their country mixed with certain Hebrew elements (Fellman, 1973). An example of this type of language is Yiddish, which was spoken among Jews in Central and Eastern Europe (Fellman, 1973). Hebrew was therefore regarded as a "half-language", with its purposes and uses divided (Fellman, 1973). It was at this time that Hebrew could have been considered near extinction as a spoken, usable language. It was only until Eliezer Ben-Yehuda, a Jewish man with a mission, helped revive and create what is now known as Modern Hebrew.

In the 1880's, Israel was known as Palestine, and Hebrew was used as a lingua franca, or common language (Sáenz-Badillos, 1996). It was the goal of Eliezer Ben-Yehuda to change the state of Hebrew from a lingua franca to a standard language. Ben-Yehuda is often given the credit for the success of Hebrew's revival as he implemented many steps to achieve his vision, such as creating Hebrew-speaking societies, establishing Hebrew classes in schools, publishing a newspaper in Hebrew and many more (Fellman, 1974).

After much work, Hebrew officially became the national language of Israel after the creation of the State of Israel in 1948. The largest accomplishment for Modern Hebrew is regarded as its status as a "genuine mother tongue" for the generation of children born in Israel and learning Hebrew since birth (Ben-Rafael, Shohamy, Hasan Amara, & Trumper-Hecht, 2006). However, despite the strong positive and secure feelings regarding Hebrew's status as the national language, English has commanded strong attention in the country and has infiltrated many important arenas of Israeli life (Safran, 2005). Therefore, to understand Hebrew CMC it is important to consider the effect of English on the Fakatsa cyberculture.

Lexical Borrowings and Fakatsa

A major component of Fakatsa is its frequent use of lexical borrowings. Vaisman (2014) describes these lexical borrowings as the addition of English, and even sometimes Spanish, letters, suffixes, symbols, and phrases in Fakatsa text. Examples of these types of borrowings include "ugly", "of course", "boyfriend", "mommy and daddy", "muy" (very), and "obvio" (obviously). Fakatsa girls frequently switch between codes, or languages, in a single sentence and tend to include English placeholder words such as "like" in their posts (Vaisman, 2014). Fakatsa girls so often use the word "like" as a placeholder word that the Hebrew community aware of

Fakatsa often attribute the use of "like" to this specific linguistic subcommunity and those who use it outside of the cyberculture as a Fakatsa girl (Vaisman, 2014).

Although Hebrew is the official language of Israel, many street and governmental signs in Israel have both Hebrew-English translations. English is considered a mandatory subject in high school for graduation and eventual job placement (Ben-Rafael et al., 2006). The increased use of English in the Israeli community is generally attributed to the globalization of Israel and its strong ties to the United States' culture and government. Fakatsa girls are especially sensitive to American popular culture, often immersing themselves in American media portrayals of rich girls, such as Reese Witherspoon's portrayal of Elle Woods in *Legally Blonde* (Vaisman, 2014). With increased exposure of the exaggerated American lifestyle, either through television or through the Internet, Fakatsa girls find inspiration from the fictional and glamorous life of these California, valley-girl types of characters and their exaggerated way of speaking.

Feminism and Fakatsa

Vaisman (2011, 2014) states that Fakatsa girls explore their identity and experiment with feminism with this manipulation. However, it has been noted that Fakatsa girls receive much criticism from those who see no purpose in the linguistic deviation. Vaisman's (2014) research discussed briefly the negative perceptions of

young male bloggers concerning Fakatsa, which they called meaningless and hazardous to the blogosphere. This type of reaction to females from males on the Internet is not uncommon.

According to Herring (2003), females post fewer messages and are less persistent in posting in mixed-gender group discussions. There also is tension between the argumentative nature of men and the polite nature of women online (Herring, 2003). This tension often leads to aggression trumping over politeness and perceptions of female censorship (Grossman, 1997). However, it is important to note that recent trends show women using social networking sites more than men (Tsitsika et al., 2014), keeping their profiles more private compared to men (Madden et al., 2013), and engaging in cyberbullying more often than men (Slonje, Smith, & Frisén, 2013). Although Fakatsa girls have experienced expected prejudices from their fellow male bloggers, some of them have attempted to reclaim the negative term associated with them and turn it into something desirable and pride-worthy (Vaisman, 2014). This is similar to women who have attempt to reclaim the word "bitch" and use it among themselves in a more positive way (Kleinman, Ezzell, & Frost, 2009).

This positive movement is starkly different from the notion that some researchers have regarding the idea that women using CMC tend to mask their identity to eliminate gender-based bias online (Kacen, 2000). Fakatsa girls do not follow this hypothesis, as they employ their overt femininity to purposefully create a bias between their

exaggerated girlhood and others who do not define themselves with such a quality. This is similar in nature to the typically male-based users of leetspeak with regards to non-elite users of computers (Vaisman, 2014).

There are also those who do not consider the reclamation of Fakatsa as a forward feminist move, but rather as going backwards, promoting the same negative stereotypes used at female generations before them (Thurlow & Mroczek, 2011). Many have claimed that Fakatsa is a degradation of Hebrew and shows poor education and literacy skills in shallow young girls, an opinion that contrasts previous positive perceptions of the male leet users, despite similar linguistic variability between the two (Vaisman, 2014).

As discussed previously, because adolescents so often use CMC as a means of experimenting or expressing their identity, it is believed that Fakatsa girls represent the negative stereotypical side of womanhood. They are more concerned with how their blogs and text look instead of how they are read by their audience, as they often discuss trivial things such as romance, fantasy, fashion, and other "girly" subjects. However, Vaisman (2014) notes that Fakatsa girls implement such exaggerated phonological, morphological, and orthographical deviations to display an authentic gender performance, a staunch feminist movement, in a seemingly limited environment.

Despite such an acceptance of a normally derogatory term, it does not necessarily mean that the girls are succumbing to the stereotypes assigned to them. This action could be a sign of rebellion against the notion that a fashion-conscious, girly-girl cannot

make educated or important decisions for herself. By accepting a term such as "Fakatsa" or "bitch", one removes the negative power associated with it and thus creates a new semantic landscape for the term to be used in association with acceptance and pride. Therefore, Fakatsa girls may be just as important to the worldwide feminist movement by implementing a CMC manipulation that asserts an aggressive dominance, masked behind a potent and seemingly harmless girlhood that mindfully alters the societal identities and portrayals of women online.

Overall, the current research does an excellent job in describing the different types of linguistic manipulations in Fakatsa. Vaisman (2011, 2014) also discusses well in length the effects of gender on CMC. What the literature lacks is a more in-depth understanding of the perceptions other Hebrew speakers may have, not just males with negative opinions. There also is a lack of experimentation and discussion as to how Fakatsa users may be viewed in comparison to those who do not use Fakatsa.

This study will focus on how readers perceive users of Fakatsa in comparison to users of standard Hebrew. For the purposes of clarity, this study will not use the alphanumeric switching quality of Fakatsa, and will focus instead on the other overtly feminine orthographical, morphological, and typographical deviations and lexical borrowings typical of Fakatsa text. Based on Vaisman's research (2011, 2014), these deviations to the form of the text and the inclusion of lexical borrowings distinctly characterize the Fakatsa manipulation from other types of manipulations, such as hacker leetspeak.

According to the literature (Thurlow and Mroczek, 2011; Vaisman, 2011, 2014), there are certain attributes that would be perceived negatively in a Fakatsa user, including level of intellect, education, literacy, and comprehensibility. However, there are other factors that would be perceived positively with regards to Fakatsa users, including creativity, overt femininity and feminist ideals, and use of social media and the Internet. This study will examine the effect of Fakatsa on these variables compared to the effect of standard Hebrew on these same variables. There will also be the addition of variables with regards to the Jewish religion and overall religiosity, Israeli nationality, and respectfulness between Fakatsa and standard Hebrew writers. The inclusion of these variables reflect the literature that discusses the intricate and powerful connection between Hebrew and Judaism and Hebrew's long-standing history in Jewish texts, communities, and government.

This study will also examine whether there are significantly different perceptions within participants when the topic of the sentence discusses serious topics or frivolous topics. This within-subject manipulation will help determine whether participants are influenced more by the *way* the text is written or by *what* is written.

Hypotheses

It is hypothesized that participants will rate the supposed Fakatsa users negatively on all of the variables associated with intellectuality, education, literacy, and

comprehensibility when compared to the supposed standard Hebrew writers. These results would be in line with the previous research discussed on manipulated CMC and Fakatsa girls. It is also hypothesized that participants will rate the supposed Fakatsa users positively on all of the variables associated with creativity, Internet use, and femininity when compared to the supposed standard Hebrew writers. These results would be in line with the previous research discussed on the Fakatsa style text and the purpose of this manipulation for its specific subculture.

As discussed, Hebrew is almost exclusively associated with Judaism and Israel, as it is the original language of the religious texts and national language of the state. The culture surrounding Hebrew is often protective and encourages Jewish people to learn Hebrew through Ulpan institutions, or schools that teach Hebrew to immigrants, and Aliyah ("going up") programs that aid in the immigration of people with Jewish ancestry back to Israel (Cath, 2011). Due to this strong connection between Judaism and Hebrew, this study will examine how participants rate Fakatsa users on the variables associated with religion, nationality, and respectfulness when compared to standard Hebrew writers. It hypothesized that participants will rate Fakatsa users negatively on all of the variables associated with religion, nationality, and respectfulness when compared to the standard Hebrew text, as Hebrew speakers may not perceive the manipulated version of Hebrew as in line with the deeply religious and integrated nature of Hebrew's history.

The within-subject measure of sentence type (serious vs. frivolous) will be analyzed to determine if there are any significant differences within participants on the fifteen dependent variables. It is hypothesized that there will be no significant differences within participant ratings on sentence type regarding the variables that involve intelligence and religion. However, it is hypothesized that there will be significant differences within participant ratings on sentence type regarding the variables that involve femininity and creativity, as the frivolous sentences will represent common and typically "girly" musings of Fakatsa girls.

This study will also examine whether there are any significant differences between participant ratings in both conditions regarding the statement "I am protective of my language", which is included for rating in the twenty-six personality statements. If participants between conditions show significant differences on this statement, their responses on the survey may be influenced by their unwillingness to accept change or deviations to their language.

METHOD

Participants

Twenty-four participants (14 females, 10 males) from Israel and the United States partook in this online survey study with no monetary compensation. One participant accessed this survey through the University of Central Florida's SONA system and received extra credit for their psychology course. The participants ranged from 16 to 62 years of age. Twelve (4 male, 8 female) participants were assigned to the Standard condition. Twelve (6 male, 6 female) participants were assigned to the Fakatsa condition. Participants were, on average, females (58%), native speakers of Hebrew (88%), and living in Israel (50%). They were also born in Israel (83%), with Israeli citizenship (88%). These participants, on average, had a Bachelor's degree (42%), used social media between 1-2 hours per day (9%), text messaging less than one hour per day (50%), and the Internet between 2-4 hours per day (42%). One (4%) participant had learned Hebrew past the age of thirty. Only 38% participants have heard of Fakatsa before. Four of these participants were assigned to the Fakatsa condition and five were assigned to the standard condition. Those who claimed to be familiar with Fakatsa were on average, 35 years old and female. The youngest participant who claimed to be familiar with Fakatsa was 16 and male. The two participants who claimed to have used Fakatsa before were 27 and 29 years old and a female and male, respectively.

These sample demographics are presented in Table 1.

Demographics	Frequency
Males	45% (10)
Females	58% (14)
Fluent in Hebrew	96% (23)
Declined to Answer	4% (1)
Native speaker	88% (21)
Learned Hebrew between 7-10 years of age	8% (2)
Learned Hebrew at age 30 or older	4% (1)
Living in Israel	50% (12)
Living in United States	42% (10)
Living in other locations	8% (2)
Born in Israel	83% (20)
Born in United States	8% (2)
Born in other locations	8% (2)
Israeli citizens	88% (21)
Citizens from other countries	12% (3)
High school	38% (9)
Bachelor's	42% (10)
Master's	16% (4)
Doctorate	4% (1)
Social Media: less than 1 hour per day	33% (8)
Social Media: 1-2 hours per day	38% (9)
Social Media: 2-4 hours per day	29% (7)
Text messaging: less than 1 hour per day	50% (12)
Text messaging: 1-2 hours hour per day	25% (6)
Text messaging: 2-4 hours hour per day	21% (5)
Text messaging: 5-7 hours hour per day	4% (1)
Internet: less than 1 hour per day	4% (1)
Internet: 1-2 hours per day	25% (6)
Internet: 2-4 hours per day	42% (10)
Internet: 5-7 hours per day	12% (3)
Internet: 7 plus hours per day	17% (4)
Heard of Fakatsa before	38% (9)
Used Fakatsa before	8% (2)
Known someone to use Fakatsa	21% (5)

Table 1. Participant Demographics

Recruitment for this study occurred primarily online through the use of Facebook, Reddit, e-mail, UCF's SONA system, and through word-of-mouth. The participants were tested in a between-subjects experiment with randomized blocks and questions. This study was approved by the Institutional Review Board of the University of Central Florida (see Appendix A).

Design

This study used a 2 × 2 mixed ANCOVA design: type of Hebrew (Standard Hebrew or Fakatsa Hebrew) × type of sentence (serious or frivolous). The understandability of the text was covariated. The study also included a demographic questionnaire (see Appendix C) and 26 agree/disagree statements about religion, politics, technology, and personality on a 5-point Likert scale (see Appendix D). The dependent measures were judgment values participants needed to rate regarding the writer of a specific frivolous or serious sentence either in standard Hebrew or Fakatsa Hebrew (see Appendix E). Participants were required to rate fifteen different judgment values. This survey was translated from English by a fluent Hebrew speaker.

Apparatus

Qualtrics, the survey building software, was used to construct the online questionnaire. All participants received the demographic questions in the same order

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and the 5-point Likert statements in a randomized order. The condition, either standard

Hebrew or Fakatsa Hebrew was programmed in Qualtrics to be randomized among

participants. The experimental frivolous and serious statements were also randomized

for each participant's condition.

Procedure

Participants could access the survey through a link provided online. Participants

required Internet access to partake in this experiment. Once directed to the page,

participants first read an informed consent in Hebrew and were asked whether they

agreed to partake in the experiment (see Appendix B).

Once the participant agreed to partake in the experiment, they were asked to

answer a series of demographic questions (see Appendix C). After completion of the

demographic questions, participants were asked to answer 26 agree/disagree

personality statements (1 = strongly agree; 5 = strongly disagree) with regard to their

religiosity, political identity, use and understanding of technology, awareness of current

trends, and other attributes on a 5-point Likert scale (see Appendix D). After completion

of these statements, participants were guided to a page with instructions to read the

statements provided and answer questions, or judgment values, based on their

perception of the supposed writer of these statements. No contextual information about

the supposed writer of the sentences was given.

Each participant had 12 sentences to read and rate (see Appendix E). Six of these statements discussed serious matters such as school, politics, and the economy. The other six statements discussed frivolous topics such as fashion, boys, or music. These frivolous sentences were inspired by and modeled off of the previous literature and research on current Fakatsa girl writings on Israblog. These sentences were presented in random order. No information about the supposed writer was given to the participants. One set of these 12 statements was written in standard Hebrew and was translated from English by a native Hebrew speaker. The other set of these 12 statements were written in Fakatsa Hebrew and was translated from English by a native Hebrew speaker and manipulated with examples from Vaisman (2011, 2014). Each Fakatsa style statement included common manipulations typically attributed to Fakatsa girls. Participants were randomly assigned to either the standard Hebrew condition or the Fakatsa Hebrew condition.

Participants were asked to rate the supposed writer of each sentence on 15 judgment values, the dependent variables, regarding the supposed writers' intellect and education, personality, heritage, level of religiosity, femininity, legibility of Hebrew writing, creativity, appearance of the text, internet/social media use, and degree of influence on language and other factors on a 7-point Likert scale (1 = Not at all, 7 = Very much so). These questions were presented in random order (see Appendix E).

Once participants completed the experimental sentence portion, they were asked whether they had ever heard of Fakatsa and whether they or someone they know uses

Fakatsa (see Appendix F). After this portion, participants were notified of completion of

the survey. Participants took between 10 to 20 minutes to complete the survey.

RESULTS

Results were collected through Qualtrics. Twenty-two participants had dropped

out of this study prior to completion. The mean age of these participants was 37.57 with

a standard deviation of 15.07. Eleven were male and nine were female. Fifteen were

currently living in Israel. Three had dropped out prior to the 5-point Likert scale

personality statements portion. Nineteen had dropped out prior to the experimental

sentences portion.

Comparison of Groups

Independent t-tests were conducted to measure any significant differences

between the twenty-four participants due to random assignment. The variables

measured included age and Likert-scale personality statements. Participant ages in the

Standard condition (*M* = 37.42, *SD* = 14.22) and the Fakatsa condition (*M* = 44.17, *SD* =

14.46) were not significantly different, *t*(22) = -1.15, *p* = .862.

Three of the twenty-five personality statements showed significant differences between participants. Participants in the Standard condition (M = 2.83, SD = .79) agreed more with the statement "I am very religious" than participants in the Fakatsa condition (M = 4.42, SD = .79), t(22) = -3.19, p = .005. Participants in the Standard condition (M = 2.50, SD = .91) also agreed more with the statement "I am very conservative" than participants in the Fakatsa condition (M = 3.33, SD = .99), t(22) = -2.16, p = .042. Lastly, participants in the Standard condition (M = 2.33, SD = 3.92) agreed more with the statement "I am protective of my religion" than participants in the Fakatsa condition (M = 3.92, SD = 1.00), t(22) = -3.24, p = .004.

Regarding the statement "I am protective of my language", there were no significant differences between participant ratings in the Standard condition (M = 2.42, SD = .79) and the Fakatsa condition (M = 2.08, SD = 1.17), t(22) = .82, p = .186.

The descriptive statistics for the twenty-six personality statements are presented in Table 2.

Statement	M	SD
I am very religious	3.63	1.439
I am very conservative	2.92	1.018
I enjoy watching the news	2.79	1.250
I am very knowledgeable of current affairs	2.33	.761
I keep up to date with the news	2.42	.929
I enjoy reading tabloids	3.50	1.251
I enjoy communication via text messages	2.38	1.245
I enjoy communication via email	2.63	1.209
I enjoy communicate via social media	2.87	1.180
I am very liberal	2.46	1.062
I enjoy American culture	2.71	1.042
I like to talk about myself	3.17	.963
I like to keep up with current trends	2.79	.932
I am open to new things	2.17	.963
I am competent using a computer	2.33	1.465
I am competent using social media	2.79	1.382
I enjoy reading about others' lives online	2.88	.947
I am competent using a smartphone	2.21	1.285
I communicate via tech every day	2.17	1.274
I enjoy watching reality TV	3.13	1.424
I prefer to read things online in Hebrew	2.96	1.042
I only speak Hebrew in my home	3.17	1.551
I am protective of my traditions	3.04	1.546
I am protective of my religion	3.13	1.424
I am protective of my language	2.25	.989
Jewish holidays are important to me	2.42	1.018

Table 2. Descriptive Statistics for Likert Statements

Understandability

Participants were asked to rate how understandable the text was after each

sentence. A one-sample t-test was conducted to determine if participant ratings on

understandability of the text and sentences were significantly different from the midpoint (test value = 4). With regard to the Standard condition, participant ratings on the serious sentences (M = 5.89, SD = 1.05) were significantly different from the midpoint, $t(11)$ = 6.22, p < .001. Participant ratings in the Standard condition, frivolous sentences (M = 5.85, SD = 1.05) were also significantly different from the midpoint, $t(11)$ = 5.94, p <.001. With regard to the Fakatsa condition, participant ratings on the serious sentences (M = 4.49, SD = 1.18) were not significantly different from the midpoint, $t(11)$ = 1.43, p = .181. Participant ratings in the Fakatsa condition, frivolous sentences (M = 4.53, SD = 1.41) were also not significant from the midpoint, $t(11)$ = 1.30, p = .221.

Perceptions

A mixed 2 (Condition: Standard vs. Fakatsa) × 2 (Sentence type: Serious vs. Frivolous) ANCOVA, or analysis of covariance, was conducted on the data. The dependent variable "understandability" was used as a covariate and was controlled to ensure ratings were not due to participants' inability to understand the text. The scores for understandability were calculated by averaging responses for each participant for both types of sentences (see Appendix G). In this analysis, condition was between-subjects and sentence type was within-subjects. The responses for each judgment value for each participant were averaged for both types of sentences (see Appendix H). Of

the fourteen remaining dependent variables, four were significantly different for condition and two were significantly different for sentence type.

For the question "How smart is the writer?", there was a main effect for condition, $F(1,21) = 6.30, p = .020$. In this case, the supposed writers of the Fakatsa Hebrew ($M = 2.06, SD = 1.23$) were perceived as less smart than the supposed writers of the Standard Hebrew ($M = 3.67, SD = 1.24$). The main effect for serious ($M = 3.14, SD = 1.45$) and frivolous ($M = 2.59, SD = 1.46$) sentence types were not significant. There was no significant interaction. These results are shown in Figure 1, with the means and standard errors covariated for understandability.

Smart

Figure 1. Effects for Variable "Smart"

For the question "How intelligent was the writer?", there was a main effect for condition $F(1,21) = 6.96, p = .015$. In this case, the supposed writers of the Fakatsa

Hebrew (*M* = 2.02, *SD* = 1.17) were perceived as less intelligent than the supposed

writers of the Standard Hebrew (*M* = 3.76, *SD* = 1.37). The main effect for serious (*M* =

3.19, *SD* = 1.54) and frivolous (*M* = 2.60, *SD* = 1.51) sentence types were not significant.

There was no significant interaction. These results are shown in Figure 2, with the

means and standard errors covariated for understandability.

Intelligent

Figure 2. Effects for Variable "Intelligent"

For the question "How educated was the writer?", there was a main effect for

condition *F*(1,21) = 4.59, *p* = .044. In this case, the supposed writers of the Fakatsa

Hebrew (*M* = 2.18, *SD* = 1.24) were perceived as less educated than the supposed

writers of the Standard Hebrew (*M* = 3.69, *SD* = 1.34). The main effect for serious (*M* =

3.23, *SD* = 1.53) and frivolous (*M* = 2.64, *SD* = 1.42) sentence types were not significant.

There was no significant interaction. These results are shown in Figure 3, with the

means and standard errors covariated for understandability.

Educated

Figure 3. Effects for Variable "Educated"

For the question "How literate was the writer?", there was no main effect for

condition. In this case, the supposed writers of the Fakatsa Hebrew (M = 1.69, SD = .98)

were not significantly perceived as less literate than the supposed writers of the

Standard Hebrew (M = 2.99, SD = 1.36). The main effect for serious (M = 2.38, SD = 1.35)

and frivolous (M = 2.31, SD = 1.36) sentence types were not significant. There was no

significant interaction. These results are shown in Figure 4, with the means and

standard errors covariated for understandability.

Literate

Figure 4. Effects for Variable "Literate"

For the question "How Jewish was the writer?", there was a main effect for condition $F(1,21)$ = 4.33, p = .050. In this case, the supposed writers of the Fakatsa Hebrew (M = 2.50, SD = 1.44) were significantly perceived as less Jewish than the supposed writers of the Standard Hebrew (M = 3.57, SD = 1.18). The main effect for serious (M = 3.35, SD = 1.32) and frivolous (M = 2.72, SD = 1.45) sentence types were not significant. There was no significant interaction. These results are shown in Figure 5, with the means and standard errors covariated for understandability.

Jewish

Figure 5. Effects for Variable "Jewish"

For the question "How religious was the writer?", there was no main effect for condition. In this case, the supposed writers of the Fakatsa Hebrew (M = 1.83, SD = 1.19) were not significantly perceived to be less religious than the supposed writers of the Standard Hebrew (M = 2.76, SD = 1.37). The main effect for serious (M = 2.40, SD = 1.37) and frivolous (M = 2.19, SD = 1.32) sentence types were not significant. There was no significant interaction. These results are shown in Figure 6, with the means and standard errors covariated for understandability.

Religious

Figure 6. Effects for Variable "Religious"

For the question "How Israeli was the writer?", there was no main effect for condition. In this case, the supposed writers of the Fakatsa Hebrew (M = 3.05, SD = 1.48) were not significantly perceived as less Israeli than the supposed writers of the Standard Hebrew (M = 4.14, SD = 1.37). The main effect for serious (M = 3.76, SD = 1.48) and frivolous (M = 3.43, SD = 1.56) sentence types were not significant. There was no significant interaction. These results are shown in Figure 7, with the means and standard errors covariated for understandability.

Israeli

Figure 7. Effects for Variable "Israeli"

For the question "How nice was the writer?", there was no main effect for condition. In this case, the supposed writers of the Fakatsa Hebrew (M = 3.05, SD = 1.29) were not significantly perceived as less nice than the supposed writers of the Standard Hebrew (M = 4.06, SD = 1.12). The main effect for serious (M = 3.67, SD = 1.35) and frivolous (M = 3.43, SD = 1.27) sentence types was significant, $F(1,21) = 7.29$ p = .013. There was no significant interaction. These results are shown in Figure 8, with the means and standard errors covariated for understandability.

Nice
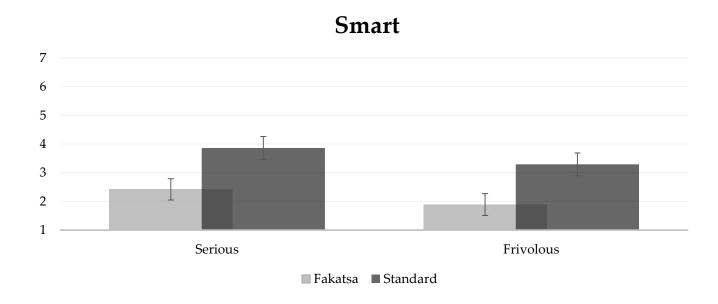

Figure 8. Effects for Variable "Nice"

For the question "How respectful was the writer?", there was no main effect for condition. In this case, the supposed writers of the Fakatsa Hebrew (*M* = 2.83, *SD* = 1.23) were not significantly perceived as less respectful than the supposed writers of the Standard Hebrew (*M* = 3.87, *SD* = 1.11). The main effect for serious (*M* = 3.58, *SD* = 1.31) and frivolous (*M* = 3.11, *SD* = 1.21) sentence types was not significant. There was no significant interaction. These results are shown in Figure 9, with the means and standard errors covariated for understandability.
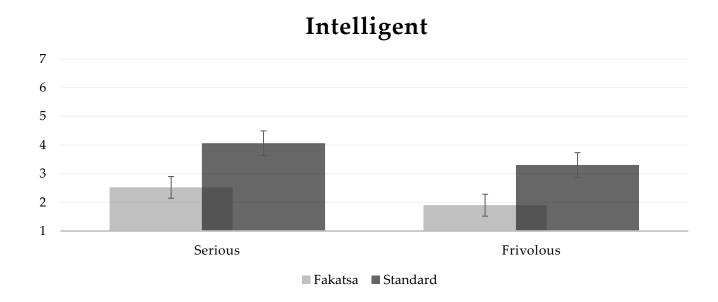
Respectful

Figure 9. Effects for Variable "Respectful"

For the question "How feminist was the writer?", there was no main effect for condition. In this case, the supposed writers of the Fakatsa Hebrew (M = 2.81, SD = 1.49) were not significantly perceived as more feminist than the supposed writers of the Standard Hebrew (M = 3.48, SD = 1.22). The main effect for serious (M = 3.11, SD = 1.43) and frivolous (M = 3.17, SD = 1.38) sentence types was not significant. There was no significant interaction. These results are shown in Figure 10, with the means and standard errors covariated for understandability.

Feminist

Figure 10. Effects for Variable "Feminist"

For the question "How girly was the writer?", there was no main effect for condition. In this case, the supposed writers of the Fakatsa Hebrew (M = 4.08, SD = 1.45) were not significantly perceived as more girly than the supposed writers of the Standard Hebrew (M = 4.42, SD = 1.09). The main effect for serious (M = 3.89, SD = 1.03) and frivolous (M = 4.61, SD = 1.42) sentence types was significant, $F(1,21)$ = 10.72 p = .004. There was no significant interaction. These results are shown in Figure 11, with the means and standard errors covariated for understandability.
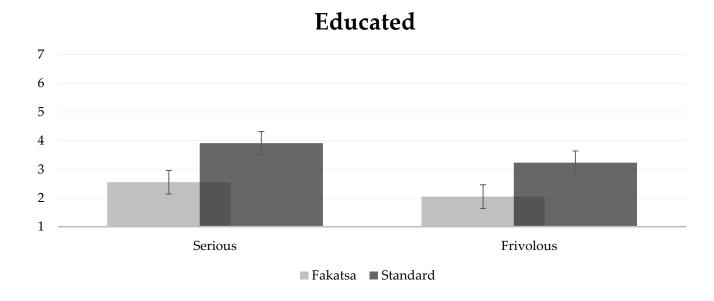
Girly

Figure 11. Effects for Variable "Girly"

For the question "How creative was the writer?", there was no main effect for condition. In this case, the supposed writers of the Fakatsa Hebrew (M = 2.53, SD = 1.58) were not significantly perceived to be more creative than the supposed writers of the Standard Hebrew (M = 3.14, SD = 1.37). The main effect for serious (M = 2.85, SD = 1.43) and frivolous (M = 2.81, SD = 1.58) sentence types was not significant. There was no significant interaction. These results are shown in Figure 12, with the means and standard errors covariated for understandability.
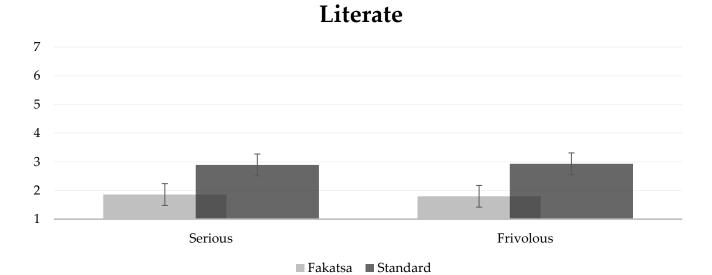
Creative

Figure 12. Effects for Variable "Creative"

For the question "How often did the writer use social media?", there was no main effect for condition. In this case, the supposed writers of the Fakatsa Hebrew (*M* = 4.29, *SD* = 1.70) were not significantly perceived as more active on social media than the supposed writers of the Standard Hebrew (*M* = 4.34, *SD* = 1.55). The main effect for serious (*M* = 4.00, *SD* = 1.58) and frivolous (*M* = 4.63, *SD* = 1.62) sentence types was not significant. There was no significant interaction. These results are shown in Figure 13, with the means and standard errors covariated for understandability.
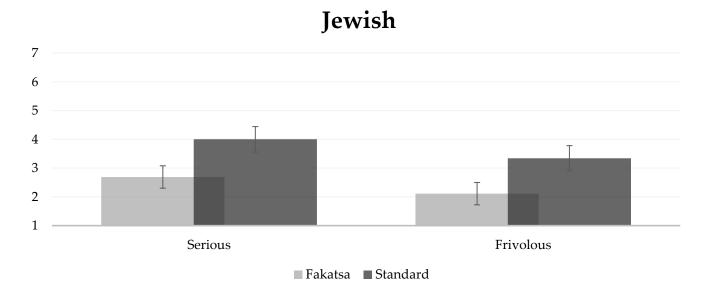
Social Media Use

Figure 13. Effects for Variable "Social Media Use"

For the question "How often did the writer use the Internet?", there was no main effect for condition. In this case, the supposed writers of the Fakatsa Hebrew (*M* = 4.34, *SD* = 1.70) were not significantly perceived as more active on the Internet than the supposed writers of the Standard Hebrew (*M* = 4.36, *SD* = 1.64). The main effect for serious (*M* = 4.16, *SD* = 1.62) and frivolous (*M* = 4.54, *SD* = 1.70) sentence types was not significant. There was no significant interaction. These results are shown in Figure 14, with the means and standard errors covariated for understandability.
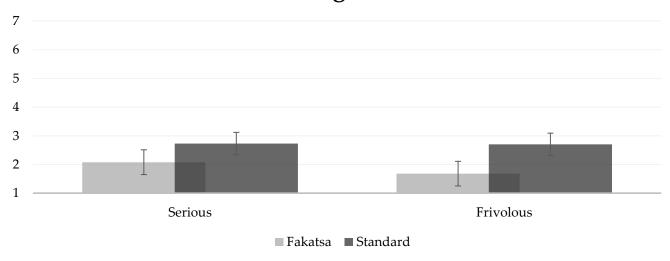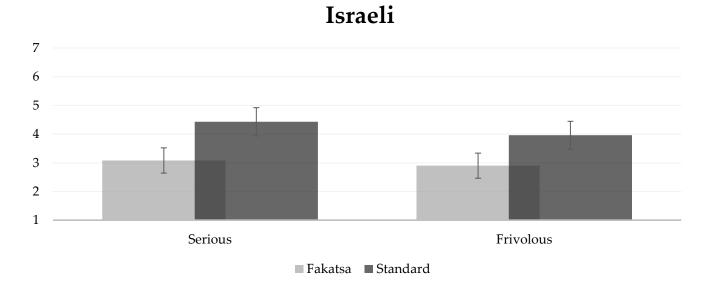
Internet Use

Figure 14. Effects for Variable "Internet Use"

Correlations

A bivariate correlation was conducted on the data to test any relation between age and the twenty-six Likert-scale personality statements. Results showed a positive correlation between age and the statement "I am very religious", $r = .45$, $p = .029$, with younger participants agreeing more with the statement than older participants. The statement "I am protective of my religion" also showed a positive correlation with age, $r = .46$, $p = .023$. Results showed a negative correlation between age and the statement "I prefer to read things online in Hebrew", $r = -.47$, $p = .022$, with younger participants disagreeing more with the statement than older participants. The statement "I am

protective of my language" also showed a negative correlation with age, $r = -.52$, $p = $

.010.

DISCUSSION

Results supported the hypotheses regarding negative perceptions for Fakatsa users on only four variables. These variables included "smart", "intelligent", "educated", and "Jewish". Participants viewed Fakatsa users as significantly less smart, intelligent, educated, and Jewish when compared to users of standard Hebrew regardless of the sentence type. These results are in line with the previous research on Fakatsa and other computer-mediated communication typically used by females. The result for "Jewish" provides support the notion that Hebrew and Judaism are related for Hebrew speakers and thus do not view deviators of the language as Jewish in the same sense.

Results did not show any significant differences between conditions on variables expected to be more positive for the Fakatsa text, such as girly, feminist, and creative. Participants did not agree with what the literature presented about Fakatsa girls and did not seem to appreciate their linguistic complexity or overt femininity. However, results did support the hypothesis for sentence type for the variable "girly". In this case participants viewed the writer of the more frivolous text as more girly than the writer of the more serious text, regardless of condition. This falls in line with the previous literature that states Fakatsa users typically portray overtly feminine personalities and lives (Vaisman, 2014).

Participants also responded significantly different for the variable "nice" between sentence types. This result was not expected and may suggest that writers of typically girly or frivolous things seem less nice than writers of serious things regardless of the way it is written. However, overall, the sentence type did not matter when considering the judgment values. This is especially true in the standard condition, as the grammatically correct text may not have exaggerated the meaning in the same manner as the Fakatsa text.

There were no significant differences between participants on the statement "I am protective of my language". Therefore, this study assumes that participant ratings were unbiased with regards to a participant's unwillingness to accept linguistic change in their language. This may suggest that the ratings provided by participants between conditions were significantly more negative on the expected variables because of the Fakatsa text itself and not because of its overall deviation to Hebrew.

Although other variables did not see expected results, some followed the presupposed directionality with regards to the means. The variables "literate", "religious", "Israeli", "nice", and "respectful" all saw averages to be lower on the 7-point scale (1 = not at all; 7 = very much so) in the Fakatsa conditions when compared to the standard Hebrew conditions. Although these ratings were not statistically significant, they provide insight into an expected trend.

However, on the variables such as "feminist", "girly", and "creative", an unexpected trend followed regarding the averages. Participants rated standard Hebrew

users as higher on these variables, even though the literature suggests the opposite to be true. This may be due to the overall older mean age of participants and their infrequent use of social media and the Internet. Those who are farther away from adolescence may have less exposure to current linguistic trends and online fads, and therefore may not perceive these as positive.

This study did not look into whether familiarity with Fakatsa or previous use of Fakatsa affected participant ratings. This is due to the possibility that these participants may have lied about their exposure to Fakatsa or have simply heard of the term before and did not possess real knowledge about the manipulation that could have affected their responses.

There were no significant differences among participants during random assignment of note and thus the results should be considered lacking any unintentional biases that come with age.

Limitations

There are many limitations to this study that require attention. The sample size for this study was relatively small ($n = 24$) and saw a relatively large attrition rate ($n = 22$). This may be due to a difficulty in finding fluent Hebrew speakers outside of Israel. Although most of the participants in this study were from Israel, a small portion of them were from or currently living in the United States. As this study was conducted in

the United States, a strongly fluent population of Hebrew speakers may have been hard to access.

The attrition rate may be due to many factors. As many of the participants dropped out right before the experimental portion, they may have gotten fatigued or did not care to continue the experiment. It is also important to note that most of the survey was translated into English except the experimental sentences. This may be another reason for the large drop-out rate, as participants may have claimed to be fluent in Hebrew but could not read the manipulated, or even the standard text without translations.

Another reason for this drop-out rate may be due to a lack of understanding that some of the sentences may have been difficult to read. A note was placed in the survey mid-experiment to suggest to participants that some of the sentences will not be easy to read or will be more difficult than others.

Regarding the sentences, there may have been ceiling and floor effects in the sentences created. Participants may have believed the frivolous sentences to be too over the top and may have responded with these biases. For the specific variable "nice", the sentences may not have reflected accurate negative or mean attitudes typical of adolescent females. The sentences in the Fakatsa condition may have also been unbalanced, with some containing more of the typical deviations than others.

Another confound of note concerns the serious sentences. This group of sentences were not modeled off of real posts by girls on Israblog as these girls do not typically discuss serious matters. The inauthenticity of these statements could have affected participant results. The rest of the sentences were also not directly verified by a Fakatsa user as being authentic to the way they would be expected to write.

This study also lacked a strong input from younger populations. As Fakatsa is used mainly by adolescent females, this study would have benefited from a sample of teenage participants.

Implications

The results of this study supported some of the previous literature and the hypotheses presented and contradicted others. As stated by Vaisman (2011, 2014), Fakatsa could be considered a highly creative and feminine form of linguistic deviation. However, participants in this study did not appear to follow this notion, and instead rated the supposed standard Hebrew writer as more girly, feminine, and creative. This may be due to a general unawareness about Fakatsa and its purposes. Unless one dives deep into the blogs of Fakatsa girls, one would assume from the surface of the text that they are the opposite of the ideals they help promote. A sense of pride in the term "Fakatsa" allows these girls to create an identity that is purposeful in its message of

glamour, desirability, and acceptance (Vaisman, 2014). However, this message may be subverted by an ignorance to the subcommunity.

These ratings may also be due to an overall incomprehensibility of the text. Participants in the Fakatsa condition did not rate the sentences as significantly more understandable than the midpoint. Although the averages were close, this may mean that the ratings provided were influenced by an irritation due to the difficulty of the reading. However, it is important to note that CMC and especially Fakatsa create a sense of confusion and illegibility for a purpose. Users of CMC employ these complicated linguistic strategies to create a subcommunity that is intentionally separate from the larger online community (Thurlow and Mroczek, 2011; Vaisman, 2011, 2014).

The expected results regarding intellectuality and Judaism follow with the previous literature and continue to suggest that CMC users with such exaggerated qualities are perceived as less smart than users of standard Hebrew. This result is expected, as correct grammatical and syntactical use often suggests linguistic competence. This is also true with regards to hacker leet, a computer-mediated language that was once attributed to educated males. This language, similar to Fakatsa, is now mocked (Andreeva, 2014) by those who view its users as less intelligent. However, this should not suggest that users of Fakatsa are less intelligent overall, as Fakatsa and many other CMC manipulations employ very complex and coded

deviations that would be difficult for an outsider to understand (Thurlow and Mroczek, 2011).

It is possible that a Fakatsa girl is less religious than a non-Fakatsa girl peer, but this cannot be implied from text alone. Although participants in this study rated the supposed Fakatsa user as less Jewish than the standard Hebrew user, this may be due to personal definitions for the word "Jewish" as either an orthodox term or a cultural term. This is even more interesting considering more participants who rated themselves as very religious, conservative, and protective of their religion were assigned to the standard Hebrew condition. These differences between participants may have influenced the results in both conditions, with participants rating the standard Hebrew user more Jewish because they subscribed to such a notion rather than because that is what they unbiasedly perceived of the text.

Future Research

To be able to determine more accurately how Fakatsa may be affecting the linguistic landscape online and in Hebrew speaking communities, more research is required. Although older participants claimed to be more protective of their language than younger participants, this does not necessarily mean that younger speakers of Hebrew do not seek to preserve Hebrew while also embracing the changes online.

Future studies should consider the limitations of this study and improve them by collecting more participants, ensuring reliability and validity of the sentence used with more testing, and seeking out the participation of adolescents. For example, a pre-test taken by Fakatsa girls to determine the authenticity of statements, especially serious ones, would allow for more reliable results. This would include examining the sentence topic, length, and manipulations used. A pre-test taken by non-Fakatsa users could also help ensure understandability of the text. The inclusion of other dichotomous variables, such as "mean" (compared to nice) or "stupid" (compared to intelligent), and context for the supposed writer of the sentences could assist in determining more representative perceptions. Future studies should also examine more how real exposure to Fakatsa affects responses. These changes will help ensure more varied and accurate perceptions of Fakatsa as it is currently used today.

Any future experiments should also compare Fakatsa Hebrew to other known computer-mediated manipulations, such as hacker leetspeak. This will provide more insight into how different populations of different languages perceive CMC in general.

Research on Fakatsa and computer-mediated communication in general should also examine differences between age groups. As manipulated forms of CMC are typically used by adolescents, it may be prudent to determine if there are significant differences between perceptions of CMC among younger or older populations.

Overall, this study aimed to provide a quantitative approach to the Fakatsa manipulation. Previous literature has mainly focused on the ways in which Fakatsa is different from standard Hebrew. This experiment provided more insight into how exactly this manipulation is perceived by Hebrew speakers compared to the correct grammatical use of Hebrew in similar contexts. More knowledge and experimentation regarding Fakatsa, its users, and its readers may provide a more representative portrait of the current communities of online linguistics and how these communities may be influencing the manner in which we use, perceive, and attempt to protect our language on a day-to-day basis in the face of everlasting change.

APPENDIX A: IRB APPROVAL LETTER

University of Central Florida Institutional Review Board
Office of Research & Commercialization
12201 Research Parkway, Suite 501
Orlando, Florida 32826-3246
Telephone: 407-823-2901 or 407-882-2276
www.research.ucf.edu/compliance/irb.html

Approval of Human Research

From: **UCF Institutional Review Board #1**
          FWA00000351, IRB00001138

To: **Valerie K. Sims** and Co-PI: **Tamar Nir**

Date: **November 19, 2015**

Dear Researcher:

On 11/19/2015, the IRB approved the following modifications / human participant research until 11/18/2016 inclusive:

Type of Review:	UCF Initial Review Submission Form
Project Title:	Hebrew and Computer Mediated Communication: The Effects of a Language Manipulation of Perception, Identity, and Preservation
Investigator:	Valerie K Sims
IRB Number:	SBE-15-11716
Funding Agency:	
Grant Title:	
Research ID:	N/A

The scientific merit of the research was considered during the IRB review. The Continuing Review Application must be submitted 30days prior to the expiration date for studies that were previously expedited, and 60 days prior to the expiration date for research that was previously reviewed at a convened meeting. Do not make changes to the study (i.e., protocol, methodology, consent form, personnel, site, etc.) before obtaining IRB approval. A Modification Form **cannot** be used to extend the approval period of a study. All forms may be completed and submitted online at https://iris.research.ucf.edu .

If continuing review approval is not granted before the expiration date of 11/18/2016, approval of this research expires on that date. When you have completed your research, please submit a Study Closure request in iRIS so that IRB records will be accurate.

Use of the approved, stamped consent document(s) is required. The new form supersedes all previous versions, which are now invalid for further use. Only approved investigators (or other approved key study personnel) may solicit consent for research participation. Participants or their representatives must receive a copy of the consent form(s).

All data, including signed consent forms if applicable, must be retained and secured per protocol for a minimum of five years (six if HIPAA applies) past the completion of this research. Any links to the identification of participants should be maintained and secured per protocol. Additional requirements may be imposed by your funding agency, your department, or other entities. Access to data is limited to authorized individuals listed as key study personnel.

In the conduct of this research, you are responsible to follow the requirements of the Investigator Manual.

On behalf of Sophia Dziegielewski, Ph.D., L.C.S.W., UCF IRB Chair, this letter is signed by:

Signature applied by Joanne Muratori on 11/19/2015 01:41:20 PM EST

IRB Manager

APPENDIX B: INFORMED CONSENT

University of
Central Florida

סקר לקביעת עמדות בטקסטים בעברית
הסכמה מדעת

חוקר/ת ראש/ת : וולרי סימס, PhD
חוקר/ת משנה : תמר ניר
מנחה הפקולטה : מתיו צין, PhD
מיסון קאש, PhD
אתר המחקר: אוניברסיטה של מרכז פלורידה

מבוא: חוקרים באוניברסיטה של מרכז פלורידה (UCF), בוחנים נושאים רבים. לשם כך אנו זקוקים לעזרה של אנשים המעוניינים לקחת חלק במחקר שיכלול בערך 100 אנשים.התבקשת לקחת חלק במחקר זה בגלל שהינך דובר/ת עברית.כדי להשתתף במחקר זה הינך חייב להיות מעל גיל 15.

החוקרת הראשית במחקר זה היא ד"ר וולרי סימס מהמחלקה לפסיכולוגיה ב UCF, בנוסף, תמר ניר, סטודנטית לתואר בפקולטה לפסיכולוגיה תהיה עוזרת למחקר.

מה את/ה צריכים לדעת לגבי המחקר:

* הסקר נערך בהתנדבות
* את/ה מחליטים אם לקחת חלק בסקר
* את/ה משתתף/ת בסקר מרצון
* את/ה יכול להחליט לא לקחת חלק בסקר
* את/ה יכול /ה להחליט לקחת חלק בסקר ואחר כך להתחרט
* כל החלטה שתקח/י לא תהיה נגדך
* אל תהסס/י לשאול כל שאלה לפני שאת/ה מחליט

מטרת המחקר: המטרה בסקר זה היא לבחון איך דוברי עברית מבינים טקסטים שונים.

מה תתבקש/י לעשות במחקר:

* לענות על שאלות דמוגרפיות
* לקרוא קטעים קצרים בעברית ולדרג אותם
* לתת 45 דקות מזמנך כדי לענות על השאלות

מיקום הסקר: אינטרנט

הזמן הנדרש: כ 45 דקות

סיכונים: אין שום סיכונים הנראים לעין בלקיחת חלק במחקר זה.

יתרונות: אין שום יתרונות צפויים מלקיחת חלק במחקר זה.

פיצוי או תשלום: 75. נקודות זכות אם נלקח דרך UCF SONA.

סודיות: נגביל את הנתונים האישיים שלך שנאספו במחקר זה רק לאנשים שיש להם צורך במידע זה. אנחנו לא יכולים להבטיח סודיות מוחלטת. הארגונים שעשויים לבדוק את המידע שלך הם IRB ונציגים אחרים של UCF.

מחקר אנונימי: מחקר זה הוא אנונימי, זה אומר שאף אחד, אפילו לא חברי צוות המחקר, ידעו שהמידע שנתת הגיע ממך.

ליצירת קשר עם שאלות או תלונות: אם יש לך שאלות, חששות, או תלונות, או אם את/ה חושב/ת שמחקר זה פגע בך, תיצור/י קשר עם תמר ניר באימייל tnir@knighs.ucf.edu או עם הסגל המפקח, ד"ר וולרי סימס באימייל Valerie.sims@ucf.edu.

ליצירת קשר לגבי זכויותיך במחקר או לדווח על תלונה ל IRB: מחקרים הנעשים באוניברסיטה של מרכז פלורידה שבהם משתתפים בני אדם נערכים תחת ההשגחה של IRB . מחקר זה נבדק ואושר על ידי IRB.לקבלת מידע לגבי הזכויות של האנשים הלוקחים חלק במחקר זה , בבקשה ליצור קשר עם:
Institutional Review Board, University of Central Florida, Office of Research & Commercialization, 12201 Research Parkway, Suite 501, Orlando, FL 32826-3246

או בטלפון 407-823-2901.את/ה יכול/ה לדבר איתם גל לגבי הדברים הבאים:

* השאלות, החששות או התלונות אינן נענות על ידי צוות המחקר
* אין באפשרותך ליצור קשר עם צוות המחקר
* את/ה רוצה לדבר עם מישהו מלבד צוות המחקר
* את/ה רוצה לקבל מידע או לספק מידע על מחקר זה

סיום המחקר: אם תחליט/י לעזוב את המחקר, אין לפעולה זו שום השלכות שליליות לגביך.

Survey for Attitudes on Hebrew Text

Informed Consent

Principal Investigator:	Valerie Sims, PhD
Co-Investigator(s):	Tamar Nir
Faculty Advisor:	Matthew Chin, PhD
	Mason Cash, PhD
Investigational Site(s):	University of Central Florida

Introduction: Researchers at the University of Central Florida (UCF) study many topics. To do this we need the help of people who agree to take part in a research study. You are being invited to take part in a research study which will include about 100 people. You have been asked to take part in this research study because you speak Hebrew. You must be 15 years of age or older to be included in the research study.

The primary investigator of the research is Dr. Valerie Sims of the Psychology Department at UCF. Additionally, Tamar Nir, an undergraduate in the Psychology Department will be the co-investigator. [

What you should know about a research study:
- A research study is something you volunteer for.
- Whether or not you take part is up to you.
- You should take part in this study only because you want to.
- You can choose not to take part in the research study.
- You can agree to take part now and later change your mind.
- Whatever you decide it will not be held against you.
- Feel free to ask all the questions you want before you decide.

Purpose of the research study: The purpose of this study is to examine Hebrew speakers' perceptions of different types of Hebrew text.

What you will be asked to do in the study:

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- Answer demographic questions
- Read snippets of Hebrew text and rate them
- This should take about 45 minutes

Location: Online

Time required: Ths study should take about 45 minutes to complete.

Risks: There are no foreseeable risks or discomforts involved in taking part in this study.

Benefits: There are no expected benefits for taking part in this study.

Compensation or payment: .75 SONA Credits if taken through UCF SONA.

Confidentiality: We will limit your personal data collected in this study to people who have a need to review this information. We cannot promise complete secrecy. Organizations that may inspect and copy your information include the IRB and other representatives of UCF.

Anonymous research: This study is anonymous. That means that no one, not even members of the research team, will know that the information you gave came from you.

Study contact for questions about the study or to report a problem: If you have questions, concerns, or complaints, or think the research has hurt you, talk to Tamar Nir, by emailing her at tnir@knights.ucf.edu or the faculty supervisor, Dr. Valerie Sims, at Valerie.sims@ucf.edu.

IRB contact about your rights in the study or to report a complaint: Research at the University of Central Florida involving human participants is carried out under the oversight of the Institutional Review Board (UCF IRB). This research has been reviewed and approved by the IRB. For information about the rights of people who take part in research, please contact: Institutional Review Board, University of Central Florida, Office of Research & Commercialization, 12201 Research Parkway, Suite 501, Orlando, FL 32826-3246 or by telephone at (407) 823-2901. You may also talk to them for any of the following:
- Your questions, concerns, or complaints are not being answered by the research team.
- You cannot reach the research team.
- You want to talk to someone besides the research team.
- You want to get information or provide input about this research.

Withdrawing from the study: If you decide to leave the research, there are no adverse consequences.

APPENDIX C: DEMOGRAPHIC QUESTIONS

Hebrew

Q13 Please read this page before you begin.
[Informed Consent PDF]

Q46 בבקשה לקרוא את הדף הזה לפני שאת מתחיל
[Hebrew Informed Consent PDF]

Q47 ?את/ה מסכים לקחת חלק במחקר זהDo you agree to take part in this study?
○ (1) כן/Yes
○ (2) לא/No

Q1 בבקשה לענות על השאלות הדמוגרפיותPlease answer the following demographic questions.

Q2 גיל:Age:

Q3 מין:Gender:
○ (1) זכר/Male
○ (2) נקבה/Female

Q4 נולדת איפה?Where were you born?
○ (1) ארצות הברית/United States
○ (2) ישראל/Israel
○ (3) אחר/Other

Q5 נוכחי מגורים מקום?Where are you currently living?
○ (1) ארצות הברית/United States
○ (2) ישראל/Israel
○ (3) אחר/Other

Q6 האם את/אתה את/ית אזרח ישראל?Are you an Israeli citizen?
○ (1) כן/Yes
○ (2) לא/No
○ (3) מסרב/ת לענות/ Decline to answer

Q7 האם במידה ולא את/ית אזרח ישראל , ציין/ציני את מדינת האזרחות If NO, please state your country of citizenship:

Q8 אם את/אתה את/ת דובר/ת עברית כשפתAre you a native Hebrew speaker?
○ (1) כן/Yes
○ (2) לא/No
○ (3) מסרב/ת לענות/ Decline to answer

Q9 ?עברית דוברי את/אתה שנים כמה , אם שפת לא היא ועברית במידה If NO, how long have you been speaking Hebrew?

Q10 ?(וכתיבה קריאה,דיבור) ההוטה עברית ת/דובר את/אתה אמה Are you a fluent Hebrew speaker (speak, read, write)?
- ○ Yes/כן (1)
- ○ No/לא (2)
- ○ Decline to answer /לענות ת/מסרב (3)

Q11 ?עברית ללמוד התחלת גיל באיזה At what age did you first begin to learn Hebrew?
- ○ Native to 3 years old/ 3 מתחת לגיל (1)
- ○ 3 - 6 years old/ 3-6 מגיל (2)
- ○ 7 - 10 years old/ 7-10 מגיל (3)
- ○ By 15 years of age/ 15 בגיל (4)
- ○ By 25 years of age / 25 בגיל (5)
- ○ By 30 years of age/ 30 בגיל (6)
- ○ Older than 30/ 30 אחרי גיל (7)

Q12 ?שלך ההשכלה רמת מהי What is your education level?
- ○ High school/תיכון (1)
- ○ Bachelors degree/תואר ראשון (2)
- ○ Post-baccalaureate degree (Masters)/ תואר שני (3)
- ○ Doctorate/דוקטור (4)
- ○ Decline to answer /לענות ת/מסרב (5)

Q16 ?באופן כללי, כמה שעות ביום את/אתה משתמשים במדיה החברתיים Generally speaking, how many hours a day do you use social media (Facebook, Twitter, Blogger, Tumblr, Israblog, YouTube)?
- ○ Less than one hour a day/ביום משה פחות (1)
- ○ 1-2 hours per day/1-2 שעות ביום (2)
- ○ 2-4 hours per day/2-4 שעות ביום (3)
- ○ 5-7 hours per day/5-7 שעות ביום (4)
- ○ More than 7 hours per day/יותר מ 7 שעות ביום (5)

Q17 ?באופן כללי, כמה שעות ביום את/משתמש ת/בכתיבת הודעות בטלפון
Generally speaking, how many hours a day do you spend using text messages and text messaging apps (Whatsapp, Viber)?
- ○ Less than one hour a day/ביום משה פחות (1)
- ○ 1-2 hours per day/1-2 שעות ביום (2)
- ○ 2-4 hours per day/2-4 שעות ביום (3)
- ○ 5-7 hours per day/5-7 שעות ביום (4)
- ○ More than 7 hours per day/יותר מ 7 שעות ביום (5)

Q18   Generally speaking, howבאינטרנט ת/משתמש את/אתה סביו שעות כמה ,כללי באופן?
many hours a day do you spending using the Internet?
- ◯ Less than one hour a day/פחות משה ביום (1)
- ◯ 1-2 hours per day/1-2 שעות ביום (2)
- ◯ 2-4 hours per day/2-4 שעות ביום (3)
- ◯ 5-7 hours per day/5-7 שעות ביום (4)
- ◯ More than 7 hours per day/יותר מ 7 שעות ביום (5)

APPENDIX D: PERSONALITY STATEMENTS ON 5-POINT LIKERT SCALE

Q14 לכל אחת תשובה בחר.הבאים המשפטים עם סכימה/מסכים את/אתה מידה באיזו?
שורה.To what extent do you agree or disagree with the following statements?
Please select one answer per row.

	1 - Strongly Agree/מסכים מאוד (1)	2 - Agree/מסכים (2)	3 - Neutral/ניטרל (3)	4 - Disagree/לא מסכים (4)	5 - Strongly Disagree/מאוד לא מסכים (5)
I am very religious אני ה/דתי מאוד (1)	❍	❍	❍	❍	❍
I am very conservative אני ת/שמרני (2)	❍	❍	❍	❍	❍
I enjoy watching the news אני ת/נהנה לראות חדשות (3)	❍	❍	❍	❍	❍
I am very knowledgeable of current affairs אני מאוד ה/בקיא במה שקורה בארץ ובעולם (4)	❍	❍	❍	❍	❍
I keep up to date with the news אני ת/מעודכן במה בחדשות שקורה (5)	❍	❍	❍	❍	❍
I enjoy reading tabloids אני ת/נהנה לקרוא צהובונים (6)	❍	❍	❍	❍	❍
I enjoy communication via text messages אני ת/נהנה לתקשר ההודעות טקסט (7)	❍	❍	❍	❍	❍
I enjoy communicating via e-mail אני ת/נהנה לתקשר אלקטרוני בדואר (8)	❍	❍	❍	❍	❍

I enjoy communication via social media אני לתקשר ת/נהנה מדיה באמצעות חברתית (9)	❍	❍	❍	❍	❍
I am very liberal מאוד אני ת/ליברלי (10)	❍	❍	❍	❍	❍
I enjoy American culture אני ת/נהנה מהתרבות האמריקאית (11)	❍	❍	❍	❍	❍
I like to talk about myself לדבר ת/נהנה אני על עצם (12)	❍	❍	❍	❍	❍
I like to keep up with the current trends להיות רוצה אני ת/מעודכן נוכחיות באופנות (13)	❍	❍	❍	❍	❍
I am open to new things אני לדברים ה/פתוח חדשים (14)	❍	❍	❍	❍	❍
I am competent using a computer אני היטב ת/יודע להשתמש במחשב (15)	❍	❍	❍	❍	❍
I am competent using social media אני היטב ת/יודע במדיה להשתמש החברתית (16)	❍	❍	❍	❍	❍
I enjoy reading about others lives online אני	❍	❍	❍	❍	❍

על לקרוא ת/נהנה אחרים חיי אני (17) באינטרנט					
I am competent using a smartphone אני היטב ת/יודע בטלפון להשתמש חכם (18)	○	○	○	○	○
I communicate via technology every day אני ת/מתקשר באמצאים יום כל טכנולוגים (19)	○	○	○	○	○
I enjoy watching reality TV אני לצפות ת/נהנה ריאלית בתוכניות (20)	○	○	○	○	○
I prefer to read things online in Hebrew אני לקרוא ה/מעדיף באינטרנט דברים (21) בעברית	○	○	○	○	○
I only speak Hebrew in my home רק אני עברית ת/מדבר (22) בבית רק	○	○	○	○	○
I am protective of my traditions אני מסורת ת/שומר (23)	○	○	○	○	○
I am protective of my religion דת ת/שומר אני (24)	○	○	○	○	○
I am protective of my language אני על ת/שומר (25) השפה	○	○	○	○	○

Jewish holidays are very important to me חגים יהודיים מאוד חשובים לי (26)	○	○	○	○	○

APPENDIX E: STANDARD HEBREW AND FAKATSA SENTENCES WITH JUDGMENT VALUE QUESTIONS

Read this quote and answer the following questions based on your perceptions of the *writer* of this quote.

"Kim Kardashian and Kanye West have a new baby! I do not like the name North West, though. What do you think, my people?

"I bought a new pair of pants today that are very cute. I can't wait to wear them and show my boyfriend!"

"I was worried my new haircut would be ugly, but it ended up being very perfect.

I love today's new pop music because it's so fun and it makes me happy. Of course it makes me want to dance.

My dad told me not to listen to jealous friends. I just so, like, can't believe I have friends like this.

I'm sorry I haven't talked to you in a long time! Like well, like, duh, I have better things to do. I've been starting a blog.

I've been doing really well at school. I am looking to go to Oxford university in England, it looks amazing and very pretty.

Yesterday, the president and his cabinet met to discuss some foreign policies. Oh my god, listening to that news ruins my day.

Don't forget people,to download our new news app. It's not perfect, but it has potential.

About one quarter of a million people migrated to Israel between 1929 and the beginning of WWII. My family has lived here since 1945.

I asked my boss if I could take the day off, but he said I couldn't because we had many important things to do.

Thanks to the booming economy and my success in the stock market, I can gift my mom and dad a perfect present for the holidays.

Answer the following questions on a scale of 1 – 7, 1 being not at all and 7 being very.

How religious do you think the writer is?

How literate do you think the writer is?

How smart do you think the writer is?

How intelligent do you think the writer is?

How educated do you think the writer is?

How nice do you think the writer is?

How Israeli do you think the writer is?

How girly do you think the writer is?

How feminist do you think the writer is?

How often do you think the writer uses social media?

How often do you think the writer uses the Internet?

How Jewish do you think the writer is?

How respectful do you think the writer is?

To what degree is this text understandable?

To what degree is the text creative?

Standard Grammatical Hebrew

לקים קרדשיין וקניה ווסט נולד תינוק! לא מוצא חן בעיני השם נורט ווסט, אבל, מה אתם חושבים , אנשים?

שאלות לגבי כותבי שורות אלו:

	בכלל - 1 לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○
כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה חברתית?	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

קניתי זוג מכנסיים היום והם ממש חמודים. אני לא יכולה לחכות להראות אותם לחבר שלי

שאלות לגבי כותבי שורות אלו:

	בכלל - 1 לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○

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	7	6	5	4	3	2	1
כמה חכם?	O	O	O	O	O	O	O
כמה אינטלגנטי?	O	O	O	O	O	O	O
כמה משכיל?	O	O	O	O	O	O	O
כמה נחמד?	O	O	O	O	O	O	O
כמה ישראלי?	O	O	O	O	O	O	O
כמה נשי?	O	O	O	O	O	O	O
כמה פמיניסט?	O	O	O	O	O	O	O
כמה יהודי?	O	O	O	O	O	O	O
כמה אדם שרוחש כבוד?	O	O	O	O	O	O	O
עד כמה הציטוט מובן?	O	O	O	O	O	O	O
עד כמה הציטוט יצרתי?	O	O	O	O	O	O	O
כמה משתמש במדיה חברתית?	O	O	O	O	O	O	O
כמה משתמש באינטרנט?	O	O	O	O	O	O	O

הייתי מודאגת שהתספורת החדשה שלי תהיה מכוערת, אבל בסופו של דבר היא מושלמת

שאלות לגבי כותבי שורות אלו:

	1 - בכלל לא	2	3	4 - ניטרלי	5	6	7 - מאוד
כמה דתי?	O	O	O	O	O	O	O
כמה ספרותי?	O	O	O	O	O	O	O
כמה חכם?	O	O	O	O	O	O	O
כמה אינטלגנטי?	O	O	O	O	O	O	O
כמה משכיל?	O	O	O	O	O	O	O
כמה נחמד?	O	O	O	O	O	O	O
כמה ישראלי?	O	O	O	O	O	O	O
כמה נשי?	O	O	O	O	O	O	O
כמה פמיניסט?	O	O	O	O	O	O	O
כמה יהודי?	O	O	O	O	O	O	O
כמה אדם שרוחש כבוד?	O	O	O	O	O	O	O
עד כמה הציטוט מובן?	O	O	O	O	O	O	O
עד כמה הציטוט יצרתי?	O	O	O	O	O	O	O

כמה משתמש במדיה? חברתית	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה משתמש באינטרנט?	⭕	⭕	⭕	⭕	⭕	⭕	⭕

אני אוהבת את מוזיקת הפופ החדשה של ימינו כי היא כל כך כיף ועושה אותי מאושרת וכמובן גורמת לי לרצות לרקוד

שאלות לגבי כותבי שורות אלו:

	בכלל - 1 לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה ספרותי?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה חכם?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה אינטלגנטי?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה משכיל?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה נחמד?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה ישראלי?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה נשי?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה פמיניסט?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה יהודי?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה אדם שרוחש כבוד?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
עד כמה הציטוט מובן?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
עד כמה הציטוט יצירתי?	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה משתמש במדיה? חברתית	⭕	⭕	⭕	⭕	⭕	⭕	⭕
כמה משתמש באינטרנט?	⭕	⭕	⭕	⭕	⭕	⭕	⭕

אבא שלי אומר: לא להקשיב לחברים קנאים, אני פשוט לא מאמינה שיש לי חברים כאלו

שאלות לגבי כותבי שורות אלו:

בכלל - 1

73

	לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○
כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה חברתית?	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

אני מצטערת שלא דיברתי איתך לאחרונה, כאילו שיש לי דברים יותר טובים לעשות. התחלתי לכתוב בלוג

שאלות לגבי כותבי שורות אלו:

	בכלל 1 - לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○

כמה אדם שרוחש כבוד?	◯	◯	◯	◯	◯	◯	◯
עד כמה הציטוט מובן?	◯	◯	◯	◯	◯	◯	◯
עד כמה הציטוט יצירתי?	◯	◯	◯	◯	◯	◯	◯
כמה משתמש במדיה חברתית?	◯	◯	◯	◯	◯	◯	◯
כמה משתמש באינטרנט?	◯	◯	◯	◯	◯	◯	◯

אני מצליחה ממש טוב בלימודים. אני מסתכלת להרשם לאוניברסיטה אוקספורד באנגליה היא נראית מדהים ויפה מאוד

שאלות לגבי כותבי שורות אלו:

	1 - בכלל לא	2	3	4 - ניטרלי	5	6	7 - מאוד
כמה דתי?	◯	◯	◯	◯	◯	◯	◯
כמה ספרותי?	◯	◯	◯	◯	◯	◯	◯
כמה חכם?	◯	◯	◯	◯	◯	◯	◯
כמה אינטלגנטי?	◯	◯	◯	◯	◯	◯	◯
כמה משכיל?	◯	◯	◯	◯	◯	◯	◯
כמה נחמד?	◯	◯	◯	◯	◯	◯	◯
כמה ישראלי?	◯	◯	◯	◯	◯	◯	◯
כמה נשי?	◯	◯	◯	◯	◯	◯	◯
כמה פמיניסט?	◯	◯	◯	◯	◯	◯	◯
כמה יהודי?	◯	◯	◯	◯	◯	◯	◯
כמה אדם שרוחש כבוד?	◯	◯	◯	◯	◯	◯	◯
עד כמה הציטוט מובן?	◯	◯	◯	◯	◯	◯	◯
עד כמה הציטוט יצירתי?	◯	◯	◯	◯	◯	◯	◯
כמה משתמש במדיה חברתית?	◯	◯	◯	◯	◯	◯	◯
כמה משתמש באינטרנט?	◯	◯	◯	◯	◯	◯	◯

אתמול, הנשיא והקבינט נפגשו לדון בנושאי מדיניות החוץ.לפעמים, להקשיב לחדשות יכול להרוס לי את כל היום

שאלות לגבי כותבי שורות אלו:

	1 - בכלל לא	2	3	4 - ניטרלי	5	6	7 - מאוד
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○
כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה חברתית?	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

אל תשכח להוריד את האפליקציה של הבנק שלנו. היא לא מושלמת, אבל מאפשרת לבצע בנקאות פשוטה

שאלות לגבי כותבי שורות אלו:

	1 - בכלל לא	2	3	4 - ניטרלי	5	6	7 - מאוד
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○

	○	○	○	○	○	○	○	כמה ישראלי?
	○	○	○	○	○	○	○	כמה נשי?
	○	○	○	○	○	○	○	כמה פמיניסט?
	○	○	○	○	○	○	○	כמה יהודי?
	○	○	○	○	○	○	○	כמה אדם שרוחש כבוד?
	○	○	○	○	○	○	○	עד כמה הציטוט מובן?
	○	○	○	○	○	○	○	עד כמה הציטוט יצירתי?
	○	○	○	○	○	○	○	כמה משתמש במדיה חברתית?
	○	○	○	○	○	○	○	כמה משתמש באינטרנט?

כרבע מיליון אנשים היגרו לישראל בין 1929 ותחילת מלחמת העולם השניה.המשפחה שלי גרה בישראל מאז 1930

שאלות לגבי כותבי שורות אלו:

מאוד - 7	6	5	ניטרלי - 4	3	2	בכלל - 1 לא	
○	○	○	○	○	○	○	כמה דתי?
○	○	○	○	○	○	○	כמה ספרותי?
○	○	○	○	○	○	○	כמה חכם?
○	○	○	○	○	○	○	כמה אינטלגנטי?
○	○	○	○	○	○	○	כמה משכיל?
○	○	○	○	○	○	○	כמה נחמד?
○	○	○	○	○	○	○	כמה ישראלי?
○	○	○	○	○	○	○	כמה נשי?
○	○	○	○	○	○	○	כמה פמיניסט?
○	○	○	○	○	○	○	כמה יהודי?
○	○	○	○	○	○	○	כמה אדם שרוחש כבוד?
○	○	○	○	○	○	○	עד כמה הציטוט מובן?
○	○	○	○	○	○	○	עד כמה הציטוט יצירתי?
○	○	○	○	○	○	○	כמה משתמש במדיה חברתית?
○	○	○	○	○	○	○	כמה משתמש באינטרנט?

הודות לכלכלה המשגשגת ולהצלחתי בשוק המניות, אני יכולה לקנות לאמא ואבא שלי את המתנה המושלמת לחגים

שאלות לגבי כותבי שורות אלו:

	בכלל 1 - לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○
כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה חברתית?	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

שאלתי את הבוס שלי אם אני יכולה לקחת יום חופש, אבל הוא אמר שלא כי יש לנו הרבה דברים חשובים לעשות

שאלות לגבי כותבי שורות אלו:

	בכלל 1 - לא	2	3	ניטרלי - 4	5	6	מאוד - 7

כמה דתי?	◯	◯	◯	◯	◯	◯	◯
כמה ספרותי?	◯	◯	◯	◯	◯	◯	◯
כמה חכם?	◯	◯	◯	◯	◯	◯	◯
כמה אינטלגנטי?	◯	◯	◯	◯	◯	◯	◯
כמה משכיל?	◯	◯	◯	◯	◯	◯	◯
כמה נחמד?	◯	◯	◯	◯	◯	◯	◯
כמה ישראלי?	◯	◯	◯	◯	◯	◯	◯
כמה נשי?	◯	◯	◯	◯	◯	◯	◯
כמה פמיניסט?	◯	◯	◯	◯	◯	◯	◯
כמה יהודי?	◯	◯	◯	◯	◯	◯	◯
כמה אדם שרוחש כבוד?	◯	◯	◯	◯	◯	◯	◯
עד כמה הציטוט מובן?	◯	◯	◯	◯	◯	◯	◯
עד כמה הציטוט יצרתי?	◯	◯	◯	◯	◯	◯	◯
כמה משתמש במדיה חברתית?	◯	◯	◯	◯	◯	◯	◯
כמה משתמש באינטרנט?	◯	◯	◯	◯	◯	◯	◯

Fakatsa Hebrew

לקים קרדשיין וקניה ווסט נולד תינוק! לא מוצא חן בעיני השם נורט ווסט, אפל, מה אתם חושבים , אנשנושים?

שאלות לגבי כותבי שורות אלו:

	בכלל - 1 לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	◯	◯	◯	◯	◯	◯	◯
כמה ספרותי?	◯	◯	◯	◯	◯	◯	◯
כמה חכם?	◯	◯	◯	◯	◯	◯	◯
כמה אינטלגנטי?	◯	◯	◯	◯	◯	◯	◯
כמה משכיל?	◯	◯	◯	◯	◯	◯	◯
כמה נחמד?	◯	◯	◯	◯	◯	◯	◯
כמה ישראלי?	◯	◯	◯	◯	◯	◯	◯
כמה נשי?	◯	◯	◯	◯	◯	◯	◯

	○	○	○	○	○	○	○	כמה פמיניסט?
	○	○	○	○	○	○	○	כמה יהודי?
	○	○	○	○	○	○	○	כמה אדם שרוחש כבוד?
	○	○	○	○	○	○	○	עד כמה הציטוט מובן?
	○	○	○	○	○	○	○	עד כמה הציטוט יצירתי?
	○	○	○	○	○	○	○	כמה משתמש במדיה חברתית?
	○	○	○	○	○	○	○	כמה משתמש באינטרנט?

קניתי זוג מכנסיים היום והם מוי חמודים. אני לא יכולה לחכות להראות למיי בוי פרעיינד

שאלות לגבי כותבי שורות אלו:

מאוד - 7	6	5	ניטרלי - 4	3	2	בכלל - 1 לא	
○	○	○	○	○	○	○	כמה דתי?
○	○	○	○	○	○	○	כמה ספרותי?
○	○	○	○	○	○	○	כמה חכם?
○	○	○	○	○	○	○	כמה אינטלגנטי?
○	○	○	○	○	○	○	כמה משכיל?
○	○	○	○	○	○	○	כמה נחמד?
○	○	○	○	○	○	○	כמה ישראלי?
○	○	○	○	○	○	○	כמה נשי?
○	○	○	○	○	○	○	כמה פמיניסט?
○	○	○	○	○	○	○	כמה יהודי?
○	○	○	○	○	○	○	כמה אדם שרוחש כבוד?
○	○	○	○	○	○	○	עד כמה הציטוט מובן?
○	○	○	○	○	○	○	עד כמה הציטוט יצירתי?
○	○	○	○	○	○	○	כמה משתמש במדיה חברתית?
○	○	○	○	○	○	○	כמה משתמש באינטרנט?

הייתי מודאגת שהתספורת החדשה שילי תהיה מכוערת, אפל בסופו של דבר היא מושילמת

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שאלות לגבי כותבי שורות אלו:

	בכלל - 1 לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○
כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה? חברתית	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

מאוט אוהבת מוזיקת הפופ החדשה של ימינו קאזז היא כל כך כיף ועושה אותי מאושרת ואופקורס גורמת לי לרצות לרקוד

שאלות לגבי כותבי שורות אלו:

	בכלל - 1 לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○

	1	2	3	4	5	6	7
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○
כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה חברתית?	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

מיי פאטר אומר: לא להקשיב לחברים קנאימיושים, אני פשוט לא מאמינה שיש לי חברים כאלה

שאלות לגבי כותבי שורות אלו:

	1 - בכלל לא	2	3	4 - ניטרלי	5	6	7 - מאוד
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○

כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה חברתית?	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

אני,לייק סו סורי שלא דיברתי איתך לאחרונה, אפל יש לי דברים יותר טובים לעשות, דהההה . התחלתי לכתוב בלוג.

שאלות לגבי כותבי שורות אלו:

	בכלל - 1 לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○
כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה חברתית?	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

אני מצליחה מאוט טוב בלימודים. אני מסתכלת להרשם לאוניברסיטה אוקספורד באנגליה היא נראית לייק סו! מושי

שאלות לגבי כותבי שורות אלו:

	בכלל 1 - לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○
כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה חברתית?	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

לייק איאוווווא. אתמול, הנשיא והקבינט נפגשו לדון בנושאי מדיניות החוץ. אוביו לפעמים להקשיב לחדשות יכול להרוס לי תיום

שאלות לגבי כותבי שורות אלו:

בכלל 1 -

לא	2	3	ניטרלי - 4	5	6	מאוד - 7	
○	○	○	○	○	○	○	כמה דתי?
○	○	○	○	○	○	○	כמה ספרותי?
○	○	○	○	○	○	○	כמה חכם?
○	○	○	○	○	○	○	כמה אינטלגנטי?
○	○	○	○	○	○	○	כמה משכיל?
○	○	○	○	○	○	○	כמה נחמד?
○	○	○	○	○	○	○	כמה ישראלי?
○	○	○	○	○	○	○	כמה נשי?
○	○	○	○	○	○	○	כמה פמיניסט?
○	○	○	○	○	○	○	כמה יהודי?
○	○	○	○	○	○	○	כמה אדם שרוחש כבוד?
○	○	○	○	○	○	○	עד כמה הציטוט מובן?
○	○	○	○	○	○	○	עד כמה הציטוט יצירתי?
○	○	○	○	○	○	○	כמה משתמש במדיה חברתית?
○	○	○	○	○	○	○	כמה משתמש באינטרנט?

אל תשכחו אנשנושים להוריד את האפליקציה של הבנק שלנו. לייק אוביו היא לא מושי מושלמת, אבל מאפשרת לבצע בנקאות פשוטה

שאלות לגבי כותבי שורות אלו:

בכלל - 1 לא	2	3	ניטרלי - 4	5	6	מאוד - 7	
○	○	○	○	○	○	○	כמה דתי?
○	○	○	○	○	○	○	כמה ספרותי?
○	○	○	○	○	○	○	כמה חכם?
○	○	○	○	○	○	○	כמה אינטלגנטי?
○	○	○	○	○	○	○	כמה משכיל?
○	○	○	○	○	○	○	כמה נחמד?
○	○	○	○	○	○	○	כמה ישראלי?
○	○	○	○	○	○	○	כמה נשי?

כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○
כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה חברתית	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

כרבע מיליון אנשנושים היגרו לישראל בין 1929 ותחילת מלחמת העולם השניה. המשפחה שילי גרה בישראל מאז 1930

שאלות לגבי כותבי שורות אלו:

	1 - בכלל לא	2	3	4 - ניטרלי	5	6	7 - מאוד
כמה דתי?	○	○	○	○	○	○	○
כמה ספרותי?	○	○	○	○	○	○	○
כמה חכם?	○	○	○	○	○	○	○
כמה אינטלגנטי?	○	○	○	○	○	○	○
כמה משכיל?	○	○	○	○	○	○	○
כמה נחמד?	○	○	○	○	○	○	○
כמה ישראלי?	○	○	○	○	○	○	○
כמה נשי?	○	○	○	○	○	○	○
כמה פמיניסט?	○	○	○	○	○	○	○
כמה יהודי?	○	○	○	○	○	○	○
כמה אדם שרוחש כבוד?	○	○	○	○	○	○	○
עד כמה הציטוט מובן?	○	○	○	○	○	○	○
עד כמה הציטוט יצירתי?	○	○	○	○	○	○	○
כמה משתמש במדיה חברתית?	○	○	○	○	○	○	○
כמה משתמש באינטרנט?	○	○	○	○	○	○	○

שאלתי את הבוס שילי אם אני יכולה לקחת יום חופש, אפל הוא אמר שלא קאזז יש לנו הרבה דברים מוי חשובים לעשות

שאלות לגבי כותבי שורות אלו:

	בכלל - 1 לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה ספרותי?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה חכם?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה אינטלגנטי?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה משכיל?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה נחמד?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה ישראלי?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה נשי?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה פמיניסט?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה יהודי?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה אדם שרוחש כבוד?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
עד כמה הציטוט מובן?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
עד כמה הציטוט יצירתי?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה משתמש במדיה חברתית?	⭘	⭘	⭘	⭘	⭘	⭘	⭘
כמה משתמש באינטרנט?	⭘	⭘	⭘	⭘	⭘	⭘	⭘

הודות לכלכלה המשגשגת ולהצלחתי בשוק המניות, אני יכולה לקנות למאמי אנד דאדי שילי את המתנה המושי מושלמת לחגים

שאלות לגבי כותבי שורות אלו:

	בכלל - 1 לא	2	3	ניטרלי - 4	5	6	מאוד - 7
כמה דתי?	O	O	O	O	O	O	O
כמה ספרותי?	O	O	O	O	O	O	O
כמה חכם?	O	O	O	O	O	O	O
כמה אינטלגנטי?	O	O	O	O	O	O	O
כמה משכיל?	O	O	O	O	O	O	O
כמה נחמד?	O	O	O	O	O	O	O
כמה ישראלי?	O	O	O	O	O	O	O
כמה נשי?	O	O	O	O	O	O	O
כמה פמיניסט?	O	O	O	O	O	O	O
כמה יהודי?	O	O	O	O	O	O	O
כמה אדם שרוחש כבוד?	O	O	O	O	O	O	O
עד כמה הציטוט מובן?	O	O	O	O	O	O	O
עד כמה הציטוט יצירתי?	O	O	O	O	O	O	O
כמה משתמש במדיה חברתית?	O	O	O	O	O	O	O
כמה משתמש באינטרנט?	O	O	O	O	O	O	O

APPENDIX F: FAKATSA QUESTIONS

Have you heard of Fakatsa?

האם את/ה שמעת על פקצה?

Yes/כן

No/לא

If yes, have you used Fakatsa?

אם כן, האם אי פעם השתמש פקצה?

Yes/כן

No/לא

Do you know someone else who uses Fakatsa?

את/ה מכיר/ה מישהו אחר שמשתמש בפקצה?

Yes/כן

No/לא

APPENDIX G: UNDERSTANDABILITY MEANS

Participant	Understandability
P01	3.25
P02	7.00
P03	4.92
P04	4.00
P05	7.00
P06	6.08
P07	5.83
P08	4.83
P09	6.00
P10	6.08
P11	5.75
P12	6.25
P13	5.17
P14	3.25
P15	2.75
P16	2.67
P17	5.92
P18	4.50
P19	7.00
P20	4.50
P21	7.00
P22	4.92
P23	4.42
P24	5.42

APPENDIX H: PARTICIPANT MEANS FOR 14 DEPENDENT VARIABLES

Participant	Serious_Religious	Friv_Religious	Serious_Literate	Friv_Literate	Serious_Smart	Friv_Smart
P01	1.00	1.00	1.00	1.00	1.00	1.00
P02	3.83	3.83	4.17	3.83	5.50	3.83
P03	3.83	2.83	3.50	3.83	3.83	4.00
P04	1.00	1.00	1.17	1.00	3.17	1.33
P05	1.00	1.00	1.00	1.00	2.00	1.00
P06	1.00	1.00	1.00	1.00	1.17	1.00
P07	1.00	1.00	1.17	1.00	2.33	1.83
P08	2.00	2.00	2.67	2.50	4.17	3.83
P09	4.17	2.83	4.17	3.33	4.67	4.00
P10	4.17	3.83	4.17	4.00	4.50	4.33
P11	1.00	1.50	1.00	1.00	2.83	1.50
P12	1.50	1.00	1.17	1.00	1.33	1.00
P13	1.00	1.00	1.67	2.17	3.17	2.83
P14	4.00	3.83	1.17	1.00	1.17	1.00
P15	2.17	1.00	1.67	1.00	2.33	1.00
P16	1.00	1.00	1.00	1.00	1.00	1.00
P17	1.50	1.00	2.00	2.33	4.83	3.83
P18	2.67	1.50	2.83	2.67	4.00	2.50
P19	4.00	3.67	4.33	3.67	4.33	3.00
P20	4.00	3.67	3.33	3.33	4.67	3.67
P21	4.33	4.00	4.00	4.50	4.00	4.00
P22	1.00	1.00	1.17	1.00	1.50	1.00
P23	2.83	3.67	3.00	3.83	2.83	4.33
P24	3.67	4.33	4.67	4.50	5.00	5.33

Serious_Intelligent	Friv_Intelligent	Serious_Educated	Friv_Educated	Serious_Nice	Friv_Nice
1.00	1.50	1.00	1.50	3.83	3.50
5.50	3.83	5.67	3.83	5.33	5.17
4.00	4.00	3.83	3.83	4.83	4.50
3.00	1.33	2.33	1.33	3.17	1.67
2.33	1.00	1.50	1.67	1.00	2.67
1.67	1.00	2.17	1.00	2.50	3.00
2.00	1.67	2.00	1.67	2.33	3.00
4.17	3.83	4.17	3.83	4.17	4.00
4.33	4.00	4.17	4.00	4.50	4.33
5.00	4.17	4.83	4.00	4.33	4.67
2.83	1.50	3.33	1.33	4.83	4.67
1.33	1.00	1.33	1.00	1.83	1.17
2.83	2.83	3.50	3.33	4.00	4.50
1.17	1.00	1.17	1.00	4.00	3.50
2.17	1.00	2.50	1.17	3.17	1.83
1.00	1.00	1.00	1.00	1.00	1.00
4.67	3.67	5.00	3.17	5.00	3.83
2.83	2.33	4.33	3.67	4.83	4.17
4.50	2.67	4.50	2.83	4.00	3.67
4.83	3.83	4.33	3.50	4.33	3.67
4.00	4.00	4.00	4.00	4.00	4.00
1.50	1.00	1.50	1.00	1.67	1.00
3.50	3.83	3.33	3.83	3.50	3.67
6.33	6.33	6.00	5.83	6.00	5.17

Serious_Israeli	Friv_Israeli	Serious_Girly	Friv_Girly	Serious_Femir	Friv_Feminist	Serious_Jewish
4.00	4.67	4.00	4.33	4.00	4.33	4.17
5.50	4.17	4.50	4.50	4.50	4.33	4.00
4.33	4.17	5.00	6.33	3.00	3.83	4.83
2.83	2.00	3.00	2.50	2.17	2.00	2.50
1.50	1.50	2.00	3.83	1.00	2.00	2.00
1.83	1.00	4.67	6.00	1.17	2.00	1.17
2.17	2.50	2.17	4.00	1.67	2.67	1.33
4.50	4.00	5.00	5.50	4.00	4.00	4.67
4.83	5.00	4.17	5.00	4.17	4.00	4.50
4.83	5.00	4.17	4.83	4.17	3.83	4.50
5.50	6.00	4.83	6.33	4.00	3.50	5.00
1.17	1.00	3.00	5.17	1.50	1.00	1.50
4.83	4.33	4.50	5.83	4.50	5.50	3.83
4.00	4.00	4.00	4.00	4.00	4.00	4.00
3.83	2.33	2.50	2.83	1.50	1.33	2.83
1.17	1.00	3.83	2.17	1.00	1.00	1.00
3.50	1.83	3.17	4.50	1.00	1.00	2.83
5.50	5.33	5.33	5.83	4.33	4.33	3.50
5.17	5.17	4.67	5.83	4.50	4.00	4.67
2.67	3.33	4.17	5.50	4.17	4.00	4.00
4.50	4.00	4.50	6.00	4.50	4.00	4.50
2.33	1.67	1.83	1.00	1.50	1.00	1.33
3.67	3.33	3.33	3.50	3.50	3.83	3.83
6.00	5.00	5.00	5.33	4.83	4.67	3.83

Friv_Jewish	Serious_Respectful	Friv_Respectful	Serious_Creative	Friv_Creative	Serious_SocialMedia
3.50	3.50	4.00	1.00	1.00	1.00
3.33	5.17	3.50	4.67	4.17	5.67
4.83	4.67	4.17	3.83	3.33	5.17
1.33	3.00	2.17	3.00	2.33	2.33
1.00	1.00	1.50	1.00	1.00	1.00
1.00	1.17	1.17	1.17	1.00	4.00
1.00	3.50	2.33	4.83	4.17	3.33
4.00	4.67	4.00	3.00	3.00	4.17
4.00	5.00	4.50	4.33	4.17	4.33
4.00	4.67	4.50	4.00	4.00	4.17
4.17	4.50	3.50	2.00	1.00	5.00
1.00	3.17	2.67	1.00	1.00	7.00
1.83	3.33	3.83	4.00	4.83	3.83
4.00	2.83	2.50	2.83	2.67	7.00
1.00	3.17	1.67	1.17	1.00	3.50
1.00	1.00	1.00	1.00	1.00	1.83
1.00	4.50	3.67	3.00	2.50	2.17
2.67	4.67	3.17	5.33	4.50	5.17
3.67	3.83	2.67	1.17	1.00	4.50
3.67	4.00	4.00	2.33	4.33	4.00
4.00	4.33	4.00	4.00	4.00	4.83
1.00	1.33	1.00	2.00	1.33	3.17
3.83	4.00	4.00	3.50	4.67	3.67
4.50	5.00	5.17	4.33	5.50	5.17

Friv_SocialMedia	Serious_Internet	Friv_Internet
2.00	1.00	2.00
6.33	5.67	6.33
5.50	5.50	5.67
2.50	2.33	2.50
2.00	1.00	1.00
4.67	4.00	4.67
3.00	3.33	2.83
5.17	4.17	5.17
5.67	4.50	5.33
5.00	5.00	4.83
6.50	5.00	6.50
7.00	7.00	7.00
4.83	3.67	4.83
6.83	7.00	6.83
3.83	4.33	3.67
2.50	1.83	2.50
2.17	2.50	2.17
5.67	5.50	5.50
5.83	5.00	6.33
5.17	4.00	4.83
6.33	4.83	6.33
3.00	3.33	3.33
4.50	3.67	4.00
5.17	5.67	4.83

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